

## IN THIS EDITION

SUSTAINABLE SEPTEMBER

ST GEORGE'S ART

JOHN RAMSDEN WOLLASTON - 18 SEPTEMBER

Anglican  
Church  
Diocese of Perth



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | SEPTEMBER 2019



*The Earth is the Lord's and all that is in it, the world, and those who live in it.*

*Psalm 24:1*

# MESSENGER

SEPTEMBER 2019

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# Sustai



## 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



Sustainable September is upon us. It's the Noongar season known as Djilba - described as a season of conception, a time when the yellows, creams and soft purple pinks of flowers native to this part of WA are blooming, and it's called First Spring.

In this month's *Messenger* there are many articles to be read in the welcome Spring sunshine, or over a cuppa after a day in the garden.

Humanity, Education and EcoCare, Human Creation and Care and Sustainable September all reflect on sustainability.

Inside you will find articles from regular contributors, a report on the St George's Art Show and Awards highlight the creativity of secondary school students from across Perth and John Wollaston Anglican Community School's celebration of its 30th anniversary in the month that we remember him in our local calendar.

Almighty and everlasting God,  
we thank you for your servant  
John Ramsden Wollaston,  
whom you called to bring the gospel  
to the people of Western Australia:  
raise up in this and every land  
evangelists and heralds of your loving reign,  
so that the whole world may know  
the unsearchable riches of our Saviour  
Jesus Christ;  
who lives and reigns with you  
and the Holy Spirit,  
one God, now and for ever. Amen.

There is an abundance.

### **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.

# HUMANITY, CREATION AND ECO CARE

Peregrin Campbell-Osgood | Project Officer | Advocacy Commissions

Many churches worldwide celebrate September as the Season of Creation. It has become a month to focus on care for God's creation through focused worship, liturgy, consciousness raising and practical action.

As Anglicans, we have been doing this for some time now. The Anglican Communion Environmental Network was formed in 1999, around the same time other western churches started similar endeavours. The EcoCare Commission was created by Synod in 2006 and, as part of the Season of Creation, we have produced our annual Sustainable September resources for nearly a decade.

The Orthodox of course, beat us all to it, with Patriarch Dimitrios proclaiming 1 September as a day of prayer for creation back in 1989. We can however be forgiven for thinking that even he was coming to the party a bit late. The United Nations Conference on the Human Environment was held in 1972, the first Earth Day celebrated a couple of years earlier in 1970 and Greenpeace formed in 1971.

It is arguable then that the churches are responding to changing attitudes within the secular world rather than leading the way in the Care for God's creation. This response is a very good thing and the churches have, by and large, embraced care for creation as a major aspect of Mission. It forms the Fifth Mark of Mission of our Anglican Communion, 'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth'. This Fifth Mark is the rationale for the existence of EcoCare in this Diocese.

There are many wonderful secular responses to environmental degradation and sustainability. We have experienced one just recently with the banning of single use plastic bags. So, does EcoCare exist to simply add much needed energy to those endeavours, or are we called to something else? What unique insights, and vision could we bring to the table?

God provides the answer through revelation by reminding us of our foundations. In the Book of Genesis God famously declares Creation as good. Everything, from the tiniest spore of fungus to the great, overwhelming panoply of galaxies that surround us – all created, completely out of exuberant love, by God as his 'good creation'.

Crucially however, humanity is not created separate to creation. In the first account of creation in Genesis we are created on the fifth day as part of the sweep of creation. The single stated purpose for our existence; to be stewards of creation. In the second account of Genesis, we are formed from the dust of the ground, Adam the earth creature, formed from Adamah the earth herself. Our reason for existence – to tend a garden.

Scripture then does not reveal humanity as a disconnected observer in the world. It does not even reveal us as connected to the world. It says boldly and clearly that we are formed of the world, as part of creation, as part of the land. And this is what we, as Christians, can bring to the environmental understanding of the day.

The environmental movement is becoming very good at articulating how we as humans can, should and must respond to the ongoing degradation of the earth.

Yet this is still a paradigm of us – humanity – responding to and acting upon, the earth, no matter how connected we feel to it.

Christianity challenges and dismantles that paradigm – we are of the earth, we are part of the seamless tapestry of the unknowable economy of Creation. Here in Australia we are blessed to learn this truth by listening to the voice of our aboriginal sisters, brothers and companions who have lived it for 60,000 years. Former Archbishop of Canterbury Rowan Williams puts it like this:

*Renewing the face of the earth, then, is an enterprise not of imposing some private human vision on a passive nature but of living in such a way as to bring more clearly to light the interconnectedness of all things and their dependence on what we cannot finally master or understand.*

The first concept here, radical interdependence, is now a key concept in modern ecology. Its ramifications and outworking's are only just being fully explored. To this crucial awareness of interdependence, Christianity adds and insists upon radical dependence. Dependence on the One who is both immanent and transcendent, beyond even this 90 billion light years span of space, full of galaxies, stars, planets, comets, mountains and lakes and each one of us. 'For the Creation waits with eager longing for the revealing of the children of God' (Romans 8:19).

Creation, the environment, the earth herself is inextricably linked with humanity's growth into the likeness of God. This means you and me and everyone we know. As Rowan Williams reminds us we cannot fully understand this mysterious economy of salvation; but we trust that as we participate more in the life of God, creation itself is affected by that participation.

These insights – ourselves as created beings within creation, our participation in God affecting creation, and our continuous dependence on a God who brings all into being at every moment – these are great gifts we can bring to the broader environmental movement.

This is the role of EcoCare and we will be sharing these insights as we connect more deeply with those outside the church working for the renewal of the earth. This is part of our mission, which is a mission that is shared by everyone reading these words. Because we all have the same Mission, received in Baptism. EcoCare focuses on one Mark of Mission, but we all share this One Mission, as we are One Church.



Found Labyrinth Treasure' (art) by Belinda Newman

*"Precious seeds of life ready to be collected and carried by God's breath alone. Entwined, may our every choice count."*





## 'I'M A CHRISTIAN, BUT I DON'T GO TO CHURCH'

The Most Revd Kay Goldsworthy AO | Archbishop

How many times you have heard people say this, or something similar? Perhaps you've even said it yourself on occasion? I have certainly heard it dozens of times over the years, and I like many of us have mostly been polite. Too polite. We tend to let such remarks go through to the keeper, rarely taking up the invitation to consider them seriously, validating a very odd aside by our silence, and the failure to engage.

If we listen more attentively, however, 'I'm a Christian, but I don't go to church' is a bit like saying 'I'm wonderfully blessed in my friends, but we don't meet or share meals together'.

Christianity, by definition, is discipleship, a friendship, a love affair, a trusting relationship with the servant Lord who calls us to follow him, to learn from him, walking in his way, seeing as he sees, living as he lives. Faith in Christ is never, in other words, just a matter of our personal belief, or an intellectual assent to a set of propositions.

As a result of our recent Clergy School, we deacons, priests and bishops are currently focusing on what it means for us to be 'in Christ', not simply engaged in a periodic church check-up, making sure we are doctrinally sound in terms of leadership and pastoral care, but something even more fundamental. How are we 'in Christ' the good shepherd, and how do we stay close to him over the long haul? What does it mean for us day by day by day?

We are concerning ourselves not only with the big questions, but with the big question. Not to put too fine a point on it, 'How do we live in what some are calling the Trump-shaped world in a Christlike way?' Do we really believe and trust that 'Jesus is Lord' means that Caesar is not? Or, to sharpen our enquiries a little more, while it is inappropriate to ask if self-identified Christian leaders are good Christians, it is proper to ask if they are Good Samaritans.

And, lest we think not only OK to interrogate them we should also interrogate ourselves on precisely this basis, and not once or twice but daily.

After all, what does it mean to say, 'I'm a Christian' if it doesn't mean turning to Christ in the waters of baptism, and in every other environment? What does it mean to be Christian if it doesn't mean being part of the Jesus movement, that great company of the redeemed longing for God's will to be done on earth as in heaven? What does it signify if social media gets to us hourly, yet rarely or never do we sit at Jesus' feet and listen to his teaching? Can we be who we are called to be and do all we are called to do if we never break bread together? Being sustained for our lives 'in Christ' leads us to want to be around the Lord's table with our sisters and brothers, that place where we are continually fed and sustained by Christ's love.

Turning to Christ is more than a good idea, like choosing a paint colour for the lounge room wall that doesn't offend anyone, a background that won't interfere with the details of our lives. Believing and belonging, our life in Christ, interferes with everything and all the evidence points to some simple and not-so simple things that Christians need as sustenance for our journeying in the astoundingly beautiful gift that is God's love. Common prayer, scripture and sacrament are not negotiable. As Joyce Rupp OSM says of the poet who cannot imagine a day without writing, 'We need to come to a point in our lives when we want to pray so much that we cannot imagine a day in which we do not have a time and a place for God'. And this is never just about our own well-being, or even the health of the church, but that the world might be saved.

+ Kay



## HUMAN CREATION AND CARE

**A Collect for Stewardship of Creation**

Mark Grobicki

Heavenly Father,  
 who created our world of good and beauty,  
 yet now stained by our neglect,  
 who through your Son is redeeming and  
 reconciling all things to yourself,  
 and by whose Spirit you will re-create  
 the heavens and earth  
 where righteousness dwells,  
 so today empower the Body of Christ your Church  
 to keep in step with your re-creating Spirit,  
 that we may steward the resources gifted to us,  
 live with contentment and simplicity,  
 and reflect your concern  
 for even the least of all creation,  
 through the same Lord Jesus Christ,  
 who lives and reigns with you and Holy Spirit,  
 one God, now and forever, Amen.

**De Mediatio**

Luke Hoare

If all the World's a stage  
 nature does play her part well.

A Book, numinous,  
 her Author has placed it always near us.

Forms and colours earthen,  
 yet lustre illuminating from Heaven.

Secret Wisdom,  
 for those with eyes and ears,  
 she can impart.

The lilies, for two thousand years,  
 stand ready with patient art.  
 Ravens, to give heavenly nourishment.

Faultless streams and forests show forth  
 the guilt and guile of human-kind.

A Cosmos fit for a King,  
 We fashion to our fallen imagining.

In nature's stillness is our wilful 'activity'  
 condemned, and, by her silence, is all our babbling  
 brought to an end.

