

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | APRIL 2026

Anglican
Church
Diocese of Perth



'Why do you seek the living among the dead? He is not here, but has risen'

Luke 24:5-6

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To teach, baptise and nurture new believers

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To respond to human need by loving service

4

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

5

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth



Cover image:

Three Marys and the Angel by Olga Bakhtina,
2024 (olgabakhtina.com)

MISSION 2020+ PRAYER

Come, Holy Spirit!

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

Amen.



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THE MOST REVD KAY GOLDSWORTHY AO DD *Archbishop*

A Wonderful Time of Year for Walking

Easter can be one of the best times of the year for walking – literally or metaphorically.

The summer heat has eased, and the extended break affords more time for all kinds of walking. The health bonuses of stepping out are well documented. Walking is a relatively low-impact cardio exercise with significant benefits for body and mind, and I'm sure they are amplified if the walking is along a beach or a river, or through bush or forest.

As we are careful to conserve fuel right now, walking may also be a way of turning a necessity into a virtue, bringing deeper appreciation of the beauty of this part of the world and fresh spiritual grace.

Walking can also be a pilgrimage, a time to think, discern, consider and be open to new insights and perspectives; a time to reconnect with yourself and God.

Late last month, I was excited and privileged to be invited to attend the Installation of The Most Reverend Dame Sarah Mullally as the first female Archbishop of Canterbury. It was an inspiring occasion filled with great joy and hope. Her 140-kilometre walking pilgrimage, undertaken in preparation for the historic event, was also incredibly inspiring. The six-day pilgrimage took Archbishop Sarah, her husband Eamonn and others along the Becket Camino starting at St Paul's Cathedral and finishing at Canterbury Cathedral. On the way, she met with other pilgrims, school communities, church groups and others, sharing her journey online for everyone around the world.

Her pilgrimage is not only a reminder of her own journey from Bishop of London to



Archbishop of Canterbury but follows in the footsteps of countless pilgrims across centuries who have walked that path, seeking a deeper connection with God.

She told a fellow walker from the [British Pilgrimage Trust](#) that her pilgrimage was “for prayerful reflection, to walk in the footsteps of my predecessors Becket and Geoffrey Fisher, and to encounter people along the way on their own journeys with faith”.

Some of the most challenging ‘walks’ we take, are those which place us in someone else’s shoes. Putting aside our own agenda or perspective to imagine or think through what might be the experience for someone else can be a very difficult thing to do. It is generally only achieved with a strong foundation of love, compassion, and generosity. It often takes a great deal of courage.

At Easter, we are challenged to join Jesus on his journey to Jerusalem, the journey from Palm Sunday to Good Friday during his final week on Earth. The Gospel accounts of his betrayal, arrest and trial (such as it was) and his long and painful way of the cross to Calvary, ‘walking’ in the shoes not just of Jesus, but of others in those harrowing accounts – those walking in with him, his dearest disciples and friends, including his disciple John and his mother, Mary; and then his adversaries too who mocked and abused him, and even the few whose witness to the events radically changed them. ‘Truly, this was the Son of God’, they said finally. (Matthew 27:54).

Some of the greatest messages and gifts of Easter are around hope and transformation.

It takes just three days for the painful journey to Calvary to turn to running, as very early on Easter morning the bible tells of the women and some disciples running, to the tomb and towards each other, first in confusion and fear, but then in joy. Mary Magdalene runs from the tomb after she and a group of other courageous women find the stone rolled away and the body of Jesus missing (John 20:2). The disciples, Peter and John run to the tomb to see for themselves, but are gone by the time Jesus’ appears to Mary and tells her to head off again to share the news with the disciples.

Later, Jesus appears again, this time on the road to Emmaus. Two disciples, overwhelmed with grief and confusion walked together, unaware that the risen Jesus was beside them. It was only when they sat down and broke bread together that they recognised him, and their hearts burned with a deep and abiding joy (Luke 24:13-35).

Walking with others – whether on a pilgrimage or as we ‘walk with God and into God’ – was one of the Archbishop of Canterbury’s reflections on her preparatory pilgrimage.

This Holy Week and Easter, we are all invited to shed any fear and despair and be transformed by God’s mercy and love. God is indeed walking beside us in every season of life – in times of sorrow and uncertainty, as well as in moments of joy and celebration – whether we recognise him at the time or not. In easter we remember, we walk into the truth of God’s loving knowing that in Christ, love has gone to the very heart of human darkness and has not been overcome.

This Easter, let’s also be very alert to his presence in the people on the road with us, and take time to consider how we might be a Christ-like companion for others.

As Archbishop Sarah prayed just a few weeks ago, “Our world today needs the love, healing and hope that we find in Jesus Christ. I continue to pray that we renew our confidence in this good news and recommit ourselves to sharing the joy of the Gospel”.

May this Easter a time to walk if you can and run (metaphorically at least) towards the great joy we can all share in the risen Lord – and the hope and grace of the Easter season.

23 March 2026

PROFESSOR PETER SHERLOCK *Thinking Anglicans* (www.thinkinganglicans.org.uk)

Sarah, Archbishop of Canterbury

On Wednesday 25 March 2026, something extraordinary is taking place in Canterbury Cathedral. For the first time in history, a woman will be installed as the 106th Archbishop of Canterbury, Primate of All England, and de facto leader of the Anglican Communion.



Where were you when you learned that the Archbishop of Canterbury was going to be a woman for the first time?

Appropriately enough I was with a group of Anglican clergy and spouses in Melbourne celebrating the birthday of one of our number. We all got the news on our phones at the same moment. In true Anglican style, each of us laid claim to the event: who had met her, who had predicted this, who had the hot gossip on why and how this had happened.

I grew up in the Movement for the Ordination of Women. One of my childhood memories was giving up my bedroom for Patricia Brennan when she stayed the night before attending an EFAC Conference with my mother. I was 13 when my mother was ordained, becoming one of Australia's first clergy couple kids. I even joined the MOW Committee as a teenager, learning a great deal about theology, justice, belonging and change. And I wrote my Master's thesis on the early history of the ordination of women debates in Australian Anglicanism.

So I expected to be a little emotional on hearing this news. But my first reaction was unexpected: well, that was obvious. After Archbishop Justin's resignation, Canterbury and Durham were vacant, Winchester was newly appointed, and

York was only a couple of years from mandatory retirement. Of the Church of England's most senior bishops, the Bishop of London, Sarah Mullally, was the safe bet. She was the only one who was both young enough and experienced enough to take on this calling: she had seven years under her belt in one of the biggest jobs in the Church of England, and she was 63 and able to serve for long enough to make a difference.

So praise be to God that Archbishop Sarah's gender did not stand in the way of the Church's call.



Nevertheless, this is an extraordinary moment in the history of the Anglican Church. Many women have served as Supreme Governor of the Church of England, but they and their male counterparts have all been crowned by men.

Half a century ago in 1975 the General Synod of the Church of England affirmed in something of a back-handed compliment that there were 'no fundamental objections' to the ordination of women. And it was only in 2014 that the General Synod passed legislation enabling the consecration of both women and men as bishops.

