



Anglican
Church
Diocese of Perth



The President's Address

The Most Reverend Kay Goldsworthy AO DD
Archbishop of Perth

Second Session
of the Fifty-Second Synod
of the
Diocese of Perth

17 October 2026

Ngaala kaaditj Walyalup¹ Noongar moort keyen kaadak nidjar boodjar.
We acknowledge Walyalup Noongar people as the original custodians of this land on which we meet this Synod.

Prayer for Synod

Almighty and everliving God,
give wisdom and understanding,
to the members of the Synod of this Diocese.
Teach us in all things
to seek first your honour and glory.
May we perceive what is right
have courage to pursue it
and grace to accomplish it,
through Jesus Christ our Lord. Amen.

A Prayer Book for Australia

Introduction – Welcome

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

Welcome to the Second Session of the Fifty-Second Synod of the Diocese of Perth. We meet as always as members within the household of the Anglican Church of Australia and of the worldwide Anglican Communion under the banner of its Five Marks of Mission². The Five Marks of Mission live in each of the communities that make up the Diocese and bring joy as we respond to Jesus' call to us to put our faith into action. Faith and action go hand in hand, urging us on in our following and discipleship in Jesus, who teaches us day by day the joy of loving and serving God's world and people.

We in Perth are well acquainted with these Five Marks of Mission. I give thanks for the many ways in which they are lived out across the Diocese.

- ❖ *Tell* - to proclaim the Good News of the Kingdom
- ❖ *Teach* - to teach, baptise and nurture new believers
- ❖ *Tend* - to respond to human need by loving service
- ❖ *Transform* - to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- ❖ *Treasure* - to strive to safeguard the integrity of creation, and sustain and renew the life of the earth

These are hallmarks of our common life.

Welcome also to the Archbishop of York, Archbishop Stephen Cottrell, and to Mrs Rebecca Cottrell, Archdeacon Mark Steadman and Ms Elizabeth Addy. Thank you for the sermon you preached for us as we began this Synod. We look forward to your presence, teaching and prayerful companionship this week.

¹ Walyalup refers to the Fremantle area

² The Anglican Consultative Council, *Five Marks of Mission*, 1984, reaffirmed 1990

Being the second of the three Sessions of the Fifty-Second Synod means that by now, most of you will be 'old hands' at the mysteries of Synod process! However, it's always possible for some small detail to come to the fore in any meeting over which we might need to exercise patience and deliberation of details not anticipated.

A wise member of Synod who was also a Judge once told me that Synod legislation and process is enabling by nature. This helps ensure that the Church of God is given the openings it needs to live and grow in its mission as it seeks to be faithful to God's continual call to grow in our mission.

Although we know that Synod means "on the way" it is not the only place in which we are "on the way" together. Over the last 12 months we have been "on the way together", living out and bringing to fruition some of the deliberations and decisions of last year's meeting. We have been "on the way" together as we have celebrated new beginnings, seen mission outcomes for which individuals and communities have been praying and planning. We have been "on the way" as new programmes big and small have developed, and as we have witnessed God's love in action in people's lives. Every year we give expression in this face-to-face meeting of Synod to the deliberate and extraordinary ways the Holy Spirit is leading us for the Church in and for the life of the world.

No wonder, then, that each Synod session begins with our gathering as the Body of Christ in a celebration of the Eucharist, that sacramental participation of the Church in the life, death and resurrection of Jesus Christ. The Eucharist is a precious gift in which Christ gives himself to his people, gathers us into one communion, assures us of his abiding presence, and sends us as witnesses into the world in hope of God's coming kingdom.

As the *Book of Common Prayer* has it, the sacrament is a means by which we "feed on him in our hearts by faith with thanksgiving". It is profoundly community. We do not receive the Eucharist alone but as the gathered body of Christ. At the table of the Lord we are drawn beyond our individual spirituality, our individual sense of self into communion with one another and with our heavenly Father. Synod begins with the celebration of the foretaste of the great feast in which all things will be reconciled in Christ.

How marvellous that we can be together in this way. God's Church is living from the future God has promised, even when the present remains unfinished. In a world in which we may feel uncertain about our future as a church the future does not finally depend upon its own strength. Christ remains with his people.

And this makes the Eucharist particularly powerful as a sign of being synodically on the way together. Synodality, as our Roman Catholic brothers and sisters have been discovering anew, has in its deepest meaning that the people of God are a people walking together with Christ.

We become witnesses to the reconciliation, hospitality, justice, mercy and hope that we have encountered at Christ's table. We carry this Eucharistic hope, faith and joy with us into our business meetings. This is why it is a continuing grief to me that some members of Synod decline to receive the benefits of this precious sacrament with us. Yet we continue to pray earnestly for the grace of Christ's unity among all Anglicans.

*God is faithful, by whom you were called into the partnership of his Son,
Jesus Christ our Lord (1 Corinthians 1:9).*

We welcome those clergy newly arrived and ordained in the Diocese of Perth in the last 12 months:

The Reverend Stephen Pollard, Rector Parish of Floreat Park
The Reverend Kim Chin, Deacon
The Reverend Bec Bydder, Priest
The Reverend Sylvia Grevel, Priest
The Reverend Rhys Roberts-Brown, Priest
The Reverend Cecilia Strutt, Priest

As is our custom, there will also be time later in the day to acknowledge and farewell those who have retired from full-time ministry during the past year. We give thanks also for lay leaders retiring from Diocesan posts, among them Mr Steven Davies, Principal, St Mark's Anglican Community School, and Ms Belinda Provis, Principal, All Saints' College.

A number of people from Perth attended the farewell service for Bishop Ian Coutts at St Boniface Cathedral, Bunbury, on 29 August 2026. We look forward to welcoming Bishop Matt Brain to Bunbury soon.

We give thanks to God for the faithful ministries of those clergy, clergy spouses and lay leaders who have died in the last year. They include:

Clergy

The Reverend Tim Harrison
The Reverend Steve Russell
The Reverend Kong Nam Lai
The Reverend Fr Ted Doncaster OAM
The Reverend Roger Sharr

Lay

Mrs Sue Dutton
Mrs Betty John
Mrs Fay Drayton
Mrs Jean Jones
Mr Richard Powers
Mrs Robin Farran
Mr Robert Baynes
Mrs Barbara Kiernan
Mr John Beaverstock
Sir William Heseltine GCB GCVO AC QSO PC

Rest eternal grant to them O Lord
And let light perpetual shine upon them.

