Editor’s note

The fifth Mark of Mission of the worldwide Anglican Communion is about mission that strives to safeguard the integrity of creation and sustain and renew the life of the earth, and the September Messenger has the environment as its theme.

In this edition you will find Jeremy Hultin making sense of our care for this earth alongside 2 Peter’s vision of this creation giving way to a new earth. Bishop Tom Wilmot, a member of the Anglican Communion’s Environment working group, reflects on the theological imperatives for good care of creation, and Anna Killigrew muses on how the wilderness landscape and its powerful life can help us listen to God. The Anglican Alliance invites us to join a campaign to put ‘oceans of justice’ firmly on the political agenda, as Pacific nations face the catastrophe of rising sea levels.

Many of our regular contributors have put an ecological spin on their contributions this month, with Anglicare’s take on recycling through op shops, and Alison Gilchrist putting sci-fi movies and the environmental movement together with the evangelistic art of Christian apologetics.

Episcopal news includes Perth’s new Bishop Jeremy James last, consecrated with great rejoicing on the feast of the Transfiguration, Archbishop Roger’s contribution to the Melbourne ministry conference, and a report on the first visit of the Archbishop of Canterbury, Justin Welby, to Australia for the inauguration of the Primate, Archbishop Philip Freier.

In less purple passages, you will see schools reaching out in their community and in pilgrimages to other Anglican communities, and diocesan property developments with green credentials that will help make mission literally as well as ecologically sustainable at grassroots levels.

September across most of the Diocese of Perth falls in the Noongar season of Djibla, with flourishing growth in bushland, farmland and suburban gardens. May the spirit of our churches, chaplaincies, schools, agencies and people also grow in wisdom and holiness as we care for the earth and share its resources with justice.

Grace and peace be with you

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)
ARE we living on this planet as if we had another one to go to?

At least two sets of thoughts hit me as I read this quote on my Facebook page last week. One was how grateful I am that those who journey with me on my Facebook page are such a diverse bunch and that, on the whole, they are people of conscience and principle, and, that they so often proffer me all sorts of useful and stimulating input for sermons and other writing. The other was much more random, as I was transported back to the years when I spent hours watching sci-fi movies, many of which included scenes of humankind leaving a programmed task, and follows her into outer space on an adventure that changes the destiny of both his kind and humanity. Both robots exhibit an appearance of free will and emotions similar to humans, which develop further as the film progresses.

I made a connection with my role in evangelism, or more especially one area of that work: apologetics. The term comes from a Greek word which basically means “to give a defence.” Christian apologetics, then, is the science of giving a defence of the Christian faith.

Doing the apologetic work I knew to be necessary, I scanned back over the years of viewing Hollywood’s major science fiction output and delved into the bits of psychology training I’d received, lining it all up with my theological education and then a question struck me: “Does this generation live live like we had another planet to go to because of the years of input, albeit from screen fiction, inciting a mindset of escapist apathy, in this regard? Have people’s world-views been infiltrated detrimentally by Vulcans and Chewbacca to the extent I suspect?

What I do know is world-view, essential to understand in an apologetic interaction, is also an issue of vital importance used in film. You only have to look at the title of numerous courses offered at theological seminaries across the globe to confirm just how influential ‘pop culture’ is. What we asChristians need to understand is that everything is filtered through our world-views. Movies, along with myriad other diverse forms of input, inform our thinking, as well as that of all we those we meet.

Understanding how our neighbours thinks, whether it be about ecological issues or any other, is a task that should be on the agenda, as we seek to share the Good News in our lives day by day.

The preacher for the service was the Revd Canon Kate Wilmot, who had guided the bishop-to-be through his ordination retreat. Kate offered an inspiring message not only for Jeremy but for the whole church, pointing out through the Transfiguration story that nobody leaves unchanged after an encounter with Jesus. She had a few words, too, “from a non-bishop” to Jeremy and by extension to the other bishops present. She said: “Let’s be honest about what non-bishops expect of bishops – naturally we want them to be always engaged, always interested, having every fact on recall, able to make any decision without offending anyone and having an excellent line of jokes into the bargain. Underneath, we know this is unfair - we’re probably prepared to swap all of this for someone who encourages us to do more than anything what God expects.”

Tim Russell and Louise Gibbs, God-children of Jeremy and of his wife, Lynne, read the Old and New Testament readings for the service. The Deacons of the diocese were present in force as well, as history teaches that there is a special relationship between bishops and their deacons. The music for the evening was drawn from a very wide spectrum, from Mozart to modern hymnody and with a multi-cultural flavour added by the Sudanese Anglican singers. Ecuemical and interfaith guests of honour were also present, sharing the joy of the Anglicans on this solemn occasion.

At least seventeen bishops, both local and interstate and including the new Primate of the Anglican Church of Australia, Archbishop Philip Freier, were part of the celebration. They laid hands on Jeremy as Archbishop Roger Herft prayed: “Send down the Holy Spirit upon your servant Jeremy.” The prayer continued: “Fill this your servant, merciful God, that he may always be ready to proclaim the good news of salvation. Fill his heart with love of you and your people.” And in the welcome extended to Jeremy in short speeches after the service, and in Jeremy’s words of thanks to the many people who have helped him along the way towards this momentous event, there was a strong sense of God’s love warmly growing among God’s people.

Over the coming months, Bishop Jeremy will take up his pastoral role among the people in the rural and remote parts of the diocese as well as in several of the deaneries around the Perth area. All of us will continue to pray for him as he grows into his new ministry and encourages us to grow into ours.

Photo credit: Nina Biggs. The full text of the sermon is available http://www.parth.anglican.org/news?id=376

Planets and world views
The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler

ON THE feast of the Transfiguration, 6 August, a capacity crowd filled St George’s Cathedral and overflowed into the Burt Hall for the Consecration of Jeremy James tsf as a Bishop in the Church of God. Until recently Jeremy was Rector of the parish of Dianella, and has also served in Northam, Quairading, Yanche and Quinns-Butler during his time in the Diocese of Perth, and many people from all these areas of his past ministry were present to pray for him as he solemnly committed himself to his new responsibilities.

The Revd Alison Gilchrist | Parish Priest Bassendean | Diocesan Evangelism Enabler

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Understanding how our neighbours thinks, whether it be about ecological issues or any other, is a task that should be on the agenda, as we seek to share the Good News in our lives day by day.
ONE of many comments that I received about Archbishop Roger's illuminating and poignant paper was that “Archbishop Hertz's address at the start of our Conference set the scene for the substantial conversations that followed.”

From his depths as a gospel-bearer, Archbishop Roger shared many things, starting with his anguish about the unreckoned condition of his native Sri Lanka. He shared the terrible memory, as a young boy, of seeing a man killed by a crazy mob. Still affected by that memory, he reminded us to “tread softly” with our newcomers because many are scarred by the atrocities they have seen.

Linking Sri Lanka to places like Israel and Palestine, + Roger reminded us what “deeply ingrained divisions” do to what is then possible. Linking this to the unfinished business of reconciliation here, with Aboriginal and Torres Strait Islanders, he reminded us of our common humanity. Our breath is from the same source!

In his gracious, discreet but clear way, Archbishop Roger then reminded us of the covet and overt racism he and others experience, the vestiges of the history, from memory and from time. Drawing on David Tacey and Robert Dessaix, he critiqued the banal forms of multiculturalism favoured by secular elites which so strip religious pluralism of its interest, via their risk managing strategies, that we are left with an ideology which implicitly seems to speak of “an arbitrary and meaninglessness of everything.”

Accordingly, in this context, Archbishop Roger celebrated the role of the church “speaking the truth in love” trusting afresh that nothing can separate us from the love of God visible in Jesus. I have known Dr Roger since the late 1980’s. I already held him in the highest respect and affection. His prophetic and illuminating address to our clergy conference will guide our way forward in Melbourne and would also provoke substantial conversations in Perth.

In our engagement as the body of Christ with people from other cultural and ethnic backgrounds it is easy to see the ‘others’ as the ‘great diaspora’, as the exile community. We do well to remember that we, the Church, are always called to be, in heart and mind, God’s diaspora, the community in exile. For Christians there are no home game advantages. For in following Christ Lohn 1:1-14) we are always engaged in witnessing in an “away game” environment.

Archbishop Roger Hertz, “Ministry and Mission in the Asian Century: Chutney and Chow Mein – making disciples in a multicultural Australia” address at the Ministry Conference, Diocese of Melbourne, 18th July 2014. For the full text of the Archbishop’s address, please see http://www.archbishopofperth.org/index/media/sermons2014/
Recycling is an important contributor to conservation efforts. Human waste of all kinds has a profoundly harmful effect on the environment and takes up space in landfill. Recycling prolongs the use of goods and items meaning other natural resources do not need to be harvested to make new ones. It means less energy is expended in the manufacture of new goods. Recycling is quite literally good for the planet.

Perhaps one of the least thought-of ways to recycle is donating to Op Shops. However, delivering goods to Op Shops is perhaps one of the most effective and efficient ways you can recycle.

Anglicare WA operates high quality Op Shops around the Perth metropolitan area. You can bring your goods into one of our stores or leave them in one of our many Drop Bins. By donating your quality goods such as clothes in good condition, books, furniture and bric a brac to Op Shops, they can find a new home that will treasure them.

Anglicare WA Op Shop trucks collect donated items and transport them to our warehouse where they are sorted by our volunteers. The goods are then distributed to our Op Shop stores.

Buying from Op Shops is also a great contributor to our environment and community. For example, by using items from Op Shops you are lowering the demand for the manufacture of new items. Most importantly, the proceeds assist us in running our many community service programs.

Anglicare WA works with over 30,000 Western Australians every year offering support to those in need. Our work includes strengthening relationships, resolving family conflict, supporting those in need of housing, assisting people in financial crisis, connecting young people with helpful services, and offering training to the rest of our sector. Remember, every shirt, scarf or bracelet you buy from one of our Op Shops assists us in delivering our many programs.

There are many ways to contribute to this cycle. You can donate, volunteer, or buy at an Anglicare WA Op Shop and be part of a greater cause.

