

IN THIS EDITION

SYNOD 2019

DEFENCE SUNDAY/REMEMBRANCE DAY

ALL SAINTS/ALL SOULS DAY

16 DAYS IN WA CAMPAIGN TO STOP VIOLENCE AGAINST WOMEN

Anglican
Church
Diocese of Perth



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | NOVEMBER 2019



I wait for the Lord, my soul waits for him: And in his word is my hope

Psalm 130:5

MESSENGER

NOVEMBER 2019

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5 MARKS OF MISSION

- 1 To proclaim the Good News of the Kingdom
- 2 To teach, baptise and nurture new believers
- 3 To respond to human need by loving service
- 4 To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- 5 To strive to safeguard the integrity of creation, and sustain and renew the life of the earth





Welcome to the Messenger.

This month includes articles on All Souls, Prayer and Synod. There is information on safe ministry screenings – so important for the life of our churches.

St Bart's, Amana Living and Anglicare WA all speak of love in service. And, of course, there is information on how people can participate in the 16 days of activism to prevent violent against women.

See who you recognise in the Synod photos!!

November already!

Happy reading.

Come, Holy Spirit!

Give us new confidence in your grace,
new words for the mission we share,
new strength to go where you send us,
new spring in our step, as we set out
to spread our faith in changing times,
through Jesus Christ our Lord. Amen.



ALL SOULS DAY

The Revd Jacob Legarda | Archbishop's Chaplain

Though recently revived within the Anglican Communion, All Souls Day – also known as the 'Commemoration of the Faithful Departed', has been observed, in some form and on different dates, since the seventh century in the Western Church and the ninth century in the Eastern Church.

At the Reformation, All Souls Day was dropped from the liturgical calendar of the Church of England in reaction to erroneous medieval views and practices concerning Purgatory (Article XXII), however, the Articles make no direct objection to remembering the dead in prayer – in fact, in its service for the Burial for the Dead, the Book of Common Prayer bids the congregation to implore God 'that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory'.

While we find no explicit mention of prayers for the dead in the canonical scriptures – apart from Paul's plea that the Lord grant mercy to the presumably deceased Onesiphorus (2 Tim 1:16-18) – remembering the dead in prayer and at the Eucharist has been a normative part of the Church's practice since its earliest days, and it finds support in the writings and homilies of the church fathers, such as John Chrysostom, who exhorted his listeners, 'Let us not hesitate to help those who have died, and to offer prayers on their behalf'.

But how, exactly, do our prayers help or benefit the dead if those who die in Christ are already assured of salvation (Jn 5:24) and if we can do nothing to change the condition of those who have irrevocably rejected God (Lk 16:19-31)? And what are we asking God to do for the 'souls of the faithful departed' when we pray that, through his mercy, they would 'rest in peace and rise in glory'?

The answer is that, though baptised into Christ's saving death and resurrection, all the faithful – living and departed – continue to be a 'work in progress' until Christ's return: 'Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.' (1 Jn 3:2-3)

In his book on Mere Christianity, C.S. Lewis explains this point through an imagined conversation with Christ who says, 'Make no mistake... if you let me, I will make you perfect. The moment you put yourself in My hands, that is what you are in for. Nothing less, or other, than that. You have free will, and if you choose, you can push Me away. But if you do not push Me away, understand that I am going to see this job through. Whatever suffering it may cost you in your earthly life, whatever inconceivable purification it may cost you after death, whatever it costs Me, I will never rest, nor let you rest, until you are literally perfect—until my Father can say without reservation that He is well pleased with you, as He said He was well pleased with me. This I can do and will do. But I will not do anything less.'

This purification – this 'purgatory' or purging of everything within us that resists or opposes God – this complete and final throwing off and laying aside of 'every weight and sin which clings so closely' (Heb 12:1) is why we continue to pray for departed believers, in the hope that God 'who began a good work' in them would 'carry it on to completion until

the day of Christ Jesus' (Phil 1:6); and that being healed from the memory and wounds of sin, they are progressing 'from one degree of glory to another' (2 Cor 3:18).

On All Souls Day, and on other occasions, the Church invites us to remember in prayer our departed loved ones as an expression of our love and of our continued concern for their spiritual growth in Christ. As the biblical scholar and Anglican bishop, N.T. Wright puts it, 'I see no reason why we should not pray for and with the dead... Love passes into prayer; we still love them; why not hold them, in that love, before God?'

MEMORIAL PRAYERS

*For use on All Souls Day or on other occasions
such as the birthday or year's mind of departed loved ones*

If we live, we live to the Lord,
and if we die, we die to the Lord;
so then, whether we live or whether we die,
we are the Lord's.

(Romans 14:8)

God of hope,
grant that we, with all who have believed in you,
may be united in the full knowledge of your love
and the unclouded vision of your glory;
through Jesus Christ our Lord. Amen.

A candle may be lit with these words:

Light immortal,
you brought life and immortality to light through the gospel.
May we, with (Name) and all the baptised,
know the full light of your risen presence. Amen.

Our Father...

May God in his infinite love and mercy
bring the whole Church,
living and departed in the Lord Jesus,
to a joyful resurrection
and the fulfilment of his eternal kingdom. Amen.

Prayers taken from *A Prayer Book for Australia*, Copyright 1995, The Anglican Church of Australia Trust Corporation under the imprint of Broughton Books. Reproduced with permission.





HAGIOS - HOLY

The Most Revd Kay Goldsworthy AO | Archbishop

November begins with the celebration of All Saints' Day. We enter this month remembering, looking back and looking forward beginning with All Saints. All Saints is a day of thanksgiving, what used to be known as a red-letter day in the Church's calendar. A major festival. Paul uses the Greek word '*hagios*', meaning '*set apart, holy*,' extensively in his letters as a way of greeting and speaking to the believers.

To the Church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ (1 Corinthians 1:2-2).

Paul emphasised the importance of the churches learning how to live as people made holy in God's grace as he exhorted them to value their unity in Christ, and to commit to showing that unity in their relationships with each other.

On All Saints' Day we pause and take time to give thanks to God for those who have gone before us and in whose lives the love, mercy and grace of God's son Jesus shone so brightly. Some of God's saints – the set apart, the holy, the sanctified – have influenced the course of history, bringing to light new ways in which God's love in their time could be understood and lived out. Attempting a list would be as long as 2100 years, but we can all point out one of the saints whose life has influenced our own. Perhaps St Augustine, the first Archbishop of Canterbury, St Julian of Norwich spiritual writer, Thomas Cranmer, reformer and martyr, St Paul, apostle and martyr, Mary Magdalene, apostle to the apostles, Janani Luwum, Archbishop of Uganda and martyr, St Hilda, Abbess of Whitby, and closer to home the missionaries we know as the New Guinea Martyrs, to name just a few.

Recently the Archbishop of Sydney was reported as addressing his Synod to say that those who do not agree with his position on marriage should leave the church. Later reporting clarified that Archbishop Davies' comments were meant for bishops. However intended, it has led to many reflections on our life together as members of the body of Christ.

This is a difficult period in our life as members of the Anglican Church of Australia. Legislation allowing for the blessing of civil marriages passed by more than 75% of the members of the Synod of the Diocese of Wangaratta is before the Appellate Tribunal. The Bishop of Wangaratta has given an assurance that no action will be taken in the meantime. The Archbishop of Sydney, along with some other Bishops from Australia, recently travelled to New Zealand to consecrate a man as a bishop for the breakaway group of "confessing Anglicans" in response to the Church in Aotearoa-New



Zealand having passed legislation to allow for the blessings of same sex couples. This action saddens me, and has distressed our trans-Tasman Anglican colleagues.

In a recent letter to the Diocese of Perth, I wrote the following:

Responding to an enquiry from a colleague beyond Perth, 'How did your Synod go?' I replied that there was 'an outbreak of grace as we dealt with the business before us'. By which I meant that although there were some tough things for us to navigate, it was done respectfully across the spectrum of biblical, theological, spiritual and liturgical expressions of Anglicanism within the Diocese. Groups that can become simply party factions when we are angry and defensive did not emerge in that light. People of difference

with strongly held convictions reached out in the love of Christ to work through the details of their concerns and to find places and ways for us to move forward together.

Not everything is perfect, not every valley has been lifted up, not every mountain made low, nor has all uneven ground become level or all our rough places made smooth, or our places of difference been overlooked. However, in the face of them the Synod worked together respectfully and carefully so that our places of difference became places in which members saw in each other the longing we have to follow Jesus wisely and well, and our desire to be faithful in our witness to God's love in Christ our Lord. A new season, a new way forward together. We welcomed each other.

I know that this can be hard work as we make room for each other and for the Holy Spirit among us, and I want to say thank you for the costly grace that is being lived out among us here in Perth. This is not an easy time in our common life, but we are part of the one body of Christ and it is in and by his love that we have been sanctified, set apart and made holy together in this Diocese. However, you celebrate All Saints' Day this year I pray that together we will continue to show forth the fruit of the Spirit, part of our witness to the power of God's love rekindled in us.

Let's be saints together in our life here and now.

The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another (Galatians 5:22-26).

Peace

+ Kay

REFLECTIONS ON SYNODS PAST

Julie Easton | Synod Representative

The room hums with activity, members of Synod mulling around, meeting up with their Church representatives, greeting friends, looking for seats, dipping into purple Synod bags, shuffling papers, arranging them on the desk in front of them. Up on the stage there's a swish of purple cassocks, men in suits and the black clad Archbishop's Chaplain. Behind them are two large screens, announcing the 2019 Synod; in front of them are microphones ready to relay considerations, opinions and instructions. Quiet gradually falls and Synod begin.

Outside is a beautiful spring day. A game of cricket is underway on the playing field near the college and young children are engaged in a myriad of sporting events on adjoining fields. Inside the college gymnasium members of Synod are testing their IT recording device handed out on entry and now hanging around clergy and lay members' necks; "press A1 for yes, A2 for no", and obediently we all do so. Technology is supplanting the physical counting of votes; it also guarantees privacy on how each member votes on contentious issues.

Over the past 50 years I've served several times as a Lay Synod rep for my local church, and have seen several significant changes in this time. My first time at Synod was in the early 1970s. I was in my twenties and remember being very much in a minority: young and a woman! The Lay membership of Synod was predominantly white, middle-aged Anglo men. The clergy too, were white, Anglo males: the ordination of women was many years away, yet there were some stirrings about women's role in the church. I remember being questioned by a reporter from the ABC's This Day Tonight program outside the Entertainment Centre where Synod was being held. What did I think about a woman's role in the church? I replied that I thought men also could make tea and hand around the biscuits.

The Synods of the 70s engaged in the task of changing the language of the Australian Prayer Book to ensure that it was gender inclusive: mankind, he, his, father, brother: feminine nouns and pronouns didn't get a look in. But this was to change, as the Synod, in spite of some spirited opposition, worked its way patiently through this text altering the language so that women, and men, were included. The question of ordination of women began to take up more time on Synod's agenda. Members spoke for and against this, some bolstering their arguments against such a move by quoting from St Paul, others using examples of women in the past to support women's ordination. The debate was lively, even heated, with some clergy threatening to leave the Anglican Church.