The full list of appointments, moves, and other significant events is attached as Appendix 1.

The Anglican World

The last 12 months have seen several significant events in the Anglican world.

The Right Reverend and Right Honourable Dame Sarah Mullally was Installed as the 106th Archbishop of Canterbury on 25 March 2026. This was a momentous occasion in the life of the Anglican Communion. I was privileged to attend as a representative of the Anglican Communion Schools Network.

The lead-up to her Installation included a pilgrimage from London to Canterbury over some days, in which several members of different Church of England Dioceses, schools and the wider community walked and talked and prayed with her on the road to Canterbury. It was reminiscent of ancient pilgrim paths across the world, of the Pilgrimages of Hope and of Joy that Bishop Hans has undertaken with our Perth school communities in the last two years, and of the way in which the gospels tell stories about Jesus walking with strangers, with his disciples and friends witnessing to God's love and welcome.

In June Archbishop Sarah attended the Anglican Consultative Council - ACC19 meeting in Belfast in her role as President of the Council. This was my last meeting of ACC as the Anglican Church of Australia Episcopal representative.

Of the 42 Provinces of the Anglican Communion, 37 were represented. Not present in the meeting were members from Congo, who were unable to travel outside their border due to the Ebola outbreak there; and the Provinces who have declared themselves a different Global Communion.

Last year I spoke of the work being done by The Inter Anglican Standing Commission on Unity, Faith and Order (IASCUFO). IASCUFO is a permanent commission of the Anglican Communion whose brief is to advise the Instruments and member churches on matters of doctrine, ecclesiology, liturgy, canon law, and ecumenical relations. They had been working on a proposal looking to renew the Instruments of the Anglican Communion, namely the Lambeth Conference, Primates' Meetings, Archbishop of Canterbury and the Anglican Consultative Council.

The Nairobi-Cairo Proposals, 'Beginning a New Conversation - Proposals offered to the Anglican Communion' were a focal point of ACC19 having been written for consideration for the whole Anglican Communion family, providing ways forward intended to help Anglican churches navigate difference and divisions, while upholding the call of all Christians to sustain the unity of the Church.

The work of IASCUFO was well received by ACC members and assisted with the strong response of the meeting which passed two important resolutions. I will not read out the full text of the resolutions here, but they are included in the printed text of this Charge.

The Anglican Consultative Council

- 1 reaffirms the vocation of all Member Churches of the Anglican Communion to seek to walk together to the highest degree of communion possible one with another, and to learn from our ecumenical conversations how to accommodate differentiation patiently and respectfully (cf resolution ACC-18:3a);
- 2 thanks the Inter-Anglican Standing Commission on Unity, Faith and Order for its work as delivered in The Nairobi-Cairo Proposals and subsequent Supplement (2024, 2026), as requested by ACC-18; and
- 3 thanks the Member Churches of the Anglican Communion for their engagement with the Proposals.

And a second longer resolution calling for further action, as follows:

The Anglican Consultative Council³

- 1 receives IASCUFO's Nairobi-Cairo Proposals and Supplement as resources for the continuing discernment of the Anglican Communion concerning its life together and the development of the Instruments of Communion;
- 2 welcomes the vitality of discussion and respectful debate during ACC-19;
- 3 recalls ACC-18 Resolution 3(a), which requested IASCUFO to bring any proposals with constitutional implications to ACC-19 for full discussion, and recognises that this discussion forms part of a wider process of reporting to, and discernment by, the Instruments of Communion;
- 4 notes that the discussion at ACC-19, and our experience on pilgrimage to Derry/Londonderry, indicated that our walking together requires prayer, study of Scripture, dialogue and structures that encourage relationships and trust to grow, and affirms the Archbishop of Canterbury's words that 'lasting unity is built by trust... We cannot simply vote trust into existence, nor can we create hope through anxiety, fear or urgency';
- 5 rejoices that all God's people are 'called to one hope' because there is 'one body, one Spirit...one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all' (Ephesians 4:4-6) and acknowledges that our present divisions in the Anglican Communion are partly caused by disagreements about the 'one faith';
- 6 affirms that our present reality is a Communion of autonomous churches, identified by full communion with the See of Canterbury, that now experiences the pain of some describing themselves as being in full communion with Canterbury whilst others do not, and seeks together to receive again God's gift of full communion as one family; and
- 7 requests the following next steps aimed at strengthening our relationships, structures, shared faith and spiritual life together:
 - a welcomes the Archbishop of Canterbury's intention, following consultation with the Primates' Standing Committee (Regional Primates), to call a Primates' Meeting to consider developing collaborative ways of working and sharing of responsibility for representing and caring for the Member Churches of the Communion;
 - b welcomes a period of further dialogue, based on IASCUFO's work and responses to it, including from ACC19, that will help rearticulate and develop our Anglican identity, including the relationship between the four Instruments of Communion. This dialogue should include the Instruments of Communion and engagement within Member Churches with report back and decision-making at ACC20;
 - c to undertake a deep consideration of 'Primacy and Synodality' in the Anglican Communion that asks what we can learn from previous Anglican Communion theological commissions and from our existing ecumenical agreements, and from work done in this area by other churches, such as the Orthodox Church and the Roman Catholic Church, and to report to the next meeting of the Council;
 - d notes widespread agreement that communion with the See of Canterbury remains vital to any rearticulation of Anglican identity; and
 - e requests that IASCUFO consider how the Instruments contribute to the Five Marks of Mission.

³ [ACC-19 Resolutions - The Anglican Communion Office](#)

The careful wording of the ACC resolutions may seem to be pointing to actions far removed from Perth, but these issues are close to our life here as a diocese of the Anglican Church of Australia, which is a Province of the Anglican Communion.

While the ACC meeting strongly reaffirmed the importance of “full communion with the Archbishop of Canterbury”, it also named “the pain of some describing themselves as being in full communion with Canterbury whilst others do not”.

Among those who do not, some members of the Anglican Church of Australia seem now to be holding membership in this Church while simultaneously giving loyalty to a group which has elected a lead bishop other than the Archbishop of Canterbury. This is very confusing to many faithful Anglicans here and around the world. The sermon on the mount while speaking of wealth tells us that we cannot serve two masters “for a slave will either hate the one and love the other, or be devoted to the one and despise the other” (Matthew 6:24). We often quote this when loyalties seem divided.