A chance of enchantment...  
 yet Mammon tempts us, with illusory riches,  
 forthwith to dwell. And so, we dance, in vain  
 merriment, our way to hell.

Behold!  
 Ever-thankful Beauty can crack our rocky hearts...  
 break Narcissus' mirror neat, and draw forth  
 sorrowful tears most worthy and sweet.

The endless expanse of space,  
 Divine blackness sparkling with celestial Fire,  
 is silent symphony.

Assigning immeasurable worth to each human  
 soul. Singing as clear as any Chorus of the Dawn.

To value the World aright, to love as the Creator  
 does.

This is Life.

This is the Holy Spirit whispering,  
 bringing Christ to life within.

Our Part in The Polyphony invites us ever deeper,  
 ever higher.

That seed of grain...  
 That fruit of the vine, held Homeward in piercèd  
 hands, finally offering thanks lasting and true,  
 For the gratitude, Lord, comes from You.

# SUSTAINABLE SEPTEMBER

The Revd Rae Reinertsen | Cathedral Pastor

Sustainable September is a month-long exploration of sustainability at St George's Cathedral.

It is hoped during the month of September, to focus on a message of sustainability of our earth resources and how we can better care for God's creation. St George's Cathedral will celebrate a different theme each week during our worship services.

Out of the window of my office, since the building projects around the Cathedral have been completed, we now have gardens and reticulation which are efforts to redeem the previous sandy environment and preservation of water.

To enhance our contribution to sustainability, the Cathedral has installed LED lighting which is more efficient, brighter, last longer, cost less, energy sufficient, and eco-friendly. There are also bins to recycle batteries, regular dry rubbish and bins for used cartridges.

At our Families Connect Service in September, we are going to highlight God's Creation theme.

There are two parents who have contributed to this article and who attend Families Connect regularly. One of the parents said, 'Christians believe that God created the world so by extension, respecting the world, shows respect to God and that we humans should be good stewards of the earth.'

'You shall not pollute the land in which you live... you shall not defile the land in which you live in the midst of which I dwell, for I the Lord dwell in the midst of the people' (Numbers 35:33-34).'

Both parents have contributed ideas for craft activities; for example, making a cardboard footprint, and by labelling things they we can do to reduce their footprint on the world.

One of the children is going to share with the group about some of his thoughts of sustainability that he has been talking about recently with his parents and showing a keen interest. He asked the question: Why doesn't God intervene and turn things around? His mother explained, 'that God gave us the ability to look after the earth and respect it and in doing so, it expresses our love for God.'

I am hoping all this will impress on all who attend how to make a difference, decreasing our footprint in the future and the importance of looking after the earth, by preserving water, planting trees and recycling.

To promote this important message, four children from Families Connect, have illustrated the theme Sustainable September by painting their impressions of what they perceive should be done to make the environment more sustainable in future.





# JOHN RAMSDEN WOLLASTON, PRIEST AND MISSIONARY OF WESTERN AUSTRALIA (D1856)

## 18 SEPTEMBER 2019

Notes provided by The Revd Fr E W Doncaster

John Ramsden Wollaston was born on 28 March 1791 at the Charterhouse School in London, the eldest son of The Revd Edward Wollaston and his wife Elizabeth (nee Ramsden), then a master at the school and Rector of Balsham in the Diocese of Ely. He was baptised in the school Chapel on 8 June 1791 by his maternal grandfather, The Revd William Ramsden. He was educated at that school and at Christ College Cambridge, attaining his MA in 1815. He was made Deacon by the Bishop of Ely on Sunday 27 March 1814 in St James's Church Piccadilly and was licensed as Curate in his father's parish at Balsham, receiving the princely sum of £80 per annum as stipend. He was ordained Priest by the Bishop of Exeter on 28 May 1815, later became Curate of Elsenham, curate of Wrotham and in 1825 Perpetual Curate of West Wickham.

Wollaston decided to move to the Swan River Colony in order to make better provision for his sons and he arrived at Fremantle on the 'Henry' on 20 April 1841 with his wife and five of his seven children. On 6 October 1841 he purchased 100 acres of land at Picton townsite for £100, in addition to his grant, and this property was sold in 1850. The little wattle and daub church at Picton was built by him, his sons and others and was opened on 18 September 1842. He described this day in his diary as being the 'most important event of his life'.



In October 1842 he was gazetted as a Colonial Chaplain and began to receive a stipend of £100 per annum - he had not been eligible prior to this because there was no church building in which he could officiate. He stayed in the district, living at Picton from 1841-43 and in Bunbury 1843-48, pioneering the church's work in Bunbury and the Vasse, until Sunday 9 July 1848 when he became the first resident priest at Albany.

Bishop Short appointed him as Archdeacon in 1849, and it was largely due to his insistence on the need for a Bishop that the appointment of Bishop Hale to Perth was made in 1856. His visitation journeys were made at Michaelmas 1850, Whitsuntide 1851, Easter 1853, January-February 1854 and January-February 1856.

Wollaston married Mary Amelia nee Gledstanes in May 1819 and she died on 15 March 1874 at Mt Gambier where her remains were buried in Lake Terrace cemetery. Wollaston and Mary had 10 children - John Ramsden (1820-75) settled in Victoria before 1841; William Edward (1821) married Fanny Murphy; Henry Newton (1822-1907) married Susan Sewell, completed his medical studies before following in the 'Janet' on 30 April 1843 - he was later ordained in Melbourne; George Gledstanes (1824-1920) married Mary McGowan; Elizabeth Mary (1825-26); Edward Chapman (1827-53); Mary Elizabeth (born and died 1829); Mary Agnes (1830); Agnes Elizabeth (born and died 1832); and Sophia Charlotte (1834) married Gilbert Mann 1861.

In December 1847 two of Wollaston's sons were in the party that marked out the road from Bunbury to Williams. There are references to George in *Tjeiringa* by M and B Nosworthy published by The Sheringa History Committee 1985, and to his son Tullie in *Opal Men* by P Vin Wake published by Rigby 1969.

Wollaston died on 3 May 1856 and his remains were buried in the cemetery on Middleton Road, Albany, with Henry Camfield officiating.





The original tombstone bore the words of Psalm 116 v15: 'Precious in the sight of the Lord is the death of his saints'.

Obituaries were published on page 2 of *The Inquirer* on 14 May and on page 2 of the *Perth Gazette* on 16 May. His widow and daughter left on the 'Augusta Kaufman' on 24 December 1856 bound for South Australia.



A marble plaque on the walls of St John's, Albany, commemorates his ministry as well as a stained-glass window and there is also in that Church the silver Communion Plate which he used. Streets in Albany and Armadale and another in the immediate vicinity of the Wollaston Theological College were named in his honour. In the Picton church there is a plaque and, in the church yard, a memorial stone cross: another plaque marks the

site of his house. The John Wollaston Anglican Community School at Westfield is named in his honour as is the Anglican Homes' 'Wollaston Court' in Albany.

On 28 September 1982 he was proclaimed as a local saint and hero of the Diocese of Perth, and similar proclamations followed in the Dioceses of North West Australia and Bunbury before the Provincial Synod of WA made the Promulgation on 23 February 1984. He is commemorated on 18 September in *An Australian Lectionary* (Calendar - A Prayer Book for Australia).

### Prayer

Almighty and everlasting God,  
we thank you for your servant John Ramsden Wollaston,  
whom you called to bring the gospel  
to the people of Western Australia:  
raise up in this and every land  
evangelists and heralds of your loving reign,  
so that the whole world may know  
the unsearchable riches of our Saviour Jesus Christ;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.

### Readings

Isaiah 52:7-10

Psalm 96

Acts 1:1-9

Luke 10:1-9



## WOLLASTON THEOLOGICAL COLLEGE WARDEN'S LECTURE 2019

The Warden and the Board of Wollaston Theological College are pleased to announce that this year's Warden's Lecture  
**'Through a glass dimly': the Church through an Eschatological lens**

delivered by

**The Reverend Professor (Emeritus) Christiaan Mostert**

sometime Professor of Systematic Theology, UCA Theological Hall, and Foundation Professor  
of the University of Divinity, Melbourne

**Date:** Wednesday 18 September 2017  
(John Wollaston Day)

**Where:** Wollaston Conference Centre  
5 Wollaston Road, Mt Claremont

**Time:** 6.00pm

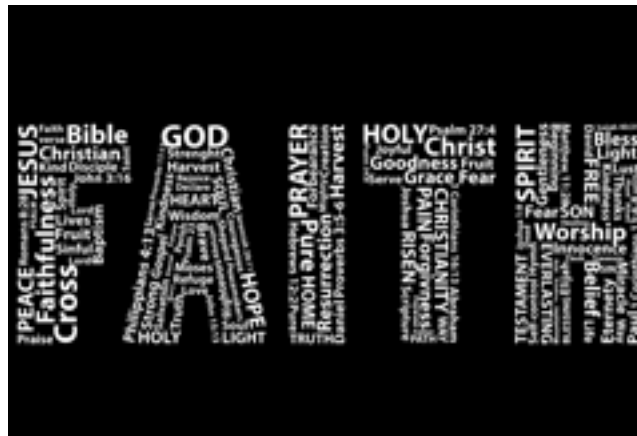
Light refreshments to follow  
**All are welcome to attend**

**Please RSVP by 11 September 2019**

by registering online at [www.perth.anglican.org/events](http://www.perth.anglican.org/events)  
or contact Lee-Ann Bok on 08 9425 7272 or email at  
[lbok@perth.anglican.org](mailto:lbok@perth.anglican.org)

The Revd Peter Laurence OAM | CEO | Anglican Schools Commission

Of course, worship in any context and for any group or community is far more than simply a time of learning. It is a time when God's people, in all their diversity, come together as a community of faith. It is so for our schools. 'In essence, worship in Anglican schools is an essential part of the rhythm of community life. Gathering, as we do, on this routine basis, a sense of belonging to the school community is fostered and enhanced, underscoring the core values of the school and its commitment to the development of a community as well as the individual. Such gathering plays a critical role at key moments in the life of a school, be those moments about celebration, loss, or in response to events that have taken place far away or nearby in the local community. Because it often stands in contrast to



In the October edition of the *Messenger*, we will explore the mark of Pluralism.