Now, looking around 2019 Synod, I note that women priests make up half – or near to half - of the clergy in this Diocese, and wonder what all of the fuss was about: all priests, servants of God, tending God's people, bearing witness to God's love no matter the gender. And up on the stage our Archbishop, The Most Revd Kay

Goldsworthy, is chairing the Synod, assisted by Bishops Kate and Jeremy.

We're a much more multicultural bunch now, both clergy and laity. Although white faces still predominate, there is a fair sprinkling of Sudanese and Asian faces in this assembly and people with accents move and second motions. One thing has not changed, however, the lack of Indigenous priests and lay representatives at Synod. At the opening of Synod our leader expressed an acknowledgement to the Traditional owners of the land on which we are meeting and there are motions, which address Indigenous concerns, such as the Uluru Statement From the Heart, but there are few Indigenous representatives to speak on these matters. Perhaps at future Synods there will be.

Pressing issues concerning the wider society have been addressed in Synods over the past 20 years: the treatment of refugees, homelessness, concern for the environment. We've tried to become a 'green' Synod, but still have a way to go: too much paper, too many plastic drink bottles – but no plastic straws, thank goodness. I am glad that our Synod is concerned with such matters, that there is evidence of compassion, and fierce outrage of injustices in our society, reflected in the motions and discussions brought before Synod.

Synods in the early 21st Century have been caught up in the debate on same-sex marriage. Feelings ran high on this subject, and threats to leave the church were uttered, and at times fulfilled. The Anglican Churches not been exempt from the disgrace of child sexual abuse, and this too threatened to turn Christians away from the Church – and in some cases has. These issues have been discussed at length at Synods: Anglicans coming together to face up to the responsibility of what has occurred, to ensure such abuse does not occur again, and providing recompense for those who have been abused in Church institutions and by Anglican clergy.

The scope of each Synod is wide: some views and voices have remained unchanged over the years: we are a broad church. There is a realisation that our Anglican Communion is wider than individuals, wider than a parish, wider than one point of view. We can worship and pray together; meet, discuss and debate in a civil manner, respecting due process. Voices are heard, differing points of view considered: we can agree to disagree and still remain united in this Anglican Diocese of Perth, bound together by a common belief in a loving God.

As I drive home on Sunday evening, I thank God for His grace and love, and for the opportunity to attend the 2019 Synod.

Synod 2019

The President's Address, Minutes, Notes of Lay Conference and all resolutions of Synod 2019 are available at <https://www.perth.anglican.org/governance/synod/>

SYNOD - WRAP/SOCIAL PAGE



SYNOD - WRAP/SOCIAL PAGE



16 DAYS IN WA CAMPAIGN TO STOP VIOLENCE AGAINST WOMEN 25/11-10/12

The annual 16 Days in WA – Stop Violence Against Women campaign will take place from 25 November, the International Day for the Elimination of Violence Against Women, to 10 December, which is Human Rights Day.

Based on the global 16 Days of Activism Against Gender-Based Violence campaign, 16 Days in WA is Western Australia's contribution to these efforts and aims to raise awareness, motivate positive actions across Western Australia and advocate on behalf of organisations that oppose violence against women.

You are invited to make your mark during the 16 Days in WA campaign – to educate, motivate and advocate in your community, and stand up to stop violence against women.

Download a copy of the **16 Days in WA Kit** that contains key messages, important facts and statistics, ways to get involved and social media tools to help spread awareness and put up a poster to show your support.

Together we can stop violence against women.

We all have a role to play in speaking out to stop violence against women – together, we can make a difference.



Resources

- **16 Days in WA Kit** available at <https://www.communities.wa.gov.au/media/2051/16-days-in-wa-resource-kit.pdf>
- Posters
 - A4 poster - Orange** - <https://www.communities.wa.gov.au/media/2024/16-days-in-wa-poster-orange.pdf>
 - A4 poster - White** - <https://www.communities.wa.gov.au/media/2025/16-days-in-wa-poster-white.pdf>
- **Book Club List:**

Check out the 16 Days in WA recommended reading list, curated by Virginia Seymour. <https://www.communities.wa.gov.au/media/2049/16-days-in-wa-book-club-list.pdf>

SCREENING PROCESSES IN THE DIOCESE OF PERTH



In keeping with the requirements of the Safe Ministry to Children Canon and the Diocese's commitment to the safety of all people and assets, updated Safe Ministry Screening forms have been introduced. The following outlines the appropriate screening processes in the Diocese.

The new forms in the Diocese of Perth are:

- Form 1 Safe Ministry Check - Ordained Clergy, Formation Students and Authorised Lay Members of the Church
- Form 2 Safe Ministry Check - Adult Volunteer - Any person who will undertake pastoral ministry that involves direct, regular and not incidental contact with children
- Form 3 Safe Ministry Check - Volunteer aged between 13 and 18 years who will undertake pastoral ministry that involves direct, regular and not incidental contact with children
- Form 4 Safe Ministry Reference Check - For persons who are currently ordained, candidates for ordination and lay members of the Church
- Form 9 LPM Application
- Form 9A LPM Renewal

The following forms need to be completed in keeping with our commitment to protecting all people, Diocesan Finances and Assets:

- Form 5 Safe Ministry Check - All adult volunteers who are not subject to the requirements of the Canon
- Form 6 Safe Ministry Check - All child volunteers who are not subject to the requirements of the Canon
- Form 7 Safe Ministry Check - All volunteers who are not members of a parish – ie boards, committees, councils, op shops, soup kitchens and emergency relief
- Form 8 Safe Ministry Reference Check - All volunteers in all roles

Please note: Only one form needs to be completed if you have multiple roles in a

parish, eg if you are a volunteer in the op shop, serve morning tea and involved in children's ministry, Form 2 is required. The child-related work will always take precedence.

Clergy and Formation Students should refer to Policy 40.4 on the Diocesan website.

VOLUNTEERS

Any parishioner of volunteer who actively participates in children's ministry or activities must have a current Working with Children Check that is countersigned by the Rector. If there is no priest at the Parish, the LPM can undertake this task.

Please note: When completing the Working with Children Check form, please leave sections 6 and 7 blank for the authorised representative of the Diocese to complete.

ADVERSE SCREENINGS - WORKING WITH CHILDREN CHECK

If the WWC Screening Unit's assessment or re-assessment of an applicant's eligibility to hold a WWC Card indicates an unacceptable risk to children, the applicant will be issued with an Interim Negative Notice which cancels a current WWC Card. The Director of Professional Standards (DPS) or parish priest will be notified.

If an Interim or Final Negative Notice has been issued:

- It is an offence to engage in paid, voluntary or unpaid child-related work in Western Australia;
- the Interim Negative Notice remains in effect until it is canceled under the WWC Act; and,
- if a Final Negative Notice is issued, it identifies that there is an unacceptable risk to children and the person concerned cannot work with children.

CHILDREN WHO VOLUNTEER IN OP SHOPS

Any adult who volunteers in an Op Shop and who works with volunteers who are children do not require a WWCC. It is not considered child-

SCREENING PROCESSES IN THE DIOCESE OF PERTH



related work but rather working alongside a child who is also volunteering. Any criminal offences that may put children at risk would have been detected on a police clearance.

Anyone who receives a WWC renewal card must provide the Diocese with a scanned or photo copy of the card.

Please note: If you have a National Police Clearance (NPC) for employment purposes and, you are a volunteer in the Diocese, you are not required to apply for a Volunteer Police Clearance and a copy of your NPC must be provided to the Director of Professional Standards.

PROCESS FOR VOLUNTEER POLICE CLEARANCES

Forms are available on from the parish priest or on-line at: <https://www.perth.anglican.org/wp-content/uploads/2019/07/VNPC-Consent-Form.pdf>

When the form is completed, it needs to be returned to the parish priest together with photocopies of 100-point ID documents. Examples of the certification documents are attached to the form. The priest will provide the documents to the Professional Standards Unit or Safe Ministry Co-ordinator for processing on-line to WA Police

Please note: All documentation must be kept for two years and is stored securely.

ADVERSE FINDING – POLICE CLEARANCES – PARISHIONERS AND VOLUNTEERS

If an adverse finding is returned on a Volunteer Police Clearance and, the finding is considered to be serious and places people at risk, the DPS will contact the parish priest and ask for a full disclosure to be made. If the information in the disclosure identifies that the person is not safe or is a known sex offender, the DPS will assess the risk and manage appropriately.

CHILD VOLUNTEERS (POLICE CLEARANCES AND WWCC)

The following applies for children:

- National Police Clearance – no age limit to apply.
- Volunteer Police Clearance – volunteers over 16 years can apply.
- Working with Children Check – Volunteers under 18 years are exempt from applying.
- Working with Children Check – Anyone under 18 years who is engaged in paid work in the Diocese must apply for a Working with Children Check.

CHURCHSAFE/SAFE MINISTRY TRAINING

While the Diocese recognises there are many community programs available, all church workers must attend training that is facilitated by the Diocese.

In keeping with the Canon or Diocesan Safe Ministry Policy, it is a requirement that those listed below attend safe ministry training that is accredited by the Diocese:

- Licensed clergy and holders of PTOs (conditional to licensing) and ordination candidates.
- Members of The Perth Diocesan Trustees and Diocesan Council.
- Wardens, parish councilors (including the secretary and treasurer) and Synod representatives.
- Lay Pastoral Ministers and Liturgical Assistants.
- Musical directors, music leaders, children's choir leaders and assistants.
- Prayer group leaders, Bible study group leaders, ministry team leaders.
- Youth/children's ministry leaders or workers, Sunday School teachers or children's activity leaders, camp leaders and co-ordinators.
- Monitor and support people for known sex offenders.
- Catering organisers, co-ordinators of volunteers at a working bee, managers of op shops and parish cafés.



ST GEORGE'S CATHEDRAL

BACH'S CHRISTMAS ORATORIO

A magnificent, unmissable event this Christmas season will be Bach's *Christmas Oratorio* at Perth Concert Hall.

St George's Concert Series is presenting Bach's Christmas classic as an alternative to Handel's ever-popular *Messiah*. Albeit another extraordinary oratorio, *Messiah* was, of course, originally written to be performed during Holy Week, not Christmas.

Arguably the master of all composers, Bach wrote oratorios to mark key festivals on the Christian calendar, such as Easter, the Ascension and Christmas. Almost 300 years later, his works live on more strongly than ever.

Bach's *St Matthew Passion* was co-presented by St George's Concert Series and the West Australian Symphony Orchestra (WASO) during Holy Week 2019, under the direction of Dr Joseph Nolan. The concert was a resounding success, described by *Limelight Magazine* reviewer Will Yeoman as "one of the most moving and technically accomplished performances" of the oratorio he had ever heard.

