

IN THIS EDITION

SYNOD 11-13 OCTOBER

VOLUNTARY ASSISTED DYING

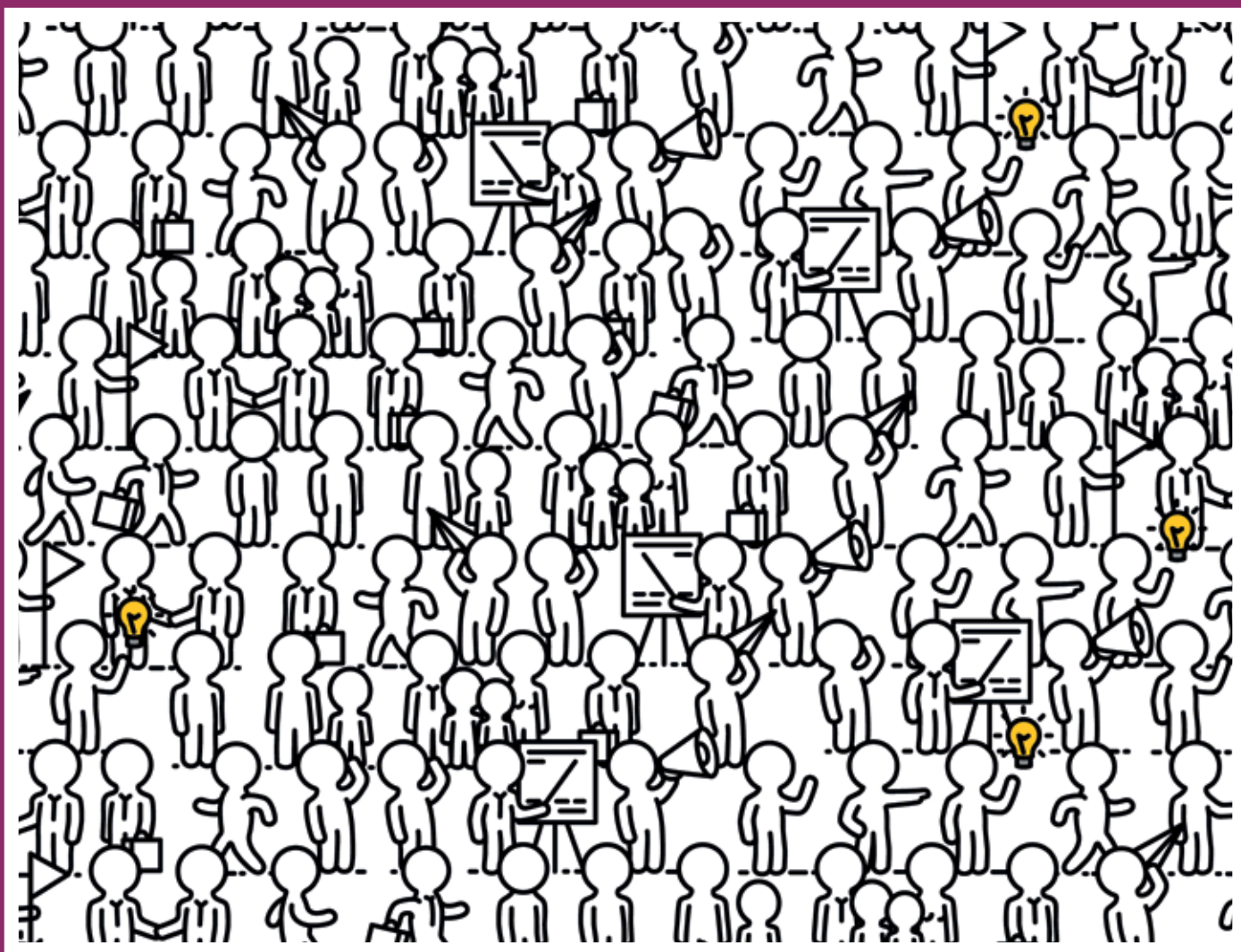
AROUND THE DIOCESE

Anglican
Church
Diocese of Perth



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | OCTOBER 2019



For the Lord gives wisdom; from God's mouth come knowledge and understanding

Proverbs 2:6

MESSENGER

OCTOBER 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

Prayer for Synod

*Almighty and everliving God,
give wisdom and understanding,
to the members of the Synod of this Diocese.*

*Teach them in all things
to seek first your honour and glory.*

*May they perceive what is right
have courage to pursue it
and grace to accomplish it,
through Jesus Christ our Lord. Amen.*

A Prayer Book for Australia

The October 2019 Messenger brings readers reflections, reflections, articles and information relating to Synod. The Revd Dr Gregory Seach and Bishop Jeremy James both write of Synod as 'the way together' contributing to the building up of the body of Christ.

An interview with Professor Joan Taylor, this year's Murdoch International Theologian, a report on the recent Symposium on Voluntary Assisted Dying, and a look at 120 years of Anglican ministry in Midland are just a few of the other articles for you to enjoy, discuss with others and reflect on.

May you be strengthened in God's love and grace.

Mission will also be on the Synod agenda. Many people are praying the Diocesan Mission Plan Prayer:

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.



SYNOD – THE ‘WAY TOGETHER’

The Revd Dr Gregory Seach | Warden | Wollaston Theological College

According to John’s gospel, notwithstanding the depth of their despair after the death of the one they followed, the disciples gathered together. There was clearly fear and trepidation, which John emphasises by the mention of ‘locked doors’. But it was in these very circumstances of fear, of thinking all was lost that, as they gathered together, their Risen Lord came and stood among them and said, ‘Peace be with you.’ Again, in John’s account, that is when Jesus breathes on them and says, ‘Receive the Holy Spirit’.

Yet even in the Acts of the Apostles (where the outpouring of the Spirit is somewhat delayed), one of the first things the disciples did after Jesus ascended was to gather together in Jerusalem – about one hundred and twenty persons, the author says. And their task at that meeting was to begin ‘re-ordering’ how the new Church would be, finding a replacement for Judas. Then, when ‘they were all together in one place’ on the day of Pentecost, the Spirit arrives, and the disciples become empowered for the mission Jesus gave them.

In other words, while we often think that the first great ‘Council’ of the earliest Church happened in Jerusalem (Acts 15), our Scriptures reveal, in various ways, that meeting together – for encouragement, for discerning how the Church is to be shaped and function, and what it is to do – was of the essence of being the followers of Jesus. And this happened in times of fear and threat, times of crisis and division, and even times of joy: over what to do with Gentiles, as in Acts 15. Or who the Church really understood Jesus to be, as at Nicaea and (among others) Chalcedon. Or whether, in England, the

Church would follow the patterns of the Roman or Celtic expressions of Christian faith (as at Whitby). Or to determine that a path was open for the ordination of women to the full ministries of the Church.

In Acts, the disciples of Jesus are first described as followers of ‘the Way’. In Greek, that word is *Hodos*. And, in the same language, if people or things are brought together, then the prefix *syn-* is always added. So, for example, a synthesis is a coming together of various ideas. Given the flexibility of Greek, the word *synodos*, (from which our word Synod obviously comes) can be read either as a coming together mutually to find a way, or a coming together of those who are of the Way.

As we meet together at Peter Moyes Anglican Community School early this October, let us reflect that we are doing as disciples of our Lord have done from the earliest of times. We may come with feelings of fear, trepidation, or nervousness. We may come with a sense that there are some divisions to be worked through. Certainly, there will be things to be discussed and resolved as to how we, as Church in this diocese, order ourselves. With all of this, however, let us chiefly remember that we come together as followers of the Way, to work out a way together. And let us remember that it is as we come together that the Risen Lord will be with us, and will give to us, again, the great gift of the Holy Spirit, to empower us for our mission in our parishes, agencies, our city and diocese. And it is as we meet together that we grow into who we are called to be.

the origin of the
[19c: from Greek
synod noun a a l
the clergy; b a m
meeting]



THE SAME SPIRIT

The Rt Revd Jeremy James tssf | Assistant Bishop of Perth

The first Synod was held in Jerusalem and is recorded in the Acts of the Apostles chapter 15. It doesn't read much like our Synods these days with Standing Orders, late motions and endless amendments.

But there were more similarities. Delegates came from far and wide to discuss the pressing business of the church. There was much debate, a time of silence to reflect, and an agreed decision that was then acted upon.

The church faced a crisis, in other words a time of judgment (to take the Greek meaning literally which refers to arriving at a fork in the road), a decision had to be made. Were the new Gentile converts to Christianity to be welcomed on confession of faith, or was the extra requirement of the Jewish Law, in this case male circumcision, also to be demanded? The issue had blown up in 'the Provinces', where Paul and Barnabas had come into conflict with Jewish Christians teaching that grace was not enough. All eyes turned to Jerusalem. Delegates were appointed (in this case Paul, Barnabas and some others) and headed off to meet with the apostles and elders.

The decisions we make today impact upon our future, much as the decisions made then did. The stand of the church to welcome all people who trusted in

Jesus and the belief that it was grace alone that saved, became critical as the infant congregations gained independence from the Jewish community, and formed their own character. One of the central operating tenets of all the church, Gentile and Jewish in origin like, was that explained so clearly by the Apostle Paul in his writings. *There are varieties of gifts, but the same Spirit...are all apostles? Are all prophets? Are all teachers? Do all work miracles?* (1 Corinthians 12:4, 28-9). Mercifully, the answer is 'No' no-one has all the gifts, but what all who follow Christ do have is THE SAME SPIRIT.

Which creates a puzzle. Why, if nearly 400 Synod delegates have the SAME SPIRIT by virtue of their baptism and confirmation, do only 5% of delegates ever speak? The truth is that all are gifted and by virtue of being at Synod our responsibility is to engage and take part.

And that's not quite all.

After speaking about gifting, Paul speaks about the love that underpins it. We are not to speak because it gives us a stage to strut and preen ourselves. We are to speak because our contribution can build up the Body of Christ.

The Lord be with you.



SYNOD 2019 - MOTIONS

In addition to motions relating to the Professional Standards Statute 2015, Clergy Appointments Statute 1996, Clergy Discipline Statute and the Parish Governance Statute 2016, the following motions have been received and will be debated at this year's Synod:

Social Justice and Eco Awards Ceremony

The Revd Lorna Green to move, The Revd Patrick King seconding,

That this Synod:

- 1 Notes that the 2019 Social Justice and Eco Awards Ceremony was held on 16 May 2019 to recognise local Anglicans who have contributed to social or eco justice.
- 2 Thanks Bishop Kate Wilmot, all nominators and nominees for each category, guest speaker Pastor Tara Conradt, Mr Paul Montague for his role as MC, the Social Responsibilities Commission and the EcoCare Commission for their participation in the Awards.
- 3 Congratulates the 2019 Award Winners:
 - Young Advocate Award: Shani Chalumuri (St Hilda's Anglican School for Girls)
 - Research and Advocacy Award: The Valuing Children Initiative
 - Social Justice Communications Award: Anglican Parish of Kingsley North-Woodvale
 - Practical Parish Award: St Luke's Anglican Community Mosman Park
 - Georgiana Molloy Eco Award: Lynne Gardner (Holy Cross, Hamersley)
 - Desmond Tutu Lifetime Achievement Award: Ian Carter AM
- 4 Requests the Social Responsibilities Commission and the EcoCare Commission to continue the Awards annually.

First Nations Peoples

Mr Ian Carter AM to move, The Revd Katrina Holgate seconding,

That this Synod:

- 1 Congratulates Ken Wyatt AM MP for being the first Indigenous person appointed as Minister for Indigenous Australians.
- 2 Acknowledges both the work done by successive Federal Governments in the Closing the Gap initiative and Refresh and the work still needing to be done to ensure Australian First Nations Peoples are free from disadvantage.
- 3 Calls on every parish, school and agency to consider making personal representation to their State and Federal members of Parliament, assisted by information provided by the Social Responsibilities Commission, concerning the disadvantages still experienced by Australian First Nations Peoples, as outlined in the Closing the Gap Refresh.
- 4 Requests the Archbishop to arrange a personal meeting, accompanied by the Chair of the Social Responsibilities Commission, with Mr Wyatt to discuss this Synod's concerns.

- 5 Calls on the Social Responsibilities Commission to provide, on request, to the Diocese and any requesting parish, school or agency, current and practical information to enable advocacy on behalf of First Nations Peoples.