In the wider Anglican Communion, women have served as deacons since 1861, as priests since 1944, and as bishops since 1989. This is a relatively short time in the long centuries that constitute the history of the church. According to my spreadsheet of female Anglican bishops (yes I am a bit of a nerd about this), in 2015, Sarah Mullally was only the 46th woman to become an Anglican bishop. It took 26 years to get from 1 to 50, 30 years to get from 1 to 100, and 35 years to get from 1 to 150. Women are now bishops in Angola, Aotearoa / New Zealand, Australia, Brazil, Canada, Cuba, Kenya, North India, South Africa, South India, South Sudan, the United Kingdom, the United States, and beyond. The first female Primate, Katharine Jefferts Schori, was elected in 2006; today four women serve as Primates of the Anglican Communion (Brazil, Wales, England, and as of yesterday, Mexico).

So how is it that we have gone from having a single female bishop in 1989 - the late Barbara Harris - to the installation of a woman on the throne of St Augustine in 2026?



American bishop Barbara Harris after being ordained as the first female bishop in the Anglican Communion, February 1989. ([britannica.com](https://www.britannica.com))

Never underestimate the impact of theology in the life of the Church. When the question of ordaining women was first seriously raised in the early twentieth century, two things happened. First, as early as 1935 theologians realised that the case *against* the ordination of women was seriously underdeveloped: we might assume that women could not be priests, and there might be good practical reasons why women could not function as clergy but

were there good *theological* reasons for this gender barrier? Some Anglican theologians realised, for example, that the default arguments against the ordination of women were the same arguments used to promote the primacy of the Bishop of Rome. Second, advocates for the ordination of women revisited the Scriptures and uncovered a wealth of evidence that women such as Mary Magdalene, Lydia, Prisca, and Junia were leaders in the apostolic age, called into public ministry by the Apostle Paul and Jesus Christ himself. What seemed to be Pauline pronouncements against all women's leadership were confined to specific contexts.

Never underestimate what happens when we experience apostolic ministry - both good and bad. The early experiments with first deaconesses and then women deacons bore much fruit in both Church and world. And we discovered that women could be just as good as - and just as bad as - men when it came to the ordained ministry.

But above all, never underestimate the power of Jesus in whom we are purified with the refiner's fire. On the day Archbishop Sarah's appointment was announced in October 2025, just 164 women had been called to serve as bishops in the worldwide Anglican Church. Seven of them have died, over 30 more have retired. Every one of them has the experience of being the first woman to do something; for most, their whole career is defined by the scripture 'See I am doing a new thing!'. Every one of them has experienced rejection of their acceptance of the Church's call because of their gender (just read the comments on any news story about Archbishop Sarah; actually, don't). Every one of them has lived with being stereotyped for their gender, not known for their particular gifts. They have only persevered because of what Jesus has done for them and where the Spirit calls them to be this day.

So as we celebrate the installation of the new Archbishop of Canterbury, I have two prayers.

Let us move beyond the present moment when we see gender first and foremost into that divine place of belonging in Christ where we discern the true talents and gift of each disciple.

Let each of us be courageous enough to follow the example of Barbara Harris, Kay Goldsworthy, and Sarah Mullally in saying with the Virgin Mary 'let it be with me according to your will', and following God wherever that promise might take us.



You may already be familiar with *Standing Together*, the Anglicare WA program that commenced in early 2025 which has been warmly supported by many parishes across the Anglican dioceses of Perth and Bunbury.

Standing Together offers free one-hour presentations that raise awareness of the drivers of family and domestic violence and how everyone in the community can do their part in ending it.

As the project draws to a close, we would like to extend a final invitation to any parishes who may be interested in hosting a presentation, or even a second session for their community.

We have been greatly encouraged by the feedback received so far. Over 95% of participants reported that they now have a better understanding of the many forms of family and domestic violence, and more than 90% indicated they feel more empowered to stand up to family and domestic violence in their communities. This strong response highlights the important role parishes play in prevention and community leadership.

Presentations are free and open to parishioners and local community members aged 18 years and over. Each one-hour session provides a supportive and respectful space for participants to:

- Understand the different types of family and domestic violence
- Learn why it happens and how it impacts families and communities
- Come together to talk, reflect and support positive change

Bookings are available through to August 2026, with flexible delivery options including weekdays, weekday evenings, and weekends.

To request a booking, please complete the online form below or contact us at standingtogether@anglicarewa.org.au.

[Presentation Booking Request - Anglicans Standing Together - Fill in form](#)

We would love the opportunity to work alongside your parish to continue building communities where everyone feels safe, respected, and supported.



MRS DIANA RICE *St Paul's, Woodlands-Wembley Downs*

Lenten Labyrinth – Our Pilgrimage to Quairading

Around 45 parishioners from Anglicans Together in Scarborough, Woodlands and Wembley Downs, recently travelled together on a Lenten pilgrimage to the small Wheatbelt town of Quairading.

The visit was organised by The Revd Canon Linda Pilton and Father Steve Hilton and centred on walking the Labyrinth at St Faith's Anglican Church and exploring the town. Quairading itself is a close-knit country community of about 500 people within a shire of roughly 1,000 residents.

Our journey paused unexpectedly when the bus overheated on the way up Greenmount and a replacement bus was called for. Yet, like many pilgrimages throughout history, a small interruption simply became part of the experience. The delay was taken in good spirits and provided an opportunity for pilgrims to chat, laugh, and get to know one another a little better before the day progressed.

Upon arrival in Quairading, we received a warm and generous welcome from The Revd Canon Dr Phillip Raymont and the parishioners of St Faith's. They had prepared a wonderful morning tea of freshly baked scones with jam and cream - a classic country hospitality that was greatly appreciated by all in the 40 degree heat.

Following morning tea, we gathered in church for a short liturgy before being introduced to the Labyrinth. A series of Labyrinth cards were available, reminding us that the journey of faith - like the winding path of the Labyrinth - continues long after we return home.

Despite the intense sun, many pilgrims embraced the opportunity to walk the



Labyrinth. As we slowly followed its winding path, conversation faded and a quiet rhythm emerged. With each step, the outside world seemed to soften as minds stilled and our hearts settled into a gentle sense of peace and reflection. The walk offered a simple yet powerful moment of contemplation, followed by the opportunity for silent prayer in St Faith's.

Afterwards, we made our way to the Quairading Hotel for lunch and fellowship. We were introduced to some of the town's history and gained valuable insight into the life and working of fat lamb farms in the area. It was a reminder of the dedication and resilience of small communities that continue to serve faithfully across the State and Diocese.

The afternoon concluded at the Quairading Museum, located in the town's former railway station. Local residents kindly guided us through the exhibits, sharing stories that brought the town and its residents' history vividly to life.

As we returned to Perth later that afternoon, the bus was noticeably quieter. Many pilgrims sat in reflective silence, grateful for the day's experiences - the prayerful walking, the fellowship shared, and the generous hospitality of the Quairading community.

The pilgrimage offered not only a moment of spiritual reflection but also a deeper appreciation of the warmth, faith, and richness of this small rural parish.

The people of St Faith's are always delighted to welcome visitors and church groups, please contact Church Warden, Mary Stacey (ulongingfarm@gmail.com) or parish priest, The Revd Canon Dr Philip Raymont, (revdphilipraymont@outlook.com). You won't be disappointed. Our group returned home after a beautiful day, knowing that the spirit of the pilgrimage stays with us.