# PRACTICAL INCARNATION OF EXCELLENT SECOND-HAND THEOLOGY

The Revd Mark McCracken | Mission Leader | Anglicare WA

Many people in the Anglican congregations offer their second-hand clothes and goods to the community through giving to Op Shops. Anglicare WA's network of Op Shops provides essential low-cost clothing and furniture for people on marginal incomes. The funds raised from Op Shops enables us to do our work with flexibility and creativity, along with providing important volunteering and on the job training opportunities. Our Op Shops also support Anglicare WA's commitment to doing our part for planet Earth through our efficient recycling of used goods for re-use in the community.

This commitment to recycling and sustainability places us squarely in line with the Church's commitment to stewardship for mother Earth. Some time ago Bishop Tom Wilmot said, *'I would be bold enough to say Jesus is calling us to join the recycling flock. Here is where our Anglicare WA and parish Op-Shops can be revealed as practical incarnation of excellent 'second-hand theology'.*

*Our Op Shops are not merely places where we can generate income to help others. They are places where the church can interface with the local community. They are places of ecclesia (gathering) where human networks, Koinonia (community) naturally occur. They are places where we can be reminded that our consumerist lifestyles are dangerous not only to the planet but also to our souls. Op Shops call us to downsize our wardrobes and our lives. They tell us that sustainable economics are possible, for if we make things with integrity and recycle them conscientiously we won't need several planets or exhaust this one which is our only God given home. And this too is sacramental ministry which has the capacity to call us into a right relationship with each other, our fellow creatures, the planet and God.*

*May God bless our Anglican Op Shops, all who staff them, all who use them, in the name of the Good Shepherd, who calls us to join the Recycling Flock! Why? Because the recycling of all manufactured consumer durables is one essential ingredient in a range of responses necessary to create a sustainable economy for life on earth. In other words, it is responsible stewardship; and our church, through its Op Shops and our 'second hand theology' can model a different future for the wider community and make a difference with enduring consequences.*

*Who's a good sheep then?'*

Unfortunately, Anglicare WA is facing increasingly low stockpiles of clothing for our Op Shops which is where we need your help. We would like to work together with the Anglican community to bolster these supplies and help to create a sustainable future, not only for Anglicare WA but for those in need.

## We can work with you to:

- Hold a clothing drive and bring a bag of clothes to your church on an allocated Sunday
- Create a pop-up Op Shop in your church and raise funds for those in need
- Have a morning tea at our Op Shop Warehouse and see behind the scenes

We would be happy to talk to you about your Op Shop ideas and how you too can join the Recycling Flock! To know more please contact me, at [mark.mccracken@anglicarewa.org.au](mailto:mark.mccracken@anglicarewa.org.au) or on 0403 368 248.

The Op Shop collection points can be found at [www.anglicarewa.org.au/op-shops](http://www.anglicarewa.org.au/op-shops)







## SPECIAL THANKS TO THE ANGLICAN COMMUNITY

Joe Calleja | Interim CEO | St Bartholomew's House



At the end of July, over 250 members of Hale School's Anglican community joined with staff of St Bart's as well as members of local Anglican parishes and schools to enjoy a Thanksgiving Service and afternoon tea, which was led by Archbishop Kay Goldsworthy AO.

The event was focused on thanking the Anglican community for their compassionate and ongoing support for the clients of St Bart's, which has a long and proud history as part of the Anglican community in Western Australia, beginning 55 years ago in 1963.

Whether it's making up beds, giving social support to men, women and families, baking, fundraising or volunteering – the Anglican community is always supportive of St Bart's.

And so it was particularly special to have the opportunity to give thanks for the thousands of hours of volunteering the Anglican parish community and school students give to St Bart's clients, through sharing a kind word or a story, making beds or food hampers, cleaning, sharing a meal or even lending a shoulder or an ear.

Guests enjoyed a special performance by Pennsylvania Girlchoir from the United States of America, along with a delicious afternoon tea organised by Hale School.

The Service was led by Archbishop Kay Goldsworthy AO, who thanked guests for serving their community to help those most disadvantaged.

'Your continued prayers and support, committed volunteering and generous donations to St Bart's means together, we are providing accommodation for men, women and families each night, and helping to create better lives for those most vulnerable in our community,' she said.

Indeed, something very special happened this past year – St Bart's received even greater support from the Anglican community through donations, which help with a range of things, such as:

- Kick start the St Bart's Scholarship Fund to help those in need secure the funds to get an education, to study, to learn, to gain skills or knowledge to be employed in the workplace and avoid poverty.
- Help us secure identity documents so clients can receive health and other care.
- Help assist clients to transport their furniture and belongings to their new home.
- Help us give people the skills they need to keep their home in good shape, and to prevent a spiral back into homelessness.



- Give individuals and families emergency food and other essential supplies. The list goes on...

Together with our Anglican community, we work towards achieving our Vision:

A world where everyone has a home.

St Bart's will always be deeply grateful for those in the Anglican community who support us in serving the community and helping those most vulnerable and disadvantaged. Together, we make a real difference to the lives of children, women and men in our community.

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



**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](http://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](mailto:reception@stbarts.org.au)  
[www.stbarts.org.au](http://www.stbarts.org.au)



# RECOGNISING VOLUNTEERS IN AGED CARE

Stephanie Buckland | CEO | Amana Living



We all need human connection but it can be even more important as we grow older. Meaningful relationships help us to thrive and have a powerful role to play in healthy ageing. Yet, real connection requires somebody to dedicate time and focus. This is why volunteers are so important in aged care.

Amana Living's volunteers give their time to contribute to our residents' happiness and wellbeing. They are an integral part of Amana Living which is why we were delighted to nominate one of our volunteers, Brenda Dean, for a Volunteer Achievement award in the 2019 Anglicare Australia National Awards for Innovation and Excellence.

Around 200 people volunteer for Amana Living, so it was difficult to choose just one person to nominate. However, Brenda stood out due to her hard work and unwavering commitment to residents at Amana Living's dementia specific care centre and clients at the day centre in Kinross.

Brenda has volunteered with Amana Living since December 2015. Initially she supported clients at the Amana Living's Club Kinross Day Centre where she volunteered for two days a week and helped with a wide range of activities.

Since November 2017, she's volunteered three days

a week at the Kinross Care Centre. She supports the occupational therapy team in activities to engage residents such as Tune into Life, the organisation's specialist music program for people living with dementia. Brenda also volunteers her time to support residents in palliative care.

Brenda has made a real difference to the residents and clients she supports in Kinross. Whether it's sharing music with residents or holding their hands in times of need, her compassion and devotion shines through. Brenda truly understands the importance of connection and she plays a vital role in engaging with residents to live a joyful and meaningful life.

Her passion for our residents is clearly evident when you speak to her. When you ask Brenda about her volunteering experience, she says she has found her calling and that she is the happiest she's ever been. She tells us she's found her path in life and has a purpose.

Whether Brenda receives an award in September or not, she's a winner in our eyes.

If you'd like to volunteer with Amana Living, contact our volunteer services coordinator on 08 9424 6335 or email [volunteers@amanaliving.com.au](mailto:volunteers@amanaliving.com.au).





# Trying to make sense of Home Care subsidies can be overwhelming

To help we've created this simple guide

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**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)

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**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.

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**Step 3. Complete an Income Assessment with DHS**

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

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**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.*

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**Step 5. Got all the letters? Get moving!**

You have 56 days to organise your services.

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**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.

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**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](http://amanaliving.com.au)



**AMANA  
LIVING**

*part of the Anglican community*



# ST GEORGE'S ART WINNERS 2019

**St George's Art was once again a resounding success and bigger than ever! This year, judges had the challenging task of selecting winners from a record 172 artworks contributed by 61 WA schools.**

WA's premier annual exhibition by senior high school art students took place on 20-28 July in St George's Cathedral, and prizes were presented at a Gala Awards Night on 25 July.

Mikayla Grosse was declared Overall Winner for her work *Quotidian Routine*. This cleverly designed 3D video art piece explores the common experience of technology taking over our everyday lives. Mikayla is in Year 12 at Applecross Senior High School and plans to study screen production in Sydney to further her ambition to work in the film industry. Here is Mikayla's description of the work:

'This work contemplates the monotony of everyday rituals, targeting the prevalence of technology in our lives and the unhealthy routines that come about as a result. Combining animation modelled over real video and the structural element of a building, I was partly inspired by the artist Tony Oursler. Each 'room' has its own story, but if you look carefully, some of the narratives are intertwined, much like our lives.'

Janet Holmes à Court provided the \$500 prize for the Overall Winner. Four Category Winners were awarded \$200 each, the People's Choice prize was sponsored by the State Buildings, and five Highly Commended artists received gifts from Jacksons Drawing Supplies.

These are the Category Winners, with extracts from their artwork descriptions:

**2D:** Annaliese Iliffe-Turner, *Pa*. 'Time is intangible and inevitable. In my production piece I have tried to visualise this idea of time through the lines of age and the stories faces tell.'

**3D:** Jordan Carrasco, *Encapsulated*. 'My artwork ... features my face and hands protruding from a wall, symbolising the feeling of being trapped by your own mind.'

**Digital:** Ally-May McGaw, *Surface Tension*. 'My [video] artwork represents the idea that anyone, regardless of their background or position in society, can be overcome by a mental illness at some stage in their life.'

**Mixed Media and Textiles:** Mia Shaw, *Make Up of Me*. 'My work explores my own family history that

makes up who I am. The flower revealed behind each person symbolises their nationality.'

**People's Choice:** Isabella Cotter, *Roots*. 'This still life painting is a reflection of my relationship with my mum, showing everyday objects that are symbolic to us.'

*St George's Art is made possible by the St George's Cathedral Foundation for the Arts, City of Perth, and Anglican Community Fund*



**3D Winner** - Jordan Carrasco, *Encapsulated*



**Digital Winner** - Ally-May McGaw, *Surface Tension*



**People's Choice Winner:** Isabella Cotter, *Roots*



## BIRDS

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

You catch the sudden movement out of the corner of your eye. A flash of wings, a quick hop from branch to branch. A scuttling in the undergrowth. They call, riotous at sunrise, more subdued in the heat of a summer day. A hawk or eagle circles lazily overhead. Crows flap, sleek and black across the sky, calling in that harsh, creaky, complaining tone. Pigeon wings clatter on take-off. Galahs waddle in groups on the ground, decorate power lines, or populate a wattle tree whose seeds have just ripened.