Now, the greatly anticipated *Christmas Oratorio* on 13 December offers another chance to experience the transcendent sounds of Bach in a timely context. The story of the birth of Christ through to the journey of the Magi will be told by the extraordinary soloists and singers of the St George's Cathedral Consort, with an orchestra of Perth's top instrumentalists led by Paul Wright,

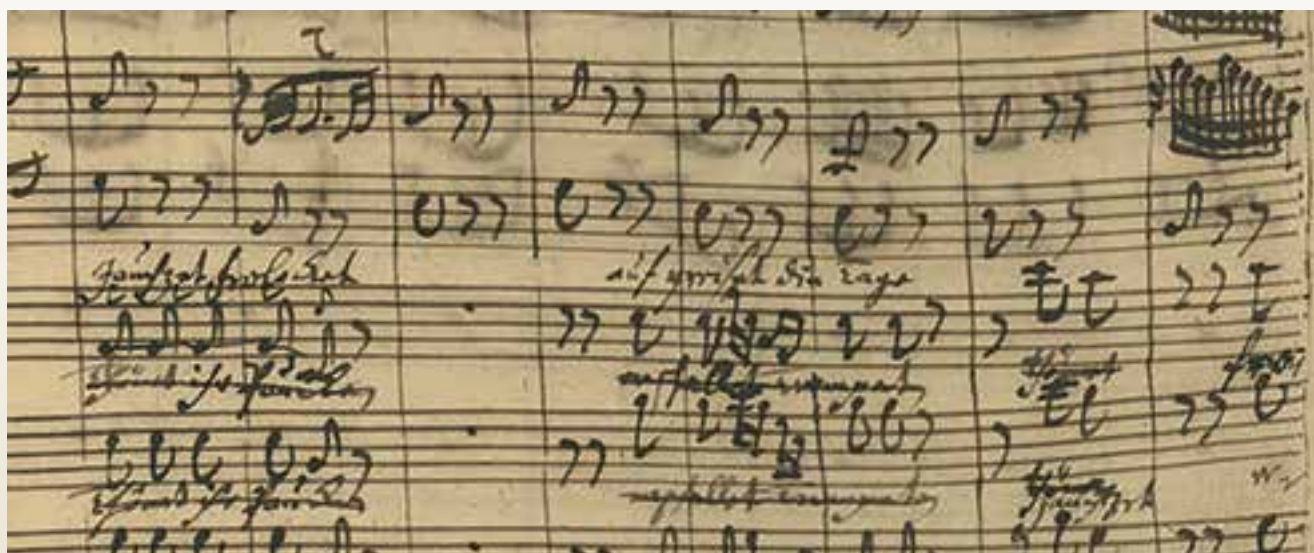
under Joseph Nolan's direction.

As well as directing the St George's Concert Series, Joseph is an award-winning musician. Master of Music at St George's Cathedral since 2008, he is a world class organist and a highly skilled choral conductor. Bach is unbeatable, in his opinion, and audiences can't fail to be affected by his passion for the music. He describes the *Christmas Oratorio* as "a wonderful, jubilant, work – utilising bright major keys and terrific storytelling through the colour of the music and instruments".

Perth Concert Hall is an ideal venue for the performance, providing excellent acoustics, air conditioning, easy visibility and comfortable seating. Other major drawcards are WA's favourite Soprano Sara MacIver, Mezzo Fiona Campbell, Tenor Paul McMahon and Baritone Andrew Foote – some of the best Australian soloists, all equally dedicated to an exquisite, heartfelt performance.

Bach's Christmas Oratorio is at 7.30pm on Friday 13 December. Tickets start at \$55.00 concession and \$68.00 standard, with a special price of only \$30.00 for under 30s. Book through Perth Concert Hall, either online at www.perthconcerthall.com.au or by calling 9231 9999.

Bach's *Easter Oratorio* will be a highlight in 2020, in another collaboration between WASO and St George's Concert Series.





PROCLAIMING AND RECLAIMING OUR ANGLICAN IDENTITY - CHARACTER AND SERVICE

The Revd Peter Laurence OAM | CEO Anglican Schools Commission

Over the past five editions of *Anglican Messenger* I have been unpacking the themes in an article authored by The Revd Dr Daniel Heischman entitled 'Enhancing our Anglican Identity'. The paper identifies the six defining components of our schools' Anglican identity: faith, reason, worship, pluralism, character and service. This month, our final in the series, examines two themes... Character and Service.

Dr Heischman writes: "The roles of service and character are inevitably linked in Anglican schools: serving others builds character, while strong moral character issues in service. Both are about relationships, in that our character is bound up with how we treat others and service is about people working with others. Both are about learning, as well. The formation of character in young people comes from learning about the teachings of Jesus Christ, as well as from the values transmitted through other religious traditions and ethical theory. We also learn as a result of our experiences with others, which in turn invite us to grow in our respectful treatment of others. In turn, we learn from our fellow human beings, be it about their situations in life, the needs of the world, or how we react to the experiences that service opportunities bring to us. By their nature, both are aimed to be lifelong endeavours, showing us in the process how we should live.

Anglican schools ground their character formation in the teachings of Jesus. In the many ways we teach and deal with character we are seeking to be more Christ-like in our everyday behaviour. This deep connection to Christ differentiates Anglican schools from other schools that seek to teach and build character; our efforts to build character have a transcendent dimension and foundation, with profound roots in repentance, forgiveness, and redemption. Both call us to go beyond ourselves and be more than simply people existing for ourselves alone.

Character and service are 'mutual blessings', in that we both bless others through our service and outreach to the community, while being ourselves blessed by those experiences. Students in Anglican schools, for example, continually speak of the great benefit they have received from their experiences with their service partners. This benefit they deem greater than the good they have done, in their estimation, for others. In that way they discover service to be not about 'to' or 'for' but 'with'. It

turns out that, for some students, service is a vehicle through which they discover or deepen their faith. We also come to know some of the deep blessing that comes through care for others, and how a school community where good will and equitable treatment abound turn out to be better learning communities. Reciprocity, it turns out, lies at the heart of our understandings of both character and service.

Likewise, character and service are both 'local', in that they begin in the surrounding community, be it the geographic locale of the school or the community that exists within the school. Anglicanism has always had a deep attachment to the neighbourhoods where churches find themselves, and Anglican schools have an opportunity to build their relationships with the local community through their commitment to serving it. Similarly, the daily give and take of school life provides an optimum laboratory to discover dimensions of character and to grow in grace, compassion and self-understanding.

By virtue of the inherent collaborative nature of character and service, we begin to see natural links with institutions beyond our own school. There is great opportunity, in service to the community, to forge important connections with other Anglican agencies. Our efforts, through service, to recalibrate the social order are strongly shared by our brother and sister Roman Catholic schools as well as other Christian schools.

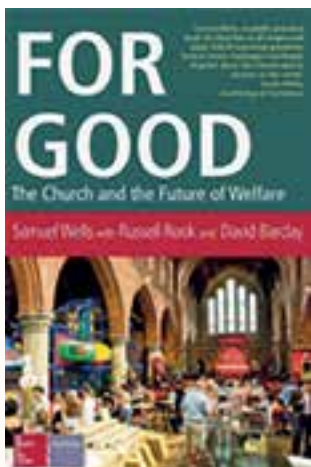
Together, service and character are a response to Christ's call to honour the dignity of every human being and to share more fully in our common humanity. Anglican schools have a unique opportunity through these avenues to encourage a sense of vocation in our students, a vocation based on the everyday tasks of working together that schools so optimally provide, with a focus aimed toward the cultivation of a lifelong love of God through love of others.

For Anglican schools across Australia, 2019 has been a year for proclaiming and reclaiming the Anglican identity of our schools. How valuable it has been to sit down with colleagues across Australia and identify those characteristics that make our schooling 'unique'. As we move into 2020, the challenge and opportunity is to continue exploring how we are authentically living out these aspects of 'being Anglican'. Words are easy...it is in the 'doing' that others will measure our success.



ANGLICARE WA - FOR GOOD

Mark Glasson | CEO Anglicare WA



'The state is good at addressing deficits ... It is not good at cultivating assets, securing relationship, creativity, partnership, compassion and joy. The churches, by contrast, are not well-equipped to attack the giants of need, but much better placed to nurture the goods of a fully human life.'

For Good: The Church and the Future of Welfare,

Samuel Wells with Russell Rook and David Barclay, Canterbury Press, 2017

This little book has had a large impact on my thinking of late.

When I first heard of *For Good*, it immediately piqued my interest. At the time, the Board and senior staff at Anglicare WA were looking at how we could expand our community impact and reach within the 2019-2022 Strategic Plan.

We aspired to set Anglicare WA in a direction that would turn the curve on escalating disadvantage and harm, on rising homelessness, on mental ill-health, on family violence. On all those things which seem insurmountable. We sought to refresh our thinking and find strong partners to join us in our work, in both the community and corporate world.

For Good started me thinking how a strengthened relationship with the Anglican community could help to achieve this end.

The gist of Wells' proposition is as follows.

- The State is best placed to address social deficits. At the dawn of the British Welfare State, these were defined as the five giant evils: want, idleness, ignorance, disease, and squalor. Whilst, our language today is different, the principle is essentially the same.
- The most appropriate part churches can play in addressing poverty and disadvantage is **not so much to tackle deficits but to cultivate assets**.
- Five titanic Goods (in contrast to the evils) are identified: flourishing, fulfillment, inspiration, blessing, and hope.
- The Christian ethos is well placed to consider these social Goods; agencies that are faith inspired can also claim this ground.

Wells suggests by chasing government contracts,

churches and agencies such as Anglicare WA have lost some of the focus on strength building. He suggests evaluating our efforts in cultivating these Goods by measuring them against the following criteria:

- 1 Relationship;
- 2 Creativity;
- 3 Partnership;
- 4 Compassion; and, most importantly,
- 5 Joy.

In July, Anglicare WA launched our new Strategic Plan. On close inspection, you will see the influence of *For Good*. While maintaining a steadfast commitment to delivering quality community services, we have also committed to strengthen the community to challenge barriers to thriving.

We have a renewed focus on prevention and early intervention, on community education, and on advocacy.

We have committed to building stronger partnerships with Anglican schools and parishes. Some of this work has commenced, with the creation of the Anglicare WA Church Community Fund, an information booklet to support parishes to respond to homelessness and, we will soon employ a community educator to engage with schools and congregations to support their communities.

As one among many organisations in the Anglican community dedicated to reaching out in loving service, we believe we are mirroring Christ's agenda. Beautifully summarised in these words from John's Gospel: 'I came that they may have life, and have it abundantly' (John 10:10b).



WELCOME TO OUR NEW BRAND

Joe Calleja | Interim CEO St Bart's

St Bart's

Here at St Bart's we have recently completed an exciting review and renewal of our brand, and we're very excited to be sharing it with our Anglican community.

The Brand Project has involved our staff and Board, our consumers, volunteers, donors, corporate and philanthropic partners, supporters, referral partners and suppliers. They all had important feedback on our organisation, and we listened carefully to what they had to say. Together, we have created a strong new brand that we can all be truly proud of.

The result of our work has been a whole new visual identity and 'look' for St Bart's, and the development of new vision and mission statements that inspire everything we do.

Our Values of *Empowerment, Innovation, Commitment, Collaboration and Social Justice* remain unchanged – they are the heart of how we achieve our Vision and our Mission, as outlined below:

OUR VISION

A world where everyone has a home.

OUR MISSION

Together, empower everyone to choose today the future they want for tomorrow.

At St Bart's, we focus on where people can go and the personal goals they can achieve, rather than where they come from. Our new "essence", 'We're by your side' reflects and projects our personality; courageous, connected, pragmatic and inclusive. It also emphasises the personal connection we make with everyone who comes into contact with us, and our commitment to deliver a person-centred approach.

In our branding going forward, you'll see subtle, soothing colours carried through visually by a pair of 'narrative lines'. Each coloured line represents a life and a journey. The two lines are identical, to symbolise people coming together in their similarities rather than their differences, with the background line representing St Bart's supportive role in the relationship – telling the story of 'We're by your side'.