At least one Australian Diocesan Synod has endorsed the ‘Global communion’ which was declared soon after the election of the Archbishop of Canterbury in October 2025, by passing a motion giving thanks to God for the reordering of the Anglican Communion as the Global Anglican Communion, and recognised the joyful partnership with it and its practice of principled disengagement from the Canterbury Instruments of Communion, while affirming that the Diocese remains constitutionally a part of the Anglican Church of Australia, with the rights and obligations arising from that relationship.

The issues of division are now well entrenched and raise real questions of what it means to give allegiance under Christ to one Church and its constitution while at the same time disengaging from that which ordains and licences and under whose Canons we are drawn together as a Province of the Anglican Communion.

Closer to home, the 18th General Synod was held in Melbourne from 9-14 August. This was the first General Synod presided over by our new Primate, The Right Reverend Dr Mark Short, Bishop of Canberra and Goulburn. General Synod representatives have not always distinguished themselves by behaviours of tolerance and patience in the listening and careful attention to detail required by a General Synod for legislation and resolutions. This meeting was, in the main, marked by more gracious interactions.

One of the most significant pieces of business came after a long period of consultation with NATSIAC (the National Aboriginal and Torres Strait Islander Anglican Commission) and the National Church. This resulted in a new NATSIAC Canon, which brings changes to the appointment of the First Nations Bishop and allows for the stipend for this ministry to come solely from General Synod, rather than any individual Diocese. This will mean that the next First Nations Bishop will be appointed and licensed similarly to the Bishop to the Defence Force. Funding the Bishop will no longer be the financial responsibility of one diocese but will instead be shared across the whole country.

In Perth we have made our first report on our Reconciliation Action Plan which is moving ahead quietly and has already borne fruit. As we thought, we were a fair way down the path of the Reflect RAP as it was being developed. Thank you to the members of the working group for your commitment to this project, and the attention to detail which has brought this work, Reconciliation Action Plan - Reflect March 2026-April 2028 to completion. Thank you Aunty Dr Liz Hayden for the RAP Launch!

Less positively, General Synod heard of the significant costs and issues relating to Dioceses under financial strain, including the Diocese of North Queensland, which is now in receivership because of ongoing historic sexual abuse redress claims against clergy and lay church workers. Alongside this was the revelation of the shocking cost of Episcopal Standards complaints and investigations in recent years. Such matters are costly but often, sadly, necessary.

As a result of the research work undertaken nationally by the Standing Committee on Family Domestic Violence in the Anglican Church, and the establishment of the General Synod Families and Culture Commission, a Family Domestic Violence Working group was established in Perth. I thank the members of that group who have been part of training and education programmes which have taken place in many parishes, with assistance from Anglicare.

The Perth committee has also assisted in the placing of many Purple Benches on parish and school grounds. Purple benches help raise awareness of the issues surrounding FDV, providing opportunity for new conversations, and for education and referral to support services. Purple benches stand witness as places of remembrance and hope.

Seasons of hope, joy and renewed vision

I planted, Apollos watered, but God gave the growth (1 Corinthians 3:6).

Lent this year saw many parishes and individuals once again use a Lent study book contributed to by Bishops from across the country and focused on Joy. Some of our communities took up new ways of reaching out during Easter or built on programs they had begun last year through HOPE25. Bishop Hans undertook another pilgrimage in the Southern suburbs and corridor, walking, praying and listening with hundreds of students and staff from Anglican schools.

Internationally, at ACC19, the work of the Anglican Communion mission network affirmed a new mission strategy, "Vision 36".

Vision 36 is framed in this way: "In light of the imperative of the Great Commission, to 'Go and make disciples of all nations', the Anglican Consultative Council affirms the need for every Member Church, diocese and parish in the Anglican Communion to adopt a clear focus and 'walk an extra mile' in the next decade, from 2026 to 2036, as per Vision36; to grow wholehearted discipleship among their people; and to plant ONE million new and healthy churches/communities/congregations, in order to share in the calling and sanctification of the body of Christ".

A General Synod resolution welcomed the agreement by the Anglican Consultative Council to the Vision36 report on church planting and revitalisation. General Synod has recommended to the incoming Standing Committee that it establish Vision36 as a Strategic Issue of the Anglican Church of Australia under the oversight of the Mission and Ministry Commission.

It asks Standing Committee to use the learning from, and resources developed for, Hope25 to stimulate evangelism in the national church in the lead-up to 2036. I look forward to discovering with you what renewal this might bring in the life of our Diocese.

Living Mission

I wonder if “mission” has become one of ‘those’ words in recent times. It has a kind of pass/fail mythology attached to it. Many leaders feel under the microscope or judged because of dwindling congregations, especially in the light of the growth of churches that feature big bands, dazzling visual effects and theatre style auditoriums, but very little apparent liturgical or sacramental theological foundation, and very little emphasis on reading scripture in a measured and methodical way as our Prayer Books and lectionaries expect. I am aware that parish clergy especially are feeling the pressure of the small and local expression of solidarity that comes from stable, long-term community life.

Every week, as I meet with Bishops Kate, David and Hans, we take to heart the concerns that parish leaders, lay and ordained, share with us. Even as we commit to finding new ways to express the evangelistic element of mission, to expand our repertoire in that area, I want to affirm the reality that all of you are already doing mission, featuring all its five marks, with courage, generosity and faithfulness.

Recent research here and in the Church of England is showing renewed interest in and connection with more traditional Anglican parishes, especially among younger adults.

The findings of a research report from the Church of England published in July titled “Understanding young adult journeys to faith in the Church of England” explored matters that are common in the Australian context, ignorance of the Christian story, a conflicted history with church and bible teachings, alternate spiritual paths, impact of social media, power of personal witness, to name a few.

The report concludes in part that “new churchgoing patterns among young adults cannot be fully explained by one trend, movement or subculture”.

This Australian research has been undertaken by NCLS (National Church Life Survey) and is reported through McCrindle Research and The Centre for Public Christianity.

*But you are a chosen people, a royal priesthood, a holy nation, God's own people,
In order that you may proclaim the excellence of him who called you
out of darkness into his marvellous light (1 Peter 2:9).*

Artificial Intelligence

We are also doing mission in a time when the emergence of large language models and artificial intelligence invites us to reflect afresh on what it means to be human. We ask ourselves what is the distinctive character of the Church's mission, in a world increasingly shaped by technologies capable of generating words, processing information, automating tasks and simulating conversation at extraordinary scale?