SYNOD 2026

Friday 16 October and Saturday 17 October

Friday 16 October

6.30pm Eucharist

St George's Cathedral

followed by the

**First Sitting of the Second Session
of the Fifty-Second Synod**

including the President's Address

Saturday 17 October

9.00am - Second Sitting of the

Second Session of the Fifty-Second Synod

Esplanade Hotel Fremantle by Rydges

46-54 Marine Terrace, Fremantle

Please note: Lay Conference at 8.00am

DEADLINES for SYNOD BUSINESS

LEGISLATIVE MOTIONS

to be received by the Legislation Committee
at Diocesan Office by 5.00pm **on Friday 10 July 2026**

EARLY MOTIONS

to be received by the Registrar at Diocesan Office
by 5.00pm **on Friday 28 August 2026**

EARLY QUESTIONS

to be received by the Registrar at Diocesan Office
by 5.00pm **on Tuesday 8 September 2026**

NOMINATIONS FOR ELECTIONS

to be received by the Registrar at Diocesan Office
by 5.00pm **on Thursday 8 October 2026**

DISTRIBUTION OF SYNOD PAPERS

18 September 2026

For further information, please contact

Susan Harvey, Synod Co-ordinator - 9425 7200 or synod@perth.anglican.org



STEPHANIE BUCKLAND *Chief Executive Officer, Amana Living*

Honouring Wisdom, Holding Peace

Easter and ANZAC Day invite us to listen deeply to the generations who have long understood the value of peace, reconciliation, and community

This season calls us to reflect not only on the past, but on the enduring wisdom offered by older West Australians, wisdom shaped by experience, reflection, and a lifelong commitment to understanding one another.

Easter draws us into the gentle mystery of peace formed through hardship, reconciliation taking root after times of difficulty, and hope re-emerging where it once seemed distant. As Christians, we proclaim that Christ's resurrection transforms the human heart, turning us toward compassion, patience, and renewed relationship.

ANZAC Day, arriving soon after Easter, extends this reflection. It is a solemn moment for our nation when we honour courage and service and also consider the responsibility we each carry in nurturing a more peaceful world. In aged care, we are privileged to be surrounded by older people, including veterans, long-serving community members, those whose lives have crossed continents, and have spent decades championing the values of respect, understanding, and harmony.

In today's world, where global conflicts, including the violence currently affecting the Middle East, weigh heavily on hearts and communities, such wisdom feels especially important. Many older West Australians remind us that peace is not achieved through grand gestures, but through everyday attitudes: listening before speaking, choosing patience over anger, and seeking common ground even when viewpoints differ.

At Amana Living, we see this lived wisdom expressed in the simplest and most meaningful ways. Some residents who served in Australia's defence forces speak not about conflict itself, but about what service taught them: the importance of discipline, loyalty, and respect for others. One resident, Peter, who still wears his beret with its military badge to Club Kinross, often reflects on how serving alongside people

from different backgrounds strengthened his belief in dignity, fairness, and community.

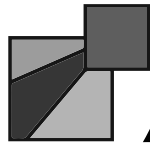
Others share wisdom shaped by lives spent working beyond Australia's shores. Michael, who spent more than 30 years as a seaman in the Merchant Navy, speaks warmly about the close-knit communities formed at sea, where people relied on one another across cultures and nationalities. For him, peace is grounded in cooperation, mutual reliance, and shared purpose, lessons he enjoys passing on to staff and fellow clients.

There are also clients whose perspectives come from growing up during times of global uncertainty or migration. While their experiences differ, many speak with gratitude about safety, our multicultural community, and Australia's capacity to bring people together. Their reflections centre not on division, but on the importance of harmony, fairness, and treating others with respect.

Our teams recognise and honour this wisdom. Each Easter and ANZAC Day, chaplains and lifestyle staff support residents to commemorate in ways that are meaningful to them, through services, shared reflections, or quiet moments of remembrance. These small but thoughtful acts carry wisdom forward, reinforcing values that help shape a more peaceful society.

The Easter message calls us to be people of reconciliation. The ANZAC legacy asks us to remember, learn, and strive for a better future. Together, they remind us that peace is both a gift to cherish and a responsibility to uphold.

This Easter season and ANZAC Day, may we honour the wisdom entrusted to us by older West Australians. And may their steady example inspire us to the quiet and courageous work of peace: in our homes, our communities, and our hearts.



Anglican Community Fund

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



Are you making the most of your nest egg (not Easter eggs)

Good News! The ACF offers attractive Term Investment interest rates and a choice of fixed terms. No fees and invest as little as \$1,000.

Term investments are available to Anglican Parishes and organisations, as well as to any person who wishes to support the Anglican Church.

To enquire about a new or your existing Term Investment, please contact the ACF team.



Disclosure

Anglican Community Fund (Inc) is not prudentially supervised by APRA; and any investment in the Anglican Community Fund (Inc) will not be covered by depositor protection provisions of the Banking Act 1959 or the Financial Claims Scheme. All financial services and products are designed for investors who wish to promote the charitable purposes of the Fund.



IAN LEVERINGTON *Executive Officer, Anglican Community Fund (Inc)*

The ACF Celebrates 60 Years of Giving Back to the Anglican Community and Making Anglicans Financially Stronger

This year, the Anglican Community Fund, or the ACF as we are widely known, celebrates its 60th year of operation, and I wish to give thanks and acknowledge this important milestone.

The ACF was founded at the Anglican Diocese of Perth’s 1965 Synod when a resolution was passed to form the Anglican Loans Fund to be launched on 1 May 1966. The purpose of the Anglican Loans Fund was to ‘raise funds by way of interest -bearing-loans to enable the Diocese to carry out its work more effectively’. The ACF has undergone several name changes over its 60 years, being renamed in 1974 as the Anglican Deposit Fund, then incorporated in 1994 as the Anglican Deposit Fund (Inc), and subsequently changing to its current name, the Anglican Community Fund (Inc), in 2004.

What has not changed over the 60 years is the commitment and mission of the ACF to ‘Give Back to the Anglican Community’. As the first letter of St Peter reminds us, ‘Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received’ (1 Peter 4:10).

In 1994, the year of our incorporation, the annual distribution to the Diocese was \$125,000 (approximately \$275,000 in today’s money). At that time, the ACF had already been in existence for 28 years, so the distribution amount indicates that the ACF was quite a modest operation in those early years when compared to the distribution of \$2.4m in 2025.

Since our formation, we have distributed a little over \$37.0m. In the past 10 years, we have given back almost \$11.5m, or almost one third of the total since formation, which shows the recent

significant growth of the ACF. If the Synod of 1965 had not had the foresight to commence the ACF, this significant financial resource would have been lost to Anglicans.

While giving back is important, so is the stewardship of our customer funds lodged with the ACF.



The Anglican Deposit Fund office in the Law Chambers Building – date unknown

Like all financial organisations, the ACF has navigated many economic cycles and challenging macro events. From the introduction of decimal currency in Australia in our year of formation, the floating of the Australian dollar and Financial deregulation in 1983/1984, the Asian financial crisis in 1997, the Global Financial Crisis in 2008, and the COVID-19 pandemic in 2020, the ACF has been able to successfully operate through these major events. This is evidence that a well governed and managed organisation, embracing Anglican values can not only survive but thrive over many decades.

