

John Roffey Oration 2018

Anglicare Australia Conference Adelaide 18 September 2018

Acknowledgment: May I continue to acknowledge with you the traditional owners of this land –the Kurna people of the Adelaide Plains, and as we pay our respect to Elders past, present and emerging. Together, may we be blessed by the land and by those who have cared for and protected it for 1000's of years, may we walk lightly with humility, grace and in thanksgiving.

Introduction: It is a great privilege to be here in this place, and to have been invited by Bishop Chris Jones and Kasy Chambers to deliver the 2018 John Roffey Oration. Thank you to my dear friend Peter Burke, who has also been my mentor and with whom, I have shared over sixty years of full time employment, as lay ministers in the Anglican Church of Australia, something I believe to have been a blessing to us both. Thank you, Peter, for your generous introduction, your joy in all that you do and helping to set the stage for today through your own knowledge of John Roffey.

I didn't know John as well as Peter did, but I do remember his time in Melbourne well. His kindness and his ability to encourage others, to not only give the best of yourself, but to seek that best in everyone you met. I recall powerful sermons, extraordinary clarity and generosity of time to encourage others. I also remember that it was obvious that his own call to serve God, through the care of others, whether through training or service, helped him to know that he also needed to rock the boat with the courage to tip it almost up - to see how far it would lean in, or lean out and he did so in his endeavour to bring about change for those who really needed it, to help to give the voiceless an opportunity to not only find their voice but use it. And to show through activity and agitation, the stuff of which organisations such as all of ours, tell, in their founding story, in one way or another.

In the notion in which we meet here, John was extraordinarily involved in the formation of what is now Anglicare Australia and would be justly proud of its work and the work of its member bodies today.

It was an extraordinary day when we gathered at St Peter's Cathedral for John's funeral.

Delivering the Eulogy, Fr Alan Cadwallader said of his friend and colleague: "In so many arenas John had the ability to strike a conversation with people and reveal a knowledge that would intimate a fellow-traveller, and welcome a companion. And in so doing, he would delight in the gentle destabilisation of stereotypes about life, faith and priesthood."ⁱ

So, I want to talk about courage in kindness through the lens of vocation, with courage in kindness as a backdrop, and I want to begin by telling you a story about a man called Johnny O'Connor.

Johnny's story is told by my friend Jeff O' Hare in his book about people we have known and cared for at the Brotherhood.

It begins like this:

'I saved a sparrow today....' Jonny O'Connor knows that he is a participant in the world who can make his own way and in so doing make a difference to others. When you walk into his space, you are faced with what seem to be a whole lot of contradictions. He was a professional boxer, and he looks like one too; he's a big rough guy. On the day we meet he has saved a tiny sparrow and this has reminded him that God has given him a real sense of accomplishment, wants him to be gentle and mindful of a bigger picture.

Jonny has an intuition about people and their needs that is heartfelt and giving. He has generously prepared a platter which, he laughingly tells us, is called antipasto; I am not so sure whether he is amused by the sophisticated title of the dish, or the fact that he has found himself creating food like this - it would have been unthinkable once. He has learnt to be a chef, and there are some serious cookbooks and kitchen equipment in his room, and the presentation of the platter is impressive. There is a friend, Harry, with him; they attend AA meetings together, and he is someone for whom Jonny has cared for many years. Harry is quiet, but you feel his deep and proud admiration for his 'mate', who is so generous in his hospitality, who provides a warm space to visit and wonderful companionship.

But Jonny, for all his 'out there' confidence - admits to loneliness and a need for solitude. Time alone gives him the opportunity to focus on himself and his relationship with the God

he loves. 'My faith has helped me to stop thinking about myself. God reminds me to be kind and thoughtful.' There is something about the companionship he has found through the care and the community of the church which has encouraged him to engage in life and friendship.

In Jonny's home there is a large box full of memorabilia: newspaper interviews and books where he is mentioned for his sporting prowess as well as his connection to the Builders Labourers Federation in its heyday. He has had a long journey, going from fighting greats like Lester Ellis and Graeme Brook to losing his confidence through the breakdown of his relationship and ensuing estrangement from his children, in which alcohol played a big role. He is proud to show you these mementos from his successes in life, but he is also definite in accepting the pain of the past and getting on with the reality of today.