Faithfulness in Service

The Revd Ben Underwood to move, The Revd John Ward seconding,

That this Synod:

- (a) adopts as a Code of Conduct for clergy and church workers *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* ("FIS") as tabled at the 17th Ordinary Session of the General Synod held in 2017 in the form attached;
- (b) authorises the Diocesan Council to modify this Code from time to time in accordance with any amendments made to FIS by the General Synod or by the Standing Committee of General Synod; and
- (c) requests the Diocesan Council to approve a policy under section 7.1 of the Professional Standards Statute 2015 ("PSS") excluding any alleged breach of FIS (not involving "abuse" as defined by the PSS) from the current definition of "misconduct" under section 3.1 of the PSS until the next sitting of Synod in October 2020 when the amended professional standards and clergy discipline statutes will both be considered.

Refugees

The Revd Chris Bedding to move, Mr Peregrin Campbell-Osgood seconding,

That this Synod:

- 1 Recognises the ongoing injustice, barriers and challenges facing refugees and people seeking asylum in Australia or in Australian care, including indefinite detention, inadequate medical services and cuts to state financial support.
- 2 Acknowledges it may be required to maintain a call for justice over many years, seeking God's strength and support.
- 3 Calls on every parish, school and agency to consider making personal representation to Federal members of Parliament, assisted by information provided by the Social Responsibilities Commission, concerning the injustices, barriers and challenges facing refugees and people seeking asylum in Australia.
- 4 Requests the Archbishop to arrange a personal meeting, accompanied by the Chair of the Social Responsibilities Commission, with the Prime Minister or relevant Federal ministers, when they are in Perth, to discuss Synod's concerns, assisted by information provided by the Social Responsibilities Commission.
- 5 Calls on the Social Responsibilities Commission to provide, on the request of the Diocese and any parish, school or agency, current and practical information to enable advocacy for refugees and people seeking asylum.

Climate Change

The Revd Patrick King to move, The Revd Lorna Green seconding,

That this Synod:

- 1 Applauds the good work and Mission being undertaken throughout the Diocese to care for God's creation by parishes, schools, agencies and Diocesan bodies.
- 2 In company with other Anglican Synods worldwide, recognizes that there is a global climate and ecological emergency that poses an existential threat to life upon the earth and the world order.
- 3 In response to this threat, encourages parishes, schools, agencies and Diocesan bodies to focus again upon the Fifth Mark of Mission, 'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth'.
- 4 Requests the EcoCare Commission to conduct research, liaise with similar faith-based agencies and report to Synod concerning practical steps the Diocese may undertake to help mitigate the ecological emergency and threat.

Parish Ministry

The Revd Marc Dale to move, The Revd Katrina Holgate seconding,

That this Synod:

- 1 Rejoices in the parishes as the core and backbone of the Diocese and affirms the enormous value of the ministries of priests and people in their various congregations.
- 2 Prays that these parishes flourish, being led by priests of conviction, character and competence, and being filled with people of faith in the good news of Jesus, hope in God and love for one another and their neighbour.
- 3 Warmly encourages all parishes and agencies within the diocese to renew their commitment to the mission of Christ and his gospel.

Anglican Communion

The Ven Angela Webb to move, The Revd Dr Gregory Seach seconding,

That this Synod:

- 1 Notes that the next Lambeth Conference will be taking place in 2020;
- 2 affirms with thanksgiving the Anglican tradition, its historic formularies, Anglican theological methods, and the rich and dynamic diversity in expression in Anglican prayer, theology and ethical living;
- 3 recommits this Diocese to living in communion with all provinces of the Anglican Communion, respecting their autonomy, boundaries and cultural contexts, affirming the Instruments of Communion (being the Archbishop of Canterbury, the Anglican Consultative Council, the Primates' Meeting and the Lambeth Conferences), and encourages closer relationships, especially with provinces in the Global South in their struggle for peace, justice and ecological sustainability;

- 4 requests the Archbishop to develop ways in which all members of this Diocese can be involved in prayer for, learning about, and contributing to the work of the Lambeth Conference, and
- 5 requests the Archbishop to convey this resolution to the Archbishop of Canterbury, the Primate of Australia, and all bishops of the Anglican Church of Australia.

Partnership in Mission

The Rt Revd Jeremy James tssf to move, The Ven Angela Webb seconding,

That this Synod:

- 1 Acknowledges the regular prayers offered for parishes and agencies in the Diocese of Eldoret through the monthly Prayer Diary.
- 2 Encourages parishes to develop deeper Parish-to-Parish partnerships that will enable closer ties between our two Dioceses.
- 3 Shares with the Perth Partnership in Mission Committee the joys of this partnership, as it continues to bear fruit in Perth and Eldoret through mutually identified projects, which will assist communities and individuals in Eldoret to move from hardship to sustainable self-reliant opportunities.
- 4 Encourages parishes, Anglican schools and agencies to become actively involved with this Partnership through prayer and commitment to its developing projects such as:
 - a Improvement to the electricity and hot water supply via solar panels to the Community Based Rehabilitation Centre;
 - b improvement of water supply to the Kobongo Primary School;
 - c upgrade the technology in the Eldoret Diocesan Office, Community Based Rehabilitation Centre and Bishop' House; and
 - d economic empowerment of people with disabilities through the Disabilities Inclusion Project co-sponsored by ABM.

Anglican Children and Youth Ministries

The Revd Nick Russell to move, Mr Mark Davis seconding, That this Synod:

- 1 Actively supports and encourages parishes, schools and agencies to participate in working with ACYM to:
 - a Encourage the development of vital worshipping communities where children and young people are integral to the life of the community of believers; and
 - b assist schools, agencies, vital worshipping communities and individuals to introduce children and young people to Jesus, to nurture their relationship with Jesus and to encourage them towards maturity in their faith.
- 2 Acknowledges and welcomes the future events and planning contained within the calendar and information pack that has been made available.
- 3 Requests that the Anglican Children and Youth Ministries Commission continues to work with

SYNOD 2019

Wollaston Theological College to develop relevant youth and children's education resources for both the Ministerial Formation and Wollaston Certificate in Theology programs.

Accessibility for Parents/Carers

The Revd Gillian Rookyard to move, The Revd Lorna Green seconding,

That this Synod requests Diocesan Council to:

- 1 Review accessibility and inclusion for parents/carers with infants and young children in all Diocesan facilities and in Diocesan policies and practices;
- 2 implement any necessary improvements to accessibility and inclusion for parents/carers with infants and young children, including but not limited to the provision of appropriate change facilities at Diocesan venues and the provision of childcare at Diocesan events; and
- 3 report progress to the next session of Synod.

Paid Parental Leave

Mrs Diana Forsyth to move, The Ven Amanda Herriman seconding,

That this Synod:

- 1 Recognises the inherent value of paid parental leave;
- 2 requests Diocesan Council to make reasonable efforts to implement a system of paid parental leave for clergy;
- 3 requests the Perth Diocesan Trustees to make reasonable efforts to implement a system of paid parental leave for employees;
- 4 requests Diocesan Council and the Perth Diocesan Trustees to report progress to the next session of Synod.

Homelessness

Mr Dean Dell'Oro to move, The Revd Ross Jones seconding,

That this Synod:

- 1 Notes;
 - a since the release of the 2016 Census data, there continues to be more than 10,000 West Australians experiencing homelessness on any given night with no significant reduction in the number of people impacted since 2011;
 - b the fastest-growing cohort of individuals experiencing homelessness are women over the age of 55;
 - c homelessness does not only include those sleeping rough, but also those who are couch surfing, sleeping in cars, and those in and out of temporary day/night accommodation;
 - d people experiencing homelessness often experience poor mental health, trauma and hardship; and
 - e homelessness is unacceptable and we aspire to 'a world where everyone has a home' – the new vision for St Bartholomew's House.
- 2 Acknowledges that many caring agencies, including St Bartholomew's House and Anglicare WA, are part

of an alliance focussed on ending homelessness in Western Australia within a decade, based on similar successful campaigns overseas;

- 3 Recognises that St Bartholomew's House is leading a Housing First Approach in Western Australia that offers permanent, affordable housing as quickly as possible for individuals and families experiencing homelessness, and then provides the supportive services and connections to the community-based supports people need to keep their housing and avoid returning to homelessness.
- 4 Commends and thanks the Anglican parishes, schools and individuals who have supported the work of St Bartholomew's House in the past year.
- 5 Invites all Anglican parishes, schools and agencies to commit to holding or sponsoring at least one event to raise awareness of homelessness over the next 12 months, and to inform St Bartholomew's House of their event.
- 6 All Anglican parishes, schools and organisations can support the community goal to end homelessness in Western Australia through advocacy and sharing information.

Royal Commission into Aged Care

Ms Stephanie Buckland to move, The Revd Jeni Goring seconding,

That this Synod:

- 1 Notes the Royal Commission into Aged Care Quality Safety currently underway;
- 2 acknowledges the ongoing support from Amana Living for the work of the Royal Commission; and
- 3 affirms the mission of Amana Living to 'excel in providing Christian care, accommodation and services to older Western Australians'.

Mission Plan

The Revd Peter Boyland to move, The Revd Patrick King seconding,

That this Synod:

- 1 Recommits itself anew to God's mission to the world, in Christ, and as his body.
- 2 Welcomes and supports the planning process for the new phase of mission in the Diocese of Perth.
- 3 Affirms and give thanks for the mission-centred witness and action in which our agencies, chaplaincies, and parishes are engaged.

The November edition of the *Messenger* will report on Synod and resolutions made.

VOLUNTARY ASSISTED DYING SYMPOSIUM

Peregrin Campbell-Osgood | Project Officer | Advocacy Commissions

The Western Australian Parliament is currently debating a proposed Bill to legalise Voluntary Assisted Dying (VAD). The proposed changes will have significant social ramifications and impact the Mission of the Church. To discuss the issues surrounding VAD, Archbishop Kay Goldsworthy called a Symposium at Wollaston Conference Centre on 27 August, which was organised by the Social Responsibilities Commission.

There is such a high level of interest and concern surrounding the proposed law, that the Symposium was fully booked, with over a 120 people attending, and more on a waiting list.

Chaired by Archbishop Kay, the Symposium heard from a range of experts. Dr Scott Blackwell, former president of the WA branch of the Australian Medical Association, described the creation and 'journey' of the Government's expert panel on Voluntary Assisted Dying. His main piece of 'advice': think about an advanced care directive now.

Former Archbishop Peter Carnley AC has devoted considerable time exploring the moral and ethical issues of Assisted Dying. He wrote an extensive response to the government's report, 'Light on Logic', and sent copies to all members of the expert panel, reporting that all but one failed to respond. In his presentation, he highlighted the lack of public, moral discussion around the issue and explored some unresolved ethical issues and possible consequences of the legislation.

The practical implications of the possible introduction of Assisted Dying were explored by Marian McCarthy, General Manager of Health Care Quality at Amana Living. She talked about the commitment and capability of Amana, and the aged care sector, to respect people's choices within any possible new landscape of care that includes VAD. She affirmed that Amana will do this within the broader context of being an Anglican agency.

The Revd Dr Gregory Seach, Warden of Wollaston Theological College, picked up some of Archbishop Peter's points and presented a Christological Reflection on the 'Gift of Life'. He explored what our Christian faith has to say to the concept of Assisted Dying. Emphasising the human need for control, in contrast to Christ's self-emptying in obedience unto death, he reflected on what the prospect of these laws mean for us as Christians, and how we may reflect and talk about this with ourselves.

There were no easy answers given in the Symposium, and the Archbishop's choice of speakers reflected the diversity of responses to both the proposed law and the broader issues of suffering, palliative care and death. Discussion and exploration of the issues continue within our community and parishes. Copies of some of the presentations, Archbishop Peter's 'Light on Logic', and other material can be found on the Social Responsibilities Commission's VAD page at <http://www.advocacy.perth.anglican.org/home/vad/>





TONY NICHOLS: A MAN IN RELENTLESS PURSUIT OF THE GLORY OF GOD

Anne Lim | Writer Eternity | Bible Society

The full article can be found at:

<https://www.eternitynews.com.au/australia/tony-nichols-a-man-in-relentless-pursuit-of-the-glory-of-god/>

Bishop Anthony Nichols enriched innumerable lives in memorable ways, from an unassuming beginning in industrial England to quiet faithful service on the other side of the world, according to Kate Roach, a former student and fellow parishioner of one of the greats of the Australian church, who died on Saturday, August 24, aged 81.