The ACF takes its fiduciary duty to its customers to keep their funds safe as a core principle by governing its operations using the guidelines of a regulated Bank. In addition, we have been diligent in strengthening and growing our financial position. We currently have assets in excess of \$450m and equity of \$37m. Being a financially strong organisation ensures our future sustainability and the ongoing ability to achieve our mission.

While we are proud of our past achievements, we understand our success was and is only possible with the generous and loyal support of our valued customers who wish to support the Anglican mission by supporting us. We are privileged to have a wonderful group of customers and we strive to provide them with

friendly and efficient service to make it easy to use our services.

I wish I were able to share names of long serving staff members from the past, their milestones and achievements but bankers are not great historians, so old records other than financial records are scarce. It will need to suffice that we acknowledge and give a big thank you to all of the Board Members and staff of the ACF who have contributed to this milestone.

While we will acknowledge and celebrate our anniversary year with activities, we always keep an eye on the future. To ensure that the ACF remains relevant and sustainable for many years to come, we are investing in replacing and upgrading our Core Banking System that will underpin our daily operations and provide an improved customer experience through the Online Services platform. The new Core Banking System will also provide the capability for future new and/or improved payment services to be introduced. We look forward to keeping you informed as the implementation of the new system progresses.

The ACF is truly thankful it has made a significant contribution to the Anglican Community over six decades, and we strive to do so for many years to come, committing our work to the Lord (Proverbs 16:3).



THE REVD CHRIS THOMASON *Chaplain*

Anglicare WA Past and Present

Anglicare WA turns 50 this year and I have heard some people say that Archbishop Geoffrey Sambell would not recognise Anglicare WA today. That we have changed so much from Sambell’s vision that we would be unrecognisable to him. I wonder if this is really the case.

It is true that Anglicare WA now offer a diverse range of over 100 services designed to empower people to move toward lives that are safe, healthy, and full of hope. These services include:

- **Housing and Homelessness:** Support is available for both adults and young people who are experiencing homelessness or are at risk of losing their home. Programs also help young people develop essential independent living skills.
- **Family and Domestic Violence Support:** We offer a wide range of assistance for those impacted by violence and work with individuals who use violence in their relationships and support them to manage their harmful behaviour.
- **Child Safety and Wellbeing:** Specialised counselling and support are provided across the state for children affected by sexual abuse, family violence, and other emotional challenges.
- **Financial Independence and Security:** Rather than offering ‘quick fixes,’ we focus on equipping people with the tools, strategies, and guidance they need to navigate long-term financial challenges.
- **Mental Health and Wellbeing:** Recognising that every person’s needs are different, we provide personalised mental health support and work with individuals to develop plans that suit their specific experiences.
- **Parenting and Family Functioning:** From helping families and kinship groups handle the ups and downs of caring for children to providing tools for building healthy relationships, Anglicare WA is committed to helping families thrive.

From our humble beginnings 50 years ago, Anglicare WA now stands as a leading not-for-profit organisation dedicated to creating a just and fair Western Australia.

By walking alongside individuals and families when life gets tough, Anglicare WA offers a trusted support network that reaches from Balanggarra Country (near Wyndham) in the North to Minang Noongar Country (Albany and surrounds) in the South.

Operating across the state means the scale of Anglicare WA’s work is significant. In the 2024-25 period alone, the organisation reached over 102,981 Western Australians. This support was delivered through a vast network of more than 200 locations, ensuring that support is never too far away, whether in metropolitan or regional areas. This reach is made possible through the dedication of compassionate workers, volunteers, and strong partnerships with government and businesses.

What sets Anglicare WA apart is our commitment to our core values of being All about People, Focused on Strengths, Fiercely Inclusive, a Trusted Partner, Curious and Creative and Gutsy and Courageous. We understand that behind every challenge is a person with a unique story, which means we listen, respect, and create safe spaces for healing and growth, ensuring that everyone who seeks help is met without judgement.

Now this seems very similar to the themes in Sambell’s 1972 paper on the establishment of a welfare arm for the Diocese. Sambell wanted to provide a professional, holistic approach within an integrated welfare service. While Anglicare WA has changed and grown, I am confident Archbishop Sambell would recognise in Anglicare WA that same commitment to service.

So, as we turn 50 this year, we remain confident that Archbishop Sambell would recognise his vision in Anglicare WA’s strategy, values, vision and purpose. Happy 50th Anglicare WA.



THE REVD PETER LAURENCE OAM CEO, AngliSchools

Strategy 2030: A Shared Commitment for the Years Ahead

AngliSchools recently marked an important milestone with the launch of *Strategy 2030*, a new strategic plan that will guide our work over the next five years.

Strategy 2030 is grounded in our Mission, which remains unchanged: to provide fee-accessible, high-quality education shaped by a distinct Anglican Identity. What this Strategy does is bring clarity and alignment to that work as we look ahead.

As Board Chair Lynne Thomson noted at the launch, ‘Strategy 2030 is a clear and confident statement about who we are, what we stand for, and where we are going.’ It reflects both continuity and intent.

One of the most important developments in this Strategy is the introduction of a shared set of Values across every AngliSchool for the first time in our 40+ year history: Faith. Inclusion. Respect. Excellence. Together, they form **FIRE**.



The acronym is simple, but the commitment behind it is not. These Values are intended to shape the life of our schools in practical ways: in how we lead, how we teach, how we relate to one another, and how we serve our communities.

Faith keeps us grounded in our Anglican Identity. Inclusion reminds us that every person in our schools is to be known and valued. Respect shapes our relationships. Excellence calls us to do our work well.

Importantly, these are now the Values for all AngliSchools. Whether in metropolitan Perth, regional Western Australia, north-east Victoria, or Albury in New South Wales, all AngliSchools are united by these shared convictions.

The launch event began with an Acknowledgement of Country, recognising that we gathered on Whadjuk Noongar lands. It was an important reminder of our responsibility to listen, to learn, and to journey towards reconciliation in respect and partnership.

Archbishop Kay Goldsworthy formally launched Strategy 2030, highlighting the care with which it has been developed and the clarity it brings. In doing so, she spoke of the importance of communities taking time to reflect deeply on their purpose and to articulate their direction with clarity and conviction. She affirmed the responsibility entrusted to Anglican schools: not only to educate, but to form young people who are thoughtful, compassionate and courageous.



Strategy 2030 is not intended to sit on a shelf. It is a shared commitment across our schools. A commitment to grow wisely, to lead faithfully, and to remain focused on the young people entrusted to us.

As we move forward, my hope is simple: That the FIRE within our schools will be evident in who we are and how we live, and that it will be a light – the light of Christ - to others.

Education leader joins Parkerville Grove School as Foundation Principal

Parkerville Grove School is a new specialist secondary school being developed by Parkerville Children and Youth Care, offering a recovery centred and personalised approach to education. As the school prepares to open in mid 2026, the appointment of its foundation principal marks an important milestone.

Alice Alibrandi – the new principal and a leading educator with more than 30 years' experience in the West Australian education sector – said even though the opening was still months away, she already had a clear vision about what that day will be like.