We love it and hope you'll join us in embracing our fresh approach to our important work in the community!

If you'd like to know more about the range of services that St Bart's offers, please feel free to contact the team on (08) 9323 5100 or hello@stbarts.org.au, and visit stbarts.org.au.

St Bart's

We're by your side.

stbarts.org.au



LIFE'S RICH TAPESTRY SERVES AS INSPIRATION

Stephanie Buckland | CEO Amana Living



One of the biggest joys of working at Amana Living is the opportunity to meet people from all walks of life. They are a huge inspiration for me personally but also for our people who work across Amana Living's residential care centres, home care services, day clubs and retirement villages. Today, I'll share a few of the stories about the people who motivate us every day.

Recently, I visited Lady McCusker Village to meet Fred Gfeller. Fred came to Australia from Switzerland seeking a new start in life. He served with the Australian Army Band for 22 years and this experience gave Fred a strong sense of Australian mateship, motivating him to dedicate his life to honouring the Diggers. As a result, Fred has established a Garden of Remembrance at Lady McCusker Village which has become the center of all ANZAC Day and Remembrance Day services. We've been hugely impressed by Fred's drive and passion.

At the opposite end of the freeway, there is Viv Ferguson at Wearne House in Mandurah. Viv

starts her day with exercises in her room, enjoys taking part in the stretch and strength classes run by our therapy team, and works out on the treadmill at the local gym every week. This isn't remarkable until you learn that Viv is 102. Viv is full of life and reminds us that age isn't a barrier to doing what you love.

As well as individual highlights, there are stories of how residents support each other to try new things. Eleven residents from Thomas Scott Hostel in Camillo agreed to take part in a choir with students from John Wollaston Anglican Community School. Many of the residents had never sung in a choir before but they decided to give it a go and the choir, Generation Joy, performed at the recent Anglicare Australia conference. They all loved singing with the children and didn't let anything stop them.

These are just some of the individuals among the thousands of people we support who inspire us every day. We are fortunate to get to know them and to be a part of their lives; one of the great privileges of working in aged care.



OVER 55s RETIREMENT VILLAGES
CURRENTLY AVAILABLE

1300 26 26 26
amanaliving.com.au



LOVE THE WAY YOU LIVE!

Amana Living offers small and welcoming villages in 17 convenient locations throughout WA.

Our villages are full of life and community spirit, with new friends to make and plenty to keep you active. Whether it's a coastal resort you're looking for or country living, we've got a home for you.



DUNCRAIG Lady McCusker Village



2/3 Bedroom Villas from \$449,000

This intimate village is located in Perth's leafy northern coastal suburb of Duncraig. The boutique villas offer a sanctuary, while the village is conveniently located close to public transport, parklands, Hillarys Boat Harbour and a short drive to Whitford Shopping Centre.

Facilities include a clubhouse, gated security, swimming pool, lounge/dining areas and kitchen facilities.

Contact Sandra on 0448 915 968

KARRINYUP Moline Village



1 & 2 Bedroom Apartments from \$199,000

A social and community-minded village surrounded by parklands, playing fields and nature reserves. Moline Village is within easy reach of the popular Karrinyup Shopping Centre and local transport, and a short drive to Scarborough and Trigg Beach.

Facilities include a swimming pool, mini golf, library, village shop, hairdressers and beautician.

Contact Sandra on 0448 915 968

MANDURAH Meadow Springs Village



Villas and Apartments from \$210,000

Meadow Springs Village is ideal for the sports enthusiast, adjacent to Meadow Springs Golf Club and close to beaches. The village is within walking distance of a Shopping Centre and Medical Centre, and just minutes from Mandurah town centre.

Facilities include a swimming pool, bowling green, library, gym and clubhouse.

Contact Elaine on 0407 316 964

AUSTRALIND Treendale Village



3 Bedroom Deluxe Houses from \$359,000

A resort-style village located just north of Bunbury, boasting wide streets, detached homes, and a high quality leisure centre. This village offers a lock-up and leave lifestyle with secure caravan and boat storage.

Facilities include a swimming pool, spa, gym, theatre room, bowling green, games area, and a residents' workshop.

Contact Jo on 0417 061 573

MOSMAN PARK Dorothy Genders Village



1 Bedroom Unit from \$179,000

Dorothy Genders Village is in an attractive quiet location between river and sea.

Just a few minutes from the Swan River on one side and 4kms from the coast on the other, residents enjoy a healthy and relaxed lifestyle.

Local shops are a 10 minute stroll away and can be reached by public transport.

Contact Laura on 0459 819 169

SALTER POINT Peter Arney Village



2 Bedrooms + Study from \$699,000

Villa in small group of 6 located on the banks of Canning River.

2 spacious bedrooms, study, semi-ensuite bathroom, Chef's Kitchen, stone bench top, plenty of storage, large pantry, full swing corner pull out cabinets.

Double garage with extra storage and low maintenance gardens.

Contact Sandra on 0448 915 968

For the latest tour times please visit amanaliving.com.au/tourtimes 17



PIPELINE

The Revd Dr Elizabeth J Smith | Senior Mission Priest | Parish of The Goldfields

It follows the highway all the way from Mundaring Weir. It cuts a straight line across the changing landscape until it fills a reservoir on the outskirts of Kalgoorlie. It is watched closely for leaks, and pump stations push the flow along to our inland towns. It's CY O'Connor's engineering wonder of a pipeline, and without it the Goldfields would be thirsty indeed.

Stories of what life was like before the pipeline feature laboriously desalinated drinking water that cost nearly as much as beer. Public health suffered from non-existent drainage, and we shudder to imagine what personal hygiene must have been like when water was too precious to be used for washing.

Today, thanks to the pipeline, top-quality water from Perth's supply travels for a week or so before arriving in the Goldfields for domestic and industrial use. I need it for drinking and washing, for the aircon in summer (the overflow goes onto the grass), and to keep alive the kitchen herbs I grow in pots. I hate putting good drinking water onto the garden when it has come so far, so I have killed off some English cottage plants and replaced them with local shrubs that, once established, survive on what the occasional thunderstorm sends down.

Grace does not flow by the same over-sized channels as water does, on its way to us in the Goldfields. But there are some marvels of spiritual engineering, saving us from drying out in heart and soul. By the risen life of Jesus Christ, and by

the flow of the Spirit, God pumps unlimited, life-giving grace across the landscape of our lives.

Often, that grace reaches us through physical things. Church buildings, at their best, are reservoirs holding stores of blessing and forgiveness in abundance for all comers to draw on. St John's Kalgoorlie, the "old cathedral" of what was once a diocese, is open every day. The structure is shabby and in need of expensive restoration, but it still holds peace and prayer for spiritually thirsty locals. Baptism and the Eucharist, celebrated with faith, never fail to deliver overflowing grace.

Faith-founded organisations also channel grace to at-risk areas of Australian society. Anglicare and Amana Living, our Anglican caring agencies, are just such life-changing pipelines, reaching far beyond suburbia to the Goldfields. Amana Living's staff bring astonishing tenderness to their care of older people. Anglicare's programmes guide vulnerable people and families from surviving to thriving, with skill and perseverance that overcome many kinds of disadvantage. They are pipelines for refreshment and hope, shaped by the Anglican commitment to serving people in need.

So I am grateful for what we have built to ensure that God's grace reaches those who need it. I am even more grateful that God always overflows those visible channels of our construction. There are also thunderstorms of goodness, steady showers of blessing, downpours of providence, direct from heaven to us. I turn my face to the God who quenches my thirst by so many means.





OUR RICH LITURGICAL HERITAGE

The Rt Revd Dr Peter Brain

Some years ago, I was in conversation with a lady who suggested that I would be a better bishop if I prayed to God through Mary! After explaining that I had no need to pray in this way since there is Saviour who has opened the way for all believers to enter into God's presence, I was able to assure her that we say/sing Mary's song at Evening Prayer. Mary could not be our mediator, since like us, she was both human and sinful. Her Son however, being God and sinless man, could deal with our sins and is our High Priest, mediator and advocate (Hebrews 4:14-16, 1 Timothy 2:5, 1 John 2:2). Mary, however, provides a clear example of how to respond to God's promises every time they are read (Luke 11:27-28).

Mary's song, found in Luke 1:46-55, helps us grasp why our liturgies are so full of Scripture. For a young woman to respond in the way she did to Gabriel's news, that she would soon conceive by the Holy Spirit One who would add humanity to His Divinity, can only be understood in the light of her knowledge of the Old Testament promises of a Messiah. As a Godly young Jewish woman, she was able to recall these promises and exclaim: *He has come to the aid of His servant Israel: to remember His promise of mercy, the promise made to our forebears: to Abraham and his children for ever.* With the message from Gabriel and the encouragement of her relative Elizabeth, she exclaimed *My soul proclaims the greatness of the Lord: my spirit rejoices in God my Saviour, Who has looked with favour on his lowly servant: from this day all generations will call me blessed.*

It is no surprise that Mary's Song comes after the Old Testament reading, since 61 of its 102 verses are phrases from the Old Testament. Jesus came to fulfill the priestly, prophetic and kingly ministries of the Old Covenant and Mary rejoices in her role in this great display of God's graceful faithfulness. Our response to the reading of both Old and New Testaments, is modelled by Mary and will include: *Our rejoicing in God as my Saviour.* Mary's son must become our Saviour, if we are to understand and experience God's *greatness and favour.* We will read all the Scriptures through gospel lens. Furthermore, like Mary we will *fear him whose name is holy.* We will neither cringe from God, nor treat him casually. Rather, recognising Him as *the Almighty*, who shows both *mercy and strength* along with *scattering the proud* and *filling the hungry*, we may confidently come as *a lowly servant.*

Every time we come together, as Mary did when she met with Elizabeth, we too have the privilege of hearing God's word, no longer from angels since we have the fulfilled and complete Biblical canon. This too is the gracious product of the meeting of the Divine and human authors (2 Peter 1:21) as we affirm of Jesus in the Creed *conceived by the Holy Spirit, born of the virgin Mary.* Her pattern of humble listening and obedient response ensures that we too might be the hungry whom God has filled with good things and mercifully, not counted among those self-sufficient *rich, sent away empty.* Hers is the abiding pattern for the enjoyment and sharing of real riches.

PRAYER

SUSTAINABLE SEPTEMBER UPDATE: ECO CARE

Stu Guthrie | Member Anglican EcoCare Commission

This month has been a busy one for the EcoCare Commission. During Sustainable September we have been enjoying God's creation, as well as sharing our call to respect and preserve it for future generations. In short, we've been trying to live out the Fifth Mark of Mission, *'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.'*

Part of EcoCare's mission this year has been to have a renewed focus on working collaboratively with community groups, such as ARRC (Australian Religious Response to Climate Change). Sustainable September has brought many exciting opportunities to do this, as we have been able to work alongside the Emerge Youth Group (from All Saints', Bullcreek and Holy Cross, Melville), the Alice Ross King Centre, as well as being present at the Global Strike for Climate.