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**IGNATIAN RETREAT 2014**

From 5pm Friday 24th October to Thursday 30th October after breakfast at St John of God Retreat Centre, Gloucester Road, Shenton Vale.

This is a directed silent retreat in which you will have the opportunity to pursue a time of prayerful discernment and grow closer to God.

The directors, one of whom will meet with you daily, are trained in the many forms of prayer suggested by St. Ignatius in The Spiritual Exercises, designed to strengthen the individual in the Christian life of ‘action in contemplation’, and to help you ‘find God in all things.’

Participants may come for the full retreat or for either the first three or last three days, but priority will be given to those making the full retreat.

**The cost:** For the full retreat $895. For three days $390. Enquiries may be directed to: The Rev’d Tess Milne: 9299 7976 or tesscmilne@gmail.com or The Rev’d Canon Dr John Dunnill: 9335 4726 or jdunnill@armnet.net.au

Registration: The Ven Michael Pennington 9332 7221 or rmpan@neta.net.au

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**Anglican Church Professional Standards Committee**

Providing a Healing Process for Survivors of Sexual Abuse and Misconduct

The Church acknowledges with regret that sexual abuse and misconduct has occurred in our Worshipping Communities. The Church also recognises the impact it has had on children and adults and accepts responsibility for the past occurrences.

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

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

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

Address your enquiry to the Professional Standards Director

GPO Box W2067, Perth WA 6846

Phone: (08) 9425 7003 (Direct) or 0419 935 889

Email: psu@perth.anglican.org

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**Helping Aboriginal children to read**

Laurie Lee – Aboriginal Literacy Foundation

**THE Archbishop of Canterbury said at the inauguration of Melbourne’s Archbishop Philip Freier as Australia’s 15th Anglican Primate that there was no greater hope for a war-torn, bitter and troubled world than a church abounding in holiness and wisdom.**

Archbishop Justin Welby, on his first visit to Australia as part of his plan to meet all 37 primates in the worldwide Anglican Communion in his first 18 months in office, joined about 1500 bishops, clergy and laypeople from across Australia and overseas at St Paul’s Cathedral on 13 August for Dr Freier’s formal assumption of the primacy, to which he was elected in June in succession to Brisbane’s Archbishop Philip Aspinall.

The service began with the Welcome to Country by Wurundjeri elder Aunty Di Kerr and a welcome in nine languages – Arabic, Chinese, Dinka, English, Farsi, Hindi, Sinhalese, Spanish and Tamil – by members of the Cathedral’s multicultural congregation and staff.

The two Lessons were read by former Governor-General Dame Quentin Bryce and the new Primate’s young grandson, Nathan Freier.

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**Our new Primate’s inauguration**

Mark Broolly – Anglican Media

Archbishop Roger Herft of Perth, the senior bishop of the Anglican Church of Australia, led the inauguration rite, while Archbishop Glenn Davies of Sydney, Bishop Alison Taylor of Brisbane’s Southern Region, Archbishop Jeffrey Driver of Adelaide, Bishop John Harrower of Tasmania, Bishop Andrew Curnow of Bendigo, Bishop Allan Ewings of Bunbury and the Dean of Melbourne, the Very Revd Andreas Loewe, offered prayers for Dr Freier in his new role.

The Archbishop of Perth, the Revd Canon Dr Colleen O’Reilly of St George’s Malvern, General Synod’s Lay Secretary Mrs Ann Skamp of Grafton diocese, Torres Strait Elder Dr Rose Eul and Coptic Orthodox Bishop Anba Suriel welcomed Dr Freier as Primate on behalf of the bishops, clergy, laypeople, Indigenous people and other Christian churches respectively.

Archbishop Herft presented Dr Freier with the Primatial Cross and Archbishop Welby blessed Dr Freier before both men presented the new Primate to the congregation and to resounding applause.

For the full report, please see www.melbourneanglican.org/newsandviews

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**Photo caption:** Kit Haselden.


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**THE Aboriginal Literacy Foundation (ALF) is a small charity with big ideas. Founded in 2003 by Dr Tony Cree OAM, we are committed to helping transform the lives of Aboriginal children by focusing on literacy and numeracy education. Working in collaboration with local communities and partners, we provide support for young Indigenous Australians through a number of literacy programs and services that not only educate, but also empower young Indigenous Australians to be proud of their culture and themselves. We are based in Victoria, but we distribute books and educational resources, and assist students, schools, families and communities right across Australia.**

One of the largest projects we support in WA is the Discovery Book Club (DBC), based in Perth and Fremantle. The purpose of this project is to establish a sustainable community partnership and resource model to support the development of positive reading relationships and literacy skills of children coming into care. The project provides book and literacy parcels to children every six months for the first two years since coming in to care, as well as reading sessions with a teacher and foster carer support sessions. Since the beginning of our partnership in July 2013, the ALF have sent more than 2560 books to the DBC, helping more than 500 children. With the expansion of this project to other towns in Western Australia, the project will see hundreds more children and families receive assistance.

The ALF is a completely privately funded organisation. We rely on the donations of our generous supporters in order to continue to provide programs such as this which are essential in improving opportunities and education for so many young Indigenous boys and girls. If you wish to make a donation, please fill out and return the leaflet included in this publication.

For more information, please visit www.alf.org.au

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**Photo caption:** Olivia puts DBC book parcels in the mail.

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**Photo caption:** Mark Brolly – Anglican Media

Our new Primate’s inauguration

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**Our new Primate’s inauguration**

Mark Broolly – Anglican Media

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Mark Broolly – Anglican Media
WHILE most of us can hardly imagine celebrating Eucharist without the Greeting of Peace, this action might justifiably be considered to be deeply un-Anglican because it disturbs our sedentary nature. It is certainly a very recent liturgical innovation in terms of our common prayer tradition. It is there in the first prayer book of 1549, but has disappeared by the second in 1552, returning as an option in 1928, only to finally re-surface as a fully-fledged happening within the last fifty years. In the space of these few years, however, it has become so firmly established that we simply assume it has always paved the way to communion. The Greeting of Peace is unquestioned, and for the most part happens enthusiastically, with all and sundry being caught up in the holy huddle. The kiss of ancient times is replaced with hugs and handshakes and slaps on the back, which split the Eucharistic liturgy in two so decisively that most newcomers are unfamiliar with the scrum start heading for the door under the misapprehension that worship is over for the day! Enthusiasm is one thing, of course, but understanding is another, which means that in most parishes you might be forgiven for wondering what on earth the participants think they are doing. Is this just a chummy interlude, or is something more significant going on?

Actions and words do tend to give the game away here. The tendency to run around the worship space making sure that absolutely everyone is greeted, is commonplace. Phrases like ‘nice to see you’ or ‘welcome home’ or even ‘we must do lunch this week’ are much more likely to be heard that words of peace, let alone something as explicit as ‘the peace of Christ’. Those venturing into the Christian community for the first time ever, or after a long period of absence, can easily get lost in the crowd. It is not that no one bothers to greet them, many are doing so enthusiastically, with all and sundry being caught up in the holy huddle. The kiss of ancient times is replaced with hugs and handshakes and slaps on the back, which split the Eucharistic liturgy in two so decisively that most newcomers are unfamiliar with the scrum start heading for the door under the misapprehension that worship is over for the day! Enthusiasm is one thing, of course, but understanding is another, which means that in most parishes you might be forgiven for wondering what on earth the participants think they are doing. Is this just a chummy interlude, or is something more significant going on?

But what of the word ‘peace’ itself, even in the intentional greeting: the peace of Christ? Are we wishing the people around us – business associates, fractious family members, difficult neighbours, best friends, fellow believers, those of other faiths and none – tranquility and calm in the midst of the storm? Is this what we are about, or is this all we are about? Shalom means a whole lot more than calm, a whole lot more than the absence of enmity and hostility. Shalom or salaam or even the Latin Pax is far stronger than the weakened and watered-down use of the word peace in contemporary English. ‘Shalom’ on the lips of Christ and his fellow Jews to this day, like ‘salaam’ as our Muslim cousins use it, or ‘pax’ in the mouths of our medieval ancestors, means something positive rather than negative, it invites us all to be peace-makers. It is not clear whether ‘Peace to you’, the regular greeting of the Easter Jesus, means ‘peace is already yours without a doubt, yet still we need to live it out, experiencing it, feeling it in our bones, while spreading it around so that all may be drawn into its harmony.

In every sense, it is surely time to stop playing around with the Greeting of Peace, and get real about it.

Beyond recycling
The Revd Dr Elizabeth Smith | Mission Development Coordinator

IT’S Saturday lunchtime in the pub at Southern Cross towards the end of July, after a cheerful celebration of the eucharist at Christ Church. Over fish and chips, one of the parishioners who farms wheat and sheep an hour south of town is talking about bulk grain handling. There are problems with the way the rail contractor has let the network decay, problems with the cost of repairs to track and the damage the white ducks do to the roads that the Shire has to maintain, problems on his farm with wind erosion around the edges of his paddocks, and problems with shifting rainfall patterns. People in the district have their farms on the market, but nobody is buying.

Mission and the environment means more than just composting my kitchen waste in the suburbs. It also means listening to people whose relationship with the land is very different to my own, avoiding romanticism about the bush. A conversation with a farmer is a very quick antidote to sentimental environmentalism.

It’s mid-afternoon on my run back to Perth from Kalgoorlie, and time for a power nap before the last leg of the long drive. I look around the roadside rest area and despair of the travellers who have been there ahead of me, leaving a dispiriting carpet of discarded plastic, paper and glass, souring my pleasure in the glory of the salmon gums. I wish I had a pair of sturdy rubber gloves, a giant garbage bag, a couple of friends to help me, and an hour to spare.

Mission and the environment means more than just remembering the canvas shopping bags when I head for the supermarket. It means helping to clean up other people’s mess as well as my own.

I’m walking softly across the drying mud on the surface of a salt lake, somewhere south of Koora Retreat. My legs are tired after plodding across a saltbush flat, where each step sank a little into the crust of soil. My boots and socks are off now, and my bare footprints meander across the tracks of a running emu and foraging waterbirds.