Pope Leo's 2026 encyclical *Magnifica Humanitas*, raises profound questions about human dignity, relationship and the kind of wisdom that can't be reduced to the accumulation of knowledge. We know and live a faith that is embodied in Jesus, God's living Word. Christian proclamation is not simply an abstract message to be communicated, or a body of information to be transmitted more efficiently. It is a life to be shared, a love to be embodied, and a relationship to be encountered.

In the encyclical the Pope writes, "In the era of artificial intelligence, when human dignity is threatened by new forms of dehumanization, ours is the pressing duty to remain profoundly human. We must lovingly safeguard the grandeur of humanity bestowed upon us and revealed in its fullness in Christ, the splendour of which no machine can ever replace. True progress always stems from a heart open to others, an intelligence willing to listen and a will that seeks what unites rather than what separates".⁴

The World Council of Churches recently issued a communique about Christian engagement with AI, that included some helpful recommendations.

- 1 *Listen before generating.* Hear directly from people before asking AI to describe their needs.
- 2 *Protect pastoral confidentiality.* Do not enter sensitive personal or pastoral information into systems without clarity about consent, storage and reuse.
- 3 *Prefer testimony to synthetic certainty.* Ask who has lived the experience and what can be learned only through presence.
- 4 *Keep human accountability visible.* A person or institution - not "the algorithm" - must remain responsible for decisions.
- 5 *Test AI outputs communally.* Examine them through Scripture, prayer, Christian tradition, professional knowledge and the experience of those most affected.
- 6 *Preserve unhurried speech.* Make room for silence, uncertainty, lament and people who need time to find their words.
- 7 *Use AI to strengthen care, not simulate it.* Translation, accessibility and administrative assistance may support ministry. Artificial companionship should not replace visiting, listening and accompaniment.
- 8 *Teach digital discernment as Christian formation.* Help people ask who created a system, what values it embodies, what information it gathers and who benefits from its use.
- 9 *Attend to those bearing hidden costs.* Consider workers, children, vulnerable users, communities affected by extraction, and people whose languages and knowledge are poorly represented.
- 10 *Measure technology by communion.* Ask whether its use helps people become more truthful, compassionate, responsible and attentive to God, neighbour and creation.⁵

*And the Word became flesh and lived among us, and we have seen his glory,
the glory as of a father's only son, full of grace and truth (John1:14).*

The theology of the Incarnation reminds us that God's Word became flesh and dwelt among us, not at a distance, not in an abstract way, but in the vulnerability and particularity of human life.

⁴ *Magnifica Humanitas* Encyclical Letter of His Holiness Pope Leo XIV on Safeguarding the human Person in the Time of Artificial Intelligence. Remaining Human paragraph 15

⁵ [Use of Artificial Intelligence in WCC Communications](#)

Jesus' ministry was characterised by intimate encounters and conversations with real people, in the midst of their ordinary circumstances, their questions, their griefs, and their day-by-day life experiences. He saw those whom others overlooked, he listened to those whose voices were marginalised, he spoke words that restored dignity, he opened possibilities and made the immense love of God tangible. However sophisticated our technologies become, they do not relieve us of the calling to be present to one another with the attentiveness, compassion and wisdom that arise from a life shaped by Christ.

We should not, I believe, approach the emergence of AI with fear, as though the Church's mission were threatened by the growing capacity of machines to produce words or disseminate ideas and automate tasks.

Rather, we do need to be attentive to the ways in which people are being influenced by trends that diminish human care and friendship. We need to be alert to things that lead to bullying behaviours, hate speech, or attitudes about any person or people that breeds hate. Again, Pope Leo writes, "When efficiency becomes the ultimate measure of value, human beings are tempted to see themselves as a project to be optimized rather than as persons called to relationship and communion".⁶

A recent article in *The Economist* appeared headed 'AI is changing religion and religions are trying to change AI'. The article suggests that in the same way that the printing press changed Christianity, it could be possible that the spiritual authority and influence of Christian leaders may be diminished, influencing users to the antithesis of a communal expression and understanding of faith by something highly individualised, but not holding the grace of human beings praying, listening, talking, and being alongside each other as the truth of God's promises in Jesus Christ come to life in and for us.

These issues are ones being addressed by all religions, and some are developing links directly with AI labs in an attempt to influence ethics, moral and spiritual complexities. One of the most pressing issues is that of the personal pastoral relationship which is common in most religious traditions. Perhaps we are being called to be more authentically ourselves in this troublesome and confronting decade of the 21st century. To witness not as an online influencer, or as an AI expert, but as people of prayer and faith, of hope and love, of mercy and promise in Jesus.

Do not be afraid, I have called you by name, you are mine (Isaiah 43:1b).

Living our vocation

We Anglicans are wonderful at living the authenticity of our faith in the local, communal context which we have inherited from the local parochial ministry model. Yes, it has its drawbacks - I've just been naming some - but it is also the weight of neighbourly care and concern that echoes Jesus' command to love our neighbour as ourselves, and which cannot be outsourced to anything artificial. This moment may help us recognise more clearly where our distinctive vocation as disciples of Jesus lies.

The Church's mission has never depended primarily upon the loudest voice, the widest reach or the most powerful means of communication. It is carried forward through the small voices of incarnational ministry.

⁶ Ibid What must not be lost, paragraph 112

I see this in action week after week lived out across the diocese. The quiet conversation after worship, the attentive listening in a school playground, the visit to someone who is isolated and lonely, the patient accompaniment of a person struggling to find hope, and the willingness to remain alongside another person when there are no easy answers. In all these ways, the witness of prayer and friendship is freely given.

These are not lesser forms of mission. They are the very places where the good news of Jesus becomes flesh in the everyday life of communities. In these human encounters, we discover a way of blessedness: not a contest for influence, nor an anxious defence of our place in the world, but a faithful participation in God's work of reconciliation, healing and love.

In 1 Kings 19 we read the story of Elijah hiding in fear of his life, encountering God and standing on the mountain before the Lord. I can relate to Elijah waiting for the Lord to pass by, standing in the face of a great wind, splitting mountains and breaking rocks, and after the wind an earthquake, and after the earthquake a fire, none of which is where God is. It is only after all these that God's presence is made known in the sheer silence that envelops the prophet (1 Kings 19:1-13). The still, small voice through which God has so often been discerned is not insignificant because it is quiet. It bears witness to love that is immense, merciful, gracious, persistent and unfailing.