The birds' songs punctuate the landscape with melodious warbles, digital-sound-alike beeps and pips, screechy chatter, plaintive wails and friendly chirps. I find them easier to hear than to see, especially the tiny birds, the colour of bark and leaves, who keep their distance.

Some people who walk in the bushland park substitute music channelled through their earbuds for the random soundscape of the birds. It's a pity, I think. Whether your musical taste runs to Bach, heavy metal or disco, the birds are the living voices of the bush, and even the silences between their calls are engaging.

Perhaps you have smiled as you watched a small child in a park or by the beach, chasing and trying to catch a pigeon, duck or seagull, and always failing. We know that the chase is futile and the capture will never happen, but the child firmly believes it's possible. Wisdom

teaches us that birds are out of our reach, and out of our class. They are for watching, listening to and marvelling at, but not for holding. Caged birds make us sad, however tunefully they may sing in their captivity.

Wisdom also teaches that God is not for grabbing. The Holy Spirit swoops and soars out of our reach, though not beyond our vision and our wonderment. The dove is a familiar Biblical image for the Spirit. Sitting still and waiting quietly are more effective strategies for getting close to that Dove than racing around hoping to grasp a tail-feather. It's not the Spirit who needs to be tamed in order for us to see the sheen of heaven on those wings; it's we who need to settle so that heaven can draw near and look us in the eye; we who must unplug our pre-set playlists of religious expectations, so that the voice of the Spirit can reach our opened ears and delight us with something new.

Mission in the 21st century requires a lot of watching and listening, a keen eye and a good ear, for the places where the Spirit is nesting, foraging, singing her songs of hope and love. The Holy Spirit loves the Church, and often sings among us, but our buildings and our gatherings can never contain her. My mission task is to see whom the Spirit is beguiling, beyond my little Anglican community; to listen for echoes of the tunes she is teaching to those who have ears to hear.







## OUR RICH LITURGICAL HERITAGE

The Right Revd Dr Peter Brain

They say that you cannot tell a book by its cover. And while that is a healthy reminder not to misjudge another person, it is not true of our Prayer Books. The covers of the *Book of Common Prayer* (1662), *An Australian Prayer Book* (1978) or *A Prayer Book for Australia* (1995) aptly describe their contents. Common prayer is an important reminder that these prayers are for public worship, the kind that are applicable when we gather. That does not mean that they cannot be used as personal prayers, but are big picture prayers that concern us and our communities, our nation and our world.

Our liturgies serve many purposes. Two are very clear when it comes to prayer: they offer us the context for 'when two or three are gathered' prayer. Where we 'can agree with each other', an attitude our Lord promised would lead to answered prayer (Matthew 18:19-20). They also offer us models and reminders of what we ought to be praying. When we use the Litany, for example, I am always challenged to be more outward and wider scoped in my prayers. Individualism and its corporate version, parochialism, rob us of the sheer joy and scope of prayer. When we pray *from all evil and mischief, from pride, vanity and hypocrisy; from envy, hatred and malice; and all evil intent* **good Lord, deliver us** and from sloth, worldliness and love of money; from hardness of heart and contempt of your word and your laws **good Lord deliver us** I am always reminded,

that though I am a fully justified adopted child of the living God through faith in Jesus, I am still a work in progress and nowhere near as good or Godly as I am tempted to think I am.

The Litany helps me to think of and pray for a wide range of others; like those who serve as ministers of the gospel, who govern or administer our laws, who use the earth's resources, who are deceived, sick, or enemies. Listen to these short petitions: *Enlighten your ministers with knowledge and understanding, that by their teaching and lives they may proclaim your word. Endue the members of our parliaments and all who govern us with wisdom and understanding. Give us the will to use the resources of the earth to your glory and for the good of all. Heal the sick in body and mind, and provide for the homeless, the hungry and the destitute. Forgive our enemies, persecutors and slanderers and turn their hearts.*

Of course, there is a danger in set prayers and they are not necessary to a full and rich prayer life. They can however, be a wonderful aid in helping us to pray more deeply about our real need for growth, and more widely than we may otherwise do. They are a source of great instruction and reminder of the rich blessing we can be to others, known and unknown, through prayer. And as with most service to others we are the most richly blessed.

PRAYER





Shirley Cloughton



Garry Worete Deverell

\$19.95

## GONDWANA THEOLOGY

Each one of us is a theologian when we think and talk about God. It is also true that we necessarily speak about God in our own words, via our own traditions, and where we live in the world. Garry Worete Deverell has written an open and sensitive account of his own personal and theological growth in *Gondwana Theology: a Trawlolway man reflects on Christian faith* (Morning Star Publishing 2018).

This book is sourced deep within our own immediate vicinity, in localities we walk through every day in southern Australia. Bishop Chris McCleod calls Garry's book 'an important foundational text in the continued writing of a post-colonial Australian theology.' The book opens our eyes to our own history and challenges us to think about faith, hope and love in new ways, in our own context.

The author knows that theology is an Indo-European word and discipline, while asserting that 'all over the world theologians from non-European backgrounds are rightly seeking to transform theology so that it draws more deeply from extra-European wells of imagination and method'. Garry identifies himself as part of this transformation. His voice is his own voice, moving between the working language of indigenous spirituality, grounded in country, kin, and the Dreaming, and the received language of Christianity, which is also both culturally-bound and eternal. He is happily free of jargons and clichés. His lively, imaginative exploration of this mixed and rich inheritance is an aid to all Australians who live with the same questions.

Garry grants us an introduction to his own Tasmanian spiritual traditions, helping us to appreciate both the negative and positive effects of Christianity. A Chapter entitled 'The Unfinished Business of Reconciliation' goes to the heart of Australia's experience of the fatal impact. He shows how the racism, mistreatment and dispossession of Aborigines have been processes where the churches play their own part, while the language and imagination of Scripture and apostolic tradition have been 'the greatest ally I have in seeking to survive'. The book reaches out to those who need to hear. It expresses a liveliness of spiritual engagement, a direct knowledge of Scripture, and an achieved understanding of worship and liturgy.

One can only agree with Mark Brett's comments, that 'we encounter here an Aboriginal voice that none of the churches in Australia can afford to ignore. This is a book that all Australian Christians need to read'.

This review is by Philip Harvey, Librarian of the Community of the Holy Name Cheltenham, Victoria (reproduced with permission).

This locally produced book is in stock at St John's Books in Fremantle.



*JOURNEYING WITH MATTHEW,  
LECTIONARY YEAR A*



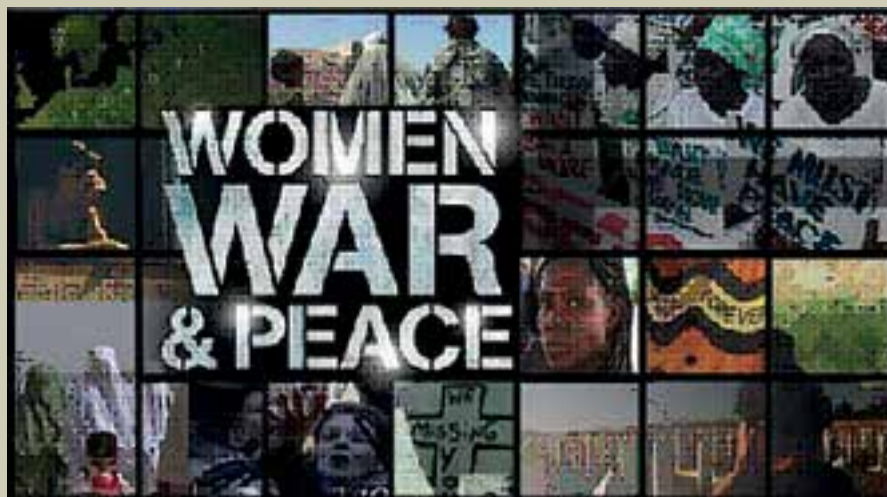
by James Woodward  
Paula Gooder  
and Mark Price

\$24.95

As we enter Year A in our three year liturgical cycle, this book is one of the most inspiring small commentaries available for groups or individuals. It is packed with original poetry, meditation and reflections as well as an informative Biblical introduction. Starting with an inviting and informative discussion on the shape of the Gospel, storytelling technique and the main theological themes of the Gospel, the chapters cover the major seasons of the Church Year. Paula Gooder helps us into the shape of the gospel through a discussion of the person of Matthew, and each of the contributing authors work together to make this book accessible and stimulating. A study group will delight in finding so much material to work with, but be aware that it covers the whole liturgical year, so pace the material.

Each chapter concludes with 'Actions, Conversations, Questions, Prayer' which leads to thoughtful reflection and discussion.

The *Journeying with Series* also includes the Gospels of Mark, Luke and John in separate, equally exciting volumes. All volumes are in stock at St John's Books, Fremantle.



**WOMEN WEREN'T WRITTEN OUT OF HISTORY  
THEY WERE NEVER WRITTEN IN . . . UNTIL NOW**

In a year when women are mobilizing and running for positions of leadership in unprecedented numbers, *Women, War & Peace* demonstrates how some of the biggest international stories of recent memory are shaped by women. An all-female cast of directors present four never-before-told stories about the women who risked their lives for peace, changing history in the process.

In partnership with Pace e Bene Australia, the Anglican Parish of Kingsley North-Woodvale will be screening one of these films, followed by morning tea and a conversation facilitated by Michael Wood.

**Date** 14 September  
**Time** 9.00am-11.30am

**Venue** St Anselm's, 19 Forest Hill Drive, Kingsley  
**RSVP** [admin@kingsley.perth.anglican.org](mailto:admin@kingsley.perth.anglican.org) or 08 9409 1387



## NEWS FROM THE NOR'WEST

Jocelyn Ross OAM

The Parish of the West Pilbara Parish has a new minister, The Revd Frank Nicol who, with his wife Jo, daughter Lydia and sons Eli and Silas, was welcomed in a Commencement of Ministry Service led by Bishop Gary Nelson on 6 August. Frank and Jo worked in Karratha many years ago, before Frank entered the ministry.