'That first day and first week will be very exciting for everyone,' said Alice.

'We're bringing together 60 students and approximately 20 staff for the first time, so I anticipate the students, teachers, youth workers and other allied professionals will be experiencing some nervous energy for a few days as they meet one another, see their classrooms and become familiar with their new school.

'It's also an opportunity to start building a sense of community and collaboration that is so important to the longer-term culture we want to create – a safe, healing environment where young people can recover and reconnect with learning to begin to shape their futures.'

Parkerville Grove School will be WA's first specialist secondary school designed exclusively for young people whose trauma has made mainstream education impossible. For many young people, this includes the impacts of experiences such as sexual and physical abuse, exposure to family and domestic violence, and other adverse childhood experiences.

Located at Parkerville Children and Youth Care's historic campus in the Perth Hills, the school will initially cater to years 7 to 10.

Parkerville Grove School integrates education with therapeutic support, bringing together trauma-informed teachers, youth workers and allied health professionals to support each student.

'The first year, which is only six months long, will be about establishing the school community and getting the students to feel comfortable so they can begin to engage in new learning opportunities.

'We'll take a flexible approach, have some fun, get to know one another and over time explore their hopes, dreams, passions and interests. Our young people will have been impacted by trauma, so our primary focus will be on their recovery and then gradually introduce new learning experiences. It will be a steep learning curve for everyone but I'm really looking forward to that first day!'

Parkerville CEO Kim Brooklyn said Alice's extensive experience and aligned values made her the perfect fit for the new school.

'Alice's experience across senior leadership and teaching roles at John Wollaston Anglican Community School, the WA School Curriculum and Standards Authority, St Norbert College, and Murdoch College makes her the perfect fit for our new school.

'She is committed to creating a school that meets young people's needs in personalised ways and is passionate about ensuring all young people

have opportunities to be successful on their own terms. Her values also align exceptionally well with ours, which matters deeply to all of us.'

How you can help

The development of Parkerville Grove School is supported through philanthropy and partnerships that share Parkerville's commitment to creating safe, healing environments for young people.

For those wishing to make a philanthropic investment in Parkerville Grove School or to learn more about how they can support its development, please contact Mariam Mukaty, Director Philanthropy, at mariam.mukaty@parkerville.org.au or 0472 865 352.

A century of service

Parkerville Children and Youth Care has a rich and colourful history, from its pioneering

beginning as one of the first orphanages in Perth, to its growth and development as a dynamic community service provider with a network of operations across Western Australia.

Parkerville Children's Home was founded in 1903 by two Anglican nuns – Sister Kate and Sister Sarah – who arrived in Fremantle on the Orient Pacific RMS Oroya, on 11 December 1901, accompanied by child migrants from the Orphanage of Mercy, in London.

Sister Kate had her sights set on establishing an orphanage away from the city in an area where the children could grow and develop. In May 1903, the Sisters found an 18-acre block of land in Parkerville which they purchased for £280.

More than a century later, the new Parkerville Grove School is taking shape – a place designed to help students re-engage, rebuild confidence, discover their potential and build brighter futures.

Parkerville supporters raise much needed funds for new school – spirit of giving alive and well in WA

Guests and supporters of Parkerville Children and Youth Care generously raised more than \$400,000 at last week's Parkerville Gala event at Fraser's in Kings Park – with all funds benefiting a new specialist school currently being built in the Perth Hills.

The beautifully themed There's No Place Like Home (Wizard of Oz) Gala brought together leaders from the corporate, philanthropic and community sectors, alongside long-standing supporters of Parkerville's work and some who joined the cause for the first time. Their collective generosity will directly support young people whose lives have been shaped by trauma.

Parkerville Grove School is a specialist secondary school delivering a healing-first therapeutic education model for young people aged 12 to 18 whose trauma has made

mainstream education impossible. The school is intentionally designed to build healing and safety first, creating foundations young people need to re-engage with learning in a sustainable way.

Guests at the event enjoyed an unforgettable night of entertainment including immersive experiences, live performances, fine dining and exclusive auction items. With open hearts they helped raise funds earmarked for the school's allied health services, therapeutic services, and purpose-built environments designed to help young people feel safe and ready to learn.

PARKERVILLE CHILDREN AND YOUTH CARE

Made possible by the decade-long support of presenting partners Hancock Prospecting, Hancock Iron Ore and the extraordinary personal commitment of Mrs Gina Rinehart AO – whose kindness and belief in Parkerville’s mission stretches back even further – the 2026 Gala united the public with corporate and philanthropic leaders to help establish the new school.

Parkerville Children and Youth Care CEO Kim Brooklyn said the tremendous support from Hancock Prospecting, Hancock Iron Ore and Mrs Rinehart once again made for a very successful Gala and a truly memorable event.

‘Mrs Rinehart’s generosity, her genuine care for vulnerable children, and her unwavering commitment over many years have been transformative – not just for this school, but for countless young lives. We are deeply grateful for her partnership and her belief in what is possible when we invest in children who need us most.

‘I also want to thank everyone else who attended and made donations at the Gala, and to those who supported us even though they couldn’t be there. You showed up for young people you may never meet, whose stories you may never fully know, but whose futures you are helping to rebuild. That kind of generosity – quiet, consistent, and deeply compassionate – is what makes this work possible. We are profoundly grateful, and we do not take a single contribution for granted.

‘The spirit of giving is not just alive in Western Australia – it’s thriving, and it’s making a tangible difference in the lives of young people who desperately need to know their community believes in them. Every dollar raised will provide essential funding for Parkerville Grove School, which will bring together trauma-informed teachers, youth workers, and allied health professionals to support each student in a caring environment. Thank you for making that possible.

Reflecting on what the support means for the future students of Parkerville Grove School, Kim said there is a moment in every young person’s life when they decide whether the world is safe enough to let them become who they are meant to be.



PARKERVILLE CHILDREN AND YOUTH CARE



'For many people, that moment passes without drama. They have adults around who made the world feel steady enough. They had a home — not just a roof, but a place where they were seen, where they belonged, where they were safe to grow.



'The young people who will walk through the doors of Parkerville Grove School did not have that. They were harmed, often by the adults who were supposed to protect them.

'At Parkerville, we see young people of extraordinary perception — young people who can read a room, sense a shift in tone, and navigate complexity that would floor most adults. We see resilience that has been forged, not given. We see creativity, humour, loyalty, and a fierce, uncompromising sense of justice - because young people who have experienced injustice up close do not tolerate it lightly.



'These are not broken young people. They are young people whose potential has not yet had the conditions it needs to emerge. The fact that they are still here - still curious, still funny, still capable of connection and trust, however hard won - tells you everything about who they are.

'And given the right environment - consistent, safe, trauma-informed, and genuinely caring - these young people could become remarkable leaders and extraordinary contributors to our community. Compassionate, because they know what it costs to be unseen - and courageous, because they have already survived things most of us never will.



'What they need and will receive at Parkerville Grove School are clear messages that they are more than good enough, they are important, and they deserve the very best we can offer.'

To learn more about Parkerville Grove School and trauma-informed education, visit parkervilleeducation.org.au.