In a world filled with ever more words, perhaps one of our Church's most important mission gifts might mean speaking fewer words with greater truth, listening in prayer more deeply than ever for the Holy Spirit, and embodying more faithfully the love revealed in Jesus Christ. It is in the very fact of particularity in human encounters that the Good News continues to be heard, not merely as information about God, but as an experience of God's presence, calling us into the abundant life of God's love in Jesus Christ.

I said last year that we are, without doubt, living in a season of global disruption and uncertainty. This feels even more the case this year. Hold fast. Even if you are feeling defenceless and vulnerable by things that seem out of your control, hold fast and listen for the still small voice, for a word of comfort and encouragement, for small things that speak grace, and know yourself in communion with Jesus and all who have ever sat at his table of love.

At the Bishops' Planning Day in December, we will consider the ways in which we together can take forward the hope around mission and the call to renewal. Excellent work has been done in recent years to strengthen chaplaincy ministry, especially in schools and aged care, but we know that parish clergy often feel isolated and that there are some real challenges for parishes in turning dreams to plans and putting plans into action; and in finding the resources needed for positive mission connections.

I treasure the ministry I see among you, which is both a breath of God's love, and also breathtaking in its generosity and faithfulness. Your love touches all sorts of people in parishes, chaplaincies and communities. Clergy and people, the bishops and I do see you, and want to support you to make those positive connections.

Agencies and Schools

This year, **Anglicare WA** is celebrating its 50th year. Beginning as Anglican Health and Welfare, it had its first office in the same house I now live in. In 1972, Archbishop Geoffrey Sambell, produced a paper titled 'The Church and its place in health and welfare services' and in 1973 he set out a how and why the Church was to develop in its dedication to social welfare.

Prior to moving to Perth, he had been Executive Director and de facto Chairman of the Melbourne community based agency the Brotherhood of St Laurence. Realising there wasn't a similar service in WA, Archbishop Sambell made it his mission to produce a quality community welfare system on the west coast.

On 3 June 1976, the Anglican Health and Welfare Services (AWHS) was formed as the result of the work done by Archbishop Sambell. His vision entailed a service agency that would empower clients to experience a sense of health and wholeness, and which "must always be ready to give an account of its services, to maintain standards . . . to continually evaluate its work and its performance and the needs it is servicing". The earliest work of the Field Services Team was to consult with Anglican parishes to determine what needs existed in their local areas.

Anglicare came into its new name in 1987 and in 2025 more than 70,000 people were served through Anglicare WA's services.

Anglicare operates from Kununurra in the north to Albany in the Diocese of Bunbury, working in areas of family, and with young people, on issues such as homelessness, affordable housing, relationships and issues which arise from Family and Domestic Violence. Much of their work is about preventing harm and disadvantage early, such as the work with young people in the Foyer program, which offers housing, study, work and life skills to bolster young people at risk.

Through the partnership of Anglicare WA and our Anglican Schools, students from every Anglican school choose to become Anglicare Ambassadors and learn how they can contribute to helping slow the number of teenagers and young adults sleeping rough in our neighbourhoods. I am always deeply moved by the students' response, and by Anglicare's work helping people to turn their lives around.

Anglicare WA has gone from strength to strength. It is working alongside so many people. It is a leading advocate and provider of strategies that bring hope and flourishing to so many families in Western Australia.

The **Anglican Community Fund** is also celebrating a significant anniversary this year: 2026 is the 60th year of the ACF. What an amazing business the ACF is and has been! The ACF began its life in 1966 as the Anglican Loans Fund, later known as the Anglican Savings Fund and then in 1974 the Anglican Deposit Fund. The development of the fund has been overseen by able managers across these 60 years and many Anglicans will remember coming to Level 2 Law Chambers for their banking when all transactions relied on paper deposit and withdrawal slips.

Every year, as it is supported by Anglicans, it is able to contribute to further ministry and outreach in diverse ways across agencies and the Diocese. Thank you to Ian Leverington and his team for all they do for and alongside us, and for the Chair and members of the ACF board who oversee its direction and strategy. I highly value the contribution the ACF makes every year to the strategic foundations of our mission.

This year we give thanks and celebrate the 150th anniversary of Mothers' Union worldwide, honouring a remarkable legacy of faith, prayer, service and practical care that continues to strengthen families, nurture communities and bear witness to the love of Christ - **Encouraging Family Through Faith in Action**. We also celebrate our own Diocesan Mothers' Union community, its faithful members, dedicated leaders and the generations of women whose commitment has sustained this ministry through changing times. Rooted in prayer and united by a shared purpose of supporting family life, promoting the dignity and wellbeing of all, and responding with compassion to those experiencing hardship, Mothers' Union offers a precious source of encouragement, friendship and spiritual strength.

As a new parish priest and the mother of young children with no family close by, I was grateful for the wisdom, resilience and generosity of those who offered their care and prayerful support. From Mary Sumner to today MU members serve, often quietly and without recognition, bringing understanding and hope through their advocacy and Christian care.

Earlier this year **St Bart's** celebrated the beginning of its major East Perth developments. When completed, this development, St Bart's on Brown and St Bart's on Kensington will offer specialised aged care. I was delighted to be present at the turning of the sod for the beginning of this project, after a long period of planning, consulting and working with partners. This is a great outcome for people with a history of homelessness who otherwise would not have any stable housing in their future, including the growing numbers of older women living in poverty.

Amana Living has made significant strategic decisions over the last 12 months as it fulfils the new regulations and requirements that have come through the Royal Commission into Aged Care Services in Australia and a new Aged Care Act. Amana Living farewelled Ms Sue Wilson who had served on the Board for nine years, the last four and a half of which as Chair.

This is vital work and service in our communities. I thank the chaplaincy team at Amana Living led by The Reverend Jeni Goring for their outstanding ministry with thousands of people: residents, staff and families.

Meath Care continues to operate across residential aged care, home care, transition care, dementia and Alzheimer's support for individuals and families.

In 2025-26, **Parkerville Children and Youth Care's** services saw more than 13,000 children, young people and families across Western Australia. This statistic is both terrible - pointing to the levels of distress of too many in our community - and also incredibly hopeful, in that Parkerville is making a huge difference to the lives of so many children. A new project, Parkerville Children and Youth Care Therapeutic Education Services, opened the doors to its first school, Parkerville Grove, in July this year. I am in awe of the thoughtfulness, creativity and dedication of all at Parkerville, whose work supports some of the most vulnerable children and young people in Western Australia.