Jonny was born in Melbourne's Royal Women's Hospital in 1961; tiny, he nearly died at birth. He was the oldest of six children. After the third child, his sister Sharon, was born there was a ten-year gap before the other three came along. Jonny realised at this point he had become a father figure to his siblings at the age of sixteen. His Dad, Kevin, was unsupportive, negative and jealous of anyone doing better than him. Beverly, his mother, one of thirteen children herself, was lovely and loving.

When he was fifteen, Jonny had a brush with the law. 'I pinched a pack of smokes and got caught. The coppers asked me if there was anything I was good at. There was one thing, fighting; I was boxing as an amateur at fifteen. He soon progressed to the professional arena.

As Jonny tells the stories, his friend nods in agreement. The tales are true and always have an underpinning concern for social justice, which both gives them bite and affords a window into his life - his view. He says he loves Bible stories, stuff from the 'wisdom literature', the Jesus story. They help him make sense of his life, they have taught him about compassion and how to give.

Jonny had two children - a daughter, and a son - and was happily settled in Reservoir, a suburb north of Melbourne. 'Things just went bad and our relationship broke down. He lost his children, and found himself unemployed and unmotivated. He was staying at a mate's

house. 'I wasn't working and I didn't feel good about myself. I had nowhere to live; I wasn't fit. I had let myself go.' He went to seek help and found the Sacred Heart Mission and the Argyle Street Housing Service in St Kilda. It was the best move he ever made. Sacred Heart helped him get his life together and secure his own public housing flat. He gained the confidence to seek work and a new role in competition sport.

But for Johnny the most important transformation was that he developed the courage to have a life- changing reunion with his daughter, whom he had not seen for more than a decade.

These days, though, you feel that his home is a place of peace. There is a certain chaos and joyful eclecticism about the things he's collected - a second-hand vanity mirror that still has the price written across the glass, a couple of TVs. His 'gift' as he sees it, is his defense of others. He's learnt much about compassion from conversations with his friends at the mission - Sisters Rose and Assumption and Father Ernie Smith - the ones he trusts and loves.

For all Jonny's gusto and enthusiasm, he is sensitive and he feels wounded at times. This lack of confidence comes, he feels, from his father, from his negativity, nastiness and cruelty. His life as he sees it now is about conversation, reflection and thinking. He has special mentors and friends who have from time to time picked him up and given him a chance and the hope to move beyond the negativities of the past. 'You can't always put your finger on why people reach out to me and why I have such wonderful friendships, but it's all part of the mystery of faith, of God.' His friend nods; he has heard it a million times before, but is glad that Jonny has told me.

*'I saved a sparrow today and remembered God's peace, His mystery.'*ⁱⁱ

Johnny's life has been such a gift to others, his understanding about those whom he meets, his generosity and hospitality are at the heart of kindness and in that kindness, is great courage. For many of us here today the thought that in Johnny's life, as in most people we have met, there is a vocation, a call, to do, to be, and to act, as and who they are.... it is not second guessed. Johnny would see his life and his walk as being closely cared for by the God who loves him. His gentleness,

kindness and fierce loyalty, his growing peace with himself after year of anger, depression and hurt, are God's gift, and he wants most of all to share that with others.

For most people in this room, we would and could speak of our work and possibly the way we live our working life as the formation and the outliving of a career. Some of us but maybe not all of us will want to say that their career is very much a vocation, - wasn't it outstanding to hear Ian Carter from Anglicare WA, speak last night of his passion for the role he has carried out every day with joy, for the last 24 years?

And yet for many of our colleagues (and perhaps even for you,) the thought hasn't crossed their mind or they don't actually feel that what they do is actually important enough to be recognised as a vocation, believing the latter to be of some higher calling. Is there career vs vocation? Is there job rather than career? Job rather than vocation? Are they one and the same? Are they different? And why do I think it's worth us having this conversation?