Mission and the environment means more than choosing a smaller, fuel-efficient car in which to scoot around town or across the countryside. It also means rugged up warmly to look at the stars on a moonless night, sitting still in the bush until I notice just how many plants and ants and birds are thriving there, tasting the salt of a sea breeze on my face, feeling the sand between my toes beside the ocean. I am a speck of humanity in a wide landscape, and I remember that I am dust, and to dust I shall return.

So do your bit for mission and the environment. Keep on recycling, by all means. But take the next step, too. Get a farmer to talk about the land. Join or start a local clean-up gang. Go on a wilderness retreat. And expect to meet God at every turning.
Mining the soul
The Rev Peter Laurence / CEO Anglican Schools Commission

WE ALL need ‘soul-time’. By that, I mean time out of our busy lives to reflect on ‘things that matter’ at the heart of our spiritual being. Sometimes we need to do this in relative isolation and quiet, by way of a retreat. Other times, we need to do it by dialogue ‘in community’.

This year’s Anglican Schools Australia Conference, hosted in Perth, provided such an occasion to discuss matters of the soul ‘in community’. Over 200 Anglican school Principals, Chaplains and Board Governors from across the country as well as the Diocese of Perth’s partner Diocese of Eldoret in Kenya came together for three days under the theme ‘Mining the Soul’.

The Biblical context was set by Dr Paula Goode, one of the Anglican Communions’ greatest ‘human assets’ and a self-proclaimed lover of the Bible, with a passion to inspire such love of the scriptures in others.

Anglican schools should be places where any and every member of their community can have their soul nourished. In a forum where students from across our WA Anglican schools spoke honestly of their life journey, some said outright that their school helped them connect with the spiritual side of themselves and helped them develop a ‘sense of self’. They also shared their experiences of when others’ actions had helped create soul in them, or when they had opportunities to nourish soul in others. Some spoke of the deep impact that school pilgrimages such as Reachout Manila had on their spiritual life and journey. “In the Philippines, the moment I smelt, felt and heard for the first time, I realised that my safe, privileged world would never be the same again.”

The student voices also spoke of times when it is hard to live the Christian life at school, even an Anglican school. Whilst our schools aim to be places where faith is nurtured, they are ‘real communities’. Our schools are reflections of wider society, with many young people there attempting to live out their beliefs as they work out their beliefs. The 2013 Young Australian of the Year Akram Azimi spoke of the racism to which he had been subjected at school, and how such bullying works against the soul. There is no place for racism, or any other form of bullying, in schools or wider society.

Anglican schools talk regularly of seeking to keep in balance the issues of body, mind and spirit. As one Principal said to me, “we are here because we are genuinely attempting to nurture the body, mind and spirit of the young people in our care”. I have no doubt that every Anglican school has this as their mission, whether stated or implicit.

Young people are well served by experiencing some of the realities of life beyond school, yet within a safe and nurturing environment that allows them to safely explore matters of life, values and faith. The voice of former Australian cricket legend Justin Langer spoke of his success on the cricket pitch, yet his heart was longing for more… “I was living the dream but there was something missing… God gives me the strength to achieve anything.” Justin boldly shared his journey of faith.

Anglican schools face the same challenge as the broader church: how to present the Christian message in a new and living way that connects with people. Coming together to share the challenges and be inspired by youth and adult alike rejuvenates the body, mind and spirit to keep going with this vital ministry in schools. One of the conference speakers summed up the role that each of us has as we share our faith daily: “Our task is to hand back Jesus to the world in all his captivating beauty and brilliance” (Jarrod McKenna). That says it all.

For those who want to save their life will lose it, and those who want to lose their life for my sake will find it. (Matthew 16:25)

Photo caption: Justin Langer at the ASA conference 2014

Anglican Schools Australia

Green stars for the Cloisters redevelopment

THE Anglican Church is proud to be involved in an example of bringing sustainable building practices to the redevelopment of a late 1960s building in the Perth CBD.

The redevelopment of Cloisters Arcade, which runs from Hay Street through to St Georges Terrace, includes a realignment of the arcade to provide a north-south thoroughfare for pedestrians walking up Mill Street, through Cloisters Arcade to Shafto Lane and Murray Street.

More than 2000m² of retail space has been upgraded. The new retail tenancies include a restaurant fronting St Georges Terrace. Existing tenants have been relocated to other areas within the arcade throughout the refurbishment. The redevelopment also includes a nine-storey commercial tower built on top of the existing Cloisters Arcade, a 42 year old structure and Perth’s busiest retail arcade. Subtly rising above the Cloisters Arcade, the tower presents a contemporary office façade with a sustainable core.

The building incorporates motion sensor controlled lighting to reduce energy consumption, blinds to control glare, generous end of trip bike and shower facilities, and high level of Indoor Environment Quality (IEQ) delivered through reduced Volatile Organic Compounds (VOC’s), low internal noise levels, controlled thermal comfort and external views for 60% of the office space.

Built in 1858, the historical Cloisters building positioned in front of Cloisters Arcade on St Georges Terrace has remained untouched throughout the redevelopment. This challenging project also navigated heritage constraints and community concerns, preserving the historic Cloisters building and protecting the heritage-listed Port Jackson Fig Tree.

Having already achieved a Green Star Design v3 rating from the Green Building Council Australia, the project team is now aiming for a 5 Star Green Star Office Interiors rating as well.

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THE Anglica...
Listening in the landscape

The Revd Dr Anna Killigrew – Koora Retreat Centre

I ONCE took my four children, aged four to eight years, for a bush walk, one that I billed as ‘a mountain-top experience’. We laboured on foot up three kilometres of winding forest track accompanied by the mantra: ‘Are we there yet?’ Just as the sun dipped to the ocean’s horizon, we reached the mountaintop and gratefully sank into the wind-sculpted vegetation, to rest and watch. As food and drink spread a glow through our innards, we were set to leave the thick forest in an hour or two, my eight-year-old sighed, ‘So this is a mountain-top experience!’

Landscapes will do that to you. A landscape, especially one ‘that is not sown’ (Jeremiah 2:2), will draw us into a world far greater than the confined and manageable world that we construct for ourselves. It feels like being released from slavery, to be immersed in such immensity that we can see, hear, feel, taste, smell the creative, enlivening world that we construct for ourselves. It feels like being released from slavery, to be immersed in such immensity that we can see, hear, feel, taste, smell the creative, enlivening world that we construct for ourselves. It feels like being released from slavery, to be immersed in such immensity that we can see, hear, feel, taste, smell the creative, enlivening world that we construct for ourselves. It feels like being released from slavery, to be immersed in such immensity that we can see, hear, feel, taste, smell the creative, enlivening world that we construct for ourselves. It feels like being released from slavery, to be immersed in such immensity that we can see, hear, feel, taste, smell the creative, enlivening world that we construct for ourselves.
Fathers and father-figures

DR BRUCE Robinson AM is a father of three and a medical doctor whose career in research into lung disease has won him many accolades. Therefore, like many such professional men, he has had to balance the demands of family and career. As a doctor treating men with lung disease he would from time to time be treating terminally ill patients. He recalls that the two commonest regrets that all such men confessed to him were, first, that all such men confessed to him were, first, that they wished they had spent more time with their families, and second, that they wished they had not thought of work as so important (over and above family life).

In his acceptance speech during the Western Australia Day celebrations last year Bruce claimed that those who grew up with neither father nor father-figure were, on average, twice as likely to encounter problems such as inappropriate behavior at school, substance abuse, and even crime. As such behaviour is exhibited as early as the teenage years, when young people are, generally, living at home with other family members, it affects the sustainability of the family as a whole.

Dr Robinson gives a pubic talk on his work at 3.30pm on Sunday 7 September in the Burt Memorial Hall adjacent to St George’s Cathedral. This is a free event made possible by the Multi-Cultural Ministries Commission of our Diocese. At this session Bruce will present on his experience in this area, speak to the short DVD (mentioned above), and also take questions from the floor. The session will be particularly helpful to fathers with young children, and to grandfathers with young grandchildren, since grandparents are now, once more, important role-models in the development of the child.

After Bruce’s session family life is celebrated in a multi-cultural worship service, led by a youth choir, at 5pm in the Cathedral, and this is in turn followed by a drinks reception to which all are welcome.

Church of the Way

Part Time Assistant or Associate Priest/Deacon

Anglican Parish of Coodanup (Mandurah), Diocese of Bunbury, is seeking a suitably ordained person who is able to work on a Team environment.

Qualifications

Essential

- A minimum of 5 years within a parish or comparable ministry.
- Capacity to work in a ministry team.
- Desire to be a Team member.
- Ability to relate to people who are of all ages and cultures but particularly towards those who are from a low socio-economic background.

Desirable

- Ability to work in a ministry team.
- Capacity to work in a ministry team.
- Ability to relate to people who are of all ages and cultures but particularly towards those who are from a low socio-economic background.

Desirable

- Open to a contemporary evangelical/ charismatic expression of worship.
- Able to relate to people who are of all ages and cultures but particularly towards those who are from a low socio-economic background.

The position is for 3 days per week and includes part support for accommodation and part support towards a vehicle.

Please contact Rev Linley Matthews-Watt on 0428330055 or Linley@westnet.com.au for all Expressions of interest and/or Job Description by Friday 25th August 2014.
Fresh look for St Peter’s
Alan Gray & The Revd Georgie Hawley

ALAN GREY, Strategic Property Manager, writes about the exciting changes that are in store for St Peter’s Church parish site in Victoria Park.

Located on Leonard Street, the heritage-listed building is currently in need of restoration and maintenance, works that are both time-consuming and costly. To generate the refurbishment funds the landowners, The Perth Diocesan Trustees, together with Development Manager Mesh Property, are set to build an architecturally designed residential development on the two sites adjacent to the church.