Around 22,000 students and their families are part of **Anglican Schools** in the Diocese of Perth and beyond, through the Western Australia Anglican Schools Association. Perth hosted the annual Anglican Schools Australia conference in July this year, under the heading *Grace-full Hospitality*. In 2027, a new AngliSchool, St Matthew's, will open in Yanchep.

I thank God that for the first time in eight years there are chaplains in every one of our schools, with the exception of Esperance Anglican Community School. This is a first in my time as Archbishop. The ministry of school chaplains is vital to the spirituality, faith formation and Anglican Identity of our schools.

I care deeply about Anglican schools as places of sound learning and as a living witness to the love of God. To the Principals, staff and chaplains, I say that your work is outstanding, and that you are a living witness to education, pastoral care, and leadership. Thank you for the ways you are working to call forth new vocations in Christian leadership in our schools.

Hospital and prison chaplaincy appointments are made mostly through the Council of Churches WA (CCWA). Fr Jacob Legarda, Chaplaincy Co-ordinator, works with chaplains, ecumenical partners and the CCWA executive in this area. Fewer hospitals are employing chaplaincy as we have known it, many moving to wellbeing and pastoral career models with some redirecting funding. Prison chaplaincy is one of the unsung heroes of chaplaincy ministry. I thank those of you have heard God's call into this ministry which is often lived in very difficult environments.

At the start of 2026 there were four Anglican Defence Force chaplains working across Services in the Diocese. These numbers can ebb and flow depending on deployments. It is good to meet with the chaplains from time to time and with the Bishop to the Defence Force when he is in Western Australia.

There is a lot on our agenda, and we are travelling together the way that God is opening up before us. It isn't all straightforward, but the Diocese of Perth is one of the places in which God's church, God's beloved people continue to proclaim God's presence with us, and in the world he created, as we tell the story of Jesus, risen and alive.

I realise the breadth and complexity of the ministries we live, animated by the Holy Spirit, from the smallest rural church community to the largest city parish, in agencies, school, Wollaston Theological College, every diocesan entity, and more broadly the National Church and the Anglican worldwide Anglican Communion. Small voices, incarnational love held and set free by the God of all Creation.

This Synod time, in which we walk together, gives us through our prayer, conversation, and consideration of the business before us renewed hope in Christ. It offers strength, as we hold together into the loving heart of Jesus Christ for our mission and ministry. We travel on, not as perfect disciples, but as faithful ones.

This is our trust, certainty and confidence: that the God who raised Jesus Christ from the dead is faithful, and God's future is already breaking into this present moment.

Thanks be to God.

Thanks

Finally, some words of thanks.

The Perth Diocesan Trustees, under the careful leadership of the Chairman, Mr Sam Walsh AO, continues to attend to the broad sweep of matters affecting our life at every level - financial, legal, commercial, property and trust related. The Trustees bring a profound and professional experience to this work as well as their Christian care and commitment. The amount of work which is required in between meetings is significant.

The Bishops have continued to develop and strengthen our working relationship, meeting together weekly. Once a month we begin our meeting with Holy Communion at Archbishop's House and take extra time for prayerful conversation and consideration of the life of the Diocese. We are deeply aware of the importance of our roles, and the complexity of the life we share in Christ as we exercise this episcopal ministry among you. I thank Bishops Kate, David and Hans for their prayerful and caring ministry among us, and for their humour and joy in the life we share together.

My thanks go to the Archdeacons. Archdeacons Justine Coverdale, Peter Boyland, Gillian Rookyard and Mandy Herriman have each fulfilled different areas of responsibility including territorial archdeaconries, deacons, those new to the Diocese, formation and training, those newly ordained as well as clergy wellbeing.

Archdeacon Lionel Snell is continuing in a role as Locum Archdeacon to Sudanese Communities, which I know is much appreciated by the clergy and lay leaders of those parishes and congregations. I thank him for his faithful friendship among the clergy and lay leaders of those communities. When resources are stretched, the Archdeacons have picked up extra duties and responsibilities for the wellbeing of our clergy and parishes.

Thank you, Fr Jacob Legarda for your prayer and practical support as my chaplain. It is much appreciated by me, by the staff in Church House and the diocesan clergy and lay leaders amongst whom you minister.

Dr Megan Warner's creative and strategic leadership of the Wollaston Theological College, aided by her academic depth and professionalism, is a great boon to the work of the College and the Senior Staff leadership group. I also thank The Reverend Dr Sue Boorer for taking on some oversight of the Formation Program this year.

The Reverend Grahame Bowland continues to work, albeit very part-time, in the Episcopal Office further developing the Diocesan App and undertaking new work on digitising parish boundaries. We thank him for all that he brings to this role for mission 'on the ground'.

Thank you for the leadership you all bring in this season of our life together.

I am blessed to work with the staff in the Episcopal Office, so ably led and overseen by the Manager Episcopal Services, Mrs Susan Harvey. Susan continues to oversee the complex range of services undertaken by the Episcopal Office with a minimum of fuss. It is so good to know that Susan is a trusted point of contact for Archbishop's Office.

Mrs Melanie Hare continues in her work as Personal Assistant to Bishops David and Hans. Earlier this year Miss Cailin Hovell took on a new role as Episcopal Support Officer to Bishop Kate. Susan, Mel and Cailin are welcoming, helpful and very positive in all they do. We all appreciate their work which is undertaken with a wonderful attitude of service. I thank God for all of them.

The Chancellor, Mr Eric Ross-Adjie, as Chair of the Legislation Committee works in conjunction with that Committee to bring legislation to Synod. He also oversees the numerous matters which need consideration by and referral him across any given year. It is a blessing to have a Chancellor whose faith in Christ, prayers and loyalty to the office of the archbishop and diocesan life is unwavering.

The members of Diocesan Council continue to work with the good of the Diocese at the centre of its business as it oversees a wide agenda of strategic mission overseen by commissions, redress, policy, finance, parish property, wider governance matters. I thank the members of Diocesan Council for their careful consideration in those times when the matters before us are difficult, as well as in those in which it is easier to discern the leading of the Holy Spirit.

I want to acknowledge all the staff in Church House whose work across property, risk, safe ministry, finance, payroll, HR, communications and the Anglican Community Fund contribute to the life of the Diocese day by day. We are all very aware of the way in which your work contributes to the life of the Diocese.

The Diocesan Secretary, Mr Keith Stephens, is a valued and trusted colleague for me and all of us in the Episcopal Office, as well as across Church House. His work requires an attention to detail that includes issues of redress and litigation. He willingly assists the bishops when we have a matter or an idea that needs careful and considered attention especially regarding resourcing for decisions for our life together in the Diocese.