The history and intent of this Oration is that it seeks to bind and connect together the place at which theology and social policy meet. What do they have to say to each other and what do they say together? Something that clearly occupied John Roffey's thoughts more than just a little from time to time.

I have been reading a little book given to me by my theological student from last year ... for a theological book it's really quite easy to read. Some of you may be aware of it, it's called ***A Theology in Outline, Can these Bones Live?*** by American theologian Robert Jensen, and it was published recently in 2016. In it, Jensen is speaking in 2008, to a whole lot of his new theological students at Princeton University, as well as a crowd that turned up to his lectures because they heard it was on!

The series of lectures are based around Ezekiel Ch. 37 where God asks: "Mortal, can these bones live? "

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all round them; there were very many lying in the valley, and they were very dry. He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' Then he said to me, 'Prophecy to these bones, and

onto C, this is the forming of the community that is the church, and it happens through the talking about God.^v

When C hears and is engaged, then the community becomes the community of the message, the holder of the gospel story - the story about Jesus the son of God.... And the community is subsequently called to do the thinking - the thinking about moving from hearing about the gospel.... to speaking about it..... - This, in Jensen's mind is the understanding of Christian theology. And I find it quite a helpful way of thinking about theology as a way of practice, - can I hear about the message and can I then speak about it... What is it that I most want to share? I want to tell the story of Jesus Christ as God's son, as the person who turned the tables on what was believed, upside down not because he could but because to get people to re-engage in being God's people, he had to be radical, challenging them to see what had been lost in their relationship. To be God's people, Jensen argues, was to tell the story of God's people, so that others would believe, beyond those who already knew. And that story in its upside downness was to show the God of Love, the love for self and neighbour, the God who comes to serve others, and says now do the same! - through the message we have the opportunity to be that good neighbour who does something about the stuff that just isn't right. To turn justice and righteousness on its head, to recognise that the message is the fact that indeed people had forgotten that God was love and acted with love and so should we. Forgetting? Well in Jesus mind and action, he showed that too just wasn't right. God can not forgotten, because God continues to act and love in a God's world.

For most of our agencies their founding work, the response to love, came at a time when the church could clearly say it was and could respond to need and would be respected for that work. There was an expectation that the church would do this, because it should, and it did. It was its vocation - its calling. Along with institutions for learning, support of women and orphans, for those struggling in the day to day, hospitals, nursing and care. That today takes us into finding ourselves living that love in the work of caring, we are still respected for what we do but not necessarily because of our faith connection. Our work is so often seen as lived out by organisations acting under social policy, and responding to need through government funding. But for all of us, the founding Christian story is the basis on which we grow and deliver all the work we do and involves us in vocation and action through love. We are so much more than Social policy.

If you're in need of a definition for social policy catch me after we are finished, but I figured that might be like selling coals to Newcastle! I once read an article that said if you needed to include 300 words on a definition from the dictionary about the very thing you were writing about, you were not only a lazy journalist but treated your readers with contempt! I certainly will not treat you with contempt, suffice to say I understand that social policy, good social policy, can and should affect positively on the living conditions conducive to human welfare, such as but not limited to a person's quality of life^{vi}

So what is it that we as agencies, founded on an intention to share a community message, a message that is about love, have to say now to social policy that seeks to affect a person's quality of life? And how is that message a vocation, a call to us as both organisation or agency and as individual and team?

Well as the individual parts of Anglicare Australia - all of us - we may think this is an absolute no brainer. Do we think that the message of love is something that we share in the social policy setting? Yes, I suspect we do think that? Do we use the words of God in action or love in action? Not necessarily! Or yes but may be not in the way our founders thought it would always be...Or no because we are trying to work in a multicultural, multifaith pluralist society of the 21st century, or yes because we are trying to work in a multicultural, multifaith pluralist society of the 21st century. It's complicated! And what about government and big business and yes what about that word vocation?

The Brotherhood of St Laurence came to Melbourne from Newcastle in 1933. It came in this way...

"Melbourne, Australia, is not a cheerful or attractive city in mid-winter.