The month began with one of our commissioners, Gerard Siero, speaking to the Emerge Youth Group. Gerard brought a wealth of knowledge and delivered a youth-based Scripture-centred, Climate Reality talk. He gave particular attention to what the Bible says about our mandate to care for creation. Gerard then took questions from the youth and spoke about some life-giving ways of reversing climate change and reducing our carbon emissions.

Next up, we had the launch of the Fremantle Centre for EcoTheology at St John's in Fremantle. This year we have felt that it was important to have a public forum where we can host lecture series and other training opportunities. The creation of the Centre allows us to do this. We were blessed to have not one, but three expert speakers sharing views from their different expertise and perspectives. First, we had Gerard Siero share with us the practical side of why climate change is an issue that demands our attention. Secondly, we had The Revd Dr. Evan Pederick speak to us about why Eco-theology matters, as well as what is meant by our call to care for and steward Creation. Finally, we had Behrooz Eslam from Sustainability in Schools share with us his experience of working with students through nature in rural regions. He showed us examples of practical ways that schools can implement community gardens, along with the plethora of ways it can benefit students (e.g. teaching life skills, engaging students who may be at-risk of academic failure, etc).

On the 13th September, the Emerge Youth Group went to see the documentary '2040' at Murdoch University. This inevitably led to a game of hide and seek around the campus (under strict supervision of course!). Emerge Youth were then blessed the



following week with a visit from Hal Baxter, a farmer of many years. Hal spoke on what living on a farm has taught him about life.

On Friday 20 September, many of the commissioners joined the Global Strike for Climate at Forest Chase Perth, with a reported 10,000 people including many Anglican clergy and laypeople.

Lastly, we had a combined service for World Alzheimer's Day and Sustainable September at the Alice Ross King Centre on 21 September. The service was led by The Revd Keith Wheeler and Lloyd D'Souza. About 30 residents received the Eucharist as part of a Creation-Centred service and morning.

If you are interested in finding out more about what EcoCare is doing, feel free to follow us on Instagram @perthecocare or Facebook www.facebook.com/perthecocare



THE HONOUR AVENUES OF KINGS PARK

The Revd Jeff Astfalck | Assistant Priest, Wembley and Subiaco

Most of us are familiar with the metal memorial plaques with silver surrounds in front of the trees in the three Memorial Avenues of Kings Park. However, how many of us know the story behind them?

As Christians we believe our salvation lies in the hand of our Lord and our membership into the Kingdom of God. As citizens, as uncomfortable as it is, we too must acknowledge that our security is reliant on diplomatic efforts of the State and the services provided by our Defence Force and our Allies.

During times of conflict it is both civilians and combatants, on both sides of the conflict who are damaged. The plaques in Kings Park are dedicated for Western Australian service personnel who have been buried overseas or have no known grave, they do not include the service personnel buried in Australia.

There are over 1800 plaques and a team of ex-service and other volunteers in the Honour Avenues Group (HAG) continue to research the fallen. There are many more who have yet to be dedicated. For many families, it is the only place of remembrance for their family member and symbolism of a tree full of life is significant.

The families of the deceased seeking to dedicate plaques first contact HAG. After completion of administrative formalities and payment of a fee, they are invited to attend a Dedication Ceremony at May Circle in Kings Park. There each family is presented with the plaque for later placement in front of the tree. A short eulogy is provided for each of the departed including their civilian life, their service history and the nature of their death. It is a deeply moving ceremony and I am honoured to lead the public prayers as Chaplain to HAG. The research work completed by the volunteers of HAG is considerable considering the time past.

A special service commemorating the 100th year was held in August this year attended by the Governor. The Hon Peter Tinley AM MLA, himself a veteran, made the comment that before any politician in the future considers sending troops to war, they should walk these three avenues.

Our best hope of avoiding future conflict is to ensure that our young understand our history and the carnage and destruction of war and the effect it had and continues to have on Australia. The Highgate RSL website provides a wide range of resources that may be useful to school and/or parish groups: www.highgate-rsl.org.au/remembrance/

These include:

- Remembrance Walks through Kings Park with GPS and Google Maps information.
- A listing of all Western Australian War Memorials and Honour Board.
- A listing of HAG plaques database in Kings Park with GPS data, and a 'potted history' of each service member.

Given a web browser and a smart phone you now can see the full detail behind each plaque and via your GPS signal be taken on a guided tour.

The purpose of The Returned & Services League is not to glorify war, but rather to ensure that we never forget the price that has been paid, and that society is reminded of this before we commit more lives into harm's way.

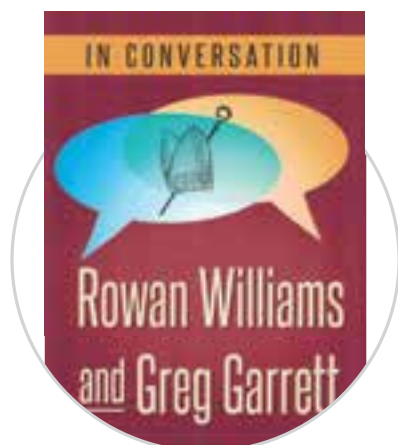
We will remember them. Lest we forget.

St Edmund's, Wembley will be holding a Remembrance Day Evensong at 5.00pm on Monday 11 November followed by hospitality.





Shirley Cloughton



Rowan Williams
and Greg Garrett

\$29.95

Approx

IN CONVERSATION

Rowan Williams and Greg Garrett

Garrett introduces the book in that the reader will be privy to two friends excitedly returning to topics they have discussed many times, yet having flashes and new insights in the process and that the talking is the greatest testimony to the transformational power of conversation.

Whilst many of us might have read, studied or admittedly just skimmed through some of Rowan Williams' many books, he says himself that he is comfortable when talking and the conversations here clearly show the enjoyment he has in discussion and having the freedom to meander. Speaking of sermons, he says that publishing sermons is something he is not wildly keen on for himself, 'since a sermon is crafted for these people in this time in exactly the same way that no two performances of a play are the same.'

Within the context of chatting about Bono and U2, Rowan makes an observation that creation isn't something God did a long time ago. It's something God does now as we're speaking'. Note that Rowan Williams' latest book, *Christ the Heart of Creation* on this topic, consists of 275 pages!

Seven chapters (all Conversations) cover a wide and wild range of topics, Shakespeare, Dr Who, Harry Potter, guns, abortion, sermons, movies, novels, poetry and authors. Rowan shares with enthusiasm, his particular appreciation of novelist Marilynne Robinson and also P D James, Hemingway and Dickens.

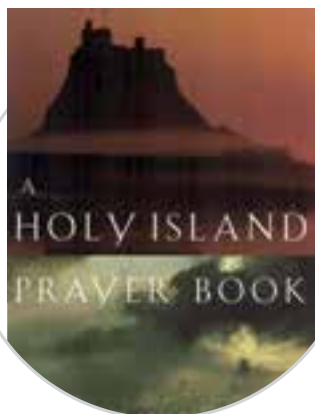
Talking about Why Shakespeare Matters, Garrett emphasises how the play comes to life in performance. Something happens in live theatre that is a **transcendent moment**. Rowan reiterates that, whilst we can watch Shakespeare on television 'actually the real experience is physically to share the space in which a kind of liturgy is being performed'. The live performance says to the audience 'we understand that you are there as a physical participant...your uncomfortable lower back or aching bottom is part of what we're aware of. This is a time we share together. It will take this amount of time to get us through. There's no fast-forward button. And the words we as actors engage, we promise to speak in a way which we trust will hold you there, alert but still silent through this experience that we're sharing'.

In his Afterword, Rowan admits that 'we desperately need cultures and institutions of shared meaning that allow space for patient talking and listening because they let us see something of a horizon that is not just 'yours' or 'mine'. For us as Christians, is it quite simply the space into which the mystery of God invites us – that sacred space that isn't anyone's property, but is something where unlikely people can find a home together'.

This new book is informative, spiritual and encouraging. It makes wonderful reading and is simply hard to put down!



A HOLY ISLAND PRAYER BOOK



Ray Simpson

Special price
of \$9.95

A HOLY ISLAND PRAYER BOOK, Ray Simpson, special price of \$9.95

The Lindisfarne Gospels were written and illuminated in about the year 724, comprising an astonishing 258 pages of calf skin, but it was once thought that this treasure was lost forever. The monks were taking it to Ireland for safe keeping in 875 when it was washed overboard in a storm but amazingly found, intact, washed up at a very low tide. The originals are now a prized exhibit in the British Library.

Written on Lindisfarne, each midday prayer in this delightful book includes a reflection based on a geographical feature of the island. One is a story of Ray Simpson's friend who decided to ride on horseback across the sands to propose marriage; the proposal went to plan but on returning the tide had turned. 'Don't worry, the horses can swim' they were told but returning through the rising waters, their elation was mixed with terror'.

This prayer book follows the rhythms and seasons of the natural and Christian year as it is observed on Holy Island. More contemplative than the very earthy spirituality of Iona, each day of the week has a special theme: Sunday - resurrection and renewal; Monday - creation; Tuesday - incarnation and peace; Wednesday - the Holy Spirit in mission and healing; Thursday - community and unity; Friday - with broken people at the Cross; and Saturday - leisure (morning) and the Saints (night).

Holy Island Prayer Book is a wonderful alternative and versatile daily prayer book as it is both creative and personal and can be equally useful as an individual or a group resource.

IN SURE AND CERTAIN HOPE

Liturgies, prayers and readings for Funerals and Memorials

A comprehensive, handsomely produced book collecting funeral and memorial services, and complementary and supplementary resources, plus All Souls day, Anniversary, remembrances and also squeezes in some theological and pastoral commentary.

It is an indispensable resource for all taking services connected with death and dying, and grew from the authors work when a member of the Joint Liturgical Group of Great Britain.

Distinctive features in this publication are that all readings are reproduced in full, and a section on Reflections and Prayers includes some helpful and pastoral specific prayers.

A final valuable and exceptional chapter, **Readings and Reflections**, includes poetry and extracts from writers such as Emily and Charlotte Bronte, D H Lawrence, Walt Whitman, John Donne, Rabindranath Tagore, Emily Dickinson, Dylan Thomas, Gerard Manly Hopkins, Joyce Grenfell, Tennyson and Wordsworth. This distinct chapter brings so many resources together in the one volume. How often do clergy, celebrants and pastoral workers search for meaningful reflections?

Sheppy says that 'death prompts us to think deeply, whether from a religious perspective or not' and that the readings chosen 'are sympathetic to the seriousness of death'.



Paul Sheppy

\$19.95



NEWS FROM THE NOR'WEST

Jocelyn Ross OAM

Big congratulations to Chaplain Garry South, from the Port Hedland Seafarers Centre, nominated in the International Seafarers' Welfare Awards 2019 who travelled with Kathy to London to receive the Dr Dierk Lindemann Welfare of the Year Personality of the Year Winner. The award is in recognition of his tireless commitment to helping seafarers arriving at the port. He has been chaplain for eight years now, although he and Kathy have been working at the Centre for much longer than that.

The best part of the Fellow Workers' Conference, held bi-annually for all the clergy families in the Diocese of North West Australia are the segments where each parish minister shares the highs and lows of parish ministry. It is such an encouraging time. There is prayer for each parish. The initiatives shown in an endeavour to get to know people and love them to the Lord in all the towns, the patience and perseverance of these ministers, the wonderful support of their wives, in places where there are very high temperatures already, and the build-up especially in the Kimberley over these months to Christmas. We are most grateful to MU Australia who have supplied funding for a number of years through the Northern Outreach Department to enable this to happen.