SAMANTHA DRURY CEO

From Squalor to Safety – A Story of Renewal This Easter

Easter is a season that reminds us that even in the darkest moments, hope can break through in unexpected and transformative ways. Tracey, a woman in her late sixties, experienced her own powerful story of renewal when she reached out to St Bart's at a time of deep fear, exhaustion, and uncertainty.

For too long, Tracey had been living in a house overwhelmed by chaos, with constant foot traffic, rubbish piled high, and a suffocating sense of danger. It was an environment no one should have to endure, especially an older woman with limited means and nowhere else to turn.

Every room reflected despair, with remnants of substance use scattered across tables and floors, overflowing ashtrays on every surface, and barely enough space to sit among the piles of rubbish. Tracey felt trapped, unsafe, and invisible. She was unsure how she could ever escape the life closing in around her.

But just as Easter teaches us that light can shine most brightly after darkness, something remarkable happened.

At the very moment Tracey reached out to St Bart's for help, Roslyn a former St Bart's client phoned asking whether there might be a mature woman in need of a place to stay. The timing was destined, a moment of perfect alignment that opened the door to Tracey's fresh start.

Sensing the opportunity to transform a life, St Bart's Support Officer Annie acted quickly. She contacted our Volunteer Manager, who rallied volunteers Phil and Greg. Armed with a ute, a trailer, and an abundance of compassion, they set off to help Tracey reclaim her dignity and begin again.

Nothing could have prepared them for the reality Tracey had been living. As they navigated the clutter and collected Tracey's belongings, kittens darted underfoot, and strangers emerged from bushes and a makeshift tent in

the backyard. Confronted with the full weight of Tracey's living conditions, the volunteers resolved to help her step into a new beginning.

And then, like stepping from darkness into dawn, Tracey walked into Roslyn's home. Clean, warm, orderly, and safe. It was a world away from where she had come from. The relief on her face was immediate, and the volunteers' hearts filled witnessing her cross into a place filled with care rather than chaos.

This was not just a move. It was a lifeline. A new beginning.

A turning point for Tracey's safety, wellbeing, and mental health. In this season of Easter, her journey reminds us that renewal is always possible. With the support of St Bart's, Tracey now has the chance to rebuild her life in a home where she is valued, respected, and safe. Embracing a fresh start filled with hope.



THE REVEREND JOHNSAN DAVID *Rector, Parish of West Perth*

The Victory of the Cross

A Five Point Easter Meditation

1 The Cross Appeared to Be Defeat

Good Friday looked like a day of darkness and sorrow. Jesus was mocked, rejected, and crucified. To the watching crowds, and even to His disciples, it looked like there was no hope. The Cross appeared to be a tragedy. Yet the Christian faith has always proclaimed that what looked like defeat was in fact the beginning of God's great victory. Scripture reminds us: 'The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God' (1 Corinthians 1:18)

What seemed like weakness was the power of God at work for the salvation of the world.

2 At the Cross, Christ Bore Our Sin

At the heart of the Cross lies the mystery of God's love. Jesus did not suffer simply as a victim of injustice. He willingly took upon Himself the burden of our sin. The prophet Isaiah foretold this long before: 'He was pierced for our transgressions... the punishment that brought us peace was on him' (Isaiah 53:5).

The Cross reveals the depth of God's mercy. Christ stood in our place so that we might be forgiven and reconciled to God. As the apostle Peter writes: 'He himself bore our sins in his body on the cross' (1 Peter 2:24).

3 At the Cross, Evil Was Defeated

The Cross was not only the place where sin was dealt with; it was also the moment when the powers of darkness were overcome. Though Jesus appeared powerless, the Bible tells us that through His death He is armed the forces that held humanity captive. 'Having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross' (Colossians 2:15).

In that moment of suffering, Christ broke the power of sin, death, and evil. The Cross was not defeat; it was victory hidden in humility.

4 The Empty Tomb, Reveals the Victory

Easter morning reveals what the Cross truly accomplished. The empty tomb is God's declaration that the work of Christ to bring salvation is complete and victorious. 'He is not here; he has risen!' (Luke 24:6).

The resurrection confirms that death has been conquered and that there is new life in Jesus. The Cross and the resurrection together form the heart of the good news: Christ died for our sins and rose again to bring us eternal life.

5 The Victory of Christ Becomes Our Hope

Because Christ has won the victory, the Cross is no longer a symbol of despair but a sign of hope.

Through Him we receive forgiveness, new life, and the promise that death will not have the final word. The Apostle Paul writes: 'Thanks be to God! He gives us the victory through our Lord Jesus Christ' (1 Corinthians 15:57).

This is the good news of Easter: the victory of Christ becomes the hope of all who believe in Him.

The Cross stands at the centre of the Christian faith, not as a symbol of defeat, but as the sign of God's saving love for the world.

A Prayer for Easter

Lord Jesus, thank you for the Cross, where you carried our sins and showed us the depth of your love. Thank you for the empty tomb, which reminds us that death does not have the final word.

Help us to believe in you more deeply, to walk in the new life you give, and to live each day in the hope of your victory. Keep us close to you, now and always. Amen.



JOCELYN ROSS OAM

Nor'West Postcard

To help prepare the congregation for a sermon series in the Gospel of John, Geraldton Anglican Cathedral hosted an Epic Reading of John lasting three hours. Assistant Minister Mal Walker introduced the 'Epic Reading' event because of his thorough conviction that it is God's word that converts and changes people. He was also mindful of his ordination vow to be devoted to the public reading of Scripture, and delighted that 23 people attended the reading! Newcomer Bek Wilson went along to get involved in our church while in Geraldton for a five month contract job. Although familiar with John's Gospel, reading John in one sitting helped bring out connections she hadn't noticed before. 'It's different from only reading a portion because you see themes that start building – such as glorification and being lifted up – and it helps put things in context', she said.



Another farewell! Matt and Leonie Morrison, with Zoe, Sophia and Joshua are moving to St Peter's, Nightcliff in Darwin where Matt is to be the new Rector. Matt has been the assistant minister in Broome for the last four years. He has been on the Diocesan Council and Leonie part of the organising group for our biennial Fellow Workers Conference in Perth. Leonie has architectural qualifications and assisted architect Ian Jeffrey with the care of Diocesan buildings when time allowed!!

Cyclone Narelle has had quite a career, forming from beyond the east coast of Australia, travelling across the top of Queensland, then reverting to an ex-tropical cyclone as it charged over Northern Territory and into Western Australia, then reformed and jaunted south, battering the Western coast. Glory to God for the rain it brought. We prayed for all the towns in her path, thanking God for the towns in the north that got off lightly.



Sadly, Exmouth hasn't fared at all well, with considerable damage throughout the town & surrounding patrol stations. The church has some minor damage in the Office. Coral Bay, Carnarvon and Denham and onwards south were thankful for much less damage. Please keep praying for the towns and areas that were in the cyclone's path and also pray that events like this would help all of us to know afresh that we are not in control of our lives, and to keep looking at Christ, the One whom the wind and the waves obey.

The Parish of Port Hedland is very excited as Bush Church Aid has agreed to partner with it in the work in Port Hedland. This is a wonderful blessing as so many more people pray for the work of the parish, it brings significant financial support and brings personal support to the family. The other big news is that the parish is starting a youth group. There are nine high schoolers in the congregation and offers to help have come from adult members.