In this foggy dusk of June 1933, the city wore a drawn and dispirited face. The pervading murk seemed to turn the leaden sky and city into one, so that it was difficult to know where one began and the other ended. It was very cold.

Two men had just arrived in their elderly and dilapidated Overland car. They huddled deeper into their overcoats, and pulled their hats down over their eyes, as they jumped out.

Of all the faces of the city, the place where they had come was particularly unlovely: the slummy south corner of the closely packed inner suburb of Fitzroy, once a prime residential area but now decayed into a neighbourhood of squalid tenements: the terrace houses of former artisans and clerks, and the respectable residences of the middle class, exhibiting great sores and wounds and cracks of decay.

It was places like this, the two men knew, that showed the worst effects of the world-wide economic depression of the 1930's. Melbourne, as every city, town, and country place in Australia, had suffered in it. There were thousands of out-of-work men and women: tradesmen, labourers, small business men and farmers existing on government doles and charity food, clothing and firewood.

In many suburbs a whole street of houses would be empty, the owners forced out because their mortgages had been foreclosed, or tenants decamping at night because they could not pay their rent. But the people who had lived in these houses had to go somewhere – and often the “somewhere” was a place like Fitzroy, where rents were cheaper. So they moved down the scale to the slum districts, cramming the smelly hovels leaking with rain, filled with the odour of slime and decay.

Of all the Melbourne slums, Fitzroy at this time was the worst.

The thin gaunt man was an Australian-born Anglican clergy man, Gerard Kennedy Tucker. He spoke rapidly with a slight impediment and with quick nervous gestures. He was forty-eight. The taller, younger man with him was gentle-faced with a merry smile that came readily. A quiff of fair curly hair hung over his forehead. He was Guy Colman Cox, aged twenty-nine, English-born, who had come to Australia as a lad. He, too, was an Anglican priest, but before that he had been a farm boy.

After a while the two men got back into their motor car. They did not say much. Both were wondering what lay ahead of them. Their thoughts groped hesitantly at the edge of a vast sea of misery and despair, of an extent only guessed at.

They drove off into the winter dusk. Neither talked of turning back, of declining the task that had been offered them.

In their pockets they had between them but a few shillings.^{vii}

What followed was enormous activity as the Brotherhood really came into swing. Sadly, for Fr Tucker and maybe even for us today the group of men that were the Order of the Brotherhood of St Laurence didn't last long. By 1948, many of those who went to war hadn't come back, some had already gone prior to WW2, finding the rule for living of the Order too hard, - and after the war a suggestion that it be even harder and more austere as a form of discipline - obedience, celibacy, a strict regimen of prayer, meditation, and study, and hard work. You couldn't be priest and think it was not also your job to get on your knees to wash the floor. By 1948, Tucker wasn't sure how the next day of the Brotherhood and its care and service of others might go forward. There were only 5 paid staff. ('some were women'! Notes the historian in 1967! I think in defense of the idea that the order was for men). The work was huge and beyond all of them, and especially for Tucker, who now in his 60's worried about the future. The only thing possible for it now he believed, beyond the seemingly failed religious order, was that it might become an agency able to respond to need through social service. The enthusiasm and energy that was slipping away from him, would lay to some degree in its volunteer lay people - people of business, and parish life, and community life, who didn't hand over funds as the answer(although they did), but handed over themselves, called by God and by Tucker, people who were attracted to Tucker's charisma, to his faithfulness, and were helped to discover in themselves something of what it was to be able to give back into their own community and communities like Fitzroy. They found what it was to have a vocation, to be called to answer God, not as ordained people, but as lay people with enthusiasm, energy and a skill, or simply a desire, to make the world a better place. They not only became part of the solution but alongside Tucker's dream, part of today's legacy.

Tucker who had a stutter all his life, so often would be quoted as saying to friends of the BSL, don't just stand there! Do something! And they did.

This is a wonderful child's own adventure with a social twist, people came and people responded. With the help from others including a priest or two such as Geoffrey Sambell, they went from five, to seventy staff in a very short time. When the need came to look to work further afield and respond

to need, Tucker developed Community Aid Abroad now Oxfam Australia. If asked why all this – even as an old man ...Tucker would always say “because God loved me.”