The humidity in all those northern towns from Carnarvon up particularly is so draining. But rarely was humidity mentioned in the parish highs and lows. The humidity in Broome is awful. But work goes on, and the Church of the Resurrection had a makeover in October.

Sad news from Joy Brann who has been instrumental in seeing the restoration of Holy Trinity Roebourne, the

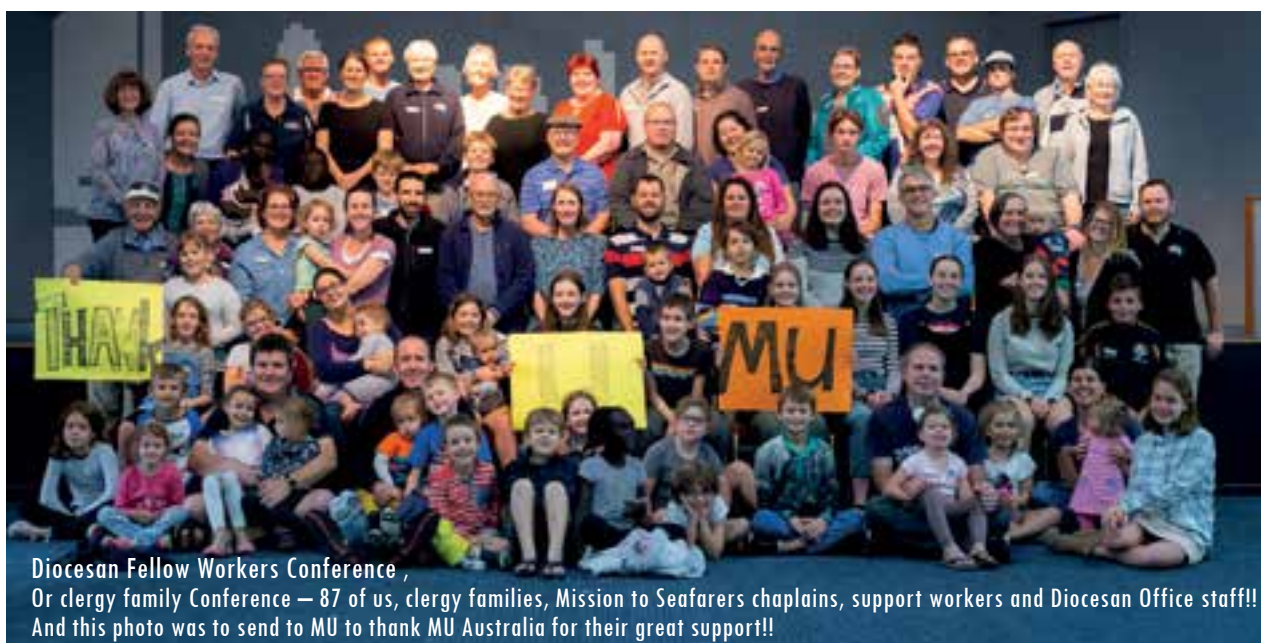
first church ever in the north west, is that there are no grants from the Heritage Council this year. Stained glass windows have been restored and new shutters each purposely designed and built in steel made. Internal work costing \$10,000 is urgently needed. With The Revd Richard Goscombe's departure from Wickham/Roebourne Parish, the new Priest in Karratha, The Revd Frank Nicol, will be overseeing the work. Richard worked so hard to bring about this wonderful restoration and has been an inspiration to encourage perseverance.

A deposit of a large quantity of historic material was left at the Diocese of the NorthWest Office in Geraldton, some of which had been donated by the 'Friends of Holy Trinity' and the great historian friend of this Diocese, The Revd Ted Doncaster. This material will be archived and Dr Harris, our Registrar is looking for material that will contribute to an Interpretive Display. There has now been established a Trust Fund to cover the cost of electricity to floodlight the building for 52 weeks a year, with \$800 in credit. The cost of floodlighting the building is the responsibility of 'The Friends of Holy Trinity Roebourne'. Donations to this fund can be made by, cheque, cash or (via the website) credit card. They can also be made directly into the bank account using the following information: BSB: 706001/Account: 30003846 - Reference: Roebourne Holy Trinity.

The grace of our Lord Jesus Christ.

Email: jocelynclareross@gmail.com

Jocelyn



Diocesan Fellow Workers Conference ,
Or clergy family Conference — 87 of us, clergy families, Mission to Seafarers chaplains, support workers and Diocesan Office staff!!
And this photo was to send to MU to thank MU Australia for their great support!!

For more news about the North West visit anglicandnwa.org | [@northwestanglicans](https://www.facebook.com/northwestanglicans)
or sign up to receive the North West Network magazine



BUNBURY BULLETIN

The Revd Dr Lucy Morris

The Anglican Diocese of Bunbury is looking forward to its celebration of the ordination of Mrs Justine Richmond as Deacon and The Revd Paul Bartley as Priest in St Boniface Cathedral Bunbury on 16 November 2019. The service will be commencing at 11.00 am for those who wish to attend.

Bunbury's Diocesan Synod was held at the Frederick Irwin Anglican School in Mandurah for the Second Session of the 40th Synod during the first weekend in October. The Synod Eucharist was celebrated in Christ's Church, Mandurah on Sunday 6 October with Bishop Ian Coutts presiding and preaching to a full church.

Boniface Care is the Diocese's incorporated entity which works with parishes to assist and support those who are struggling with life's circumstances. Boniface Care works closely with Anglicare WA in the delivery of Emergency Relief with much needed funds coming from Lotterywest WA to support this ministry across the South West and Great Southern regions.

The most recent addition to the Diocese's emergency relief services network commenced earlier this year in the Bunbury parish. The work of Boniface Care includes supporting ministry activity through the parish Op Shops. The Boniface Care Council is also looking at how it might support parishes providing relief to local communities and individuals as a consequence

of significant natural disasters, such as drought, floods and fires. Boniface Care's role in the Diocese was acknowledged at Synod. It is currently raising funds and awareness for Anti-Poverty Week.

The Synod also highlighted the work of the Sustainable Living Working Party established by the Bishop-in-Council to work on practical ways to enable parishes, communities and individuals to live sustainably in God's creation.

The Guest Speaker at the Synod Dinner was Ms Franca Pellegrini, the Lead Engagement with Faith Organisations from the Global Freedom Network and Minderoo and Walk Free Initiative. Ms Pellegrini spoke to Synod members about the extraordinary work being done by the world wide Anglican Communion and other world faiths to eliminate slavery and human trafficking.

Synod Members were also entertained by guest singer and performer, Charlotte Baker.

The Diocese also currently has full time Priest-in-Charge vacancies in the two parishes of Dunsborough and Busselton and a part-time position in parish of Collie. If you are interested and would like more details, please contact The Ven Julie Baker through the Diocesan Office on 08 9721 2100.



PURPLE PATCH NOVEMBER 2019

3	Archbishop Bishop Jeremy Bishop Kate	Dianella Guildford (Gunners Day Parade and Service) Gosnells St Gregory's Chinese Congregation
10	Archbishop Bishop Jeremy	Standing Committee of General Synod Morley-Noranda
17	Archbishop Bishop Jeremy Bishop Kate	North Beach Crosslinks Nedlands North Perth
24	Archbishop Bishop Jeremy Bishop Kate	St George's Cathedral Willetton Subiaco

CLERGY NEWS

APPOINTMENTS

The Reverend Linda Pilton	Chaplain, Perth College	01.01.20
The Reverend Galal Bashir	Priest-in-Charge, Balcatta-Hamersley	01.10.19
The Very Reverend Chris Chataway	Dean, St George's Cathedral	02.20

ORDINATION – Saturday 30 November 2019 – 10.00am, St George's Cathedral

The Reverend Jane Hawkins	Priest
The Reverend Peter Hotchkin	Priest
The Reverend Linda Pilton	Priest

LOCUM TENENS

The Reverend Terry Pickersgill	Kwinana	01.10.19 – 31.03.20
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PERMISSION TO OFFICIATE

The Reverend David Mitchell	19.09.19
The Reverend Rose Guok	16.08.19
The Reverend Ross Kilpatrick	23.10.19

RETIREMENTS

The Reverend Jacob Ng	15.02.20
The Reverend Lynne Eastoe	08.06.20
The Reverend Canon Dr John Dunnill	01.12.19
The Reverend Stephen Gibbs	23.04.20

RESIGNATIONS

The Reverend Jacob Ng	Rector, West Perth	15.02.20
The Reverend Lynne Eastoe	Rector, Murdoch-Winthrop	08.06.20
The Reverend Canon Dr John Dunnill	Rector, West Nedlands	01.12.19
The Reverend Stephen Gibbs	Rector, Floreat Park	23.04.20
The Reverend Peter Richards	Rector, Applecross	12.01.20
The Reverend Des Smit	Chaplain, GFS	15.12.19
The Reverend Judy Clay	Archbishop's Group of Spiritual Directors	08.10.19
The Reverend Phyllis Genge	Archbishop's Group of Spiritual Directors	08.10.19
The Reverend Stephen Gibbs	Chaplain, Crosslinks	08.12.19

LAY NEWS

Appointment Mr Jarrod McKenna	Diocesan Mission Advisor	01.09.19
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RIP

The Reverend Canon Doug Davies	11.09.19
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PARKERVILLE CHILDREN AND YOUTH CARE

The Rt Revd Jeremy James tssf

I was privileged to attend the Official Opening of the Stan and Jean Perron Child Advocacy Centre, which took place on Monday 21 October at 1 Watertank Way, Midland.

Parkerville Children and Youth Care's first Child Advocacy Centre, the George Jones Centre, was opened in Armadale in March 2011, and since then some 20,000 children, young people and families have accessed services at the Centre.

In 2017 Parkerville Children and Youth Care purchased land at the historical Midland Railway Workshops with the plan to build a larger Centre that would be shared with other agencies.

The Centre will co-locate child abuse professionals from different Government and not-for-profit organisations and provide child-focused, integrated, and coordinated community services to families and children which are visible and accessible.

We were welcomed to country by Elder, Nick Abraham.

Invited guests included:

Mrs Jean Perron, the widow of Stan, and their daughter Elizabeth Perron, Director Perron Group and Chair Stan Perron Charitable Foundation

Ms Susan Hunt, Chief Executive Officer, Lotterywest

Mr George Jones AM, Patron of Parkerville Children and Youth Care

The Most Reverend Kay Goldsworthy AO, Archbishop of Perth

Mr Sam Walsh AO, Chair of the Perth Diocesan Trustees, and Mrs Leanne Walsh

The Hon Simone McGurk MLA, Minister for Community Services, Children's Interests and Women's Interests

The Hon Michelle Roberts MLA, Minister for Police

The Hon Donna Faragher MLA, Shadow Minister for Education and Training; Women's Interests

Mr Chris Dawson, Commissioner of Western Australian Police

Representatives of the builders, Pindan.

Ms Kim Brooklyn, incoming Chief Executive Officer

Mr Alan Carter, and Mr Jim Morrison, Yokai

Mr Chris Newlin, the Executive Director of the Huntsville Child Advocacy Centre, Alabama, USA, was a special guest. He spoke of the original vision of the Huntsville Advocacy Centre, founded in 1986, wanting to give to a single place where a child or young person could tell their story once, and not be re-traumatized by having to tell it again and again and move to different



locations. There are now 1,000 Advocacy Centres in the United States.