‘The breadth of Tony’s life spans from the cold of England to the heat of the Northern Territory, from the echelons of Moore Theological College to missionary life in Java, Indonesia, in the 1970s, from the solo life of a theological student to the rich life he had as husband of but one wife, father of four children and grandfather of 14, as well as friend and mentor to most of those who passed within any of those many spheres of his life,’ Kate writes in memory of her spiritual father.

If Bishop Tony Nichols had been only a missionary in one of Indonesia’s most populous Muslim provinces, he would have made a significant contribution to the growth of God’s kingdom. But he was also the third Principal of Australia’s most significant indigenous Christian institution, Nungalinga College in Darwin, fostering the first group of Aboriginal ordinands and introducing its first courses for indigenous women. And as Anglican bishop of North Western Australia, he was largely responsible for its becoming Australia’s most evangelical diocese.

Born in Sheffield, Yorkshire, towards the end World War II, Tony came with his family to Australia when he was nine. He came to faith in Christ at age 14 through personal Bible reading, after being asked to lead Sunday school at a ‘fairly dead church’ in Bulli, near Wollongong on the NSW south coast.

While studying Latin and history at the University of Sydney, he became vice-president of the Evangelical Union. On graduating, he spent a few years teaching high school students at Temora, in rural NSW, before serving with the Church Missionary Society (CMS) as a teacher, North Borneo from 1962-63.

Feeling God’s call to ordained ministry, he studied at Moore Theological College in Sydney and became an Anglican minister in 1966. After graduating from Moore, Tony was invited to serve there as a lecturer in biblical languages. During that period, he met and married Judith, who was studying theology. Soon afterwards, they went out together with CMS to Salatiga in Central Java, Indonesia, from 1972 to 1981. It was here that his four children were born, while he trained Christian ministers in the theological faculty of the Satya Wacana Christian University.

From 1982 to 1987, he served as Principal of Nungalinga College in Darwin, a period hailed by Wayne Oldfield, the college’s current Anglican Dean, as a period of

significant developments including the dedication of the Keith & Merle Cole Library in 1982. Other notable achievements included the introduction in 1983 of the first courses specifically designed for indigenous women. These were the Certificate in Family and Community Services (FACS), then Bi-Cultural Life Studies Certificates (previously Women’s Studies) and Certificates I and II in Family and Community Services.

In 1983, he oversaw the creation of Wontulp-Bi-Buya in Cairns – the Queensland branch of Nungalinga College which is now independent from Nungalinga; and in 1985 he inaugurated the first Manapanmirri Open Day. The Manapanmirri word means ‘coming together in celebration’.

In 1991, Tony accepted the role of Principal at the CMS training college, St Andrew’s Hall in Melbourne.

In 1992, much to his surprise, Tony was elected Bishop of North Western Australia, covering two million square kilometres, and served there for almost 12 years.

‘I had never even been a rector of a parish,’ he told the *Sydney Anglican* in 2003 on his retirement. ‘The prospect was daunting. The Diocese was lacking in material resources, and huge [the largest in the world] and largely made up of transient, fragile communities.’

The vastness of the Diocese is hard to grasp. Staying in touch with his clergy required considerable effort. He sometimes had to travel 3000km to visit the most far-flung parishes.

In 2003 he and Judith made their home in Perth, where they both taught on the staff of Trinity Theological College in Leederville. It was here that he enriched the lives of numerous students such as Kate Roach, who describes him as ‘the most godly, staunchly faithful, humble and generous person I will ever have the privilege of knowing in this life:

In recent years, residing in a retirement village, Tony was always on the lookout to share the gospel with other men and, in his quiet unassuming manner, present clearly and winsomely the free gift of grace on offer.

‘Tony has left a lasting legacy of not just his four earthly children in the flesh, but a thousandfold more children in the faith. As one of those children in the faith I will sorely miss him, plus all that he could yet have taught me were he to have been granted more earthly years by his Lord,’ says Kate.

She concludes: ‘Goodbye but not farewell, Tony, for those who hold fast to the faith you held till the very end will one day have the joy of again seeing you to say a heartfelt ‘thanks’ for all that you were and all that God did through you. Soli Deo Gloria.’

INTERVIEW WITH PROFESSOR JOAN TAYLOR

Sarah Stapleton (with Luke Hoare)

I am sitting at the first in a series of three lectures by Professor Joan Taylor, Murdoch University's 2019 International Theologian. We are looking at an image of a fresco from the 3rd Century. The fresco is of a group of people arranged around a table, and words painted on the fresco say 'Agape Meal'. The fresco is from the Catacomb of Peter and Marcellinus at Via La Bianca, Rome, and is described simply as 'Woman holding a chalice at an early Christian Agape feast'. For myself and the woman sitting next to me the image elicits audible gasps. My neighbour whispers to me excitedly 'That is a woman holding a chalice aloft like we see in communion!' 'Yes,' I agree, and although I attend a church where I regularly see a woman holding a chalice aloft, I am as stunned as she is.

Less than a week later, sitting with Professor Taylor, Murdoch University's 2019 International Theologian, I ask the question of which I am almost nervous to hear the answer: Would you say that the early church was one where women and men were ministering side by side, performing similar roles with equal standing ... within of course the bounds of the cultural context of the time?'

Joan's answer is in the affirmative, and leaves me wondering aloud: What on earth happened to the church after these frescoes were painted? Why is it that many Christian women find themselves today (as they have throughout the ages) standing on the margins at the Eucharistic feast, watching a man hold the chalice aloft?

According to Taylor, it was the ascension of the Emperor Constantine in 306, together with the masculine cultural norms of late antiquity, that were the key factors in the exclusion of women from the Christian leadership from the fourth century onward. Constantine the Great was proclaimed Roman emperor by his troops in York in 306 during a time of civil war. Later, before the Battle of Milvian Bridge, he reputedly had a dream instructing him to fight under the banner of the cross. After his victory, not only did Constantine initiate toleration of the Christian church, he also began a policy establishing Christianity as the empire's official religion. Constantine needed a religion that would unite his kingdom and inspire his armies, and

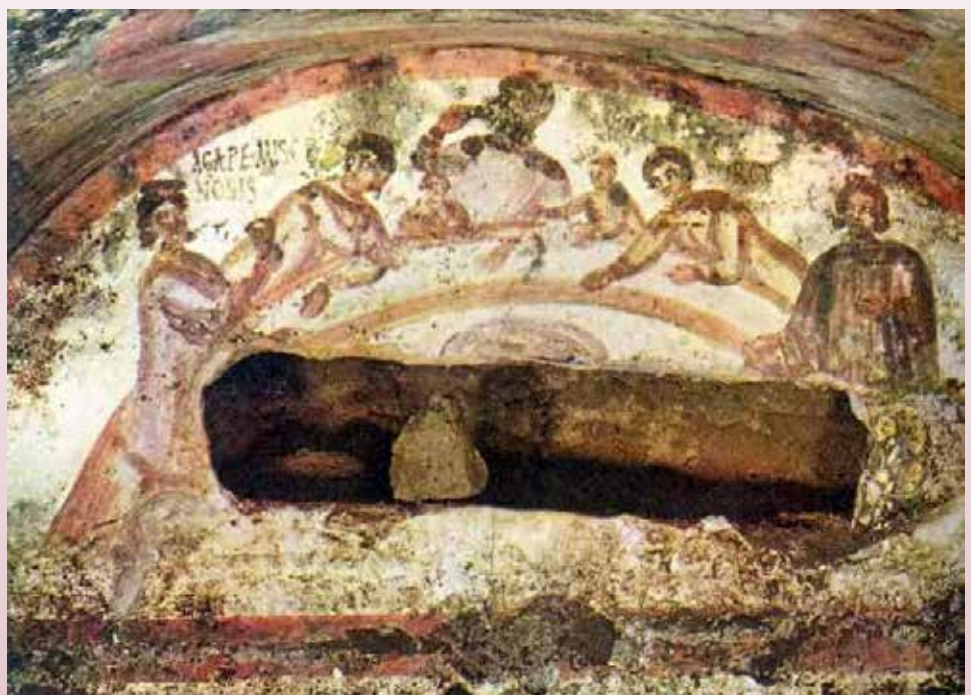
so began a campaign to promote a masculine, war-like version of Christianity, in which the feminine and nurturing aspect of God were down-played, and female Christian leaders were excluded and rejected.

But times are changing, and women are becoming once more supported in positions of leadership, especially in the Anglican church. So why is it important to re-examine the role of women in the church of Biblical times?

As Professor Taylor makes clear: If we believe the Bible to be the word of God, the origin and backbone of the Christian faith, we need to study and understand it as a document written in a time and context that is different from the world we live in now. Knowing more about the communities that lived with Jesus, that followed the teachings of Jesus, helps us to be faithful to God's will in our ministering to the communities we live in today.

In an increasingly secular age, the parts of the church seem to be painting themselves into a corner, trying to defend beliefs and values that were not actually those of Jesus or the earliest church. Thanks to the careful scholarship of Professor Taylor and others like her, we have the opportunity to better understand and be inspired by the pivotal role women played – and will continue to play – in the ongoing ministry of Jesus' church.

Professor Joan Taylor is Professor of Christian Origins and Second Temple Judaism at King's College, London. Her documentary with Professor Helen Bond, '*Jesus Female Disciples: The New Evidence*' can be viewed via ABC's *Compass* program on ABC iView.



ST GEORGE'S CATHEDRAL

The Revd Theresa Harvey | Locum Dean

Returning to the Cathedral after a lengthy absence was a bit like coming home, after a long time away, for a large family gathering.

There were the familiar faces, some people were missing and many new people to get to know. As with any family, there were stories to be told, surprises, sadnesses.

Then there was Clergy School. Another large gathering; some old friends, many strangers. All committed to a similar goal and enterprise - how best can we be in Christ, live together in Christ.

One of the features of a family is that being related is no guarantee of getting on with each other. We may not even like some of our relatives! They may be so far removed from us, politically, socially, economically, philosophically, educationally, that we wonder how we came to be in the same family.

The Church, as we all know, can be like this too. You may know the phrase, 'Two Jews, three opinions'.

Our Jewish friends nod their heads in agreement and tell the story of the Jew who was discovered after years, alone living on a desert island. His rescuers noticed he had built two huts, aside from the one he lived in. He told his puzzled liberators that they were shuls, or synagogues. When asked why he needed two, he retorted, 'One is where I pray. The other is the one into which I would never set foot!' Ring any bells?

Maybe we can smile or shake our heads at our Jewish friends' humour, but sometimes there can be a grain of truth here for Christians.

Clergy School, however, showed us something different. We met, mixed, prayed and ate together in good humour and harmony. Our differences were there, but so were our common beliefs and practices. We were living together in Christ.