My colleague and fellow Chaplain Michelle Trebilcock writes “His (Tucker), simple motivation was to show God as love.’ In the Christian faith, there is no greater commandment than to love God and love our neighbour as we love ourselves. For Tucker, to love God, *was* to love his neighbour - one and the same – and he loved God in the laneways of the slums, the derelict houses of the poor and vulnerable, his outspoken criticisms of government policies and the building of new forms of community. Inspired by the Sermon on the Mount where the spiritual teachings of Jesus were expressed in radical social action, Tucker always sought out ways to serve others, not just ‘to do unto others as you would have them do unto you,’ but to treat others as God would.”^{viii}

I tell this story not because I think you should know the Brotherhood’s history, but because I am sure you have similar stories to tell about your organisation that parallel this one. And we need to remember them as we remember the founding places of our vocations. Without the dream of a Fr Tucker, or committed volunteers, the intention of those who came to help and serve others in need, and the vocation of each one, the tenacity, the courage, the kindness, the passion, the absolute commitment to drive on even when the work became impossible, and the need to share the love of God by showing that love in action, none of the places for whom you and I work or volunteer, would flourish as they do today.

Reflecting on Lent, the time of preparation for Easter, John Roffey wrote in a study for use by Parishes:

“The church's caring mission is partly expressed through its agencies...Individuals and local parishes are also challenged to live their faith in witness and mission: financially, actively and prayerfully. Three ways we can help:

First, we can all pray - whether old or young, healthy or infirm, poor or rich. Intercession helps us 'bring our windows level with the faces of the poor'. It names our involvement with those in need.

Second, we can focus on the specific needs of our community: look, listen, engage, list.

Third, we can seek involvement with our church agencies: to assist each other in meeting the needs of the community; to support in prayer and resources the specialist services they provide; to integrate our Christian, evangelistic witness to mission and caring.^{xix}

I've been saying something similar for years, I didn't know John Roffey said it too! ...

Seriously, this is the work of vocation, each of us are called, summoned even, if we look to the Latin origin of the word, to be part of this work, and to see our contribution does make a difference. It is only since the 1600's that the word vocation meant something different to a call by God to serve others^x.

Rowan Williams - when he was the Archbishop of Canterbury, in speaking of mission wrote: *Mission is seeing what God is doing in the world and getting involved.*^{xi} I think I can say the same of Vocation, our passion - our calling. But if Mission is seeing what God is doing then vocation to my thinking, is hearing what God is doing and - in love- we get involved, because it is the work of all of us, regardless of who we are, or what we do. Not the work that we do practically only, but the gifts and skillets and talents we bring of ourselves. And it is work which we all need to recognise in each other, and it does need all of us to bring about the change we want to see and get involved in with God's world, and yes through our vocation and the vocation of others, we can ask people to support us in it. We know its serious work, why would we not seek help to reach it?

A few years ago, the Brotherhood invited Lord Maurice Glasman to Australia to deliver our Sambell Oration. Glasman is a community organiser and member of parliament best known as a founder of Blue Labour. He developed ideas with us around the common good - as a community organiser Glasman had been a player in the development of the campaign for a living wage which started in the late nineties in London. In the midst of this work he told us that one day he attended a meeting of a nun, two Catholic laity, two Muslims and a woman from a black church, who had met to discuss 'family life'. He was - he said - the honorary Jew. What emerged from the one-to-one and group conversations was that if parents wished to earn a living then they had to take two jobs and that threatened their ability to be good parents. It was in thinking about the family that the living wage emerged as a campaign that linked Protestant and Catholic churches, Muslims and secular trade unionists, in a common good around low pay, which affected each of them.