CEO Mr Basil Hanna celebrated the opening of the Centre and thanked the generosity of benefactors, especially the Perron Foundation and Lotterywest, as well as many room donors and those who had 'bought a brick'.

The Chairman of the Board, The Hon Wayne Martin AC QC, spoke of the continued growth devastating effect of child abuse, with 1 in 4 girls and 1 in 6 boys being abused before the age of 18. On a positive note, he was delighted that the Centre was being shared with WA Police, Department for Child Protection and Family support, Ngala and Raphael, Wanslea Family Services and Yokai.

Archbishop Kay gave a blessing, asking that the staff be blessed in their difficult work as they sit and listen to parents as they seek support, and to the children and young people that they may find healing and hope for the future.

The ribbon was cut by Chairman of the Board, The Hon Wayne Martin AC QC; with assistance from Archbishop Kay Goldsworthy and Chief Executive, Basil Hanna.

Guests, including parishioners of the Church of the Ascension, Midland, enjoyed refreshments and a guided tour.



DEFENCE SUNDAY - 10 NOVEMBER

The Rt Revd Ian Lambert | Bishop to the Australian Defence Force

While Remembrance Day recalls the tragedy of World War 1 and the hope for peace which came with the Armistice on 11 November 1918, the experiences of the 20th Century and the first decade of this century reveal that this hope remains unfulfilled.

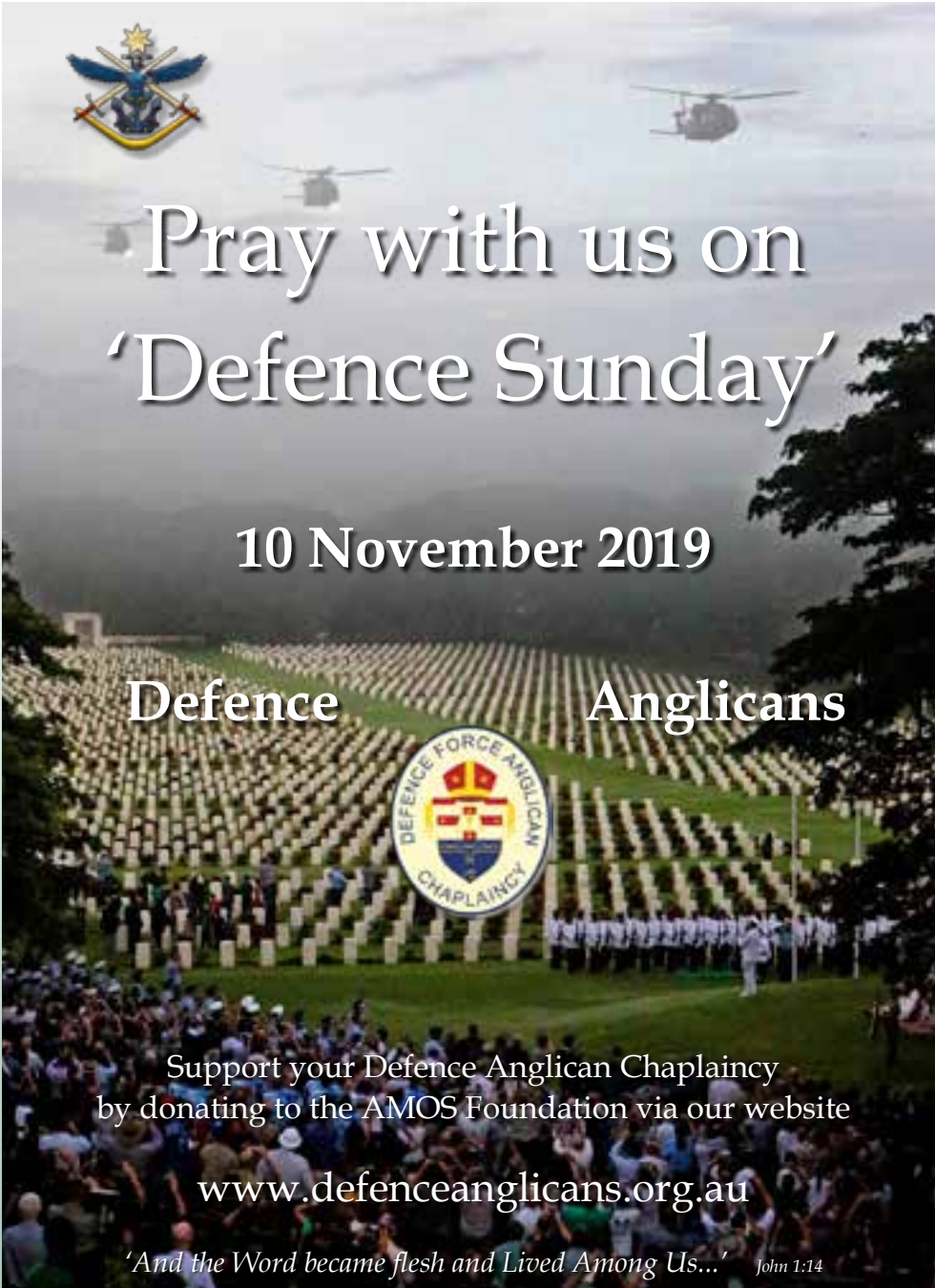
Australian service personnel remain at high risk in the Middle East and other areas, and the numbers of physical, psychological and spiritual casualties continues to increase.

This brings with it an obligation to provide on-going pastoral and spiritual care and comfort to our current and returning service personnel. The greatest support the church can provide to our chaplains engaged in this mission is prayer and understanding.

Defence Sunday is an opportunity for the whole church to prayerfully support the ministry and mission of the Anglican clergy serving as military chaplains, the Anglican laity and their families who serve in the Australian Defence Force, as well as for the wounded and the grieving. Please join with me and pray with and for the Defence Anglican team on Defence Sunday, 10 November 2019.

Liturgical Resources for your use on Remembrance Day / Defence Sunday are available on the Defence Anglicans website:

<https://www.defenceanglicans.org.au/about-us/defence-sunday/>



Pray with us on
'Defence Sunday'
10 November 2019

Defence Anglicans

Support your Defence Anglican Chaplaincy
by donating to the AMOS Foundation via our website
www.defenceanglicans.org.au

'And the Word became flesh and Lived Among Us...' John 1:14

AROUND THE PROVINCE - ALFRED CLARKE

Maree Franklin | Great-great-granddaughter of Alfred Stevens Clark

Alfred Stevens Clark was born on 30 June 1834 in Farnham Surrey England

At age 15 he was apprenticed apothecary to his father Dr Robert Clark. After five years he completed his apprenticeship satisfactorily. Soon after this he developed lung problems and was advised to go to a warmer climate and take up smoking to exercise the lungs. So, in about 1854 he immigrated to South Australia. In 1867 when he was 34, he married Caroline Law in Robe South Australia at St Peter's Church. In 1869 the young couple and their baby girl left Adelaide and came to Western Australia.

They settled on a farm 'Wannering' in Beverley and in 1873 when he was 39 Alfred was elected as Synodman for the Beverley district of the Diocese of Perth. In 1888 Alfred, Caroline and their three children moved to Mourambine, near Pingelly to a farm called 'Cowering'. In 1901, he received recognition for his 30 years of service to the Anglican Church as a Lay Reader. He was the

first Lay Reader to receive the Bishop's licence in Western Australia.

On 3 June 1910 at age 75 Alfred retired permanently from his role as Churchwarden after 36 years of service to the church. He was one of two surviving members of the first Anglican Synod established by Bishop Hale in WA. On 10 September 1918 when he was 84 he retired as Synodman in Bunbury. He represented Pingelly in the Bunbury Synod from its formation.

In a time where we think we're busy, as well as his church commitments, Alfred was also a farmer, member of the Agricultural Society, member of the school board, secretary of the Board of Education, member of the Roads Board, Justice of the Peace and Commissioner for Declarations. He fitted a lot into his long life by serving his community well, until he died in 1924 aged 90 in Bassendean. Alfred is buried in the Guildford cemetery.

RIP Grandfather Clark.



Alfred Stevens Clark



St Patrick's Church Mourambine



'Cowering Farm House' at Mourambine





THEATRE - A LETTER FROM LONDON

Anthony Howes

Anthony presents more news of arts and entertainment every Saturday from 10am till 12 noon on Capital Radio 101.7 FM & Capital Digital

For the past eight years, at about this time, I have been involved in the production of a presentation whose sole aim is to raise funds for the homeless. This year that involvement is the same, but the presentation will be different. Previously, script-writer Jenny Davis has woven her magic around Dickens' *A Christmas Carol*; this year she has looked to the life and works of Mary Anne Evans, or, as we know her, the brilliant author, **George Eliot**. One of the greatest writers of the Victorian era, George Eliot's concern for justice and equality for the poor and needy of society, plus the colour and vitality of her novels, poetry, and indeed, her life, makes for entertainment that is both telling and with a message as vital today as when she was alive. The presentation, by the Order of St John of Jerusalem Knights Hospitaller and the parish of Christ Church, Claremont, will see all proceeds from ticket sales go to **St Bart's**, as it continues to provide care for poor and needy in our community. As always, Perth's professional thespians and musicians have given freely of their talents to bring this story, called **True Seeing Is Within** (taken from Eliot's writings) to colourful life. It features verse, performance and montage of music from the new musical **Silas Marner** (the Eliot novel), by composer John Taylor (whose London and Broadway hits include the musical *Charlie Girl*) and who has returned to live in his native Perth. Performers include Irene Jarzabek, Jenny and Bernie Davis (and yours truly) together with singing stars from musical theatre, and the Phillips Chorale, directed by the internationally renowned musician Marilyn Phillips. There will be two performances (of approximately an hour and twenty minutes duration) on the 200th anniversary of George Eliot's birth, **Friday 22 November at 7.30pm and Saturday November 23 at 2.30pm**. The beautiful parish church of Christ Church, Claremont is the venue, and tickets may be purchased through trybooking.com; enquiries 9384

9244 (9.00 am – 12 noon). Tickets are \$25 adults and \$20 all concessions. I hope you will join us at either of the dates; and enjoy the performances, both musical and theatrical, in the knowledge that all proceeds go to **St Bart's** in support of the homeless or those at risk of homelessness.

The major arts organizations have just, or are about to, release news of their 2020 seasons.

Black Swan State Theatre Company's season looks at power, progress and place. First up is Tim Winton's *Cloudstreet*, about post-war Perth. Next is an adaptation of Chekov's *The Cherry Orchard*, set in Manjimup. Other titles include *Wake in Fright*, Orwell's *Animal Farm* and *Oklahoma!* (I am told that this version of the Rodgers and Hammerstein classic will be as you've never seen it before).

WA Ballet's season is non-stop. February - The Quarry presentations; March - works by the Company members at Ballet HQ; May - His Majesty's for *The Sleeping Beauty*; June - contemporary works at STC; Sept - Dracula returns to HMT; Nov/Dec - *Nutcracker* at HMT; also Nov/Dec - ballet lovers excerpts at HMT. A year of outstanding colour!