The close and trusted working relationship of these Offices is of paramount importance for our life. Very careful consideration of decisions made for the life of the Diocese and facilitating clear information for consideration of the matters concerning our ministry and mission, is vital as we seek to serve God's people in this place wisely and well for God's Church in God's world. I thank Keith for his prayerful support and the time and hard work he continues to undertake so that our working relationship has the hallmarks of mutual respect, transparency and trust.

We have recently welcomed Mrs Kim Clifton, the minute secretary for the Trustees and Diocesan Council respectively, as well as Mr Billie De Silva.

I thank each of them for everything they do on our behalf.

Above all, I give thanks to God for all of you and for our life together under God, in the body of Christ in this wonderful Diocese of Perth. May the grace and love of our Lord Jesus Christ be with you all.

*Rejoice always, pray without ceasing, give thanks in all circumstances;
for this is the will of God in Jesus Christ for you.
Do not quench the Spirit.
(1 Thessalonians 5:16-20)*

The Most Reverend Kay Goldsworthy AO DD
President of Synod
Archbishop of Perth and Metropolitan of Western Australia

17 October 2026

APPOINTMENTS AND MOVES 1 October 2025 – 30 September 2026

Appointments

The Reverend Gemma Baseley	Area Dean, Gwaya	01.11.25-31.10.28
	Priest-in-Charge, North Beach	18.08.26
The Reverend Galal Bashir	Area Dean, Darlmoorluk	01.11.25-31.10.28
The Reverend Dr Sue Boorer	Honorary Chaplain, Wollaston Theological College	06.10.25
	Acting Director of Formation, Wollaston Theological College Semester 1 and 2	2026
The Reverend Kim Chin*	Assistant Curate, Dalkeith	24.02.26
The Reverend Johnsan David	Area Dean, Marli	01.11.25-31.10.28
The Reverend Mark Davis	Senior Chaplain, St Mark's ACS	01.01.26
The Reverend Dave Deeny	Chaplain, Amana Living	02.07.26
The Reverend Pat Deeny	Area Dean, Keela	01.11.25-31.10.28
The Reverend Tony Drayton	Chaplain, Amana Living	17.12.25
The Reverend Brett Gibson	Area Dean, Yonga	01.11.25-31.10.28
	Priest-in-Charge, Spearwood	01.02.26
	Area Dean, Gwaya Deanery	04.08.26
The Reverend Sylvia Grevel	Assistant Curate, Subiaco (extra days)	01.06.26
The Reverend Steve Hilton	Assistant Priest, Woodlands-Wembley Downs and Scarborough	01.10.25-05.04.26
	Priest-in-Charge, North Perth	12.06.26
The Reverend Peter Hotchkin	Assistant Chaplain, Peter Moyes ACS	01.01.26-31.12.26
The Reverend Dr Bill Leadbetter	Assistant Priest, St George's Cathedral	01.01.26
The Reverend Jacob Legarda	Priest-in-Charge, Swanbourne-Mt Claremont and Archbishop's Chaplain	15.02.26
The Reverend Karen Lewis	Chaplain (Deacon), Amana Living	01.12.25
The Reverend Jackson Lisok	Priest-in-Charge, Swan	27.05.26
The Reverend Dr Gift Makwasha	Chaplain, St Mary's Anglican Girls' School	03.04.26
The Reverend Roger Morey	Chaplain, Amana Living	17.08.26
The Reverend Barry Moss	Area Dean, Wagyl	01.11.25-31.10.28
The Reverend Canon Linda Pilton	Clerical Canon, St George's Cathedral	01.06.26-31.05.29
The Reverend Stephen Pollard [^]	Rector, Floreat Park	15.07.26
The Reverend Rae Reinertsen	Area Dean, Yonga	01.01.26-31.10.28
The Reverend Rhys Roberts-Brown	Chaplain, St George's AGS	20.07.26
The Reverend Des Smit	Area Dean, Koolbardi	01.11.25-31.10.28
The Venerable Lionel Snell	Archdeacon to the Sudanese Communities	01.02.26-31.01.27
The Reverend Canon Tim Spencer	Locum and Supply Co-ordinator	01.07.26
The Reverend Sarah Stapleton	Assistant Priest, Kalamunda-Lesmurdie	01.01.26-30.06.26
The Reverend Cecilia Strutt	Assistant Curate, Warnbro	12.04.26
The Reverend Ben Underwood	Area Dean, Djiti-Djiti	01.11.25-31.10.28
The Reverend Judith Van Rossum	Director, Tree of Life	15.02.26
The Venerable Angela Webb	Archdeacon Emeritus	01.02.26
The Reverend Timon Yanga	Area Dean, Darlmoorluk Deanery	22.02.26-31.10.28

[^] New to the Diocese

* Newly ordained

Locum Tenens

The Reverend Chris Bedding	Amana Living	22.12.25-30.01.26
The Reverend Chris Bedding	Amana Living	30.03.26-13.05.26
The Right Reverend Dr Peter Brain	Maddington	02.12.25-31.12.26
The Reverend Jacqui Chesley-Ingle	Kwinana	10.12.25-29.04.26
		12.07.26-04.10.26
The Reverend Dr Alan Forsyth	Lynwood-Langford-Ferndale	02.02.26-22.02.26
	Riverton	01.04.26-30.06.26
The Reverend Trevor Goodman-Jones	Ellenbrook	15.03.26-31.05.26
The Reverend Lorna Green	Canning	04.01.26-30.04.26
The Reverend Lorna Green	Amana Living	31.01.26-04.03.26
The Reverend Clive McCallum	Lynwood-Langford-Ferndale	01.04.26-31.07.26
The Reverend Clive McCallum	Cockburn Central	01.09.26-31.12.26
The Reverend Gunnar Rippon	Canning	01.05.26-31.10.26
The Venerable Jack Thomson	Balga-Mirrabooka	01.01.26-31.10.26

The Reverend Frank Sheehan OAM	Floreat Park	10.01.26-25.05.26
		01.07.26-12.07.26
	Swanbourne-Mt Claremont	08.06.26-28.06.26
	Applecross	01.09.26-31.12.26
The Reverend Dr Elizabeth Smith AM	Floreat Park	27.10.25-02.11.25
The Reverend Steve Warren	Bicton-Attadale	25.03.26-28.06.26
	Lynwood-Langford-Ferndale	01.09.26-31.12.26
The Venerable Angela Webb	Archdeacon Assisting, Kundaam Archdeaconry	08.10.25-31.01.26
The Reverend Andrew Williams	North Perth	01.10.25-30.11.25
The Reverend Dr John Yates	Maylands	17.08.26-31.01.27