In a few days there will be another, even larger gathering, Synod, where lay and clergy come together to debate and discuss issues of great importance to our life. And, firstly we join to pray and worship. This common activity, essential to our well-being and our faith as individuals and as community, is

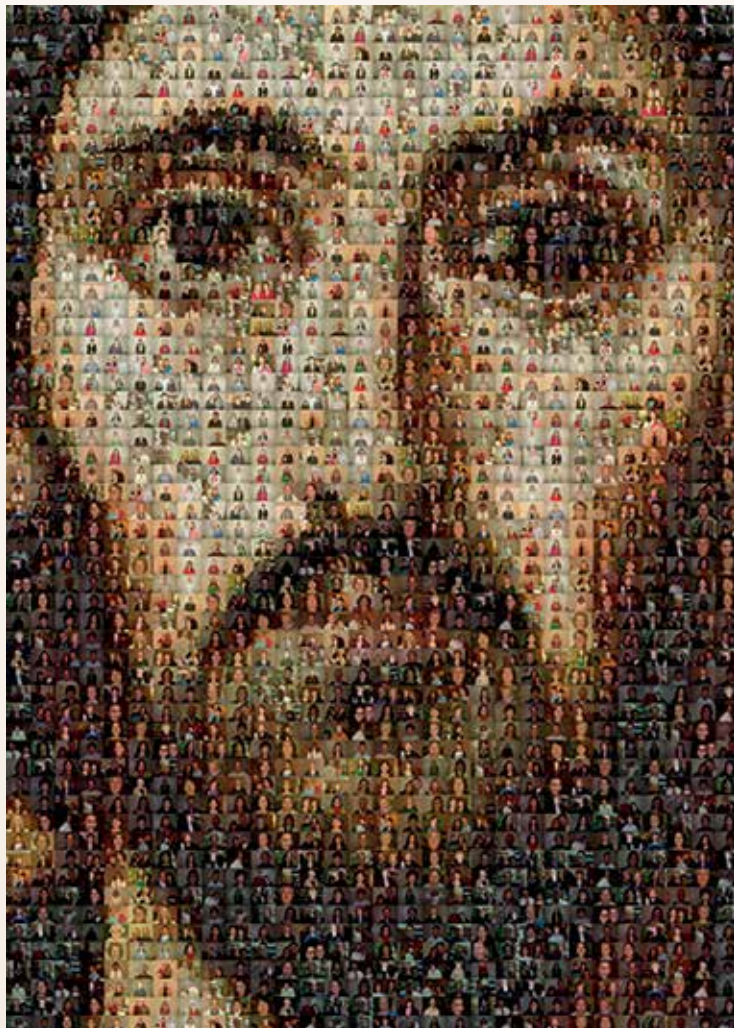
where we are, most closely, together in Christ.

Perhaps we can be encouraged by St. Paul's image of the body. When you think about it, eyes are very different from toes, from limbs, from our organs. We are so familiar with how they join and work together for us, we don't even think about it.

And the more our scientists research, the more we discover that, in our world, every micro-organism has a vital place in our survival and the on-going health for our planet.

So it is with us. Different we may be, disagreement between us we may encounter, but we are all one body, called to live together in Christ.

If it were easy, it wouldn't be a challenge. Because it is not easy, it is worth striving to achieve. So, when Archbishop Kay, in the Synod Eucharist says to us, 'We are the body of Christ', let us respond with absolute conviction, 'His Spirit is with us'.



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PROCLAIMING AND RECLAIMING OUR ANGLICAN IDENTITY - PLURALISM

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

Each month in *Anglican Messenger* I am 'serialising' a paper authored for Anglican Schools Australia 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. In this edition we take a look at a topic on which Anglicans hold differing views ... Pluralism.

Dr Heischman writes: 'Pluralism is both a reality and a goal of Anglican schools. By their nature, Anglican schools are diverse places, and for many years there have been far more non-Anglicans than Anglicans in these schools. However, this is not simply 'pluralism by accident': we believe that Anglican schools are welcoming places, enriched by the presence of those who practice other faiths as well as no faith at all. As Anglican schools exist for the good of all segments of society, it is natural and desirable that we see this pluralism as positive and enriching, contributing to the greater good of the school community and bolstering the learning environment of the school.'

It is on this point that not all Anglicans agree. Whilst one cannot deny that pluralism of nationality and belief is a 'reality' of every Anglican school (and every school), simply because our schools are not selective and they reflect society at large, not all agree that plurality of belief should be a 'goal' of our schools. That is, Anglican schools are so much the richer because they aren't full of Anglicans, or indeed Christians! My experience is this ... that we should aim for pluralistic, inclusive and diverse school communities.

Before Dr Heischman and I are shouted down, let's read on.

Dr Heischman writes: 'Pluralism, to Anglican schools, is not the same as relativism. While relativism claims that all viewpoints are equally valuable and equally true, pluralism acknowledges the reality of a variety of viewpoints worthy of being engaged in respectful discourse. Unlike relativism, pluralism does not give up on the value of truth, nor, in recognising the existence of and merit of other viewpoints, does it require forsaking one's own commitment to a particular pathway of truth. In fact, it is because Anglican schools confidently embody clarity of purpose and a particular form of truth that others are encouraged, within that context, to pursue what they believe to be the truth. Anglican schools tell a particular story, but ensure that the stories of others will also be honoured and explored.'

This means that we should be unashamedly Christian, holding onto the truth as has been and continued to be revealed to us, and as we live out day by day in our



Anglican tradition. What it means is that, because of this, we honour truth of others' beliefs and welcome them in our school faith communities.

Dr Heischman puts it well: 'Thus, we encourage a genuine interest in the viewpoints of others, while coming from and modelling our own point of view. We believe that what we can learn from others who differ from us deeply enriches and graces our teaching and learning, and we are committed to living with differences on a long-term basis and in a respectful fashion. We seek to help students to articulate what they believe, learn from differences and be able to disagree respectfully and compassionately.

This does not mean that shaping a pluralistic community, within the context of an Anglican school, is an easy process. Difficult decisions must be made about such things as how chapel accommodates pluralism and how we are able, on a daily basis, to live with a wide spectrum of difference while being proud of our Anglican and Christian tradition. Different viewpoints and traditions are represented in the community, but the community continues to stand for something – meaningful pluralism does not operate in a vacuum'.

Being genuine pluralistic (inclusive and hospitable) communities isn't easy. All of us believe we are right. While Anglicans in general are known for a broader acceptance of difference, there are limits for us, aren't there? And it is this tension that we live with every day as reasonable Christians of the Anglican variety. Through this, we grow in our faith and tradition, and allow others to do likewise.

As Dr Heischman concludes: 'We live with this tension, and all of its challenges, by growing into our own tradition, and being confident of our place and ministry as Anglicans. We are confident both to offer hospitality to others to be ambassadors for Christ from within the Anglican way. In the process, we honour the very real differences that may exist. By virtue of saying who we are, we allow others to do the same'.



YOUNG PEOPLE CARE ANGLICARE WA SCHOOL SLEEP OUT

Kelly Keall | Community Engagement Co-ordinator

Anglicare WA – hosting Australia’s Largest Schools Sleep Out!

At Anglicare WA we know first-hand how passionate young people are when it comes to making a difference and striving for a more just and fair Western Australia. That is especially clear when it comes to our School Ambassadors program and the related Schools Sleep Out.

This year the Sleep Out saw 280 students from 16 Anglican schools come together at Optus Stadium on the most wintry night of the year. Many arrived already drenched from the torrential downpour as they ran into the Stadium. This was just the start of an experience to remember, as the students were immersed in a number of activities throughout the night that exposed them to the realities and complexities of life without a fixed address. The experience showed students how hard it can be to get ahead without the support of family and the uncertainties and dangers of life on the streets. It certainly wasn’t an easy night for the students but they showed themselves to be up for the challenge.



This year’s event raised over \$90,000 for Anglicare WA’s Street Connect service which provides support to help turn around the lives of young people experiencing homelessness. Street Connect relies entirely on donations to survive and the Anglicare WA School Sleep Out now plays a crucial part in keeping our youth workers supporting those in need on the Streets of Perth.

This was our fourth Sleep Out and the involvement of our students and their schools grows year by year. It is a delight and a reminder of the firm commitment Anglican schools have to partnership with Anglicare WA in our important ministry. We thank the commitment of the 16 schools that participated.

If you would like to know more about our Schools program or Street Connect please visit: www.anglicarewa.org.au.

Street Connect has supported



350 young people
on almost 6000 occasions.*

*In the last year



STARTING OVER AT ST BART'S

Joe Calleja | Interim CEO | St Bartholomew's House



This year marked a milestone for Athol Michael, a resident at St Bart's Independent Living Units – he celebrated his 50th birthday.

'My life has had its fair share of trauma, hurdles and setbacks,' admits Athol, who has received support from St Bart's for almost nine months. 'But St Bart's has enabled me to start over, get back on my feet and begin putting one foot in front of the other again. It's an incredibly supportive place and I've had time to think and reflect, and get my mental health back on track.'

Athol – who's name hails from a place in Ireland where his great, great, great grandfather comes from - was born in Narrogin and grew up in Perth, attending Kwinana Senior High School up until Year 11.

'I didn't get a great start in life,' he admits. 'I was the youngest of seven and my parents had a lot of emotional issues from past trauma; they were part of what I call the forgotten generation and they separated when I was seven, although they got back together when I was 14.'

'Growing up we lived in a deserted house in Coogee for a long time and I just didn't feel seen or heard. I guess back in those days Aboriginal people lived in isolated situations and in my community, there was a wider sense of hopelessness and depression at not being seen as a valid part of society.'

Athol went on to get married and have nine children – seven boys and two girls – but it was when his marriage failed after 30 years that he fell into homelessness. Although he was working at the time for a funding agency, he had no choice but to live in a tent at the back of his niece's house in Midland for over eight months.

'I was still doing some advocacy work and helping out at Foodbank, even though I was homeless as I always thought there were people much worse off than me who needed help, but then I was told about St Bart's. I contacted them and the same day I went in to see them they told me that there was a room available and that same day I had accommodation.'

'In that way, I really feel like St Bart's saved my life and eased the burden on me. Now I'm in their Independent Living Units and we are like a family; you can talk about what's bothering you at any time and the support workers are incredible, they are so professional and they really have your back.'

Whilst Athol is currently not working because of a number of health issues, his medium-term goal is to seek full time employment as a support worker to assist struggling families.



'I have worked in that capacity in the past and also as a facilitator for a number of family programs. I have a Certificate in Social Service and I've also worked with several men's groups in the community, as well as helping out as a volunteer,' he says.

'Although I'm still taking things day by day, finding St Bart's has given me a lot more energy. I'm starting over, staying very positive and my aim is to leave everyone I come into contact with a smile on their face.'

We think Athol is an inspiration for many.



On any given night, 1 in every 200 people in Australia is experiencing homelessness

To find out how you can make a difference visit our website
stbarts.org.au/how-you-can-help



St Bartholomew's House Inc
7 Lime Street, East Perth, WA 6004
T 08 9323 5100 E reception@stbarts.org.au
www.stbarts.org.au



CARING FOR THE CARERS

Stephanie Buckland | CEO | Amana Living



Are you caring for your husband or wife, mum or dad? You're not alone.

There are around 320,000 Western Australians providing unpaid care and support to a family member or friend. Of those carers, more than 10% are people aged 65 and over.

Being a carer can be incredibly rewarding but it is also tough. Many people juggle their caring role with work and other responsibilities, plus looking after children or grandchildren. This balancing act can take a huge toll, emotionally, physically and financially, leaving many carers struggling.

Yet people are sometimes reluctant to seek support, feeling guilty and believing they should be able to cope. Whereas seeking help early can make a huge difference to the mental and physical health of both the people being cared for and the carer.

If you're starting to feel overwhelmed, respite is an option to explore. For the over 65s, day centres offer a social program for people requiring care. These day centres cater for people of all backgrounds and abilities, providing an opportunity to socialise with others while doing the things they love. Activities are designed to reflect the interests of the clients and can include the likes of gardening, cooking,

relaxing or going on outings.

Day centres provide carers with an opportunity to recharge or to pursue their own interests, while knowing their loved one is in a supportive and safe environment. Day centres are designed to be homely and they are run by highly skilled professionals.

Amana Living has six day centres across Perth with three of these offering respite for people living with dementia. We also cater to cultural groups for Vietnamese and Italian clients with a large number of clients that like socialising and participating on outings in the community.

Anyone can become a carer at any time and there will be an even greater demand for carers in the future. With a greater emphasis on community care and ageing in place by both Federal and State Governments, more people will be cared for in their own home.

It's important to recognise the role of carers and to encourage the carers in our lives to seek support. We can help by providing advice on the respite options available and how to access it. Contact Amana Living on 1300 26 26 26 to speak to our team.





Trying to make sense of Home Care subsidies can be overwhelming

To help we've created this simple guide

Step 1. Visit your GP to ask for an ACAT referral

Or call us and we can request the referral for you.
(ACAT - Aged Care Assessment Team)

Step 2. Have your ACAT assessment at home

You will be contacted by the ACAT to arrange to visit you and work out the amount of help you may need.

Step 3. Complete an Income Assessment with DHS

Call us on 1300 26 26 26 and we will mail the form to you.

Step 4. Wait for three letters

1. ACAT letter approving your care level.
2. DHS letter with your income assessment.
3. Home Care Package Assignment letter - *this may take 6 to 12 months.*

Step 5. Got all the letters? Get moving!

You have 56 days to organise your services.

Step 6. Compare service providers

With your letters in hand - call your preferred providers to compare services and costs, and hopefully we're one of them.