Port Hedland Seafarers Centre Chaplain to seafarers Garry South is using children's bibles to reach international mariners with the good news of Jesus. At the centre demand for the children's Bibles is as strong as demand for adult Bibles. 'The seafarers are really hungering for these Bibles. Recently I asked an officer to pass a copy to the captain. But he hugged it to himself and wouldn't let it go so I had to give out two more copies!' The Children's Bibles are popular because they are easy to read and understand and help the men and their families to learn English. Chaplain Wayne Sutton at Geraldton is also giving Children's Bibles out to seafarers.

Mrs Jessie Larman from Carnarvon held an Art Exhibition from 29 August - 2 September at the Carnarvon Library. Jessie who has lived in Carnarvon for over 44 years has printed cook books, books of devotions, poetry and for children. She is a stalwart member of St George's Church and especially Mothers Union, having filled many leadership roles, and also visited the hospital every Sunday, taking knitted booties to new born babies.

The Pilbara Archdeaconry met in Carnarvon early in August, with ministers from Exmouth (locum), Newman, Port Hedland and Bishop Gary Nelson. Hosts Brian and Annie Fyffe were fantastic hosts and the fellowship they shared was much needed by all. George (Locum in Exmouth) and Barbara May told the Archdeaconry of the very warm welcome they had received from the members of the Exmouth congregation. In September, they will be followed by Bill and Jackie France, who know Exmouth well, having ministered there years ago.

A wonderful servant of God, The Revd John Redway, who served as a worker priest for many years in Carnarvon as a surveyor on the roads, is in palliative care in the St John of God hospital in Geraldton. Predeceased by his wife, Eve, their three sons have been able to be close by at this time. We thank God for this most faithful priest.

RSCM Choristers recently had a camp in Geraldton and had a concert in the Holy Cross Cathedral at 5pm on the Saturday, followed by a lovely supper. President, John Beaverstock and his wife Linda stayed at Shalom, hosted by Barton and Marjorie Smith, wonderful hosts.

*Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.*

*Jocelyn*

2 Peter 3:18



Bishop Gary welcoming Frank and Jo Nicol to Karratha

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





# BUNBURY BULLETIN

The Revd Dr Lucy Morris

August was a busy month for the Diocese of Bunbury as the annual pre-Synod briefings took place around the Diocese. Meetings were held on each Saturday of the month in Dunsborough, Oyster Harbour in Albany, Kojonup and Mandurah to which Synod representatives and clergy were invited along with any other interested parish members. The Diocesan Secretary The Revd Dr Lucy Morris provided an update on the anticipated matters being brought to the 2019 Synod in October, to get final feedback on proposed legislative changes, answer any questions and to listen to the concerns of the people before finalising the agenda for Synod. Papers are being made available the week commencing 9 September 2019.

Bunbury's Diocesan Synod is being held at the Frederick Irwin Anglican School in Mandurah for the second Session of the 40th Synod from 4-6 October. It will be Bishop Ian Coutt's first Synod in the Diocese as President of Synod.

As announced last month, The Revd Sally Buckley has moved to the Parish of Denmark-Walpole from Esperance to join the Diocese of Bunbury and her Recognition Service took place in the parish church on 23 August 2019.

The Revd Wayne Warfield left the Parish of Busselton at the end of July after 15 years of service.

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.



St George's Dunsborough



St Mary's Family Centre Busselton



St Mary's Family Centre Busselton



St George's Dunsborough



St Mary's Rectory Busselton

# PURPLE PATCH SEPTEMBER 2019

1	Archbishop Bishop Jeremy Bishop Kate	On leave Guildford Grammar School Serpentine-Jarrahdale
8	Archbishop Bishop Jeremy Bishop Kate	Anglicare Australia National Conference Opening Service, Cathedral Quairading St Hilda's Anglican School for Girls
15	Bishop Jeremy Bishop Kate	Toodyay-Goomalling Melville
22	Archbishop  Bishop Kate	Kalamunda Hale School Armadale
29	Archbishop Bishop Jeremy Bishop Kate	Aboriginal Christian Women's Gathering, Mt Margaret Mission Malaga Mt Pleasant

## CLERGY NEWS

### APPOINTMENTS

The Reverend Matthew Madul	Priest-in-Charge, East Victoria Park-Bentley	01.09.19
The Reverend Margaret Beach	Rector, Mt Hawthorn	01.10.19

### LOCUM TENENS

The Reverend Stuart Fenner	Dianella	01.09.19 – 29.02.20
The Venerable Lionel Snell	Mosman Park	01.10.19 – 30.11.19

### PERMISSION TO OFFICIATE

The Reverend Tony Drayton	13.08.19
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## SHARE THE BENEFIT - SUPPORT RECEIVED

We have much to be thankful and hopeful for in our younger generation.

In June, the Messenger published a letter by Year 11 student, Elisabeth Hughes, to her Local Member of Parliament about the rate of the Newstart Allowance which has stayed at the same level for about 25 years. Elisabeth's passionate letter prompted a response by Mr Patrick Gorman MP who visited her at her home to talk about the issue. So impressed was he after speaking to Elisabeth, that he made a statement in Federal Parliament in support of raising the Newstart Allowance.

An extract of Mr Gorman MP's speech to the House of Representatives on Tuesday 23 July 2019 follows:

*Anglicare recently conducted the Share the Benefit challenge. This is about encouraging families to try living on Newstart for a week.*

*Elisabeth, a year 11 student in my electorate, tried with her family to live on Newstart for a week. She's smart and determined and is going to go very, very far in this world. But she and her family could not do it.*

*In the electorate of Perth we are facing a very unfortunate increase in homelessness, as many of my Western Australian colleagues know. This is, no doubt, a symptom of the challenges people are having living on inadequate government support payments. The national figures in May 2019 show that some 46,799 Western Australians are living on Newstart. Some 4,000 of those are in my electorate. When I say 'living', they are attempting to get by. Three million people live in poverty in Australia today, and 739,000 of those are children. Ten years ago, this parliament acted to help lift pensioners out of poverty. We should do the same. It's time for the government to increase Newstart.*



Elisabeth Hughes and Mr Patrick Gorman MP



## AID OF A DIFFERENT SORT - MONTHLY

We are all familiar with foreign aid – sacks of flour, sugar, rice, maize being unloaded from aircraft.

Water purifying units, machinery and infrastructure are common forms of aid.

But there is one sort of badly needed aid – affecting millions of young girls and women, very cheap to address but rarely if ever mentioned, even by feminists.

These young girls and women have no source of feminine hygiene products, something taken for granted in First World countries.

Because of that, these girls have days of isolation, days of missing school, days without income, days of shame.

Now there is some help, from Days for Girls, a grassroots not-for-profit organisation creating a better future for girls by providing advocacy, reproductive health education and sustainable feminine hygiene products.

So simple, so very basic and yet so important.

The Parishes of Lynwood-Langford-Ferndale and Riverton have combined their efforts with volunteers coming together to have a sewing bee to produce clean and durable products to be donated to those in need.

More information is available at: [www.daysforgirls.org](http://www.daysforgirls.org)



## CHRISTMAS BOWL 2019

Calling all Australian churches to unite to help the world's poor this Christmas

Act for Peace, the International aid agency of the National Council of Churches in Australia, is calling for Christians and Churches of all denominations to unite for the 70th anniversary of the annual Christmas Bowl appeal and respond to the urgent needs of men, women and children fleeing conflict and persecution worldwide.

This pioneering fundraiser was launched in Australia in 1949 to provide support for millions of refugees suffering after WWII. Fast forward to today, over 70 million people have been uprooted from their homes because of conflict and disaster. That's 1 in every 108 people globally currently displaced - the largest number since records began.

*'Australian churches have been instrumental in providing care to people during the most urgent crises of our time. It's unthinkable that 70 years after the catastrophic effects of WWII, millions of people around the world are being forced flee their homeland in search of safety. We are calling on Christians of all traditions to respond to this injustice and come together to raise urgently needed funds to help our brothers and sisters around the world who are suffering,'* said Hannah Montgomery, Act for Peace.

Last year, over 1,300 churches from 15 denominations across Australia took part and raised \$2.3 million, sending a message of love and life-giving support to those living in disaster and conflict affected communities around the world. In a world that feels increasingly divided, the Christmas Bowl movement is a powerful demonstration of unity.

As the Christmas Bowl founder, The Revd Frank Byatt said in 1959: 'If the Churches will not help relieve the untold human suffering of refugees in many countries, no other organisation will.'

The Christmas Bowl appeal began as a simple idea – to place a bowl on the Christmas dinner table and make a donation to those less fortunate. The very first Christmas Bowl raised £1,808 - no small sum for a congregation at that time. Today, churches have raised more than



\$100 million through the Christmas Bowl and it remains a vital mechanism for people and churches to respond to injustice; it is a compelling Christian movement for change and illustrates the incredible impact that Australian churches can have when they work together.

Archbishop Mark Coleridge, President of the Australian Catholics Bishops Conference, said:

*'At Christmas we celebrate the birth of the one sent to bring life to the world. The Christmas Bowl is a very practical way of bringing that life, God's life, to the needy of the world.'*

To register your church for the Christmas Bowl and receive a resource kit visit: <https://www.actforpeace.org.au/Christmas-Bowl/About/What-is-the-Christmas-Bowl>

### ABOUT ACT FOR PEACE

Act for Peace is the international aid agency of the National Council of Churches in Australia, and empowers passionate people to work together to achieve safety, justice and dignity in communities threatened by conflict and disaster. Act for Peace works with local organisations in over 20 countries across Africa, Asia, the Middle East and the Pacific, providing food, shelter, education, healthcare and training to help some of the world's most vulnerable communities take leadership in preparing for, responding to and recover from conflict and disaster.

For more information or to arrange an interview with Act for Peace or a Church Leader, contact:

Deborah Ivison: [deb@baypr.com.au](mailto:deb@baypr.com.au) 0412 007 202

Jess Xavier: [JXavier@actforpeace.org.au](mailto:JXavier@actforpeace.org.au) 0401 440 061

# WORLD DIAKONIA ASSOCIATION

## DIAKONIA ASIA-PACIFIC CONFERENCE 2019

The Ven Mandy Herriman

The World Diakonia Association Asia Pacific region (DAP) held their assembly in Fiji in July and I was privileged to be part of this gathering in warm and steamy Nadi on the west coast. The assemblies occur every four years and alternate biannually with the World Diakonia Association Assembly.