The 34-apartment development offers nine apartment designs across four different configurations. While the majority will have two bedrooms and two bathrooms, there are also one-bedroom, one-bathroom; two-bedroom, one-bathroom apartments, and a couple of three-bedroom, two-bathroom townhouses. The secure boutique complex will be set around a central private residents’ piazza and some apartments on the upper levels boast panoramic views of the Perth CBD. A lift will provide excellent access throughout the building and every unit will have at least one basement car bay.

According to Mesh Property Managing Director, Phillip Zotti, close attention has been paid to the development’s overall aesthetic and its ability to integrate back into the wider community. The project has been sympathetically designed to reflect the area’s heritage look and feel,” he said. “We wanted to create a quality residential development that resonated well with the community. The utmost emphasis has been placed on value, quality and design."

Located in the heart of the vibrant Victoria Park lifestyle precinct, five minutes from the CBD, the development is within walking distance from the area’s popular boutique bars, a diversity of restaurants, shopping precincts and lush parkland.

The church’s restoration project will extend beyond its façade. The Jacaranda tree at the front of the building will be retained and made a highlight of the site. A grassed gathering space, perfect for ceremonies and functions, will be created on the ground level and the car park will be upgraded.

Residential units will be priced from $399,000. For more information, including pre-sale queries, contact the exclusive selling agent, Helen Rewell from Celsius Property Group on 08 6144 0700.

The Revd Georgie Hawley, Priest-in-Charge at St Peter’s, writes about the ministry that the redevelopment will support. St Peter’s Church is situated just off Albert Street, in a busy multicultural area. The shops and cafes have signs in different languages, telling people of what they can buy or eat: Korean, Chinese, Indian, African, Malay, and Taiwanese.

Our ministry at St Peter’s reflects that multicultural feel, with signs in the different languages welcoming people to come and have a look at the inside of the church. The people of St Peter’s offer hospitality and friendship. New people, who have seen the welcoming signs out the front of the church or found us via the internet. Many have never been to a church service before. As the majority speak very little English, we offer service booklets in different languages alongside English so that they can follow what is happening.

We want to tell people about Jesus Christ, but also for them to remember their own culture. So we encourage people to use the Bible in their own language. In a service, the Bible readings may be spoken in Mandarin, or Korean etc. For cultural events such as Chinese or Korean New Year, we decorate the pews with large red bows and have liturgy that reflects the occasion. We have fun together, sharing stories, laughing and thanking God for the wonderful things that we have. As one parishioner said: “our time together is energising and joyous”. Please pray for our small but vibrant community; as physical redevelopment happens on our site.

Fresh look for St Peter’s
Alan Gray & The Revd Georgie Hawley

September 2014 Purple Patch


14 Archbishop High Mass, All Saints’ Margaret Street, London – preacher Bishop Tom Melville Darlington-Bellevue Bishop Kay Floreat Park Reach Out Manila Reunion Bishop Jeremy

21 Archbishop International Commission for the Anglican – Orthodox Theological Dialogue, Jerusalem Bishop Tom Bishop Kay Bishop Jeremy

28 Archbishop Envensoon – La Casa, 50th Anniversary, Cathedral Bishop Tom Eileenbrook Bishop Kay Canning Bishop Jeremy Casuarina Prison

"Do not press me to leave you or turn back from following you! Where you go, I will go; where you lodge, I will die - there will I be buried. May the Lord do thus and so to me, and more as well, if even death part part from you." (Ruth 1.17, NRSV)

In their journey to new life they enter the life of the outcast and refugee. Socially and economically they are abandoned by the people of Ruth’s land and the people of Naomi’s land. Unable to earn a living, for there is no work that they are allowed to undertake, they subsist by gathering the scattered gleanings from the edge of the fields. Following the reapers, they seek the crumbs that other will not stoop for.

As the genealogy at the beginning of St Matthew’s gospel reminds us, Ruth is no accidental character, a fable of women inserted between the stories of power and might in Judges and I Samuel. Ruth is an essential part of God’s purpose and an antecedent of Jesus (Matthew 1.5). In this short book of five chapters the story of Ruth offers profound insight into the love of God made manifest in word and life, with the provision within the books of law that the edges of the fields be left unharvested for the benefit of the dispossessed, and in the word made alive by Ruth’s dedication to Naomi.

It seems timely to reflect on the limits of our own loving relationships as we ponder the plight of the dispossessed within our nation and the yearning for new life which brings widows and orphans, together with others below the edges of our shores. The book of Ruth challenges all God’s people to accept the lost and struggling people of the world with love, as an expression of their commitment to God. Hearing the daily news broadcasts reminds us that this is call to love is never an abstract exercise. It is an ever-present challenge for today and for tomorrow.

EACH Spring the Diocese of Bunbury celebrates the season of new growth with a program of worship, study and reflection entitled ‘Growing Together’. Behind this program is a simple premise: that as a part of the Body of Christ we are enriched and challenged by the wisdom of others. Having a common focus enables us to share conversations across boundaries of parish and ministry, across ages and theological position.

This year the program explores the Book of Ruth as a way of understanding Christ’s call to live in loving relationship with God, our neighbour and the whole of creation. Entitled ‘From the Edge to the Heart’, the weekly studies, children’s addresses, sermons and worship resources celebrate the nature of God’s love and offer an invitation to each participant to enter into deeper relationships.

In the context of the geo-political climate of the world today, the book of Ruth offers some important insights. The family of Naomi set out as economic refugees or settlers, to some extent the description depends on the perspective of the observer. They were strangers in a strange land, seeking a new life to be built by their own strength. Successful settlement leads to marriage and local women, Orpah and Ruth, become part of the extended family. Naomi’s family is multi-cultural, productive and accepted until tragedy strikes and the men die.

For the two young widows there should be just one option: to return to their birth families and to hope for re-marriage. One takes that option, but Ruth chooses an uncertain future and binds herself to Naomi with an extraordinary declaration of love.

May the Lord do thus and so to me, and more as well, if even death part part from you.” (Ruth 1.17, NRSV)

In their journey to new life they enter the life of the outcast and refugee. Socially and economically they are abandoned by the people of Ruth’s land and the people of Naomi’s land. Unable to earn a living, for there is no work that they are allowed to undertake, they subsist by gathering the scattered gleanings from the edge of the fields. Following the reapers, they seek the crumbs that other will not stoop for.

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Scout’s honour

BISHOP Bernard Buckland, for over 40 years involved with Bush Church Aid as a Field Chaplain, Field Staffer and Regional Officer, has been honoured with a Life Membership for his even longer association with the Scouting movement.

Bernard says, “I believe that the Scout Movement is the greatest youth movement there is as it takes both sexes from an early age until this life ends,” Bernard says, “I am 82 and still look on myself by the Fourth Scout Law, which used to say - I never learned the new wording – ‘a Scout is a friend to all and a brother to every other Scout, no matter to what country, class or creed the other may belong’.”

Apart from jamborees and camping, Bernard’s best memories are the times he has shared his faith with his fellow Scouts. While he was in Ceduna, a man named John was the Scout Master. Bernard and John spent a lot of time together planning group activities and fishing. “A year or two after I left Ceduna,” Bernard remembers, “I received a letter from John saying that he had accepted Christ as Saviour ‘not from anything you said, but just being with you.’ Those are the most humbling words I have ever heard.”

Over the years in Western Australia, Bernard has been District Commissioner for the Kimberley twice, Assistant District Commissioner for Hammersley Ranges and was made an Honorary Headquarters Commissioner in retirement to Rockingham.

September 2014 News

APPOINTMENTS

The Reverend Thom Bull
Chaplain, Swan Valley Anglican Community
School and Priest-in-Charge, Ellenbrook
25.08.14

The Reverend Clive McCallum
Priest-in-Charge, Lynwood-Langford-Ferndale
and Associate Priest, Riverton
08.09.14

Commissioning at 5.00pm
St Augustine’s, Lynwood
06.09.14

The Venerable Braden Short
Priest-in-Charge, Riverton
and Associate Priest, Lynwood-Langford-Ferndale
08.09.14

Commissioning at 7.00pm
St Andrew’s, Shelley
02.09.14

Locum Tenens

The Venerable Jack Thomson
Wembley
10.06.14 – 31.01.15

The Reverend Stephen Conway
Mt Lawley
27.07.14 – 28.02.15

The Reverend Dr Georgie Hawley
Victoria Park
01.08.14 – 31.07.15

The Reverend Peter Dunk
Floreat Park
01.08.14 – 21.08.14

Retirements

The Very Reverend Dr John Shepherd
31.07.14

Other Appointments

The Reverend Pamela Turner
Archbishop’s Examining Chaplain

Mr Nic Templeman
Archbishop’s Examining Chaplain

The Reverend Dr Steven Daly
Area Dean, Perth Deanery

Resignation

The Reverend Trevor Goodman-Jones
Area Dean, Perth Deanery

Open Space in progress.

“WE WANT the voice of young adults to be heard and taken seriously.” Young adults from across the Perth Diocese were invited to tell the story of what makes their heart beat, what they are passionate about, and what support they need to continue maturing as the person God has created them to be.

As with many Parishes, Anglican Children and Youth Ministries (ACYM), had no specific connection in any tangible way with young adults aged 18 to 25 years. Sure, as Coordinator, I could sit at my desk and dream up events and activities to try and gather young adults, but instinct and experience told me otherwise. Generic events do not gather many, nor do they enlighten either party about what the future could hold and if an ongoing relationship could be established.

Open Space Technology ticked all the right boxes in offering a way forward that would be empowering of young adults, while giving them a voice and opportunity to hear each other. Hence the Young Adult Forum was planned for the afternoon of 20 July at St Luke’s Mosman Park, with the springboard question for participants: “What can we do together to grow and form the faith lives of young adults across the Anglican Diocese of Perth, and what are you prepared to invest into your faith life and/or that of others?”

While only eleven people participated in the Open Space forum, nine of whom were in the 18-25 age group, it was a very rewarding experience for all. Attendees engaged fully in the process and discussed matters from deep theology, faith practices, personal experiences of faith communities which they have belonged to, and what they would like to see the church take more seriously.