Step 7. Select a service provider and sign up

Your services can start immediately.

If you find yourself stuck, call the team at Amana Living. Leonie and Andrea have helped hundreds of people get their entitlements.

It's an obligation-free service.

Call us anytime during office hours.

Amana Living is the aged care agency for the Anglican Diocese of Perth, and has been providing quality care in WA for over 50 years.

1300 26 26 26

amanaliving.com.au



**AMANA
LIVING**

part of the Anglican community



FLOWERS

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

This winter has been a dry one. The trees and shrubs know it, and have restrained their reproductive impulses this spring. The bees have been going hungry. With fewer flowers there will not be as many seeds set to feed the ants and birds this year. Some of the annuals, the mulla-mulla with its little green rosettes that send up purple spikes, have hardly bothered to germinate. They are biding their time. If we get a couple of classic thunderstorms in October or November, they will seize the day and sprint for a summer flowering.

But it would take more than a dry season to bleach all the colour out of the bush. Wattles and cassias still shine out in golden glory. Little white daisies show their faces. Desert-loving Eremophilas flower in mauve, cream, yellow, pink and red. There is a hop-bush whose bright bracts, in every shade of wine, splash vividly across the blue Goldfields sky. Even in tough seasons, nature takes measured risks for the sake of fertility, of fruitfulness, for the sake of another generation. The genes of the hardiest plants are passed on for the next thousand years of the woodland ecosystem.

In my spiritual life, too, I measure the risks, bide my time, and choose the moment for splashing out with extra ministry and mission. The soul has its dry seasons. There are hectic periods to be survived as the parish year goes round. Sickness or sorrow will drain away energy for a while. There

are also times of abundance, when there is plenty of welcome space for me to think, pray, listen, write, and love generously. God always sends enough grace, though not always on the timetable I would prefer. People are not machines, to keep on pumping out energy day in, day out, with no variation. Wisdom consists in embracing, rather than resisting, the finitude, the boundedness of my life in this body, in this place, in this particular moment in time.

The compassion I show to myself, whether in times of scarcity and weariness or in seasons of abundance and flourishing growth, will be the compassion I can show to others. If I am driven, if I expect unremitting activity of myself, the people around me are more likely to get reproach, exhortation, pep talks, challenges; less likely to receive empathy and care.

The reverse is true, too. The permission I give myself to shine is the permission I can offer to others. If I can recognise in my own spiritual life the times of blessing, energy and creativity, and seize those moments with gratitude and fruitfulness, the people around me will also be encouraged to blossom and flourish whenever God's goodness showers down on them. They can trust me to delight in their achievements, as they take pleasure in mine. Between us, some seeds of the gospel will always be set for the next season's growth, sustaining our witness to the beauty of Christ in the world.





OUR RICH LITURGICAL HERITAGE

The Rt Revd Dr Peter Brain

Recently our new walking path bubbler had been filled with sand which drew the ire of one of our fellow walkers. As we were surveying the scene and doing what we could to clean it out he expressed our thoughts 'what makes people do this?' I suggested: 'it maybe because there is no fear of God, who sees all that we do, even when others are not looking!' 'Although I'm not very religious, it is a great pity that there is no teaching about God in our schools', he replied.

What has this got to do with our Liturgies? They bring us to the God *from whom no secrets are hidden* and before *whom all hearts are open*. We are left in no shadow of doubt as to His holiness when we read the *commandments, confess our sins, affirm He will come again in glory to judge the living and the dead and sing/say Holy, holy, holy Lord, God of power and might*. How grateful we ought to be for this reality check. It helps us comprehend the magnitude of God's amazing grace to repentant sinners as we focus on the sacrificial death of Jesus, the Lord of glory. We come to His table not *presuming on our own righteousness but* relying on God's *manifold and great mercies* in Christ, who then sends us back into the world *as living sacrifices*, in the power of your Spirit.

As we come and go as believers, we do so, not with cringing fear, but with a joyful confidence that as God's adopted children we belong to Him, entrusted with the responsibility of *hallowing our Father's name* by promoting *His kingdom here on earth*. Our chief motive is responsive love for all He has done for

us. In serving others we reflect His love. But there are times when our love for God and others is not enough to keep us on track. This is when, I for one am very grateful that the fear of God, of letting Him down by my sinful neglect, thoughtless words and behaviour, kicks in and bring me to my senses.

There remains a residual fear of God that keeps many from dishonouring Him. But alas this seems to be quickly diminishing. A healthy fear that recognises accountability to our Creator, whether caught out or not, keeps us thoughtful of others and far less likely to cut corners. The fear of God, like the fear of heights that keeps us from jumping the safety rails at a lookout, is commended in Scripture (Proverbs 1:7). This keeps us from dishonouring God and others, but primarily, sends us to the Saviour for pardon and for help to gladly and habitually *hallow our Father's name*.

There is very little Christian instruction in our schools but our individual and joint witness to the grace of God in Christ will help some to remember, that our God who cannot be mocked *will come in glory to judge*. I'm praying that I will be able to talk to Ken more about our own sin (like blocking our Lord's promised living water) though far more serious than any petty vandalism, can be forgiven, and turn us into bearers of gospel refreshment, that alone can revive our often empty lives and destructive culture. The Bishop's prayer at confirmation *fill them with wonder and awe in your presence, through Jesus Christ our Lord*, once our own experience, might then flow freely through us to others. Riches to share.



CHRISTIAN WOMEN LEADERS IN CANBERRA



Two Perth Anglicans, The Revd Lorna Green representing the Diocese of Perth, and Ms Donna Shepherd, Chair of World Vision International, were part of the 2019 Micah Women Leaders Canberra gathering. Women from across Australia's leading church denominations and Christian organisations addressed in part the shocking levels of violence toward women and children in the Pacific, while asking elected leaders to reinforce partnership efforts with the Australian and Pacific church.

With every mainline denomination represented, the cohort is the largest delegation of female Christian leaders to travel to the Parliament. Their unified effort was co-ordinated through Micah Australia, instigated in part from the gravity of the Pacific situation where nearly 87 percent of children and one in four adolescent girls across eight countries experience physical violence regularly, while one in 10 experience sexual violence, according to a recent from Australia's leading aid and development NGOs.

The leaders met with Senior Ministers and Members of Parliament from both major political parties, advocating for policies supporting and protecting vulnerable women and children in the Pacific, while also encouraging continual leadership around Australia's commitment to advocacy for a just world. The Perth cohort also included Senior Pastor Ally Cawthorn from Urban Church WA and Tania Watson Executive Minister, Churches of Christ, WA.

Meetings were held with Senator Claire Chandler, and David Fawcett as well as Celia Hammond, Member for Curtin, Andrew Hastie, Member for Canning and Patrick Gorman, Member for Perth. Each meeting allowed the opportunity to pray for the Members.

The leaders made this statement, 'If we're to heed the call to love and care for our neighbour, we must see the great need of our neighbours in the Pacific – particularly women and children – who are often living in very vulnerable situations. With our unified voice, we hope our meetings encourage our representatives to continue exhibiting compassionate leadership – keeping women and children in the Pacific front of view when making decisions that will affect them'.

'Since over 90 percent of the Pacific are Christian, we're compelled to speak up for justice as well as emphasize the importance of churches as critical and integral partners for empowering women', said The Revd Dr Seforosa Carroll, Theological Researcher and Church Partnerships (Pacific) at UnitingWorld.

'It's essential for us to ensure our government's 'Pacific Step Up' policies reflect the voices and needs of the vulnerable and marginalized in the Pacific, and that women are given a seat and have a voice at the table'.

Tim Costello, Executive Director of Micah, also sees this as a unique opportunity both to address cultural divisions and to unite Christian leaders who are influencing the country's ministries.

'Too often, the church in Australia is known for advocating for our own rights, rather than the rights of the marginalised', said Costello. 'These women, many of them on the front lines of social justice issues in our nation, have come to Canberra to advocate solely for the needs of others. What a great example they are setting for the church and our leaders'.

In addition to the advocacy work for justice issues, the women leaders brought a Christian perspective to the nation's leaders around a number of concerns for the vulnerable across Australia and committed to praying for the officials in their leadership roles.



SWAN VALLEY ADVENTURE CENTRE (SVAC)

Just as Spring finally finds its step and sunshine and blue skies return, we look to the calendar and realize that school holidays are looming!

To calm that surge of anxiety and answer the question before the kids ask, what to do? Why not look to Swan Valley Adventure Centre for our Adventure Days - School Holiday Program?

With activities such as high ropes, commando course, canoeing, archery and the flying fox running throughout the holidays you can drop the kids off in the morning and collect them after work. It is,

after all, a great time to get them back outdoors and enjoying nature. There is no app for that on their smartphone! We have friendly professional instructors, a variety of fun and engaging activities to choose from and lunch is provided.

Swan Valley Adventure Centre is one of the leading providers of outdoor education in the metro area. Established as a joint venture with the Anglican Schools Commission in 2016, we are positioned in the heart of the Swan Valley on the banks of the Swan River.

SWAN VALLEY ADVENTURE CENTRE

School Camps, Music Camps, Youth Groups, Day excursions, conferences and team building events.

Located only 30 minutes from Perth CBD, we are a leading outdoor education provider, delivering inspired learning through adventure.

We create a safe and stimulating environment with an exciting mix of air, land and water activities.

Choose to stay for the day or overnight in one of our 6 camp houses catering for up to 236 overnight guests.

Our full on-site catering options will make your stay even more enjoyable!

Be ready for an adventure that your group will talk about for years to come.

58 Yule Ave, Middle Swan, 6056 • Phone: 93745600

www.swanvalleyadventurecentre.org



**SWAN VALLEY
ADVENTURE CENTRE**

BOOK REVIEWS

By Geoffrey Lilburne



John G White

\$34.95

UNCOMMON SENSE

John G White, *Uncommon Sense: Reclaiming Humanity* (Coventry Press, 2019)

In an age when it is 'common sense' to promise much and deliver little, here is a book that does the opposite, delivering much while maintaining a modesty of promise and a down to earth voice. This kind of reversal is grist for John G White's mill.

In *Uncommon Sense: Reclaiming Humanity* White offers a manual of homespun wisdom leading the reader along a pathway to health and wholeness, as an alternative to the ways of the world.

At some point the wisdom of this book is reminiscent of that of Wendell Berry, whose *Home Economics* works out many similar themes in a North American setting. White writes out his Western Australian life experience and work as a psychotherapist and friend and counsellor of prisoners. He knows the ropes, and speaks with a voice that each reader will come to trust, as genuine, honest and reliable. At times, the distinctions presented seem too absolute when a richer nuance is needed. Thus, to see the human person as faced with a straightforward choice to follow 'ego' or 'spirit' is not always helpful when confronting complex mental illness, such as depression.

The book is a comprehensive primer in the perennial wisdom of the spirit, which the author counter-poses to the faddish and self-serving ways of the ego. It is organized into three broad sections. 1 Foundations of our Humanity, 2 Relating to ourselves and others, and 3 Society's Organisation and beyond. Written in easy bite-size chunks, the author offers summaries of key points at the end of each section. I can see this book being used by individuals seeking a richer, fuller way of life, and groups who wish to explore together the dimensions of the human spirit and the ways of spirituality. I commend it to all readers.

Geoffrey Lilburne is a theologian and poet, whose most recent book, *Joy Interrupted: A Memoir of Depression and Prayer* is published by Coventry Press. He is a Uniting Church Minister of the Word and enthusiastic farmer in the Chittering Valley.

Uncommon Sense, Reclaiming Humanity is available from St John's Books Fremantle RRP \$34.95 books@stjohnsbooks.com.au (08) 9335 1982



TREASURES LOST AND FOUND



A bibliophile's dream – a pallet load of wonderful books discovered in a warehouse in Melbourne – it is amazing but amongst the treasures discovered are:

- Dozens of copies of favourite Laurence Freeman books, *Jesus the Teacher* *Within and Light Within*.
- Multiple copies of Ray Simpson's Holy Island Prayer Book which has been very hard to find - and now we find that this is where they had been hiding!
- A real gem is Paul Sheppy's *In Sure and Certain Hope* with CDROM.
- And the real coup is several hundred copies of John Main best-known books including *Heart of Creation*, which had been hiding all this time on the pallet!