Deacons from many denominations gather together to share ministry stories, challenges, joys and sorrows. They gather together to learn and to grow, to create new networks and renew friendships and associations. They gather together to listen and to expand their theological thinking, replenish their spiritual selves and enliven their diaconal hearts. They also gather to challenge each other to discover a way forward for all peoples, in a world that presents many problems and impediments to manifesting the kingdom of God here on earth. As deacons we are called to be in the world but not of it. Being in the world means that we enter into the lives of others and help them discover a new way of being, to guide them to embrace an alternative reality and embark on a new journey towards wholeness and healing.

The 2019 conference was titled '*Tides of Change*' – an entirely appropriate theme for a community of the Pacific Nations – Pacifika. While many of the issues that face the Pacific nations are unique to them, we also share the pandemic malaises of mental illness, drug addiction, poverty, inequality for First Nations Peoples, climate change, violence against women and children and modern-day slavery.

Our bible study facilitated by Dr Carmen Manalac-Scheuerman, focused on the text Mark 4:35-41 – the narrative of the storm on the lake and Jesus calming the wind and the waves. The three bible study sessions were spent reimagining the text in an interactive and corporate way. Maria Harris developed this creative approach to reading scripture which was expanded upon by Carmen. New insights and understandings led us on a journey of discovery about how that text can offer hope to a people swamped by tsunamis of postmodern social dysfunction and disconnections. That hope is not a passive hope but rather a hope built on the determination to proclaim Christ who manifests God's kingdom and strive to live as a disciple and make

a difference through our prayer in action.

Dr James Bhagwan (General Secretary of the Pacific Council of Churches) expertly led us further on this journey of discovery through many of these issues and the World Council of Churches responses to them. He picked up on the idea of tsunami of change for the people of the Asia Pacific but carefully framed it within a paradigm of hope. He spoke compellingly of an 'Island of Hope' where its ethical imperative is to live as ocean peoples of justice, kindness and humility (Micah 6:8). He iterated the central tenets of such a society would be Prophetic – speaking truth to ALL powers, Pastoral – ecumenical and solidarity, and Practical – collaborative and ecumenical service to the hungry and afflicted. He posits that the three pillars of change on which the Island of Hope will become a reality for the Pacific nations are: Pillar One: Ecumenism which includes interfaith dialogue; Pillar Two: Self-determination which involves decolonisation both literally and of the mind. There is a strong element of reclaiming spiritual and cultural heritage; Pillar Three: Stewardship and proactive action in stemming Climate Change.

While much of what James shared with us was overwhelmingly distressing regarding the future of Pacific nations, there was a sense of hope that all is not lost but we need to be proactive and paddle ahead of the wave. He shared with us the following prayer.

*God be with me  
The ocean is so big  
And my boat is so small (Fishermen of Brittany prayer)*

James left us with a beautiful image of the sail of the boat on which we travel towards the Island of Hope is woven by all the peoples of the Pacific and as we beach our boat on the island, the sail is taken down, laid upon the sand and we are called to sit together – all peoples – and there is room for all.

The warm and generous hearted Fijian people ensured that there was an abundance of beautiful food, much cultural entertainment, inspiring and energizing worship and perhaps most memorable of all – joyous and stunning singing.



The Diakonia Asia Pacific 2019 Conference delegates

## SEPTEMBER SAINTS



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.

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				10								
					11							
12				13				14				15
16	17		18				19		20		21	
22		23						24		25		
26					27		28					
29			30			31					32	
				33								
					34							
35				36				37				38
39	40		41					42	43		44	
45												

## ACROSS

1. & 8 across. Were round the christening jug.
2. Rye grog stirred for the 6th Century Bishop of Rome. (7)
8. See 1 across.
10. Proclaimed law cited. (5)
11. Started University of Sydney theology. (3)
13. Confused cadet did the deed! (5)
16. Begins the after life. (2)
18. World Missionary Evangelism initially. (3)
19. Theology, Education and History to begin with. (3)
21. Emotional intelligence. (2)
22. Clerical stock around a brat? (5)
24. Veers around a poem. (5)
26. All rut and bumps in Arctic steppes. (6)
28. Ratios curved to historic past tense. (6)
29. Short yard. (2)
30. The vans sat around the wise men. (7)
32. Each short. (2)
33. The cad gets across to scrounge. (5)
34. Hive left off me possessing. (3)
36. Eneabba lupins, Eucla leptophyllia initiative started. (5)
39. Left man off for indefinite article. (2)
41. Imaginary Realities start. (2)
42. Ruthenium symbolically. (2)
44. Beginnings of the Societas Iesu. (2)
45. TV dance line-up interrupted by saint for the poor. (7.2.4)

## DOWN

1. & 9 down. About to raze the post-exilic scribe. (4)
3. Rev. right off religious education. (2)
4. Throw deuce to draw out. (5)
5. General idea from the register. (4)
6. Concoct ethics across the eight-piece band. (5)
7. Short route. (2)
9. See 1 down.
12. Try arm twisting to bear witness to the truth. (6)
13. Fold car mat for US musician. (6)
14. Bent vetoed to consecrate. (6)
15. Sip tea stirred by statues of Mary with Jesus taken from the cross. (6)
17. Dual variant to give high praise. (4)
18. A little tuft turned up by daws. (4)
20. Belonging to the lady in the hymnographers. (4)
21. Turns, sees Latin being. (4)
23. Beacon to Northam initially. (2)
25. Beginnings of the Repubblica Italiana. (2)
27. Shake a vial to succeed at the purpose. (5)
28. Glean mix for heavenly messenger. (5)
31. The vet and circle coming up to Christmas! (6)
35. Cross grandpa volunteered dessert. (3)
36. Before, in the ceremony. (3)
37. Anger in the firebrands! (3)
38. Take nothing from the reversing lion – nothing! (3)
40. Little Nigeria. (2)
41. In change to begin with. (2)
43. Towards the top of Nornalup. (2)
44. Scripture Union. (2)





## YOUTH SYNOD GIVING YOUNG PEOPLE A VOICE

Mark Davis | Team Leader ACYM

On 27 July, close to 50 young people from across the Diocese gathered together at Christ Church Grammar School to discuss and explore what became a thorough and somewhat tricky question, 'Should we tear up the rule book and start again?'

For those who were not with us on the day, the rule book we are referring to are those rules and guides that suggest the shape, structure and practical outworking of how we do 'Church'.

Giving young people a voice has been something that has had a prominent feature in my ministry with youth. Too often within the Church, we teach young people to have the ability to recall set information for the set questions that life might throw at them. But what we don't do so well is equip them to think and share their own worked-out opinions.

What we have done over the past two Youth Synods is to use a range of presenters to encourage the young people to think both independently and collectively about current topics and issues.

Each discussion group is then encouraged to share the conclusions of their discussions. This feedback then helps the whole group to hear a range of opinions and to process what they think for themselves.

This year Youth Synod had three different presenters tasked with encouraging the delegates to think about the overarching statement.

This was done by each presenter exploring smaller linked themes which included:

- The Church should become simple in its approach and focused on discipleship.
- The traditional Church model is fine. We just need to understand how to do it better.

- What next? How would young people like to shape the Church for the future?

The biggest challenge we faced on the day was trying to use Skype to broadcast a presenter in from the UK. Although the connection broke down a few times, it was great to be challenged by someone from a non-Australian perspective on Church.

Looking back at it now Youth Synod has to be one of the highlights of my year. To hear the delegates articulate their hopes, fears and dreams for the Church is a fantastic privilege.

If you haven't done so already, I would encourage you to invite those who represented your parish to speak at your next Church Council meeting. In doing this, you will not only hear what they learned from the presenters but how also how they would like to work with you to shape the parish for the future.

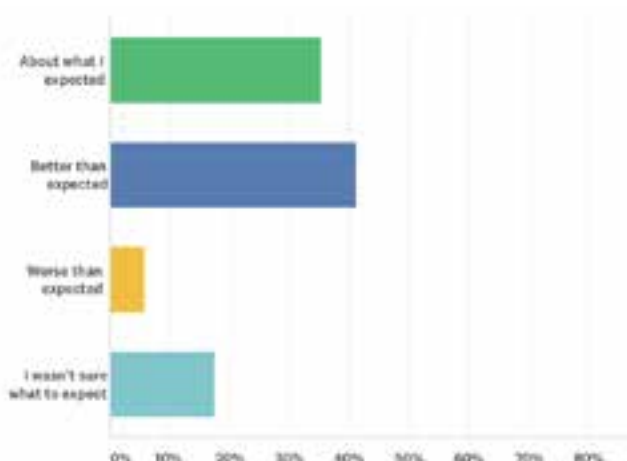


# YOUTH SYNOD - FEEDBACK

A few days after every event we ask all those who attend to tell us what they thought of the event. Here's some of the feedback that we felt you might find interesting!

## How well did the Youth Synod meet your expectations?

Answered 17 Skipped 0

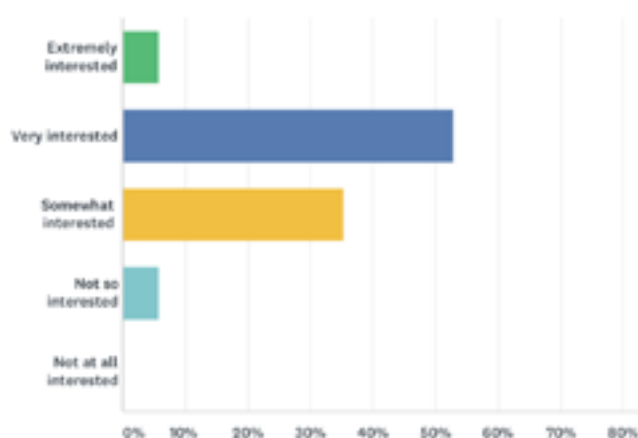


## Why was it better than you expected?

- The structure and the process of the day was really enjoyable and I really liked it! Having so many people from a range of backgrounds, parishes and schools was amazing!

## How interested were you in the presenters at Youth Synod?

Answered 17 Skipped 0



- Jarrod McKenna's sermon talks were amazing and I really enjoyed and benefited from them! It was great to have a normal person speaking! It would be great to have more people like this who could speak with youth and adults!

- I really like the range of speakers that were at this year's Youth Synod! They were interesting and helped us think through the bigger question! It was also good to have people from a range of opinions.
- I wasn't sure what to expect from the speakers but the second person who spoke about mixed modes made me think about different things that are possible in the Church!