If you are travelling north in our Diocese over Easter and the school holidays, please look out for the church service times where you are holidaying, and join with the congregation there. Such an encouragement!



Glory to You, Lord Jesus! Risen, conquering Son! The victory over death that you have won is endless!!

THE VEN GEOFFREY CHADWICK *Archdeacon*

Bunbury Bulletin

It's AMP Season

February/March is the AMP (Annual Meeting of Parishioner) season in the Diocese.

Parish Councils have been preparing reports, treasurers finalising the accounts, nominations being considered and votes being counted.

As Archdeacon, it is my role to chair these meetings where we don't have an incumbent.

Apart from the business of the meetings, these visits are a wonderful opportunity to strengthen the bonds between our far-flung parishes.

In the last two months I've been to Dumbleyung, Boyanup, Manjimup, Margaret River, Corrigin, Balingup, Williams and Wandering. All express their Anglicanism in their own way.

In Wandering you will find a 12V battery system powering the church. In Dumbleyung you will be greeted by guitar. Balingup features a most exquisite mosaic, and Corrigin puts you within a stone's throw of the rabbit-proof fence. All tell stories of pioneering triumph and hardship.

Meanwhile, if you had booked a stay in the Cliff Street Albany accommodation for clergy and church-worker families, you would have seen from the verandah the spectacular light show marking the Centenary of the town. For booking enquiries, please contact the Diocesan Office on admin@bunbury.org.au or 9721 2100

Blessings from Bunbury
Archdeacon Geoff



Ministry Opportunities in the Bunbury Diocese

The Bunbury Diocese is seeking:

- A part time priest for Narrogin
- A full-time priest for Denmark/Walpole
- Clergy willing to visit the remote parts of the Diocese which extend from Hyden to Hopetoun
- Clergy looking for a short or extended 'tree-change' in a beautiful part of the world
- The Diocese will soon be receiving nominations for a new Diocesan Bishop as Bishop Ian lays up his staff on 29 August

Please contact Archdeacon Geoff Chadwick to discuss:
archdeacon@bunbury.org.au or (08) 9721 2100



THE REVD CANON DR PHILIP RAYMONT *Member, Mandorla Art Award Committee*

What is Truth – Exhibiting the Mandorla Art Award 2026

The entries are in for the Mandorla Art Award 2026, and the judges have shortlisted over forty finalists out of 253 submissions from across Australia.

Out of these finalists, \$63,000 will be awarded in prize money during an exhibition held at Holmes à Court Gallery, Douglas Street Gooyaman, West Perth, from 9-30 May. For this award, artists were invited to respond to the theme: What is Truth? 'I was afraid, because I was naked: and I hid myself' – Genesis 3:10.

Having viewed the works of the finalists, the Chairperson of the Mandorla Art Award Committee Angela McCarthy commented, 'This Award has shown some extraordinary and challenging interpretations of 'what is truth?' with reference to Genesis 3:10. I am amazed at the diversity produced by notable artists from around Australia.'

Alongside the Mandorla Art Prize, an acquisitive prize with the winner to be housed in the Mandorla Art Gallery, there is a People's Choice Prize provided by the Benedictine Community of New Norcia and two Highly Commended Prizes sponsored by the Catholic Archdiocese of Perth and the Anglican Diocese of Perth. A new prize is the Emerging Artist Prize, sponsored by the University of Notre Dame. This year, the Highly Commended Prize sponsored by the Anglican Diocese of Perth is named for The Revd John Ward (pictured below), artist, priest and member of the Committee, who died suddenly since the last Award. It is thanks to our sponsors, donors and patrons that we can continue to support artists and the cultural life of Australia.

The winners will be announced at the Opening Night ceremony on Friday 8 May with the works of all the finalists exhibited at Holmes à Court Gallery, Douglas Street Gooyaman, West Perth from 9-30 May.

The Opening Night is open to the public, but RSVPs are essential. Please visit the Mandorla Art Award website (mandorlaart.com) for further information or book directly on Humanitix (events.humanitix.com/mandorla-art-award-2026-opening-night). For those unable to make the Opening Night, the Gallery is open from 11.00am to 5.00pm on Wednesday to Friday and 12.00 noon to 4.00pm on Saturdays.

The Mandorla Art Award is today recognised as Australia's most significant thematic Christian art prize, having attracted some of the country's finest artists since its inception in 1985. The Award is held every two years, being a contemporary fine art award in conversation with a Biblical text. At the heart of the Award is its Belief, Vision and Mission which states: We start from the belief that these living texts speak to the heart of what it means to be human, to our relationship to one another and to the world that is our home. The Mandorla Art Award is well placed to invite contemporary fine artists to use the selected theme as a catalyst in their own creative processes. The high calibre of this creative partnership, and the artwork produced, make an important contribution to the cultural life of Australia.



THE REVD BARRY MOSS and THE REVD BRUCE HYDE

EcoCare Reflection

In June 2025, a collection of helpers from the Friends of Bold Park and EcoCare arrived at Wollaston College to plant out a section of land with suitable native plants.

It was a busy morning and after a briefing on planting we excitedly got to work preparing the soil and planting the seedlings. With above average winter the rain last year; we had high hopes for a good survival rate.



Clockwise from top left: June 2025 - Planting team; First seedling; Hopeful at end of the day

In early February, Barry returned to check on the planting and was shocked to discover that all but five plants had died! When this news was reported back to our little group, everyone was very disappointed.

After much soul searching and analysing what went wrong, our group decided that an article must be written for the Messenger, where we would engage honestly about why it is that some projects don't work, or fail, and what we might learn from the experience.



February 2026 - Only five plants survived, disappointed but learning

We compared this unfortunate outcome from the planting at Wollaston with the planting undertaken at the Parish of Murdoch-Winthrop. The result was quite different; they only lost one plant!

Reflecting on this, two significant differences stood out:

- 1. Community Participation.** The parish community shares the corporate responsibility of attending to our grounds and caring for the planting. At one such meeting, after planting out, the parish tended around each plant with space and mulch and a good dose of water.
- 2. Care and Wonder.** It is important that both the individual and the community participate. At the individual level, the Warden added a new pipe to the existing irrigation system so drippers could be installed to water the new plants over summer. On a community level, a group of parishioners took turns watering the plants by hand while the irrigation system was being installed. Each week Barry would monitor the plants to ensure they were healthy.

In contrast, the planting at Wollaston received very little care and attention, besides from a contractor that hand watered during August and September. We had failed to arrange for regular monitoring of the plants during the summer months.

In the grander picture, while both the planting at Wollaston and the parish are a micro issue, they do help shine a spotlight on a macro issue; the need for humans to become aware of their responsibility to nurture and care for the whole eco-system. Our human-constructed systems are now encroaching upon the finite eco-systems of our planet which are placing

life threatening pressure on other non-human animals that depend on it.

Human beings, us, have so altered the planet that there is very little 'wild' left, and we are in the process of creating the sixth mass extinction event. The need to nurture our natural world is now more critical than ever.

A helpful way to see this may be what the controversial ecologist Garrett Hardin described as the 'tragedy of the commons'.