Over 700 books altogether which St John's Books will make available at Synod and in our Fremantle bookshop in October at an absolute bargain price of only \$7.00 a book.

An unexpected windfall – and a great opportunity which we want to share.

An opportunity to re-stock your bookshelf, update resources and, for the many parishes which run study groups – purchase a set of inspiring books at a bargain price.

A list is available as a link on our website www.stjohnsbooks.com.au Click on the link on the left panel which will direct you to a comprehensive list of 'treasure books'.

Alternatively, email us at books@stjohnsbooks.com.au and we can email the link to you; or come to Synod or call at the bookshop in Fremantle to see the full collection.



WHAT DO WE DO WITH THE BIBLE?

Richard Rohr \$19.95

This latest book by Richard Rohr radiates his passion for his writing. Even the cover is explicit – not an ideal book to pick up and read in a waiting room – which is what I had done – and unintentionally invited uncomfortable glances by others.

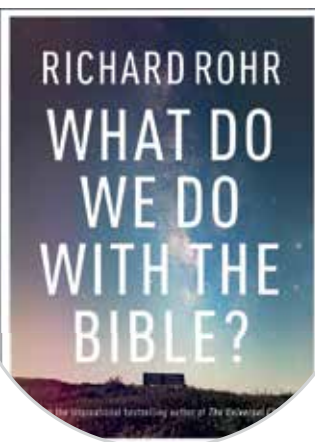
There is nothing awkward about Rohr opening with a fervent argument for ways of using the Bible 'the way that Jesus did, and use it for good purposes'. This involves not making the text of Scripture say, 'what you want or need it to say', listening, trusting and watching for any subtle feelings of righteousness 'or grabbing on to those taken-for-granted feelings of I am right and they are wrong'.

In this inspiring little book, he sprints through the historical, the midrash, other traditions of interpretation, literalism, a succinct lesson on biblical sources, then quotes Emily Dickinson and Parker Palmer, finishing this introduction with a good word for St Paul.

Hermeneutic, 'a person's methodology or pattern of interpreting a spiritual text', comprises the largest section of this book, and here he seeks to provide some tools to help with good scriptural interpretation.

A spirited and more relaxed chapter, 'What the Bible is NOT Saying' might make lively input for any discussion group, followed by 'the Jesus Hermeneutic' which he sums up as he says, 'in one naive, straightforward line: Let's use the Bible the way that Jesus did.'

This deceptively concise and inexpensive (yet beautifully produced) book, carefully and systematically and intelligently helps readers to make sense of the themes, stories and contradictions found in the Bible 'and deepen our hope for the future'.



Richard Rohr

\$19.95



NEWS FROM THE NOR'WEST

Jocelyn Ross OAM

Vale: Tony Nichols, Bishop of North West Australia from 1992-2003, loved and respected by the clergy and their families, and congregations from Kununurra in the north, to Dongara/Mingenew in the south and across to Wiluna, Laverton and Leonora. A miracle of God for this Diocese, a person known to only two persons in our Diocese, one of whom nominated him. Tony was elected as fifth Bishop almost unanimously. Such a blessing to have he and Judith leading us for those years.

And congratulations to Philip and Elke Knight who celebrated their 25th wedding anniversary last month.

They are in their 13th year serving in the parish of Port Hedland, possibly a record in one parish for this Diocese. Such a gift of God for Port Hedland and this Diocese.

Roy and Lesley Markovina from Mittagong Parish in NSW, visited us recently and were able to share in church on a Sunday. They would be amongst supporters of Philip and Elke Knight, who also received a visit from them. Roy has a wonderful singing voice, and left us with a CD called Hymns for Healing and Health, | (3 John:2) containing hymns we know and love that speak about the healing and health that we have in Jesus.

Special visitors to Shark Bay in September were Howard and Trish Spencer from Sydney on long service leave who came through the

Diocese. They stayed in Port Hedland, Newman, Paraburdoo, Broome and Kununurra, visiting the ministers, on their way up to Darwin. Howard works with the International Fellowship of Evangelical Students and told us of the number of universities from all over the world, with the Fellowship of Evangelical Students present. A great work of the Lord.

As you read this Nor'West Postcard, our biannual Diocesan Fellow Workers conference for the North West clergy and families will have just concluded. Held at Camp Wattle Grove in Perth with the generous help from Mothers' Union Northern Outreach funding, it is a great time of fellowship and encouragement as well as great instruction from God's Word.

Roger and Amanda Kyngdon of Newman Parish are most thankful for the visits from BCA Nomads. Recently they had a couple from Rockhampton, QLD arrive. They say 'It is great to have people from across the country arrive to talk to and to show off our beautiful location. So wonderful to meet these nomads who travel the country serving and encouraging the local churches. A big thank you goes out to those Nomads who go the extra distance literally and make it to WA'.

The grace of our Lord Jesus Christ.

Jocelyn





BUNBURY BULLETIN

The Revd Dr Lucy Morris

Bunbury's Diocesan Synod is being held at the Frederick Irwin Anglican School in Mandurah for the second Session of the 40th Synod from the 4-6 October. The Synod Eucharist will be held in Christ's Church, Mandurah on Sunday, 6 October. The hospitality and support of the Parish of Mandurah throughout this session of Synod is very much appreciated. It will be Bishop Ian Coutt's first Synod in the Diocese as President of Synod as he looks forward to his first anniversary of his installation in early November. This year's Synod sees changes to legislation and updating of Statutes forming part of the work of Synod.

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

recently 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 will be acknowledged at Synod.

If you would like to find out more or would like to make a donation to Boniface Care's ministry during Anti-Poverty Week 14-20 October 2019, please contact the Diocesan Office on 08 9721 2100 or contact the Chairwoman, The Revd Canon Karon Austin on karonjaustin@bigpond.com or the Diocesan Secretary on secretary@bunbury.org.au

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.



Boniface Care

Meeting Human Need Through Loving Service

PURPLE PATCH OCTOBER 2019

6	Archbishop	Mt Lawley
	Bishop Jeremy	Swan
	Bishop Kate	Beverley-Brookton

13	Archbishop	Synod
	Bishop Jeremy	Synod
	Bishop Kate	Synod

20	Archbishop	Whitfords
	Bishop Jeremy	Gingin-Chittering
	Bishop Kate	Armadale

27	Archbishop	Moora
	Bishop Jeremy	Wanneroo
	Bishop Kate	Cursillo Clausura

CLERGY NEWS

APPOINTMENTS

The Revd Linda Pilton	Chaplain, Perth College	01.01.20
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LOCUM TENENS

The Revd Devan Foster	Rockingham-Safety Bay	01.09.19 – 28.02.20
The Revd Jon Reinertsen	Como-Manning	01.10.19 – 31.03.20
The Revd Dr Alan Forsyth	Balga-Mirrabooka	31.08.19 – 28.02.20

RETIREMENTS

The Revd Jacob Ng	15.02.20
The Revd Lynne Eastoe	08.06.20

RESIGNATIONS

The Revd Jacob Ng	Rector, West Perth	15.02.20
The Revd Lynne Eastoe	Rector, Murdoch-Winthrop	early 2020
The Revd Peter Richards	Rector, Applecross	20.01.20

LAY APPOINTMENT

Mr Jarrod McKenna	Diocesan Mission Advisor	01.09.19
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RIP

The Rt Revd Dr Tony Nichols	24.08.19
Professor John Tonkin	16.08.19
The Revd Canon Doug Davies	11.09.19



ANGLICAN CHILDREN AND YOUTH MINISTRIES

Mark Davis | Team Leader ACYM

Over the past two years of journeying around the Diocese, the one question that I'm asked more than any other is 'How many young people do we have?'

I'm never sure of the motivation behind the question. For some people, you can sense a real interest in the overall health of the Diocese. For others, they may be asking so that they can judge how well they are doing in their congregations.

No matter the reason for asking! What surprises people is, not only do we have young people, but that they are quite well spread throughout the Diocese in small pockets of life and not just linked to specific expected locations.

To help grow these small pockets, ACYM is launching a new event called *Gather*. As the meaning of the word suggests, *Gather* will bring together and take in from scattered places or sources.

The hope we have is that not only will we create a nurturing space where a young person's faith will be encouraged, but that the young people will feel equipped to replicate the event in locations closer to their areas.

The structure of *Gather* will be slightly different from other youth events where young people attend sing, listen and go! At *Gather*, we want people to mix and talk with each other. To have a chance to discuss and reflect upon what they had heard and importantly to have the opportunity to ask the

speaker questions or to explain what they meant when they said what they did.

For the first *Gather* (26 October) we want to continue a conversation that we started at this year's Youth Synod. There's an increasing number of people who are interested in spirituality but not interested in religion.

At this *Gather*, we want to learn ways to sensibly share who Jesus is with the people we go to school, uni, or work

alongside. We want to use the time at *Gather* to share and encourage each other no matter what background you're from. We want *Gather* to be a space where everyone is welcome and feels valued.

Like all good events, there will be food and of course lots of fun. If you want any more information, please get in touch with the ACYM office where we will be more than happy to answer any other questions.

Swanbourne Parish Church
Oct 26th 2019
3-5:30pm

Gather: Verb; *bring together and take in from scattered places or sources.*

Hosted by
Anglican Children & Youth Ministries
Diocese of Perth

***Small print: Gather is a youth event in the Diocese that aims to bring young people together for food, fun and fellowship. It is open to all young people (15-25 years old) and takes place in different venues across the Diocese every two months. A typical night will involve opening free time, games and food followed by worship, discussion groups and a main talk.



A DEACON'S MINISTRY

The Ven Mandy Herriman | Archdeacon to the Household of Deacons

A deacon's ministry is often difficult to confine, to put boundaries around or identify a set of guiding criteria that could constitute a deacon job description. 'What does a deacon do?' and 'How is a deacon's ministry different to the ministry of a priest?' are questions I frequently field.

A commonly used metaphor for diaconal ministry is the image of a bridge joining the world and the church and it is the deacon who traverses the bridge – ministering to those in the wider community and bringing the needs and concerns of the world back into the conscious collective of the gathered faithful. To my mind there is a problem in this metaphor in that a bridge implies that there exists a chasm or something non-traversable (bridges a gap) between the world and the church. The notion that the bridge is somehow the pathway for the deacon between these two realms further consolidates the notion that ministry to the wider world is the purview of the deacon.

Certainly, a deacon's ministry is, and should be, directed toward the many challenging and varied needs that exist in our fractured communities across the globe, but that ministry should grow out of and be informed by faithful and intentional worship with the body of Christ. A deacon's presence in the celebration of the sacraments is a visible and powerful reflection to the baptized body of Christ of the call to be Christ's disciples in the world. Who we are as deacons and the ministry we are called to exercise among the least of God's children are a clarion call to all the baptised to recognize and develop their own sense of call

and be encouraged and enabled to express their ministries in the world.

The Right Revd Tom Ray of the North American Association of Deacons describes deacons as those who illuminate the servant ministry that is embedded in each of us that is often unrecognised or unappreciated. The deacon acts as a prism where vague notions or ideas coalesce into a clarity of awareness and understanding that diaconal ministry is an expression of Christ's ministry that all the baptised are called to.

So, instead of a bridge as a metaphor, I prefer to imagine that the path – not bridge - between the world and the church is straight and smooth and well-worn with the footprints of people coming and going. There is a reason why the font is always placed at the rear of the church between the sanctuary and the doorway. We are called into the church through our baptism and by virtue of our baptism are sent out into the world to minister to God's anawim. From the nurture and nourishment of our worship, we take our faith and compassion to the fringes where Jesus dwells with the least and the unloveliest, and through that ministry draw the outcast into the encircling warmth of the body of Christ.

And among that great throng of people on this sacred highway, the deacon goes – creating connections, engaging with the lonely and the fearful, seeking the lost and overlooked, recognising need and resonating with the mourning, seeing Christ in the midst of the human condition and heralding his presence to his faithful ones.



ST NICOLAS' CARINE-DUNCRAIG CELEBRATES 30TH ANNIVERSARY

Margaret Cristiano

Sunday 25 August was a day of great rejoicing as the parishioners of St Nicolas, Carine-Duncraig celebrated the 30th Anniversary of the dedication of the parish centre by Archbishop Peter Carnley on 2 September 1989. A combined service was held at 9.30 am with Bishop Jeremy presiding along with the Rector, Lorna Green.