There is much to consider in Glasman's address, including the lessons he learnt from community organising, the most important of which was don't do for others what they can and must do for themselves But what is important to us today is this statement, which we have taken on board as a focus of our strategic work:

Glasman writes: "One of the central concepts in the Common Good tradition within which I work is that of vocation, which includes the idea of a calling and of a tradition of skillful practice that is received from the past but must be renewed in each generation. A sense of virtue defined as good doing rather than do gooding: In order to be of continued contemporary relevance you need to strengthen your tradition, renew your ethos, modernise your vocation through the ancient truths of your calling. Love, responsibility and sacrifice have never been more important."^{xii}

I said before that as Chaplain I often hear about people's self-doubt or fear for the work that they are doing, the trust to do the job is huge, what if we don't get it right? What if we muck it up? What if I'm not good enough? These are people's lives. Or we hear someone saying "oh I'm just the maintenance guy, or the receptionist, or the project office. Oh, I'm just part of the team, - my boss is the one. I really love my job but I'm only.... I think this is my dream job, what if I....

It's a firm understanding at the Brotherhood that we are all responsible for the pastoral care of each other, it's not just the role of the Chaplains. As a whole staff we're actually quite good at it, and we do ask others are they ok? But sometimes, like all of us, we do take others for granted. Vocation needs us to be in tune and attentive, the vocation of others need to be nurtured to flourish. Every so often however people at the front of our organisation such as receptionists and volunteers, tell me how they can be ignored by their own team walking through the door 'on a mission of their own', and yet we all know they hold the very first impression of our agency in their hands - here is their vocation, and it needs to be honoured. It's so much more than just directing people at the counter or answering the phone. They bring their vocation and offer welcome and hospitality and to many the first line of hope for the future. Their role is pivotal, have we remembered to thank them for how they have cared for those who come to see us or speak to us by phone? I think that sometimes and maybe sometimes go often, we forget to check in on our teams and ask not just how they are, but also about their passion for the work. what do they believe is their calling? maybe even to help them think about what they see are the next steps of their calling. It's not hugely scientific at this point, it's how we tune in to the running of our organisations. With clients we help them set

their course, aspire to be the best that they can be, to do that which they have always dreamed. We ask them those sorts of questions. We talk the words of vocation. Shouldn't we all do all of those things with our own teams? Shouldn't the growth of our organisations in the way in which we are called to serve in them, reflect that the work of our organisation is the same on the inside as it is on the outside? Human flourishing needs to be tended and cared for too, even when we are supposed to be the professional who has the answers. Developing our vocations must surely work to bring a better, brighter, more healthier company to the workplace.

My mate at work, is the best writer of policy, counsellor, chaplain, thinker, promoter, fundraiser, visionary, kind, and courageous theologian I know. He has his finger on the pulse, he knows what's going on, whose where and what's happening in people's lives daily. He brings his passion to work most days, and usually his best self. He knows about his own health, especially his mental health and how to care for himself, from a time when he wasn't well. On most days he brings his "A game" and seeks to be a servant to all. I keep telling him how essential his role is to us all. He laughs and tells me no-one would notice. I know he's wrong about that, ... I told him once I didn't believe him - he

told me that lots of staff walked past without eye contact or even a casual 'hi', but might email him for work they need done later on that same day. That upsets him, 'surely we have not got so wrapped up that we forget how to be considerate? To talk to each other?' My mate is our fix it person in more than just pipes and screwdrivers - he fixes everything and has done so for more than 20 years. He knows all but says little. I sometimes think if we had him at the table of decision making and planning, stuff would be so more simple.

He's also the soul of confidence and discretion but he'll seek me out and tell me when I need to go and check on someone he's worried about. He is faith at work, going out of his way to ensure others are cared for. I think I would have a hard time convincing him that this was his vocation, his calling, fixing things is just a sideline, but his calling to genuine love for his neighbour is so obvious. I'm sure you could name mates like my mate in your workplace. They exemplify my understanding of courage in kindness.

Conclusion:

Let me end where I began, in thanksgiving for the person who was John Roffey, whose legacy doesn't just live on through this Oration but because he saw in each person that he met, that he

came into contact with, the beauty of God, the person of Christ and the movement of the spirit at work to discern and answer a call to serve:

I think John would say the place where theology and social policy meet is at the place of vocation, relationship and passion, at the place of you and me. It's the place where we make theology work, practically and spiritually alongside social policy and public contract. The place that becomes the norm for community as we seek to be "good doing", rather than "do-gooding".