Some very profound and telling statements were made which the church would do well to receive. From one person, the only 18-25 year old in their parish, the statement was made that this was the first thing that the church had invited them to that wasn’t wanting them to lead, run or help with something – it was actually for them. Another expressed frustration that youth and young adults are seen, understood and spoken of as an entity - as a collective of people who have the same likes, needs, desires and forms of self expression with little variance. I observed a great depth of maturity and appreciation of the faith amongst those present. This was coupled with a desire to engage with other Anglican young adults for both faith and social engagement. Quite a number of the co-contributors to the afternoon came from parishes where they are the only person in the 18-25 age group.

I look forward to further involvement with even more young adults of the Diocese as responsibility for making some of their desired actions from the afternoon become a reality. If you are a young adult and would like to connect with what is developing please contact Jeff Savage at ACYM or join the facebook group ACYM Anglican Young Adults Perth Diocese.
WHEN we were planning our Lime Street building we made the decision that it should be an environmentally sustainable building. This was a big call for a building which consists of two tower blocks, each six stories in height. The building was to include mixed usage of office space for 70 employees and accommodation for 148 clients.

To achieve our aim we went with 12 Kw Windpod turbines and a 27kw solar PV system. The wind turbines and the solar power reduce our need for mains electricity by about 10% which reduces the amount of electricity supplied by conventional fossil fuel methods. In addition the lighting in the building is either low voltage fluorescent or LED Lighting which further reduces our energy needs. Many of the areas in the building have the lighting on timed motion sensors which means lights can never be left on when the area is unattended.

To conserve water we use storm water harvesting and have a capacity of 5000 litres. The water we harvest is used to reticulate all the gardens and garden boxes in the building. As we also have water efficient fire sprinklers, the building manager likes to say that in the terrible event that we had a fire at Lime Street we will be able to fight it using as little water as possible! Not only do we have efficient fire fighting capability but we also have five-star-rating tapware and plumbing fixtures which reduce our water consumption throughout the building.

In addition to the above energy and water conservation measures we have many other features incorporated into the building design and fitting which reduce our environmental impact. We have UV treated double glazed windows which reduce the heating cost in winter, as well as reducing outside noise which gives our residents a more comfortable environment in which to live. Many of the residents’ windows have shade screens to further reduce the effect of the sun on the building and better manage the internal temperatures. The building is also aligned to take advantage of natural air flows to improve the cooling of residents’ apartments during summer. We also have a living area where plants grow down the side of the building. Once fully established, these plants will add to shade to common areas, increase oxygen production and add to the beauty of the building.

As you can tell, a building like ours using conventional building methods would have had a significant environmental impact. Instead, our environmental measures have multiple advantages including reducing the running costs for our building, which flows on to reducing the cost to our clients. Lime Street is also able to do its share of reducing environmental pressure on our planet. The reduction in costs also means we can direct more money to programs and support to improve the lives of our residents, which of course is what St Bart’s is all about!

Photo caption: Greenery around the carol singers in the aged-care area of St Bart’s Lime Street.

DIVESTMENT is one tool that organisations can use to oppose support for either socially or environmentally unsustainable industries. In 1970, divestment efforts of the Episcopal Church contributed to ending apartheid, when one of the first-ever shareholder resolutions asking GM to leave South Africa was filed. In 2006, the Church of England divested from Caterpillar, deeming it inconsistent with the Church’s ethical investment policy, which prohibits investment in arms companies or companies making “weapons platforms” such as naval vessels or tanks.

Organisations such as 350.org have argued that there is an urgent moral, scientific and financial imperative to withdraw investments from companies involved in extraction of fossil fuels. It is estimated that only one fifth of existing reserves of oil, gas and coal owned by fossil fuel companies can safely be burned, if the rise in average global temperature is to remain below 2°C from pre-industrial levels.

The top three consumers of energy, China, the United States and the European Union, all have renewable energy mandates or targets. In 2012 half of the new energy generation was renewable. This means that most carbon reserves will be ‘stranded’, meaning they will lose economic value ahead of their useful life. The Church’s investment in non-renewable energy will have significant economic ramifications.

The Anglican EcoCare Commission (AEC) believes that organisations associated with the Anglican Church need to consider their investments in renewable and non-renewable energy if they are to retain their integrity in the face of climate change. Given the impacts on humanity and the ecosystems of the planet caused by burning fossil fuels, we believe it is reasonable to consider investment in the fossil fuel industry to be contrary to the Diocese’s missional goals of the care of creation and social justice.

AEC encourages organisations associated with the Anglican Church to demonstrate vision and leadership on this issue and through their investments to contribute to the necessary transition to a low carbon future. This would mean an explicit commitment to divesting from companies who profit from the extraction of fossil fuels, and actively exploring options for alternative investment in clean, renewable energy and other low-carbon technologies.

As Christians we are called to be prophetic, to show leadership, and to inspire hope that this transformation is possible. We want to inspire the Anglican community in the Diocese of Perth to lead the public debate on the ethics of investment in fossil fuels.

Organisations associated with the Anglican Church are encouraged to consider their investment in all companies which fail to align with our divestment statement, specifically the Anglican Communion’s Fifth Mark of Mission, striving to safeguard the integrity of creation and sustain and renew the life of the earth.

A full report on the scope of investment in renewable and non-renewable energy by the Anglican Church and Anglican affiliated organisations will be tabled at Perth’s Synod.
Oceans of justice

“DO YOU know what we want? We want justice—oceans of it. We want fairness—rivers of it. That’s what we want. That’s all we want.” Amos 5:24, The Message

Oceans of Justice is a campaign launched by the Anglican Alliance to support the churches and agencies across the Pacific who are speaking up with the most vulnerable and taking action on climate change. With Anglican Board of Mission, Anglican Overseas Aid, and churches across the region, the Alliance is asking Anglicans around the world to sign a petition and stand in solidarity with Pacific Islanders who encounter the devastating effects of climate change on their homes, their land and their well-being every single day.

Tagolyn Kabekabe, Anglican Alliance Regional Facilitator for the Pacific, said, “Churches are already dealing with the resettlement of climate change refugees in the Pacific due to everrising sea levels. World leaders need to do more to stop climate change and to assist adaptation and mitigation work in small island countries, and other communities across the world.”

When the leaders of the top 20 richest nations meet at the G20 Summit in Brisbane, Australia this year, they will look to ensure a “more robust and resilient economy for everyone”. And yet, even when their neighbours in the Pacific are seeing their land poisoned and their homes washed away, the Australian government has failed to put climate change on the agenda.

At the Civil Society groups meeting, the C20, in Melbourne in June, called on the G20 to take urgent action on climate change. The C20 said, “There can be no sustained economic growth without governments attending to the urgent ramifications of climate change.” And when the General Synod of the Anglican Church of Australia met in July, it unanimously passed a motion calling on the Australian government “to respect and act upon relevant independent evidence-based scientific advice as a core basis for making decisions” in regard to climate change.

We need governments to bring urgent commitment to delivering an effective and ambitious global climate change agreement, looking ahead to the 2015 Climate Summit in Paris. This includes financing to enable countries to reduce emissions, implement mitigation strategies and respond to the impact, including help for climate change refugees.

We need governments to recognise the challenge of food security, particularly in developing nations, and to ensure investment to support sustainable small-scale farming to support employment and food for the poorest communities. The Anglican Alliance invites you to sign the petition at http://anglicanalliance.org/Advocacy/oceans-of-justice. You can help us to recognise and tackle climate change for the future of our world and for the flourishing of all.

SWAN Valley Anglican Community School is a co-educational school located in the picturesque suburb of Avely with views overlooking two lakes and the scenic Swan Valley. Since opening its doors in 2006, we have come a long way, experiencing many modifications and growing substantially in size, catering for students from kindergarten to Year 12. The school has always been the need to provide a holistic education to all the students that make this their school of choice.

The School’s Core Values of Faith, Service, Compassion, Integrity and Commitment are promoted through all experiences and encourage a balanced and well-rounded development of each student’s intellectual, emotional, physical, cultural and spiritual potential. With families from diverse backgrounds, our students vary in ethnicity bringing with them a colourful and rich cultures that further defines our School’s uniqueness.

The Service Learning Programme at Swan Valley Anglican Community School has a three-fold focus. Local, National and International organisations are annually supported in order to enhance the educational and pastoral outcomes for all children attending our School. Our school community participates in regular service learning programs throughout the year, assisting much needed causes and charitable institutions.

A most recent example is the raising of funds in aid of the Leukaemia Foundation during Term 1. The School raised $9883.00 and as such was recognised in the Leukaemia Foundation’s State Awards as being the school that raised the highest funds for any Junior School in the State. We were also recognised as having been the third highest fundraising Senior School in the State. While there were many outstanding individual efforts across the School, the collective response was outstanding.

Throughout Term 2 our school community focussed its fundraising efforts on raising funds for the Heart Foundation. Swan Valley Anglican Community School raised over $10,000.00 for the Heart Foundation. The response from our community was very positive indeed and fostered an opportunity for all of our students to reflect on giving to others.

The School will further the opportunities for children to learn the value of empathy and compassion with its focus on raising $10,000.00 for the Next Generation Cambodian (NGC) orphanages. This organisation is directly linked to The Anglican Parish of Ellenbrook and therefore has a direct link with our immediate local community. The School community has already raised $2800 towards our $10,000 target. We look forward to the activities organised through our Student Councillors focussing on the raising of funds for NGC during the remainder of 2014.

The Parents and Friends Association of the Swan Valley Anglican Community School is very active, and regularly contributes to projects and events in support of the School. Events such as Mother’s and Father’s Day breakfast, the school disco, summer concerts and the Family Fun Day are organised throughout the year to give all parents, both new and existing, the opportunity to get together with a common purpose of either socialising or fundraising. There are a great variety of activities that will appeal to all in the community, these events are a lot of fun to organise and are a great opportunity to meet new people and make life-long friends. The P&FA are a very important aspect of our School community. The positive relationship between the parents and school is fostered through the P&FA. We value their commitment and work.