The original vision that led to the building of the church began 38 years ago on 6 December 1980, which coincided with the Parochial District of Carine being declared. The church was named St Nicolas as this too coincided with St Nicolas' feast day. Like the early Christians, the parish began with local Anglican Christians meeting in homes for nearly two years. On 19 August 1982, The Revd Bernard West was commissioned as Rector and services were held in the Rectory garage.

Founding member Mary Bannister, now 98, fondly remembers these early years. Having just moved to Carine from England, Mary recalls with amusement arriving at church for the first time, to be greeted by the new Rector, Roy Poole, welcoming them to the garage and later asking if she and her husband Fred would like to help build the church! It wasn't long before Mary joined the church building committee and later became church warden. She also remembers selling raffle tickets each weekend outside shopping centres and football games in fund raising efforts which also included 'lots of fun social activities', and dedicated prayer days.

The congregation soon outgrew the garage and moved to the Library of Carine High School. By January 1989 there were sufficient funds to begin building, with contractors and parishioners combining their skills to complete the task within nine months. Overseeing the project was parishioner and engineer Ed Scott, who still marvels at the ways God provided during this time and the commitment of the small group of parishioners who worked tirelessly to complete this vision.

During the past 30 years the parish has continued to flourish under the ministry and guidance of a number of Rectors, including The Revds Greg Davies, Richard Pengelly, Christine Simes, Helen-Jane Corr, and the recent arrival of Lorna Green. The parish is currently planning a Sundowner to be held on St Nicolas' Day, 7 December, where it is hoped former Rectors and parishioners of St Nic's will join the festivities as we once again celebrate God's provision and the inspiring vision of these early parishioners in the parish of St Nicolas Carine-Duncraig.



Bishop Jeremy with Mary Bannister



Bishop Jeremy with founding parishioners Mary Bannister (98) and Ed Scott



Bishop Jeremy entertaining the children during 'Children's Spot

WOLLASTON CONFERENCE CENTRE

It is hard to fathom that December has been quietly sneaking its way from the back page of the calendar to the main stage. Soon the joyous month will arrive again and the traditional celebrations will begin in earnest. While still a few pages away from being the headliner, December is already at the fore for many businesses, sporting and social groups as they begin to plan a location for their holiday events to thank staff and members while catching up on the year that was.

A key to making the decision of where to hold their event is price, quality and location.

Nestled in the heart of Bold Park and set under gorgeous blue skies with views of the city and ocean, Wollaston Conference Centre has transformed over the last 12 months to emerge as a serious contender for best value venue in Perth. With an amazing catering team, new menu, upgraded amenities and ample parking, it has developed a reputation as the premier location for groups to come together for conferences, training and events.



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for a family celebration. Large and small groups are welcome, with boardroom facilities available for hire.

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OFFICIAL OPENING OF ST GREGORY'S CHAPEL AT PETER MOYES ANGLICAN COMMUNITY SCHOOL (PMACS)

The Revd Dave Deeny | Senior Chaplain | Peter Moyes Anglican Community School

On Friday 26 July, St Gregory's Chapel was dedicated to the glory of God by The Most Reverend Kay Goldsworthy AO. The Dedication Service was attended by over 200 guests, including Anglican Church leaders, local parish representatives, School staff, student leaders, members of the School Council and special guests, including former School Principals Messrs Julian Dowse, Doug Swingler and Allan Shaw, the family of Mr Peter Moyes, representatives of the Anglican Schools Commission, Mrs Irene Clarke (Acting CEO), Mr Philip Goldsworthy and Mrs Barbara Godwin OAM, Principals from other schools and the Mayor of Wanneroo, Mrs Tracey Roberts.



The construction of St Gregory's Chapel marked the completion of Phase 10 of the original PMACS Master Build Plan.

St Gregory's is the shared place of worship for PMACS and the Anglican Parish of Quinns-Butler (previously known as St Cecilia's). The parish has relocated to St Gregory's Chapel from their previous church building located on Quinns Road. The building features a large worship space with vaulted ceiling and views to the ocean, meeting rooms, office space for the School Chaplains and parish priest, servery, alfresco area, memorial garden and bell tower.

The Chapel is dedicated in honour of St Gregory the Great. St Gregory is the Patron Saint of musicians, singers, students and teachers, sharing patronage of musicians with Saint Cecilia; a fitting choice for the School community given the partnership in this Chapel with the Parish of Quinns-Butler.

The Principal, Mr Benjamin Lomas, said that the Dedication Service was an important opportunity for



the community to gather in their new place of worship. 'The memorable service brought together people from across Perth and Australia for this special occasion,' Mr Lomas said. 'It is hoped that the spirit of union continues as we make use of this impressive new building for worship, pastoral care, charitable initiatives, special occasions and Christian community support.'

Senior Chaplain, The Revd Dave Deeny, is very excited at the ministry opportunities that this wonderful new place of worship will afford the School and the parish as they strive together to grow the Kingdom of God in this community. He noted that there have been comments from some who have visited the Chapel saying that 'it feels like it has always been here'. In a sense, 'it' has been; God's 'Church' in this place has not been dependent on the presence of this wonderful building. We inherit the heritage of the parish as well as the worship that has taken place at PMACS over the years.

The Chaplaincy team warmly invite anyone who may be passing through the area to visit St Gregory's Chapel to experience this sense of presence for themselves.



THE CHURCH OF THE ASCENSION IN MIDLAND CELEBRATES 120 YEARS

Past and present members of the Church of the Ascension in Spring Park Road Midland celebrated the church's 120th birthday at an afternoon tea on 31 August.

The church in the heart of Midland has played a significant role in the lives of generations of people in the area.

Guests at the celebration included Bishop Jeremy James, and former Rectors, The Revd Ross Jones and The Revd Dr John Forsyth. Bernard Arrantash, whose father The Revd Reg Arrantash was parish priest in the 1950s, also attended.

The Ascension Church Hall, where the celebrations took place, was built during The Revd Reg Arrantash's time and his name is inscribed on the hall's foundation stone on the front wall of the building.

At the party tribute was paid to parish administrator Christine Brackley, who has faithfully served the church for more than 35 years.

Fran and Pat Irwin led a singalong of the church's favourite hymns.

One of the oldest buildings in Midland, the church was built under the guidance of Archdeacon Lefroy. It is styled after St Clement's basilica in Rome, as viewed

by Lefroy enroute from his sea voyage from England.

Since the earliest days of the town the community has gathered there for weddings, baptisms and funerals and to celebrate, worship and pray.

A team provides emergency food relief on Friday mornings, and the church band performed at the 2018 Midland Community Carols on Midland Oval.

The Revd Sidney Middlemost is serving as locum while the parish continues its three-year quest for a new rector.



Bernard Arrantash inspects the plaque bearing his father's name



Parishioners at Church porch



Long term Parishoners Kaye Sparks and Christine Brackley at the 120th celebration balloons



Parishoners Christine Brackley, Margaret Vitler (whose family have worshipped at our church for 119 years!) and children at Ascension 120th Birthday cake

ST HILDA'S ANGLICAN SCHOOL FOR GIRLS

The Revd Jon Cornish | Chaplain

A Glorious Day for Confirmation

On a beautiful spring day five students of St Hilda's were confirmed and one other admitted in to Holy Communion by The Rt Revd Bishop Kate Wilmot. Confirmation marks each student's conscious decision to live and embrace the Good News of the Gospel. They were prepared for confirmation with the help of Fr Jon and their parents. They looked at how they might live the Christian way

through the Anglican lens. Most simply put, this means to love and respect themselves and others, letting go of judgement, giving thanks to God for the gift of life and hearing the call to walk with Jesus – showing the face of Christ to those around them. It was just a blue-sky day in all ways. Amen to that.





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

With Spring well and truly with us, it is interesting to check on the 'new growth' in the Theatre scene. Most fitting in that category is the world premiere season currently showing at Spare Parts Puppet Theatre, Short Street, Fremantle, and playing until 12 October. Written by award-winning playwright, Peta Murray, **On Our Beach** uses puppetry, interactivity and immersion to explore ideas of identity, belonging, and our connection to others and to the land we all live on. The production is 50 minutes long and suitable for all ages, but perfect for five and above. Performances are scheduled daily at 10am and 1pm (except Sundays and public holidays), with special twilight shows at 6.30pm on 4 and 11 October. Bookings are essential and can be made online at www.sppt.asn.au or by calling 9335 5044. The reaction thus far has indicated parents and grandparents find immense value in seeing young people not only witnessing theatre, but participating in its creation. Yes indeed, healthy new growth of all sorts at Spare Parts!



More, with our young in mind, a new work about an old favourite is to play at the State Theatre Centre from 26 to 29 October. Eric Hill's beloved puppy, **Spot**, comes to life on stage with puppetry, songs, and puzzles for children aged 18 months to seven years, including the accompanying adults who probably grew up loving Spot as much as their children. Spot and his friends are off on a new adventure to visit Spot's Dad on the farm and meet the farm animals. But when they arrive, all the animals are lost! Spot and his friends need the audience's help to find them all. Bookings are with ptt.wa.gov.au or ticketek.com.au or by phoning 6212 9292.

Still thinking 'Spring', new growth of an old plant may be the term I can use in relation to what is happening at Crown, Burswood. As if by magic, the world's first full-scale temporary working replica of the second Globe, the theatre Shakespeare and his company built and opened in 1614 after the first Globe theatre



burned to the ground, has been built on Crown Perth grounds. **Pop-up Globe** is a three-storey, 16-sided, 900-person capacity theatre. It unites cutting-edge scaffold technology with a 400-year-old design to transport audiences back in time. No matter where one sits or stands in the theatre, audience members are never more than 15 metres from the heart of the action on stage. For a limited season, from 9 October, Pop-up Globe will present a festival of Shakespeare with four of the Bard's master-works: *Hamlet*, *A Midsummer Night's Dream*, *Measure for Measure* and *Twelfth Night*. Having recently been given first-rate Shakespeare at London's (permanent) re-built 'Globe', I am certainly looking forward to this antipodean experience!

Great experiences, too, may be found in Perth's ever expanding 'community theatre' scene. A perusal of plays being staged currently may be found by checking out the Independent Theatre Association's website: www.ita.org.au One production to particularly catch my eye, was **Present Laughter** by Sir Noel Coward and directed by Barry Park (who is an expert when it comes to 'The Master'). Barry told me on air just recently that he loved directing Coward's comedies, as they are relevant, fresh and entertaining. He said: '**Present Laughter**, like many plays by Coward, is incredibly funny, extremely well-written, superbly constructed and quite profound'. The season ends on October 12, and is playing at The Old Mill Theatre, South Perth. Bookings: www.trybooking.com/BACAS.

Stop Press! From Australian Opera Conference: a revival of the musical **Bran Nue Dae**, opening Sydney in January 2020, then Perth, Melbourne, Brisbane and Adelaide!



RIDE LIKE A GIRL

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 PG Distributor Transmission Release date 26 September 2019

It's what scriptwriters call the story that tells itself. A motherless girl from a poor home dreams of becoming a world-famous jockey. She perseveres through tragedy and near crippling injury and, with the help of her disabled brother, becomes the first woman to win the country's most coveted race. Frankly, if it wasn't true, *Ride Like A Girl* would read like a racing fairy-tale. Yet its moral lies in understanding what actually kept a farm girl going.

Played by Summer North, Rachel Payne is the youngest of ten children being raised by her widowed father, Paddy. Sam Neill is the archetype of a stubborn man used to backing longshots. As a trainer, he loves to see his kids involved in the family business, but shies from the idea of Michelle riding the most dangerous races. Racing has already claimed the life of one daughter and he finds Michelle's determination difficult to accept. But as a school girl she insists her only place is in the saddle:

Interviewer: What sort of racer do you want to be when you grow up?

Michelle: I just want to win the Melbourne Cup.

Skip forward a dozen years and Michelle, now played by Teresa Palmer, is busy waking up before dawn in the hope of earning her chance. Even when a tragic accident threatens to dismount her for good, the goal of winning the Melbourne Cup and rewarding her disabled brother holds true. It's that vision, even more than her victory, which transforms her story into modern-day myth. It's also the element from which we can learn the most.