## How did you answer the question of the day 'should we tear up the rule book and start again?' What did you group say?

- No, we shouldn't tear up the rule book, instead we should learn from it, take the best bits and move forward.
- No, we should edit it. Making programs throughout the week so that the church is used throughout the week. Sunday is still significant but other days of the week there should be offering more casual/regular/social services, ie Bible studies, youth groups, Q&A sessions, community events, etc.
- Don't tear it up but edit it and have space for both traditional and contemporary music. More days and times would be good!
- The rulebook should not be torn up but further expanded. The rule book's core values and ideas have stood the test of time and remained relevant in today's society.
- Update for further opportunities. To allow the church to remain relevant within the social change will ensure the church is about the people and the Gospel not just the building or institution.
- We should revise the rule book so that we can keep progressing and don't get caught up with Tradition.

As you can see, young people don't always want to do things differently for the sake of it. We were impressed with the maturity of the answers that were fed-back. It shows more than ever we should be including young people more in the decision making that takes place and not just leave it to the 'grown-ups!'



## 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

George Bernard Shaw's *Pygmalion* begins at the portico and steps of St Paul's Church, Covent Garden. As Beatles' fans who troop to Abbey Road to revisit memories of that time of popular music history, I stood in front of 'The Actors' Church' (as St Paul's is known) for a similar experience. This beautiful church, by Inigo Jones, has been here since 1633. Commissioned by the 14th Earl of Bedford, Jones was asked to design a square, surrounded by mansions, a church and four streets. The Church, consecrated in 1638, cost £4,000. Today, I was warmly welcomed by the Rector, The Reverend Simon Grigg. Pointing to the imposing great east door, the Rector explained why the door, looking out on to the Piazza, remains firmly shut. He said; 'Inigo Jones' original intention was that this should be the main entrance with the Altar at the West End of the church. However, this went against Christian tradition where the Altar is normally placed at the East End. At the last moment, therefore, the Altar was placed at the East End and the Portico door is, in fact, a fake!' As the morning progressed, I discovered that nothing else at St Paul's was fake. St Paul's connection to the Theatre began as early as 1662 with the birth of the Theatre Royal, Drury Lane; and then in 1772 when the Covent Garden Theatre (now The Royal Opera House) was opened. Thus, began what we now call 'West End Theatre' – the parish of St Paul's.

I discovered, not only the fascinating theatre-church connection from the past, but the active modern-day ministry which gives real credence to St Paul's being **The Actors' Church**. How is this for continuity of that ministry? On 9 May 1662, Samuel Pepys noted in his diary that the 'first Italian Puppet Play' took place under St Paul's Portico. This marked the beginning of what we know today as 'Punch and Judy'. The Church hosts the international Punch and Judy Festival every May. Father Simon told me of the support the Church gives to many theatre companies who present all styles of productions; and by the presentation of events supporting theatrical



charities; and looks after the Street Performers' Association. Significantly, the Rector told me of St Paul's professional theatre company which presents a full programme throughout the year. At the time of my visit, its company, *Iris Theatre*, was in full swing with a production of Victor Hugo's *The Hunchback of Notre Dame*. Here, too, at The Actors' Church, the *Theatre Chaplaincy UK* has its headquarters. St Paul's curate, The Reverend Lindsay Meader, heads that chaplaincy and co-ordinates the work of theatre chaplains throughout the UK. Yes indeed, Church-Theatre Ministry is in good shape at Covent Garden.



Happily interacting with the above are the daily rounds of services, ministry to a school, a full music programme (with the Covent Garden Sinfonia) and all the 'usual' activities of a parish church.

Theatrical heritage permeates St Paul's – memorials to Charlie Chaplin, Noel Coward, Ivor Novello, Vivien Leigh (and many more) share with the baptismal records of W S Gilbert and Thomas Arne; and the burial place of Margaret Ponteuoe, the first victim of great Plague of London of 1665.

Significantly, writ large above the doors as you enter St Paul's: **We seek to worship God as made known to us in Jesus Christ. We are unafraid to reason, laugh and explore. We know we need one another as we try to embody our faith in our daily lives. We welcome people of faith, all who seek faith and friendship, and all who doubt.**







# LITTLE WOMEN

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 Heritage    Release date 5 September 2019

For some, remaking the film *Little Women* is like repainting the Sistine Chapel. Sure, you could do it, but once you've seen the definitive 1994 version starring Winona Ryder, why bother? For others, the argument goes deeper. Can a film really convey the longing and burgeoning womanhood captured by Louisa May Alcott's original novel? Why would you suffer through a two-hour abbreviation? I humbly suggest the same mindset would be annoyed at anyone other than Colin Firth playing Mr Darcy and maintain *The Lord of The Rings* should have been spared the big screen. For all and such, my answer is the same. Each medium has its own advantages, and each adaptation can bring to light a new joy that an old fan has yet to appreciate. The same can be said about this 2019 version of this much-loved tale. There are losses and gains, but the little women who emerge can still inspire a new generation.

For those who didn't have a sister who insisted they read this classic, Alcott's story centres on four teenage girls living with their mother in a state of financial stress. The father of Meg, Jo, Beth and Amy is away at the war. Their mother, 'Marmee' March, is doing her best to make ends meet, while raising her children in as loving an environment as possible. Each daughter is distinctly different – Meg, a gentle-hearted beauty; Jo, a passionate, would-be writer; Beth, a contemplative, quiet soul; Amy, precocious and socially motivated. *Little Women* is the story of their coming of age as they confront the very normal tests of character that life brings. The story has been adapted many times over the past 150 years, and this latest version by Clare Niederpruem continues that tradition by translating it into the present day.

In this version, Marmee's daughters are the same women, struggling with the same ambitions and setbacks, but living in a modern American city. Their father is a US army surgeon, on deployment in the Middle East. Jo's passion for story-telling centres on a fantasy novel she is desperate for the world to appreciate. Her love interest 'Freddy' Bhaer is a professor at Columbia impressed with her passion for writing – and so it goes. Yet what successfully crosses the centuries is the real tensions involved in a house full of five women, the varying dreams they have for their future happiness –

'Let's taken an oath ... to always help each other reach our 'castles in the air', wherever they may be.' – and, most of all, their sincerely tested but sincerely felt love for each other. The story also retains much of the emotional connection of the original work, so I advise having a large box of tissues nearby.

As I said, though, if the idea of seeing the March girls occupying any setting other than 19th century Massachusetts is anathema to you, this might not be the film for you. In one



respect at least, I can agree. Alcott's *Little Women* maintained a strong connection with the God of the Bible which this version overlooks. Some of that relates to the period in which Alcott wrote, like the novel's focus on Christmas as the climax of the year. Yet most of that connection related to how the author's 'Little Women' saw themselves. The original March girls regularly played at being pilgrims on a journey from the City of Destruction to the Celestial City – a reference to *A Pilgrim's Progress* by John Bunyan. They had dreams they pursued, but they were set inside a larger context.

Bunyan's book makes an appearance

in this new *Little Women* but only as a good luck talisman. It's a sad disconnect, because it means the modern-day March girls have less to fall back on when dark clouds gather.

This latest Jo is continually rocked by her own failure to succeed, and the tragic losses suffered by her family. Specifically, she sees no shape to her life that might give it meaning, and holds no conviction that God is managing her worst days as well as her best:

'The only thing I feel is emptiness, like nothing I do matters. What is the point in even trying if everything can be taken away from you?'

However, the original March sisters regularly quoted verses to each other when trials arose. Literary academic Brandy Anderson notes that Alcott's Jo was just as passionate, and was definitely prepared to engage with other world views. However, she was not as adrift as Niederpruem's heroine. In one part of the novel Jo enjoys a philosophical debate only until,

'...it dawned upon her gradually that the world was being picked to pieces, and put together on new and, according to the talkers, on infinitely better principles than before, that religion was in a fair way to be reasoned into nothingness, and intellect was to be the only God.'<sup>1</sup>

Alcott's Jo saw the danger that Niederpruem's Jo does not. Our intellects, our creativity, even our loves are wonderful things to be pursued and enjoyed. Yet they cannot provide firm foundations for our lives. For that we need a God more powerful and lasting than our passions. Hopefully the little women who come to enjoy this *Little Women* will be wise enough to make the same distinction.

**The Messenger has been provided with 10 double passes for *Little Women* from 5 September until the end of the film's theatrical season at all participating cinemas. The first 10 requests made by telephoning 08 9425 7200 will receive the complimentary passes.**

<sup>1</sup> B. Anderson, Castles in the air: religion in *Little Women*, <https://whitmansawp.wordpress.com/2014/01/10/little-womens-castles-in-the-air-religion-in-lw/>

# PARISH OF KALAMUNDA

## The Parish of Kalamunda – reusing, repurposing and going local for 120 years

Situated on the edge of the Darling escarpment and almost directly above the airport, is the locality of Kalamunda, home of St Barnabas Anglican Church.

On 16 September 1899, Bishop Riley consecrated a little wooden church for Anglican worship in the area known, at that time, as Gooseberry Hill, later to be Kalamunda. There were other similarly built churches at that time, as Bishop Riley reported to Synod that year:

Owing in great measure to the help which has been so generously given by the S.P.G., from the Marriott bequest, and by the S.P.C.K., churches or mission halls have been built at Norseman, Picadilly, Kalgoorlie, South Perth, Midland Junction, St. Mary's (Colin Street, Perth), Bridgetown, Canning Mills, Gooseberry Hill, and Mundaring...

Synod Charge West Australian (Perth, WA: 1879 - 1954)  
Tuesday 17 October 1899, page 7

The Reverend C E C Lefroy oversaw the building of some, including for Gooseberry Hill (Kalamunda) and nearby Canning Mills. Canning Mills was a timber mill settlement in the hills and provided timber for its church, and possibly for the Gooseberry Hill building too.

'Anglican Church News. - Last Sunday, the Bishop of Perth officiated at Armadale in the morning and evening, and at Kelmscott in the afternoon. To-day he will open and license the new church at Gooseberry Hill, which has been erected under the direction of the Rev. C. E. C. Lefroy. This evening the Bishop leaves for Northam.'