The rationale behind West Australian Opera's season is the presentation of opera that moves, enchants and reveals the magic of being alive. Jimmy Chi's *Bran Nue Dae* (Regal) is first; then Humperdinck's *Hansel & Gretel* (Opera In The Park); Beethoven's *Fidelio*; Tim Finn's *The Nightingale* (both at the Concert Hall); Mendelssohn's *Elijah* (Winthrop Hall) Leoncavallo's *Cavallera Rusticana* & Mascagni's *Pagliacci*; Raminsch's *The Nightingale*; Mozart's *Così Van Tutti* (all at HMT).

Check the various brochures for booking details: what a choice!





BEAUFIFULLY BROKEN

Mark A Hadley | Reviewer

A skilled communicator and writer for more than three decades, Mark has scripted and produced TV shows including *The Christ Files* and *The Life of Jesus*, as well as reviewing films, TV programmes and children's books

Rated M Distributor Heritage Release date 24 October 2019

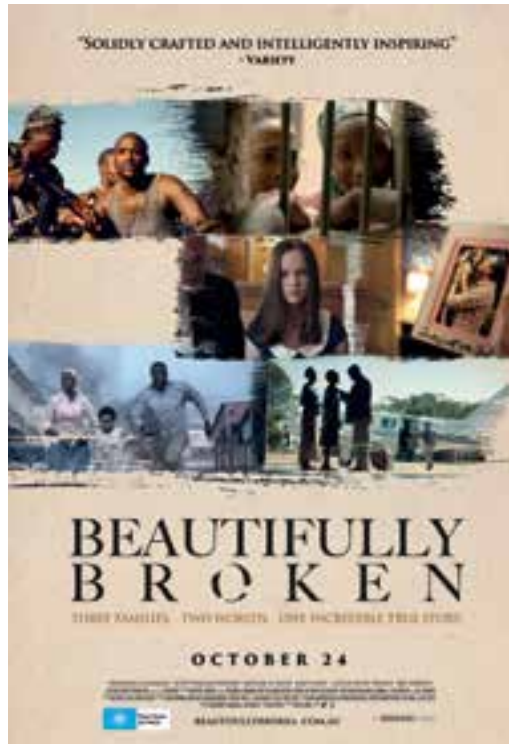
Genocide. It's one of those inherently evil words. It belongs to a small set in the English language that are unaffected by their context. There can be no such thing as a 'good' genocide. Yet the film *Beautifully Broken* suggests that there is a way in which good can still come out of such heinous act.

Beautifully Broken frames its story around three fathers living a world apart, but strangely connected by the slaughter of 800,000 Rwandans. In 1994, the death of the Rwandan president in an aircraft accident sparked a powder keg of racial tension between rival tribes. Hutu militia took the opportunity to turn on the country's Tutsi minority, bathing the country in blood. Though the film is careful in the way it displays the violence of that period, it is not hard to imagine how scarring those days would have been for the families involved.

Beautifully Broken's first father is William Mwizerwa, a Tutsi supervisor at Rwanda Coffee and the father of Aimee. He is forced to flee with his family when the violence breaks out, heading for his mother's home in the hope of avoiding the conflict. When he arrives, though, he is confronted by the film's second father. Mugenzi is a Hutu field hand who has been compelled by the militia to join the gangs rounding up the Tutsi. If he doesn't wield his machete on their behalf, they will turn it on his daughter Umuhiza. But Mugenzi decides to spare William's life and the supervisor is able to eventually flee to America, where he meets father number three. Randy Hartley is a successful Nashville businessman struggling with his daughter, Andrea. A secret shame has come between them, transforming 'daddy's little girl'. How these lives are woven together is both uplifting and miraculous – and I mean that last word quite literally.

In order to get the most from *Beautifully Broken*, audience members will have to keep reminding themselves these events actually happened. The buried connections between the characters are so surprising that in any other script they would smack of dramatic convenience. Yet the weaving together of these real-world lives is possibly the strongest argument for an unseen hand working behind the scenes. Certainly, that is the perspective of William, Mugenzi and Randy.

All three fathers live with the conviction there is a spiritual dimension to life that should shape their physical lives. Randy's faith is easiest to see. He inhabits a Christian American culture that sees him regularly chat with his pastor, attend church, and serve on its finance board. But it's more



than a social commitment. In the darkest parts of the film he demands to know why God isn't doing 'His job', taking care of his struggling daughter. William's convictions can be discovered in the way that he interprets the horror going on around him:

Aimee: I'm never going to see my 15th birthday, will I father?

William: You must not say such things. God just delivered us with a miracle, and He will continue to be with us. Everything will be ok.

Even Mugenzi, the least vocal of the trio, is concerned with the guilt attached to his actions and his need for mercy. In addition, the three are united by the spiritual question that centres on suffering.

Beautifully Broken puts the problem of a good God and a suffering world, front and centre. From the large-scale picture of the Rwandan Genocide, to the small-scale

suffering of a molested child, the question constantly arises: Why wouldn't God choose to stop these things? Some might see that as reason enough not to believe in a good creator, but it's a question people of faith wrestle with too. The answer *Beautifully Broken* offers is that God has His eye on something even more precious than the peace we cry out for. William tells his daughter,

"No clay has ever become a beautiful pot, without going through a little fire."

In essence, William is appealing to a truth the Bible offers:

"We ... glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."¹

The hope that allows us to endure is the knowledge that God has a purpose for our pains. Like a master sculptor, He directs the blows we suffer so that they shape us into people we would want to be if we could see past the moment. Each chip, however painful, allows something more beautiful to emerge. He uses suffering to sand, shape and shine until we take on the image of his son Jesus, the greatest example of humanity ever to walk this valley of tears. And trusting ourselves to His plan will one day bring us into an existence we can only dream of. As CS Lewis put it,

"This world is a great sculptor's shop. We are the statues and there's a rumour going around the shop that some of us are someday going to come to life."²

No wonder William can assure Randy, God sees much beauty in the broken.

KNOTTY NOVEMBER



The Revd Ted Witham has been helping *Messenger* readers flex their brains for more than a decade, setting challenging crosswords in his spare time.

Ted is fascinated by linguistics and teaches French and Latin at the University of the Third Age.

1			2	3	4	5	6	7			8	9
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45												

ACROSS

- 1, & 8 across. Confused foal looking for bread?
2. Throw a buck to get beyond the Australian bush.
8. See 1 across
10. If led erratically to the enclosure. (5)
11. Short of Tunisian dinars. (3)
13. What if the people turn to a robber? (5)
16. Each short. (2)
18. That woman takes a thousand from the tangled mesh! (3)
19. Mix tar for craft work. (3)
21. Abbreviated Lex Romana. (2)
22. A page turned on selfless love. (5)
24. UNA II around when the Apostle Paul greeted her. (5)
26. A séance arranged for the Roman senator. (5)
28. Abandon a dark red colour. (6)
29. The Anglican poet Eliot initially. (2)
30. Cross Rubicon firmly for lesser sacrament? (7)
32. Nations Unies. (2)
33. The type I re-set for religious sensibility. (5)
34. Ram in reverse will spoil. (3)
36. Lease revolved around an artist's stand. (5)
39. Short route. (2)
41. Undoubtedly retro! (2)
42. Olympic Airways. (2)
44. Private investigator. (2)
45. Empathy turns on a monastic pose. (13).

DOWN

- 1., & 9 down. File around animation. (4)
3. United Front. (2)
4. Cross petit hen for a tenth of income. (5)
5. E-bin around blessed Frenchman? (4)
6. A deal re-worked for the Portuguese village. (5)
7. Compact disc. (2)
9. See 1 down.
12. Set, say, around batches of leaven. (6)
13. Tech op mounted for definite police officer. (3,3)
14. Fry air mixed for brothers' home. (6)
15. Run USA to far planet! (6)
17. Left off pages for eons. (4)
18. Venture to take nothing from the folded copes. (4)
20. Strum backwards right away in belltower. (4)
21. Wild animal in the pavilion. (4)
23. Article left off pan. (2)
25. Negative order. (2)
27. I am an ordered soul. (5)
28. Timer turned on for episcopal wear. (5)
31. Safest round festivals. (6)
35. Bent car. (3)
36. Ear tuned to the times. (3)
37. Loop right away to bathroom! (3)
38. Dotted cube to pass from life. (3)
40. Towards objective. (2)
41. Aloft in cantaloupe. (2)
43. Any right away for article. (2)
44. Pokémon trainer. (2)

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Or register to attend the Information Night at:

St John's Anglican Church, Kings Square, Fremantle, Friday 6 December at 5:00 pm

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Applications are invited for the 10 positions available for first year participants in 2020.

- A brochure, providing details of the programme together with an application form, is available on request from the Programme Director.
- Dates for 2020: 21-23 February, 29 May-31 May, 28-30 August, 20-22 November.
- Enquiries may be directed to the Programme Director, Archdeacon Michael Pennington – Phone 9332 7221 or 0409 372 029; e-mail michael@mpenn.net



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Interviews in early December 2019.

www.stephensrichmond.com.au

www.stbartsburnley.org.au



St George's Cathedral

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8.15am Holy Eucharist
Mon, Tues, Thurs, Fri

12.15pm Holy Eucharist (Except on Public Holidays)
Wed 10.30am Holy Eucharist (Except on Public Holidays)
Mon-Fri 4pm Evening Prayer (Except on Public Holidays)

SUNDAY SERVICES

8am Holy Eucharist (BCP) with hymns
 10am Choral Eucharist
 5pm Choral Evensong

Information about Cathedral services can be found at:
www.perthcathedral.org or by telephoning 08 9325 5766

SPECIAL SERVICES AND EVENTS IN NOVEMBER 2019 SERVICES

Sunday 3 November 5.00pm:
 All Souls' Requiem with blessing of new St Saviour's Crypt

Tuesday 5 November 12.15pm:
 Prayers for Healing and Wholeness

Sunday 10 November 2.00pm:
 Families Connect

Sunday 10 November 5.00pm:
 Remembrance Evensong

Monday 11 November 10.30am:
 Remembrance Day Service

Sunday 17 November 5.00pm:
 Choral Evensong with the Friends of St George's Cathedral

Sunday 24 November 10.00am:
 Eucharist of Christ the King, with Baptisms and Confirmations

Sunday 24 November 5.00pm:
 Civic Service

Saturday 30 November 10.00am:
 Ordination of Priests

SPIRITUALITY SERIES

Wednesday 13 November - 9.30am-2.00pm
 "Spirituality for the Twentieth Century" with Ms Sylvia Grevell,
 Theologian; Writer; Spiritual Care Counsellor

Wednesday 27 November - 9.30am-11.30am
 "Spirituality and Hospitality" with Mr Matthew Holyday,
 International Hospitality Industry

CHURCHSAFE / SAFE MINISTRY TRAINING

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Saturday 30 November
 Murdoch-Winthrop

Saturday 14 December
 Kingsley North-Woodvale

Crossword solution

L	O		O	U	T	B	A	C	K		A	F
I				F	I	E	L	D				E
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C	O	M	P	A	S	S	I	O	N	A	T	E

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To enquire about this and how you can benefit please contact us.

Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme

All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund
All investments in the Anglican Community Fund (Inc) are guaranteed by the Anglican Diocese of Perth