Ride Like A Girl highlights the proverb: 'Aim at nothing, and you'll hit it every time.' In essence it reminds us it is our goals that will define us. They will tell you what you are prepared to put up with, what you will suffer, indeed what you will sacrifice. In Michelle Payne's case her goal was lofty enough to trump her desire to eat, sleep and court approval. It made her strive against her weaknesses, but also work within her limitations. In a field equally ruled by skill and chance, she remembered her father's words that in the race of her life not everything will be in her control:

'Suddenly a gap opens [in the pack] and that's God talking to you. And if you don't listen to God, He'll close that gap quicker than you can say your mother's name.'

Life, seen through the lens of *Ride Like A Girl*, is a



balance between striving for the right goal, but still knowing you'll need help to get there. In Michelle's case it is not just her skill but her family and the intervention of God that will see her become the first woman to win the Melbourne Cup. As good as that is, though, it made me wonder whether her goal was too small?

The Melbourne Cup may be the richest two-mile handicap in the world, but its pay-off is nothing like that offered by the Christian race. Those who race in the former compete for a glory that is fleeting. *Ride Like A Girl* is a thoroughly moving tale, yet it will only extend Michelle Payne's glory for a comparatively little while. Yet those who strive for the Kingdom of God race for glory that will never fade:

'Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever.'

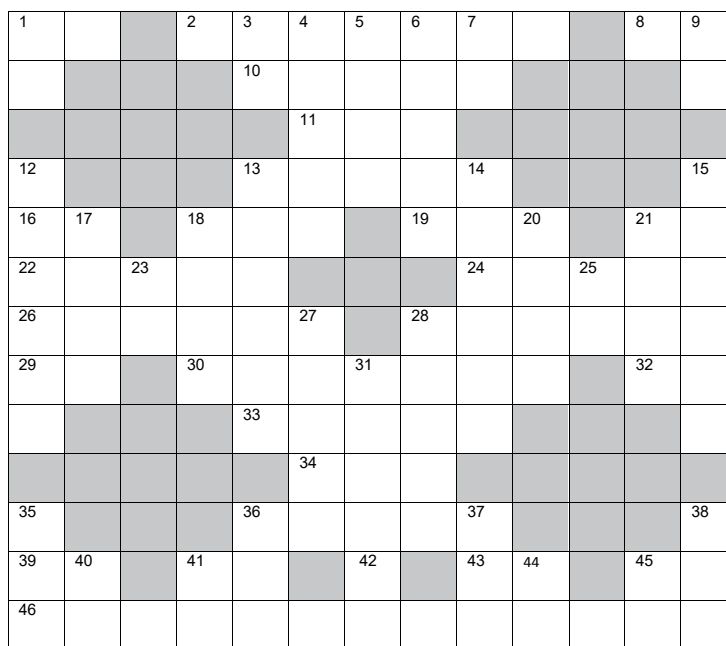
The question is, though, if Michelle was prepared to give up so much, for so long, to gain what is essentially an empty cup, what is the crown Christ offers worth to you?

OCEANS OCTOBER



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.



ACROSS

- 1., & 8 across. First Bishop of Perth stumbles to make it whole. (7)
2. Protestor's sign for Australian Labor Party initially in disarray with rummy hand. (7)
8. See 1 across.
10. Short blessed with squashed zit barrage. (5)
11. Curtail International Trade Organisation. (3)
13. Left off keying for observing. (5)
- 16, & 29 across. Astounded by a dew sprinkle. (4)
18. Public Schools Association in short. (3)
19. Lie around for High Priest. (3)
21. Blackwood Upper? (2)
22. Budge nice across to do with genes. (5)
24. Canoe sunk in large sea! (5)
26. Slam me around for dictionary head-words. (6)
28. A snare entangled near stadia. (6)
29. See 16 across.
30. Italian saint knotted in scarf. (7)
32. Little Lebanon. (2)
33. Confused, I pet a statue of Mary holding the crucified Jesus. (5)
34. Beginning North West ordinands. (3)
36. Severe at rear of boat? (5)
- 39, 41, 42, 43 & 45 across. Get around shy hope to join sect which contacts God by direct illumination. (9)
46. Unveil oratory rebuilt to turn the world upside down! (13)

DOWN

- 1., & 9 down. Myrrhol yet to cross to the sacred. (7)
3. Pound Lebanon! (2)
4. I lay a circle for the Jews' return to Israel. (5)
5. I cite right away a big US bank. (4)
6. Oaten mixture to make amends. (5)
7. Boundary of restricted zone. (2)
9. See 1 down.
12. Sealeg crippled at AFL! (6)
13. Capers on the cliff-edge. (6)
14. Oil rag folded for hymn of praise. (6)
15. Sent us tripping into the day's end. (6)
17. We educate across unwanted plant. (4)
18. Beginning of Perth International Musical Festival. (4)
20. Cites no tea stirred for cold sweet treats, (4)
21. A lab turned upside down for Canaanite god. (4)
23. Beginnings of New Monasticism. (2)
25. The El Niño begins. (2)
27. Tina's about to be consecrated. (5)
28. The round arc to be a thespian! (5)
31. We sent around the most recent. (6)
35. Initiate into African traditional religions. (3)
36. I get out of the soil for the sun. (3)
37. Notice of order initiated. (3)
38. Being activities for Yom Yerushalayim. (3)
40. Left off the masculine pronoun. (2)
41. Beginnings of Eastern Orthodoxy. (2)
44. Perth news. (2)
45. Start of history of religions. (2)

END OF LIFE MATTERS SYMPOSIUM

WE'RE ALL GOING TO DIE - LET'S TAKE A MOMENT TO TALK ABOUT IT

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

With this assurance central to our faith, we are well-placed to intentionally consider our own death. Many, it would seem, are not afraid of death so much as the process leading up to it. The proposed new legislation around voluntary assisted dying has opened this conversation for many, and some for the first time have found themselves in conversation with their loved ones and others about what death and dying looks like, and means, to them.

On Friday 1 November and Saturday 2 November (which also happens to be All Saints Day and All Souls Day), the Parishes of Kingsley North-Woodvale and Carine-Duncraig are collaborating to host an **'End of Life Matters'** symposium. We will explore numerous topics – both theological and practical – and would love you to join us.

We will begin the symposium with a shared meal on the Friday evening at St Anselm's, before listening to

a theological reflection given by The Revd Dr Gregory Seach around *Resurrection, Heaven and Eternal Life – what does this look like and what does it mean*. The evening will end with compline.

The Saturday morning will commence with Morning Prayer at St Nicolas' before moving into four practical sessions. Session one will be offered by Palliative Care WA about advanced health care planning. Session two will be led by a local funeral director and will cover what services one can expect from a director and what they are responsible for. It will not be a business pitch! The third session will cover an invitation to plan your own funeral service and have these details kept in your local parish, and the fourth will be a panel discussion exploring the Voluntary Assisted Dying legislation.

The symposium will conclude late afternoon with a Eucharist for All Souls Day.

Registrations Contact Monday 28 October are essential for catering, printing and seating purposes Steve Mellor at endoflifematters12nov@gmail.com or 9409 1387 to register, and for more information
Cost \$10 per person, payable on the day

We look forward to welcoming you and sharing this time together.



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9:30 a.m.-10:00 a.m.	Registration/Morning Tea
10:00 a.m.-12:30 p.m.	Morning Session
12:30 p.m.-1:15 p.m.	Lunch
1:15 p.m.-3:00 p.m.	Afternoon Session

Western Australia:

Saturday 19 October 2019

St Lawrence's Dalkeith
Anglican Church, 56 Viking Road
(Corner Alexander Road),
Dalkeith WA 6009

barnabasfund.org/au
PO Box 3527, Loganholme, QLD 4129
Telephone 1300 365 799
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St George's Cathedral

Monday - Saturday
8am Morning Prayer and
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 and Sunday School

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 OCTOBER 2019

SERVICES

Tuesday 1 October - 12.15pm

Prayers for Healing and Wholeness

Sunday 6 October - 5pm

Evensong for St Francis of Assisi
 with Blessing of the Animals

Friday 11 October - 6.30pm

Eucharist for the Opening of the Diocesan Synod

Sunday 17 October - 5pm

Evensong for Amana Living

SPIRITUALITY SERIES

Wednesday 9 October - 9.30am-2pm

"The Anglican Spirit" with
 The Very Revd Dr John Shepherd AM, Dean Emeritus

Wednesday 23 October - 9.30am-11.30am

"Spirituality and Getting the Job Done"
 with Mr Peter Laurance AO, Founder and Chairman
 Pivot Group, and Amanda Hiles

CHURCHSAFE / SAFE MINISTRY TRAINING

Dates and locations are now available - please paste the
 following link into your browser

<https://www.perth.anglican.org/events/>

Saturday 30 November
 Murdoch-Winthrop

Saturday 14 December
 Kingsley North-Woodvale

Crossword solution

H	E		P	L	A	C	A	R	D		A	L
O				B	L	I	T	Z				Y
					I	T	O					
E				E	Y	I	N	G				S
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G	E	N	I	C				O	C	E	A	N
L	E	M	M	A	S		A	R	E	N	A	S
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R	E	V	O	L	U	T	I	O	N	A	R	Y

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EDITORIAL, LETTERS and ADVERTISING

messenger@perth.anglican.org

DEADLINE 10th of every month prior to publication

Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS

Permission needs to be sought from parents/ guardians/ carers for photographs with children. Digital photos should be a high resolution 300 DPI jpeg or tif

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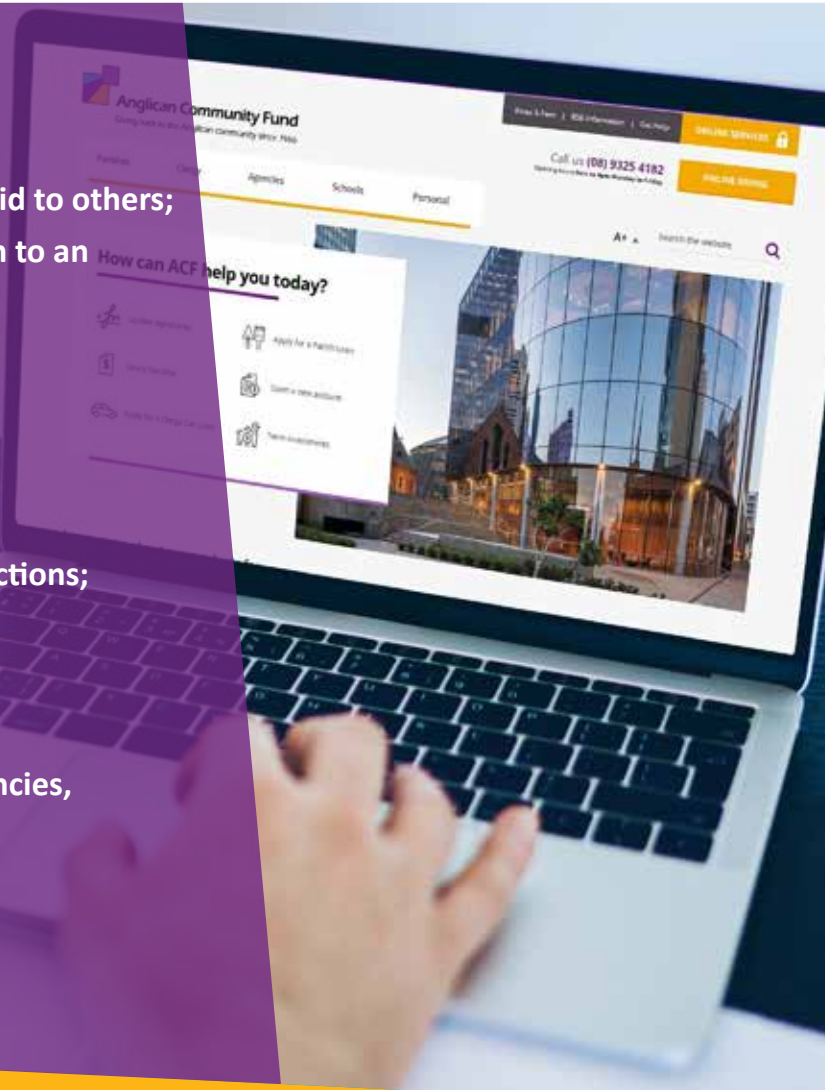
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