The West Australian, Saturday 16 September 1899



St Barnabas (1899)

Before the building of St Barnabas, the faithful of Gooseberry Hill and surrounds met in the local school, the first school in the area. The priest from Guildford would ride his horse up the scarp and through the bush, to provide church services. Sometimes this was quite an adventure, as The *Daily News* reported in its 'Guildford Notes' column of 26 September 1896:

Our local Anglican minister (the Rev. J. B. M. Chaplin) has been caused considerable annoyance and inconvenience by the loss of his horse. It appears that last Sunday afternoon whilst he was conducting the service at Gooseberry Hill, the animal broke away, in consequence of which the reverend gentleman had to "foot" it to Guildford – a long and tedious walk.

By 1911 the townsite was taking shape, and the wooden church was moved a short distance to where other community buildings were springing up. The wooden church continued to serve the congregation and community until replaced in 1928 by a newly constructed brick church. Various memorial plaques and the WW1 Honour Board were carefully moved. The wooden church was kept for many years as a hall and Sunday School Room.



Photo of both churches side by side

In 1963 a third building was consecrated a short distance from the brick church. This new building was constructed on repurposed railway land. The train line once ran from Midland, up to the Zig Zag to Gooseberry Hill, through Kalamunda and out to Canning Mill. The new church was substantially bigger with more extensive grounds. A new altar was built from local coffee rock, the lateritic rock of the escarpment.

## PARISH OF KALAMUNDA



The third Church of St Barnabas at Kalamunda  
photograph by Jean Cowden 1964

The brick church remained in situ and has had new life as an ambulance hall, and then and now, as the local amateur dramatic society theatre.



KADS Theatre  
(The Kalamunda Amateur Dramatic Society)

The current St Barnabas has been extended and added to, and the grounds now house a rectory, parish office, and a large hall, with kitchen and meeting rooms space. The parish Op Shop occupies some of this space. The Op Shop recycles goods and clothing, provides items for repurposing, for example, buttons for the Poppy Project in 2018 and ties and scarves for the current sculpture project.



The Op Shop also collects particular items that other groups or not for profit organisations can use, as well as old clothing for rags and blankets for animal shelters.

The Hospitable Kingdom project is creating an illumination of the parable of the Mustard Seed from Luke 13:18-19, built as a multicoloured tree. The tree is constructed of leaves made from materials found in people's sewing supplies at home, scarves and pashminas donated and collected, and men's ties also donated by parishioners or sourced through the Op Shop. The tree design includes elements that reference:

- the Trinity with three-fold fractal branch structure incorporating the Fibonacci sequence, and the leaves are elliptical drawing on the trefoil Trinity symbol;
- the Eucharist in a birdbath using utensils of hospitality; and
- welcome with the tree growing out of a braided mat and colourful birds populating the branches.



Pictures of elements of tree



## JOHN WOLLASTON ACS 30TH ANNIVERSARY



Burying the time capsule on 13 August was Ms Anne Ford Principal, The Most Revd Kay Goldsworthy AO Archbishop and The Revd Peter Laurence OAM

## PARISH OF WOODLANDS-WEMBLEY DOWNS

The Ven Jack Thomson | Locum Tenens

### ***A good news story***

Recently at St Paul's Church, Woodlands-Wembley two of the parishioners, Ellen and Josh Ah Wong, brought their baby Koa for baptism. There were a series of happy co-incidences which made Koa's Baptism very special.

Ellen is the daughter of one of the Wardens, Bruce Pearce, and the granddaughter of the late The Revd Ron Pearce, who was once Rector of the parish. Josh's parents come from North Queensland where his father is a local Indigenous Elder, and they and members of Josh's family had come together with the Pearces to celebrate Koa's baptism.

Before the Sung Eucharist began a new Noongar plaque acknowledging the local Indigenous people was placed near the church front door and blessed. Then Josh and his father played the didgeridoos which Josh had made. It was a fitting introduction to NAIDOC Week which was to follow and also to baby Koa's baptism. Josh had also prepared Koa's baptismal candle which was decorated with traditional Indigenous patterns.





### 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 our services can be found  
 on our website:

[www.perthcathedral.org](http://www.perthcathedral.org)  
 or by telephoning 08 9325 5766

### SPECIAL SERVICES AND EVENTS SEPTEMBER 2019 - SERVICES

**Tuesday 3 September - 12.15pm**

Prayers for Healing and Wholeness

**Sunday 8 September - 2pm**

Families' Connect

**Sunday 8 September - 5pm**

Evensong for the Anglicare Australia National  
 Conference

### CONCERTS AT ONE

**Wednesdays 4 September - 1pm-1.45pm**

with Holly Broadbent,  
 Senior Cathedral Organ Scholar

**Wednesdays 18 September - 1pm-1.45pm**

with Voice Students from  
 UWA Conservatorium of Music

### SPIRITUALITY SERIES

**Wednesday 11 September - 9.30am-2pm**

'Catholic Saints and Reformers'  
 with The Reverend Dr Gregory Seach, Warden  
 Wollaston College

**Wednesday 25 September - 9.30am-11.30am**

'Spirituality and Windy Organs'  
 with Mr Patrick Elms, Organ Builder and Tuner

### CHAMBER MUSIC CONCERT

**Thursday 19 September - 11am-12 Noon:**

Magellan presents '3 by 2'  
 Geoffrey Bourgault du Coudray (clarinet), Sally Boud  
 (viola) and Faith Maydwell (piano), in association with  
 the Cathedral Centre for Spirituality, perform works  
 by Schumann, Clarke, Bonnard and Bruch. Entry free.  
 Donations toward the Cathedral's support of St Bart's  
 and Anglicare's ministries with homeless people will be  
 gratefully received

## CHURCHSAFE / SAFE MINISTRY TRAINING

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

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

**Friday 11 October**

St George's Cathedral, Burt Hall

**Saturday 19 October**

Clergy PD Day (Wollaston Theological College)  
 Mandatory for all clergy who did not attend in 2018

**Saturday 2 November**

Shenton Park (specific to 18-25-year-olds)

**Saturday 30 November**

Murdoch-Winthrop

**Saturday 14 December**

Kingsley North-Woodvale

## Synod 11-13 October 2019

**Friday 11 October 2019**

**6.30pm**

Synod Eucharist at St George's Cathedral followed by  
 the First Sitting of the Second Session of the Fiftieth  
 Synod, including the President's Address

**Saturday 12 October and Sunday 13 October 2019**

Second and Third Sitzings of the Second Session of the  
 Fiftieth Synod Peter Moyes Anglican Community School,  
 Mindarie

**8.30am**

**1.00pm**

**Saturday 12 October**

**Sunday 13 October**

### DEADLINES for SYNOD BUSINESS

**NOMINATIONS FOR ELECTION BY SYNOD** to be received in the  
 Diocesan Office by 5.00pm on **Thursday 3 October 2019**

For further information, please contact:

**Susan Harvey, Synod Co-ordinator**  
[synod@perth.anglican.org](mailto:synod@perth.anglican.org)



Anglican Diocese  
 of Willochra

**The Parish of Flinders Plain in  
 the Diocese of Willochra South  
 Australia, is seeking a Pioneer for  
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A challenging and exciting opportunity exists for a Pioneer Minister  
 to start a community ministry in Port Pirie West in partnership  
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 Diocese of Willochra.

We see the minister (and family) finding a place to live in the  
 community, intentionally building gospel relationships with their  
 neighbours and nurturing and encouraging them in life and faith.

We pray that as they walk and talk and share life, together they will  
 grow the kingdom of God and the Body of Christ. A Diocesan living  
 will be provided.

Clergy and lay ministers are encouraged to enquire and express  
 interest; an appointment package could then be shared.

Enquiries should be directed to the Bishop of Willochra,

**The Rt Revd John Stead**

**Email: [bishop@diowillochra.org.au](mailto:bishop@diowillochra.org.au)**

**Phone: 08 8662 2249**

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 held on **12 October 2019 at 7.30pm** in  
 the Chapel of St Hilda's Anglican School

for Girls, 26 Bay View Terrace, Mosman  
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Crossword solution

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

# MESSANGER

## GET IN TOUCH WITH US

We'd love to hear from you about any advertising and content queries, suggestions or feedback

**PHONE** 08 9425 7200

**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

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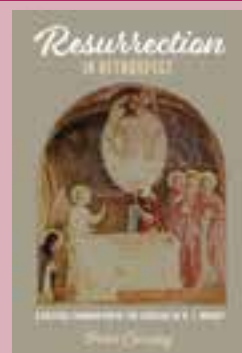
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## The Gippsland Anglican

The Gippsland Anglican Diocese is seeking an appropriately qualified part-time editor for The Gippsland Anglican newspaper, the award-winning monthly newspaper of the Diocese. TGA is published 11 months of the year, with no paper in January. It covers Gippsland church and community news while including The Melbourne Anglican as an insert each month. Please contact the Registry Office at Sale for more information: 03 5144 2044 or email [registryoffice@gippsanglican.org.au](mailto:registryoffice@gippsanglican.org.au)

Jan Down

Editor, The Gippsland Anglican  
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# Anglican Community Fund

Helping Anglicans be Financially Stronger  
Giving back to the Anglican Community since 1966

## Great News!

**We have reviewed our accounts for Parishes and Clergy to provide greater benefits**

### Changes and Benefits for Parishes:

- Parish Building Reserve saving account interest rate increased from 1.25% pa to 2.00%pa
- Save and Pay and Online savings accounts upgraded. Interest rate increase of between 0.15% pa and 0.75% pa depending upon the previous account held
- New Term Investment interest rates increased by 0.10%pa

### Changes and Benefits for Clergy:

- A special rate of 3.99%pa for new Clergy Car Loans during June and July this year to take advantage of end of financial year car offers
- New term investments will receive a 0.25%pa bonus for the initial term
- 31 Day Notice Saver account interest rate increased from 1.15%pa to 1.50% pa
- Save and Pay and Online Savings accounts upgraded. Interest rate increase of between 0.15% pa and 0.75% pa depending upon the previous account held



The ACF has reviewed accounts for Parishes and Clergy to provide greater benefits to help Anglicans be financially stronger.

The changes to existing accounts affected by the review have been made with no alteration to account numbers. Clients with these accounts will be advised individually.

**To enquire about the changes, how you can benefit and other terms and conditions that may apply, please contact us.**

#### Disclosure

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

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