At a time when warmth, gentleness and understanding mean so much...
From Rev'd Richard Goscombe who wrote from the neighbouring parish of Wickham: “Many amazing things are happening at the moment - people with addictions (alcohol, drugs, sex/pornography, gambling) are seeking help and rescue through the gospel of Jesus Christ. Please pray for the increasing number who are feeling able to come and talk about suffering serious abuse - may the Lord break these prison bars.” The parish is getting ready to open 31 Herbert Way, the house next door to the Rectory. It will be a Ministry and Resource Centre with an op-shop located there as well. A working bee is planned for a workshop to be set up in the Rectory carport, where boys can come to fix their bikes. Rev’d David and Traci Mitchell announced their move in October to Geraldton to undertake a church plant in Wandina, a development area on the south of the city, where the population has reached 10,000. They will be supported by the Bush Church Aid Society in this venture. Many of the Geraldton Royce families drove or flew to Kununurra early in July to celebrate the wedding of Jocelyn Royce to Will Reynolds from NSW. Father of the bride, Rev’d Eldred Royce, not only “gave his daughter away” but actually conducted the ceremony. Jocelyn’s bride, Rev’d Les Gauton asked if I could speak at the Karratha churches service since the person asked couldn’t come at the last minute. What a joy to be part of a great festival speaking on the theme of hope. Peter 1:3f sums up our hope so well. The hope in and through Christ, the hope securing our forgiveness before God and eternal life, is the only hope worth relying on, the only hope to keep us going in the midst of life’s joys and difficulties. Friends I trust you have this hope and are daily rejoicing in it.

BISHOP Gary and Christine are visiting churches in the more northern region of the diocese, expecting to travel about 7000 kilometres over six weeks. They write: “We arrived in Karratha in time to travel about 7000 kilometres over a six week period. We were in Karratha for three weeks and then flew to Kununurra in the East across the Goldfields and Nullarbor regions – are occupied by the great Yamatji nation. Inland to the East across the Goldfields and Nullarbor regions is the great Wankai nation.

Archaeological evidence points to the Noongar people having inhabited the South West for more than 45,000 years. Over that history, the Noongar people lived in harmony with the natural environment. The Noongar people were good to the land and so it was good to them. Food and shelter came from the sea and the lakes and the forests, it was important to maintain the environment so that it could provide for Noongar families. The land was also intrinsically connected to the peoples’ stories. Noongar lore is characterised by a strong spiritual connection to country. Boodja, land, has a strong presence in Noongar art, song and dance. Places of significance are central to many Noongar ceremonies and tales.

Around two-thirds of the place names of the landscape of the south-west are based on Noongar words and expressions. The tract of land now known as the Albany Highway used to be a trade route used by Noongar families to travel between Perth and Albany.

Colonisation and consequent policies have unfortunately made it difficult to maintain the connection between the Noongar people and boodja. However, the Noongar people have survived, endured and begun to thrive again. This is driven largely by the pride, strength and dynamism of Noongar family groups, many of whom can trace their heritage back hundreds of years.

As a community service organisation Anglicare WA walks alongside many Aboriginal individuals, families and communities. With a head office in East Perth and multiple services throughout the South-West, this is especially true for the Noongar people.
THE GOSPEL FOR LITTLE CHILDREN
by Maite Roche $9.95

This is possibly the best book available for a baby or child’s Bible. It has a hard cover, is beautifully illustrated, uses child-friendly language, and has a most appropriate title. In just thirty pages, the Jesus Story is told in a way that captures the main themes, is comprehensive and told in a gentle way, and yet leaves open the possibility of the reader exploring each theme in more depth.

Each double page spreads the illustrations over three quarters with the text accompanying the picture in a column format – an enticing and attractive way for reading.

The water-colour illustrations are works of art – immersed in detail. Each one brings alive the theme and, in the way of the best children’s book illustrators, presents a tableau which invites exploration. An accompanying title, The Bible for Little Children, (9.95) is presented in the same delightful artistic and meaningful format, and an equally attractive Christmas book, The Most Beautiful Christmas Story, has been a best-seller at $14.95.

AN AUSTRALIAN LECTIONARY 2015
Year B (Mark) $12.95

The essential resource to accompany A Prayer Book for Australia. The Publishers, Broughton Books for the General Synod of the Anglican Church of Australia, have done all the work for us, and presented the readings in Calendar form. It is an encouraging reminder that the Anglican Church in Australia is part of the international and ecumenical Christian church using the same readings – those from the Revised Common Lectionary. It is encouraging to be aware that we in Australia are following the same readings as the rest of the world, and it is useful for those searching for resources and homilies for a particular Parish.

The Revised Common Lectionary provides a three-year scheme based on the Gospel according to Mark for Year A, Year B (Mark and Luke) for Year B (with the Gospel of John being read during Lent and Easter). Currently we are in Year A, and on Sunday 30th November, First Sunday of Advent, we enter Year B.

Whilst most parishes, clergy, and worship leaders will tend to use this Lectionary for “housekeeping” as a resource for preparation, for placing the markers in the Bible, for preparing the readings for the next Sunday, the Lectionary can be a useful resource for individuals, a guide for Sunday reflection and for Daily Worship. It is available now, quite early this year, at St Johns Books who distribute this resource on behalf of the Diocese. The cost is $12.95 for individual copies (postage $2), and parish copies are supplied at the discount price of $11.00. The Lectionary will be available at Synod, but as supplies are here early, it might be convenient to arrange earlier delivery.

MY BAPTISM BOOK
A Child’s Guide to Baptism, Diana Murrie $8.95

This small, inexpensive and attractive book is designed as a keepsake for the child and as a teaching resource in preparation. The significance of this new book is that it is specifically designed for children undertaking baptism, rather than babies and parents.

This edition is an Australian adaptation of an earlier book, and covers concepts such as Belonging, Light, Water, Church and the Sign of the Cross. Following an inductive educational approach, there are opportunities for questioning and further exploration of issues raised. While it is designed to be read and discussed by the child being baptised, it could also form a useful keepsake gift for a baby.

The other excellent resource for Baptism, Your Child’s Baptism $9.95, (Redemptorist) is also available at St Johns Books. This is the A4 booklet, well known to many. It is also in a relatively new Australian edition and is currently the best resource for working through with parents. The two books can be complementary, but the advantage of My Baptism Book is that this is a personal presentation book and is likely to be well received by parishes.

CONFIRMATION BOOK FOR ADULTS
Sharon Swain SPCK $22.95

There has been a need for a book like this – a comprehensive educational approach to Confirmation for adults or simply as an entry point into the Anglican Church, or an exploration of faith. Much of the material would selectively be suitable for teenagers, but primarily it is designed for adults who are looking for this sometimes elusive “entry point” – a good grounding. An overview of early church history, a quick exploration of the Creeds and beliefs and concepts such as suffering are accompanied by exercises, research, prayer, reflection and meditation.

The person, life and ministry of Jesus, the Holy Spirit, Prayer and Worship are covered in depth but, importantly, start from where many inquirers are, assuming little knowledge of the subject. As a “guide book,” it is carefully structured, primarily as a useful framework for a Confirmation course, and contains a wealth of resources for anyone contemplating a further step in the Christian journey. A selection of Bible studies, meditation and contemplation exercises and practical applications make this book a valuable resource to use as a basis for a Course or for individual reading.

I WAS born an Anglican. My first memories are of Saint Mary’s in Tamburloup, now sadly de-consecrated, with its emphasis on Percy Dearmer – necessarily stripped down to suit the bush environment. I thought, of course, that Anglicanism was the norm. That’s what all Anglicans were like.

At boarding school, I soon realised that the robed choir and sweaters- servers-on-Sunday at Christ Church, Claremont was the norm. Only on the very eve of leaving Peelham College, Melbourne did I discover that there were different types of Anglicans, and they were called ‘evangelicals’. In outlining the differences for me the late Canon Brian Albany expressed great sorrow because he knew he was ending my innocence!

Four decades on, my understanding of the Anglican Communion is a little more nuanced than in 1972. I know that there are shades of grey, and I also know that there are grave differences between Anglicans. It is no longer a matter of simply accepting that we have cousins in Sydney or wherever who, though a bit different to us, are still family. The divergent opinions thrown up first by the ordination of Seabury to be the first bishop in the American church illustrates not only the flexibility of Anglicanism, but also Driver’s gift for narrative and humour.

A Polity of Persuasion clearly draws on Driver’s doctoral. thesis, but it is not dry academia. He outlines the history of our differences over the past generation with clarity, always keeping an eye on the principles and personalities involved. He gives good reasons for the church to be patient and to wait on the Holy Spirit.

He calls on Anglicans to treat one another non-violently and respectfully. This book will encourage those who are directly engaged in the work of the Anglican Covenant and in General Synod, and will inform those who stand on the sidelines of this institutional work but still love the Anglican Church and want it to continue to prosper. Reading it burrows out of you any idea that your Anglicanism is the norm and allows time for the Holy Spirit to lead all of us to the new place.

All books available from St John’s Books Highgate Court, Fremantle (08) 9335 1862
Movies: Freedom
Mark E Hadley

RATING: PG
DISTRIBUTOR: Heritage Films
RELEASE DATE: August 21

MY FIRST hint that the launch of the film Freedom was going to be something outside of the ordinary came from the invitation I received – or lack of it. The directions came to me rather randomly, via a Christian friend. I remember thinking, ‘Do they want the media to know about this?’ The second hint was the screening itself. Walking in, I realised The Sydney Morning Herald was missing, as was Empire Magazine, and Margaret and David were nowhere to be seen. Instead the seats were filled with people who looked more like churchgoers than film critics – which is exactly what they were. Freedom is a distinctly Christian story, and its makers are starting their campaign with those who should be the first to recognise its merits.

Freedom builds its tale around four slaves who escape from a Virginian plantation and their journey to the free North. Cuba Gooding Jr. stars as Samuel, a father and husband determined to fight his way to liberty. However his mother Adira (Phyliss Bash) is a woman of faith who believes Samuel has to escape from a greater slavery – which is exactly what they were. Freedom is a distinctly Christian story, and its makers are starting their campaign with those who should be the first to recognise its merits.