And so, bringing our vocation, our call to work with others, our desire to make our communities better places where all can reach for their aspiration, not just those we care for, but ourselves and our agencies is the point where all of this intersects. We can write the policy, we can do the work, but without the passion, the vocation to be and to accept our calling, then we are like flat water. Flat water may rise and fall but until it is agitated and churned up, it may not provide the challenge we and God are looking for, or the community needs.

I want to return to Alan Cadwallader's eulogy: "John believed in 'episcopate', a trust that empowers individuals to embody their vocation within their own humanity.

This inspired John's strategic concerns to provide places of interest, hearings for those otherwise silenced and marginalised. In so many ways this episcopate was expressed in John's style with others. He expressed trust in people to give of their best and to grow in their vocation. The delight he took in students as in staff, was to see their ideas flourish, be tested, be expressed in life not just merely in text. There was no desire to breed a brand of conformity. John delighted in the distinctive gift..."^{xiii}

Thank you

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Chaplaincy and Diocesan Partnerships

Brotherhood of St Laurence

September 18, 2018

References

- ⁱ As reported in ‘St Barnabas News’ the newsletter of St Barnabas Theological College South Australia Issue 6 December 2001
- ⁱⁱ O’Hare J. 2009 ‘Jonny O’Connor’ in *Brotherhood Stories of Courage and Resilience*, Penguin Group, Melbourne Victoria. Pages 111 to 116.
- ⁱⁱⁱ Ezekiel Chapter 37 – excerpt from the Holy Bible – New Revised Standard Version Bible: Anglicized Edition, copyright © 1989, 1995 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide <http://nrsvbibles.org/> Oremus Bible Browser
- ^{iv} Jensen R.W. A 2016 *Theology in Outline - Can These Bones Live?* Oxford University Press New York P113
- ^v Jensen R.W. A 2016 *Theology in Outline - Can These Bones Live?* Oxford University Press New York P6ff
- ^{vi} Definitions of social policy - There are hundreds to be had ! according to almost any definition you look to, social policy suggests work and theory which is applied to various areas of policy, usually within a governmental or political setting (such as the welfare state and study of social services). It can refer to guidelines, principles, legislation and activities, including the involvement of a whole lot of disciplines or schools of thought, that affect the living conditions conducive to human welfare, and concerned with a person's quality of life.
- ^{vii} Carter I.R. .1967 *God and Three Shillings - The Story of the Brotherhood of St Laurence*. Lansdowne Press Melbourne Australia P1ff.
- ^{viii} Trebilcock M. 2017 *Founding Faith and Transcendent Value: Reflections on the faith-based distinctiveness of The Brotherhood of St Laurence*. Paper held by BSL Chaplaincy department
- ^{ix} Roffey J. Ed 1995 *WHO CARES? A Series of Studies for Lent* by St Barnabas' Theological College commissioned by National Anglican Caring Organisations Network. Published October 1995 by Anglican Press Australia St Andrew's House, Sydney Square Copyright 1995 NACON
- ^x Prior to 1600 vocation really meant a call by God, after 1600 Calvin and others sought to tie it up around our understanding of work, and by 1908 it was connected to the beginning of the vocational guidance movement and so the use of the term “vocation” has evolved, with emphasis shifting to an individual's development of talents and abilities in the choice and enjoyment of a career. This expansion of the meaning of the word has meant a reduction of the use of the word as a reference to its religious meanings in everyday usage.
- ^{xi} Archbishop's Presidential Address - General Synod, York, July 2003
Monday 14th July 2003 An address from the Archbishop of Canterbury, Dr Rowan Williams, at General Synod, York.
- ^{xii} Glasman M. 2015 *The Common Good Paper delivered at the Brotherhood of St Laurence Sambell Oration*
Lord Maurice Glasman Melbourne 25 March 2015. Paper held by the Brotherhood of St Laurence www.bsl.org.au
- ^{xiii} As reported in ‘St Barnabas News’ the newsletter of St Barnabas Theological College South Australia Issue 6 December 2001

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