Permission to Officiate

The Reverend Jeff Astfalck		08.01.26
The Reverend Margaret Beach		17.09.26
The Reverend Tony Drayton		17.09.26
The Reverend Wendy Gilbert		16.03.26
The Reverend Rob Healy		04.11.25
The Reverend Karen Lewis		19.09.26
The Reverend Gunnar Rippon		18.03.26
The Reverend Scott Rowland		10.09.26
The Reverend Frank Sheehan OAM		18.11.25
The Reverend Debora Spencer		01.01.26
The Reverend Kevin Toovey		03.07.26
The Reverend Eileen Warby		26.08.26
The Venerable Angela Webb		01.01.26

Retirements

The Reverend Jeff Astfalck		07.01.26
The Reverend Margaret Beach		29.06.26
The Reverend Wendy Gilbert		19.03.26
The Reverend Wes Lamb		01.11.25
The Reverend Debbie May		21.10.25
The Reverend Debora Spencer		31.12.25

Resignations

The Reverend Jeff Astfalck	Priest-in-Charge, Armadale	07.01.26
The Reverend Gemma Baseley	Rector, Beaconsfield	09.08.26
	Area Dean, Gwaya Deanery	09.08.26
The Reverend Galal Bashir	Area Dean, Darlmoorluk Deanery	21.02.26
The Reverend Margaret Beach	Priest-in-Charge, North Beach	29.06.26
The Reverend James Bishop (Br Martin)	Chaplain, Amana Living	30.11.25
The Venerable Justine Coverdale	Canon, St George's Cathedral	31.12.25
The Reverend Peter De Yaak	Assistant Priest, Quinns-Butler	01.03.26
The Reverend Tony Drayton	Priest-in-Charge, Nedlands	17.09.26
	Chaplain, Amana Living	17.09.26
The Reverend Brett Gibson	Area Dean, Yonga Deanery	31.12.25
	Rector, Canning	27.01.26
The Reverend Wendy Gilbert	Priest-in-Charge, Applecross	01.02.26
The Reverend Sylvia Grevel	Chaplain, Amana Living	17.06.26
The Venerable Clive Hillman	Director of Formation and Vocations Advocate	24.11.25
The Reverend Ross Jones	Director, Tree of Life	15.02.26
The Reverend Roger Kay	Chaplain, Sir Charles Gairdner Osborne Park Health Care Group	15.06.26
	Chaplain, Amana Living	18.09.26
The Reverend Karen Lewis	Assistant Curate, Dianella	26.05.26
The Reverend Jackson Lisok	Chaplain, St George's Anglican Grammar School	02.04.26
The Reverend Dr Gift Makwasha	Priest-in-Charge, Spearwood	21.07.25
The Reverend Debbie May	Assistant Priest, Shenton Park	17.08.26
The Reverend Roger Morey	Assistant Curate, St George's Cathedral	19.07.26
The Reverend Rhys Roberts-Brown	Chaplain, St Mark's Anglican Community School	31.12.25
The Reverend Scott Rowland	Priest-in-Charge, North Perth	31.12.25
The Reverend Debora Spencer	Assistant Curate, Beaconsfield	11.04.26
The Reverend Cecilia Strutt	Priest-in-Charge, Roleystone	19.07.26
The Reverend Susan Thorpe-Gudgeon		

Ordinations

The Reverend Bec Bydder	Priest	29.11.25
The Reverend Sylvia Grevel	Priest	29.11.25
The Reverend Rhys Roberts-Brown	Priest	29.11.25
The Reverend Cecilia Strutt	Priest	29.11.25
Mr Kim Chin	Deacon	24.02.26

Lay Appointments

Mr Jeremy Godden	Principal, Cathedral College, Wangaratta	24.08.26
Mr Nick Jones	Principal, All Saints' College	01.01.26
Mr Nicholas Townsend	Principal, St Matthew's Anglican School	01.07.26

Lay Resignations

Mr Steven Davies	Principal, St Mark's Anglican Community School	14.04.26
Ms Belinda Provis	Principal, All Saints' College	31.12.25

Congratulations

The Reverend Fr Ted Doncaster OAM
Mr Stephen Day OAM

King's Birthday Honours 2026

Member of the Order of Australia (OAM) 08.06.26
Member of the Order of Australia (OAM) 08.06.26

RIP Clergy

The Reverend Tim Harrison	11.12.25
The Reverend Steve Russell	01.01.26
The Reverend Kong Nam Lai	10.01.26
The Reverend Fr Ted Doncaster OAM	13.08.26

RIP Lay

Mrs Sue Dutton	Widow of The Reverend Alan Dutton	29.09.25
Mrs Betty John	Widow of The Reverend Alexander John	11.10.25
Mrs Fay Drayton	Widow of The Venerable Kenneth Drayton	28.10.25
Mrs Jean Jones	Widow of The Reverend Llewellyn Jones	29.11.25
Mr Richard Powers	Former Diocesan Secretary	21.01.26
Mrs Robin Farran	Wife of The Right Reverend Dr Brian Farran	19.07.26
Mr Robert Baynes	Husband of The Reverend Joanne Baynes	03.08.26
Mrs Barbara Kiernan	Widow of Mr Laurie Kiernan (Anglicare WA)	01.09.26
Mr John Beaverstock		06.09.26

Deconsecrations

St George's, Applecross	09.11.25
St Peter's, Palmyra	26.04.26

New Parishes, Dedications, Anniversaries, Building openings

Anglican Board of Mission	175th Anniversary	2025
Swan Valley Anglican Community School	20th Anniversary	2026
St Mark's Anglican Community School	40th Anniversary	2026
Anglicare WA	50th Anniversary	2026
Anglican Community Fund	60th Anniversary	2026
Mothers' Union	150th Anniversary	2026
St Matthew's Anglican School	Blessing of site	05.02.26
Swan Valley Anglican Community School	Opening of Collaboration and Creativity Centre	19.06.26
St Edmund's, Wembley	70th Anniversary of consecration	04.07.26
Parkerville Grove School	Soft opening	17.07.26
Parkerville Grove School	Soft opening	