Freedom certainly has some shortcomings. It often surrenders its drama to poorly placed musical numbers. It’s also hard to deliver the thrill of a life-threatening storm at sea without million dollar effects to draw on. There’s even an occasional sense of unreality created by the need to spare family audiences the real degradations of the slave trade. But the film does achieve what should be considered its primary goal: it makes us feel differently about a life built on God.

The most impressive characters are not the film’s stars but its everyday Christians, like the Quaker who chooses to hide Negroes beneath his floorboards:

Tracker: You’ve broken a federal law!
Quaker: I but follow the dictates of my conscience. We’re just God-fearing folk Mr Plympton.
Tracker: God-fearing folk are my biggest problem!

Freedom corrects the idea that a general love of humanity was enough to bring about the end of the slave trade. It makes you respect the bravery of little men who put God first, even in the face of guns. Believers are no longer baffled do-gooders but bulldogs. And that, especially, is why Christians should be prepared to back Christian cinema.

The library is where go to find facts; the Bible, the ultimate source of our knowledge of God. Cinemas, though, are where we learn how to feel about a subject. We might cringe as actors strive to convey deeply personal convictions. But we forget that the unbelieving, postmodern world is still amazed that convictions exist at all. This is the question that should be levelled at every faith-based story: does it lead us to feel about God the way we should? Then that’s enough to be getting on with. One good conversation will fill in the rest.

ICW Productions return to the Regal Theatre in October (2 to 11) with the Andrew Lloyd Webber hit Phantom of the Opera. Musical director and producer is Ian Westrip and director is Mark Barford. This WA production of Phantom stars the WA tenor with an international reputation, Aldo Di Toro, in the title role. Stephanie Gooch is Christine, Nick Maclaine plays Raoul, Emma Pettemerides is Carlotta, Jay Weston plays Piangi, and music theatre veterans Ian Toyne and Igor Sas will play Andre and Firman the theatre managers, while Alinta Carrol is Madame Giry. The production will aid the Prostate Cancer Foundation of Australia. Details: www.ticketek.com.au.

The Cabaret Soiree season is in full swing Downstairs at the Maj. This month’s line-up includes Speak Easy, a jazz age evening with Jessie Gordon and The Eight-Piece Perth Cabaret Collective (Thu 4 to Sat 6 Sept); Beer Drinking Woman, ‘blues’ from Christa Hughes & Leonie Wilson (Thu 11 to Sat 13 Sep); and Like Blown Smoke, with the Mint Jazz Band and Rhoda Lopez (Thu 18 to Sat 20 Sep). This is a story of love’s shadows, a tale of fragile embers and smoke blown to passionate fire. The Last of the Red Hot Mamas features Marika Aubrey & Her Red Hot 3-Piece Jazz Band. (Thu 25 to Sat 27 Sep). Born dirt poor in 1884 Ukraine, Sophie Tucker overcame humble beginnings to become an outrageous star of vaudeville. Details from www.ticketek.com.au.

Details for Two or More Payers

Finally: a reminder: Le Noir’s season at the Crown Theatre concludes on September 7. Don’t miss it.

I HOPE that no-one was dissuaded from seeing ‘The Last Confession’ by the negative critique in The West Australian last month. The production, making its Australian premiere on its tour which includes Canada and the USA, played at His Majesty’s Theatre for two weeks last month, and starred David Suchet. The production told the story of the mystery and power struggle surrounding the short pontificate of John Paul 1st, and my own review detailed an exciting production which provided positive entertainment and genuine food for thought. I also said in my critique on Capital Radio’s arts’ programme (heard every Thursday from 6 to 8pm) that in David Suchet’s performance we were shown the actors’ craft at its best. If you were put off by the negative review, just hop on a plane and you might catch The Last Confession in the eastern states – it is worth it!

Queensland’s Noosa Arts Play Festival recently announced the winners of its annual play competition, which gives generous financial prizes and stages productions of the three winning plays. The competition attracts entries from Australia, New Zealand, the USA and the UK. Among this year’s winners, chosen by a panel of judges, are Michele McCormick (Western Australia) for The Invitation (Best Play) and Michiko Parrnell (Western Australia) for Instructions for Two or More Payers (Third Best Play and Audience Choice). Michiko Parrnell’s play also picked up awards for Best Director, Best Actor, and Best Actress. Congratulations to our two WA playwrights for a significant achievement. Entries for plays to be considered for the 2015 Noosa Arts play competition close on October 1. Details from www.noosaartsfestival.org.au

Black Swan State Theatre Company heralds spring with Neil Simon’s madcap comedy Laughter on the 23rd Floor. The play is set in the 50s when Senator McCarthy was raising mayhem with his ‘Reds in Showbiz’ campaign.

It plays on the State Theatre Centre main stage from September 6 to 21. Director Kate Cherry says: “I get to go into the rehearsal room with some of the funniest people I know and laugh at their outrageous portrayals of the funniest characters in the history of American comedy.” This is a large cast show, with some 18 performers and stars Peter Rowlinson of Kath & Kim fame.

Black Swan State Theatre Company also pick up an award for Best Actor, and its star is Tyrone Power. The play is set in the 50s when Senator McCarthy was raising mayhem with his ‘Reds in Showbiz’ campaign.

It plays on the State Theatre Centre main stage from September 6 to 21. Director Kate Cherry says: “I get to go into the rehearsal room with some of the funniest people I know and laugh at their outrageous portrayals of the funniest characters in the history of American comedy.” This is a large cast show, with some 18 performers and stars Peter Rowlinson of Kath & Kim fame.

Finally: a reminder: Le Noir’s season at the Crown Theatre concludes on September 7. Don’t miss it!
IN THE presence of God, I take you, to be (spouse): to have and to hold from this day forward, for better or worse, for richer or poorer, in sickness and in health, to love and to cherish, so long as we both shall live. All this I vow and promise.

These culturally defying words, exchanged by so many men and women down through the centuries have left in their wake untold blessings to countless families and communities alike. The blessing of wholehearted commitment with the willingness of ourselves to another has provided the bedrock on which marriage, families and civility depends.

Children benefit when they are born into and are nurtured in a family where husbands and wives cherish each other and are committed to the growth of their marriage. The benefits flow for here they see that happiness is not dependent on everything going happily. Even the challenges of poverty and sickness can be a garden bed out of which nourishing fruits emerge. The security that flows from the loving stability of committed marriage. The benefits flow for here they see that these other kinds of love to be shaped, exercised and enjoyed as God intends.

One of the tragic killers of marriage, personal respect and happiness is sex before and outside of a committed marriage relationship. A fulfilling sexual relationship depends on a commitment-based love with a focus outside and above ourselves to flourish. A long time Rector of one of our parishes told me that he regularly asked couples he was preparing for marriage the question: “what are you going to do when you fall in love with someone else?” It is a wise and good question. Of course the answer that has sustained countless couples, protected children and grown many marriages is nothing. Psychologist Larry Crabb’s dictum “I’d rather be a hypocrite to my feelings than to my purposes” is pure sacrifice.

James Dobson exhorts us not to “sacrifice the permanent on the altar of the immediate” and warns us that “the grass always seems greener on the other side of the fence until it has to be mown!” He helps us see the strength of our liturgical heritage with these marital vows. The words “in the presence of God” remind us that the God who so kindly has given us the most concrete and mundane expression of other-person-self-sacrificing love in the person of his Son can be counted upon to forgive and strengthen us to live in this culturally defying manner, and we can rejoice in the immense riches set before us in the wedding service. When embraced by us in the wide range of life’s ups and downs, we become a gift of the greatest possible value to any community.

SYNOD is an opportunity for the clergy and laity together with their Bishop to review the mission of the Church in our part of the Anglican Communion.

The annual gathering of elected and appointed representatives from throughout the Diocese of Perth, Synod is an important time to take counsel together – listening to the Holy Spirit, being awake to the signs of the times, attentive to God’s call for apostolic action.

There are no delegates; all are representatives. In other words, no one in Synod does the bidding of those outside, responding like puppets to a string-pulling electorate. All representatives are trusted to open themselves to the voice of the Spirit, making up their own minds, voting according to conscience.

In Perth, the first synod was held on 21 August 1872, when a constitution for the Diocese was passed and adopted. Since those early days the people of God in this diocese have brought their common wisdom to the opportunities and challenges before them.

Coming from the parishes, agencies, schools and chaplaincies in the Diocese, the members together become an organic part of the decision-making process of the Church.

For all those who are preparing for Synod this year, may it be an opportunity for deepening our community and our growth in knowledge. We look forward to Synod 2014 as a time of community, conversation and communion, a fruitful time of praying and working together.

A prayer for synod

Almighty and everliving God, give wisdom and understanding to the members of the Synod of this Diocese Teach us in all things to seek first your honour and glory. May we perceive what is right have courage to pursue it and grace to accomplish it, through Jesus Christ our Lord. Amen.
TWELVE students are preparing to travel to the Solomon Islands as Perth College strengthens its connection to the developing nation. Their journey at the end of September will be the seventh time the School has visited as part of an immersion experience offering Year 10 girls an insight into a culture vastly different to their own.

The girls are looking forward to attending classes at St Nicholas, an Anglican school on the island of Guadalcanal for children from Kindergarten to Year 13, as well as taking on a teaching role. Perth College Chaplain, Father Barry Moss, will accompany the girls and said he was sure they would receive a welcome as overwhelming as last year’s. “The students were so happy to see the girls – they performed provincial dances and songs in our honour during a special assembly. "The students were so happy to see the girls – they performed provincial dances and songs in our honour during a special assembly."

During the two-week tour, the girls will visit Savo Island and experience village life, see World War II memorials and songs in our honour during a special assembly. "The Solomon Islands are a complex environment and the girls will have many opportunities to immerse themselves fully in the culture," Father Barry said. "We hope they more deeply consider their values and faith as well as important issues such as equity and social justice, and the girls will have many opportunities to immerse themselves fully in the culture," Father Barry said. "We hope they more deeply consider their values and faith as well as important issues such as equity and social justice, and return home realising how blessed they are."

As an active Christian lay woman, Paula is often quizzed about her reasons for not being ordained. With this in mind, she led a group of thirty, some ordained, most lay, in a day’s discussion sponsored by the Perth chapter of the Society of Catholic Priests (SCP). SCP is an inclusive association of more catholic-minded Anglican clergy. ‘Vocation’ does not mean only ‘ordained vocation’, and our discussion with Paula had us all minding our language to make sure that people’s faith-inspired work in the world as well as in the church is properly counted as ‘ministry’.

In an evening session, Paula introduced the programme she has co-written with three bishops of the Church of England, the Pilgrim discipleship course. It is designed as a teaching tool, a kind of 21st century catechism, to help new believers know and practise their faith. It comes in the form of a six-session study and discussion booklets, backed up by downloadable resources, and some Perth parishes are already finding it very useful with established church members as well as those just coming to faith.

The idea of a ‘Preachers’ Day Out’ as a form of professional development is catching on in the Diocese of Perth. A Biblical scholar is invited to present on an area of their particular research and expertise, and a clergy and lay people with appropriate theological background gather at Wollaston Education Centre to learn together and to begin to apply the knowledge to their preaching. It is good for input, collegiality and reflection on the art and science of preaching. Paula Gooder presented her current work on embodied spirituality in Paul’s epistles. She urged us to preach carefully into a modern world that over-emphasises the ‘body beautiful’ or which assumes that body and spirit are unreconcilable opposites.

We learnt how St Paul uses Hebrew concepts and which Greek words he favours to express them. We wrestled with the differences between ‘spirit’, ‘soul’, ‘body’, ‘flesh’, ‘mind’, and the crossover between an individual’s being and the collective, communal body, spirit and ‘mind’ of the church. Western thinking likes to separate concepts and categories, but Paula reminded us that Biblical authors prefer integration and accumulation of ideas and metaphors.

Those who listen to sermons across the Diocese of Perth will be glad to hear that many preachers attended this Day Out with Paula Gooder, and all were inspired to take what we learned and work on offering it to those who hear our sermons. There is a temptation to wait until Paula’s next book is published, but perhaps some brave preachers will take the plunge with more from Paula as the Sunday lectionary offers us more from Paul.
Where To Worship

ST GEORGE’S CATHEDRAL
38 St George’s Terrace, Perth

Daily: 7.30am Morning Prayer and 8am Eucharist.
For details of all other daily Eucharists and Evening Prayer, see our website:
www.perthcathedral.org
P: 9325 5766

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

SPECIAL SERVICES IN SEPTEMBER 2014
SUNDAY 7 SEPTEMBER – FATHERS’ DAY
8am: Holy Eucharist (BCP) with hymns
5pm: Evensong with Commissioning of Parish Councillors. Reception.

SUNDAY 14 SEPTEMBER
5pm: Evensong with Commissioning of Parish Councillors. Reception.

SUNDAY 21 SEPTEMBER
5pm: CEBS Centenary Evensong. Reception.

SUNDAY 28 SEPTEMBER
10am: Plainsong Eucharist for Michaelmas.
5pm: L’Arche 50th Anniversary Evensong. Reception.
FRIDAY 3 OCTOBER
7pm: Synod Choral Eucharist.
SUNDAY 5 OCTOBER
5pm: Evensong with the Order of St Lazarus. Reception.

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

BUSSELTON
St Mary’s Anglican Church
Cnr of Queen St & Peel Tce Busselton
Fri: 9.30 am Sat: 6:15 -7pm
Sun: 7.30am, 8am, 9.30am & 5pm
0897543775

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

FREMANTLE
St John’s “The Church in the Square”
Cnr Queen and Adelaide Streets
Sundays 8.00am and 10.30am Eucharist
5.00pm Evening Prayer.
T: 9335 2213
www.fremantleanglicans.org

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 Hammond Street
Sundays 9 15am Eucharist 9335 2213

WHERE TO WORSHIP

John Septimus Roe Anglican Community School
St Paul’s Chapel Choir
Director: Jamil Osman
Organist: Jonathan Bradley

CHORAL EVENSONG
TUESDAYS at 5.00 pm
during school term

St Paul’s Chapel
John Septimus Roe
Anglican Community School
Corner Mirrabooka and Boyare Avenues, Mirrabooka

(Parking is available
on the School grounds)

DIOCESE OR PERTH – PARISH VISITS 2014

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 26 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

Accommodation
NEW NORCIA MONASTERY GUESTHOUSE
Experience the peace, quiet and prayer of the Benedictine monastic community of New Norcia. 130km north of Perth.
Twin rooms with en-suites and single rooms. Join the monks for daily prayer.
Directed retreats by arrangement. Recommended donation of $80 per person/day full board.

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

ALBANY HOLIDAY ACCOMMODATION
One bdrm plus sofa bdrm. $90 per night/$400 per wk. 0407 500 126

DUNSBOROUGH
Fully furnished house, close to shops and beach. Sleeps 6-8. $100 per night/$400 per wk. 0405 354 954 / 0405 841 498

Advertising

Gourmet Dining at Rod Evans Community Centre
Rod Evans Community Centre is offering
Senior Fitness Classes, Nordic Walking and Tiny Tots Playgroup.
Three Course Lunch for $12.00
Service starts 12.30pm sharp
Bookings are essential
Phone: 9325 1507
160 Hay Street
EAST PERTH WA 6005
email: rodevanscentre@bigpond.com.au

ALCOHOLISM
AL-ANON FAMILY GROUP
Hope for families and friends of alcoholics.
If you are troubled by someone else’s drinking you will find help in Al-Anon.
T: 9325 7628 (24hrs)

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KINLAR VESTMENTS
Clues

ACROSS

1. & 8 across. Melody, therefore, for little New Guinea. (4)
2. Can he claim to confuse the chief of the angels? (7)
8. See 1 across.
10. It is hard to come across a silver of an ancient pot. (5)
11. In short, age not important in Armenian city. (3)
13. A messenger to glean messily. (5)
16. Identity card for Iesous Christos? (2)
18. Craft in drawing charts. (3)
19. Eucharistic robe folded in science room. (3)
20. See you in little Syria? (2)
22. Crane circling for mother-of-pearl. (5)
24. I have designs to get off the plains. (5)
25. Rugged peaks talked long ago. (5)
26. Wild rats go for whole grains! (6)
28. So stir Yiddish sorrows. (6)
29. Alien left off the set. (2)
30. The apostle met what disturbing end? (7)
32. Italian river with mail service? (2)
33. Sure as no exclusion in ancient pot. (5)
34. Grown-up males among the catechumens. (3)
36. Rugged peaks talked long ago. (5)
39, & 41 across. Crumpled pound right away above the surface. (4)
41. See 39 across.
42, & 44 across. Fifty-one grains! (6)
43. Sing Bach antiphon across the choir. (5)
44. Silly to rile a heavenly messenger called the Lion of God. (5)

DOWN

1. & 9 down. Wise man. (2)
4. Wise man. (2)
5. Suspend in archangel. (5)
6. Wild rats go for whole grains! (6)
7. Sing Bach antiphon across the choir. (5)
8. So stir Yiddish sorrows. (6)
12. Crane circling for mother-of-pearl. (5)
14. Wise man. (2)
15. Suspend in archangel. (5)
16. Identity card for Iesous Christos. Let it be! (2)
20. See you in little Syria? (2)
21. Sure as no exclusion in ancient pot. (5)
22. Crane circling for mother-of-pearl. (5)
23. See you in little Syria? (2)
24. I have designs to get off the plains. (5)
25. Rugged peaks talked long ago. (5)
26. Wild rats go for whole grains! (6)
28. So stir Yiddish sorrows. (6)
29. Alien left off the set. (2)
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39, & 41 across. Crumpled pound right away above the surface. (4)
41. See 39 across.
42, & 44 across. Fifty-one grains! (6)
43. Sing Bach antiphon across the choir. (5)
44. Silly to rile a heavenly messenger called the Lion of God. (5)

Mt Pleasant’s ‘beautiful vision’

The Revd Pamela Turner

In 2004 on a perfect Boxing Day morning as holiday-makers relaxed, children played and locals began their work, no-one could have suspected that in a twinkling of an eye life would change forever. The tsunami that devastated so much of the region hit the southern coastline of Sri Lanka with fury, taking tens of thousands of lives and livelihoods.

The people of St Michael’s Mt Pleasant galvanised into action immediately, with parishioner Lalani Weddikkara on site in Galle helping with her family to clear, comfort, provide and rebuild. In the short-term our community raised funds for folk to rebuild their outrigger boats, re-establishing their fishing livelihoods. Then the long-term project to build a pre-school began.

In July 2014 and after several parish visits, a group of us made a pilgrimage to Sudarshana Pre-School in Galle where now a secure building and grounds, fine staff, nearly sixty children, library and resources witness to Christ’s call to reach out in loving service. Fr Patrick, staff and students welcomed us with great joy, treating us to classroom visits, a wonderful concert by all the little ones and morning tea. Central to our visit was the dedication of the school and the gathering of everyone involved in a true sense of God’s presence in an inter-faith context. The evolution of Sudarshana, ‘Beautiful Vision’, has been supported joyfully and consistently by St Michael’s. We have learnt that in many ways we are the little children in this project, growing step by step and being transformed as we have prayerfully reflected on it in our diverse ways.

Photos of our trip show lush vegetation, smiling faces and exciting adventures like elephant-riding and climbing mountainous temple sites. But a pilgrimage it was: a purposeful journey of heart and mind to discover much about things visible and invisible, in territories outward and inward.

By Pamela Turner

August solution

CL-\,DOM/\,MIN\,\,G\,E\,L\,S\,U\,L\,H\,S\,I\,R
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S\,S\,A\,R\,N\,A\,L\,E\,V\,E\,N
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L\,\,E\,N\,S\,A\,M\,E\,A\,N
C\,L\,A\,S\,E\,O\,F\,A\,R\,S\,E\,E
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^Source: realestate.com.au – Supply & Demand Data, from 01 June 2013 to 31 May 2014