Imagine a field shared by many farmers. Each farmer decides to add one more cow because they get the benefit, while the damage to the field is shared by everyone. If all farmers do this, the field becomes overgrazed, the grass dies, and eventually all the cows starve. By acting in their own self-interest, they destroy the resource they depend on.

This idea presents two key problems:

1. Unlimited access: this drains the limited shared resources which sustains all life until every creature becomes worse off.
2. Lack of responsibility: when no one is clearly responsible for maintaining a shared resource, it can fall into neglect and collapse.

Hardin presents a tragedy, but it is one that can be prevented and to do so raises two important questions that may help us:

1. How can we encourage responsibility for the natural world?
2. In what ways can we protect the natural world before it is destroyed?

As Christians, we might ask whether there are any spiritual disciplines that could help us to address this ecological crisis in our daily life?

Episcopalian priest and spiritual theologian, The Revd Matthew Fox, has developed a four-fold path in his *Creation Spirituality* that offers a devotional practice for living in harmony with creation.

The four paths are:

1. via *Positiva*: Awe, delight, gratitude, joy.
2. via *Negativa*: Uncertainty, darkness, suffering, letting go.
3. via *Creativa*: Birthing, creativity, passion.
4. via *Transformativa*: Justice, healing, celebration, rebirth, resurrection.

This four-fold path operates like a dance where we can move freely between the different paths. However, typically, the first begins with awe and delight for God's gift of a beautiful and provident creation.

On the first path, we are filled with a sense of wonder and gratitude that we have been birthed into this wonderful universe and are loved by God. One might take a stroll through the natural environment, sit in a garden, or gaze into the night sky as they spend time communing with God.

The second path invites us to acknowledge all that is not well in God's creation. We confront the damage humanity has already done and continues to do through our voracious appetite for a greater share of the world's resources, be they land, minerals, forests, seas. This path involves genuine repentance and metanoia, a desire to let go of our past mistakes and a passion to change.

The third path awakens the Spirit's creativity that has been gifted to each one of us. God has called and equipped us to be co-creators, and as we allow the Holy Spirit to guide us, we will bring forth new ways to help heal and restore creation, so that 'we humans become present to the planet in a manner that is mutually enhancing' (Berry 1999, p11).

The fourth and final path reminds us that the fruits of our creative work should bring justice and healing to the whole earth community, not only to sentient beings. Reflecting on Meister Eckhart's teachings, Matthew Fox writes, 'Our spiritual life is not ended with creativity but rather we are to employ creativity for the sake of personal and social transformation. Justice and compassion are the tests of this authentic deployment' (Fox 2004 cited in Hall 2025).

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THE REVD ROSS JONES

Compassion as Life's Reality – Meister Eckhart's Contemporary Spiritual Theology

The Tree of Life focuses on the Spiritual Theology of Meister Eckhart in the May 22-24 residential weekend programme, presented by The Revd Ross Jones.

Oliver Davies' Eckhartian Contemporary Spiritual Theology, Repairing Metaphysics

Oliver Davies' work is in three books: *A Theology of Compassion: Metaphysics of Difference and the Renewal of Tradition* (2001), *The Creativity of God: World, Eucharist, Reason* (2004), and *Theology of Transformation: Faith, Freedom, and the Christian Act* (2013)

What if the deepest feature of reality is not substance but relation? Not a sealed-off 'thing' with an inner essence, but a life that comes to light only as it is shared, addressed, and received? In a time when many people experience the world as utilitarian - reducible to data, technique, and competing self-interest - the theologian Oliver Davies proposes something that sounds disarmingly simple: the repair we need begins with compassion.

Davies' argument is not that compassion is merely a moral add-on to an otherwise self-contained universe. It is that compassion belongs to metaphysics - to the question of what is most real. Western philosophy, he suggests, has often preferred static categories: essence, substance, fixed nature. But the lived world arrives more like a story than a specimen. It unfolds in time, through encounters, as an improvisation shaped by memory and hope. To name that dynamism, Davies reaches for what he calls a 'language of createdness': speech about the world as given, addressed, and still being formed.



Artist: Louise Murphy, the image appears on the cover of Edmund Colledge and Bernard McGinn (Translators and Introductions), *Meister Eckhart: The Essential Sermons, Commentaries, Treaties and Defence* (1981)

Compassion, in this vision, is not simply a feeling of kindness. It is a 'birth to presence.' In compassion, another person is no longer background noise or an obstacle to my projects; they become irreducibly real to me. The bond itself - this recognition of the other as other - discloses what reality is like at its core: not solitary, but shared; not self-enclosed, but open. Compassion is the moment when the world stops being an arena for the self and becomes a place where being happens between us.

For Davies, the Christian claim about Jesus Christ is the decisive test case for a metaphysics of createdness. Christ is the 'Word': not only a message about God, but God's creative speech - the address through which the world is called into being. Yet Christ is also 'Compassion':

not merely teaching kindness, but enacting the redemptive turning toward the wounded other. The gospel, on this reading, is ontology with a pulse. It tells us that the world's meaning is not locked inside objects but performed as self-giving love.

That is why Davies spends so much energy on trinitarian life. The Trinity is not, for him, a puzzle to be solved at the edge of reason; it is a grammar for reality. Father, Son, and Spirit name an 'other-centred dynamic' in which life is endlessly given and received. Existence itself is enabled by this movement: a triadic form

of speech, a living exchange in which beings can appear because they are first welcomed. The divine life is not closed; it is generative hospitality.

Where is that exchange most concretely encountered? Davies points, strikingly, to the Eucharistic faith community. In the liturgy, the creative and redeeming 'speech' of God is not only remembered but performed. The community's encounter with the sacred story tradition, prayers, gestures, confession, and a shared meal becomes a site where believers are reshaped - trained into a self that can recognise createdness rather than a consumer of the world's resources for one's self-interest. The Eucharist, in this sense, is not a private devotion but a school of perception, tuning a person's life to the grain of reality.

Davies is one of the leading contemporary interpreters of Meister Eckhart, and he draws on the medieval Dominican to solidify compassion into a metaphysical insight. Eckhart's famous 'detachment' is sometimes caricatured as spiritual aloofness. Davies reads it differently - as the inner clearing that makes ethical life possible. Detachment loosens the ego's anxious need for significance and security, so that care for the other can be offered without bargaining for reward.

This is why Davies stresses intention as much as action. A compassionate deed can still be a disguised form of self-congratulation; detachment presses deeper, asking what kind of self is acting. Only as we are freed from egocentric concern - what will this cost me, how will this make me look - can something like a 'universal consciousness' emerge: a way of seeing that mirrors God's equal love for all creatures. Detachment is not an escape from the world; it is the capacity to belong to it without clutching it.

Eckhart's phrase 'the birth of God in the soul' names, for Davies, a conscious awakening to the Divine's presence in the world - among people, within society, across the fabric of creation. It is a point of contact between God and the world inside human consciousness. But it is not a private illumination. If grace is truly received as a new self - a 'God-given self,' in Davies' phrase - then refusal becomes impossible: one cannot deny the pain of others, or ignore it where it can be alleviated, without falsifying the awakening itself.

Eckhart also helps Davies describe reality as something enacted. We are engaged in an 'ontology as performance,' where speech and relationship are not secondary decorations on a finished world. They are ways of participating in the Trinity's creative life. To speak truthfully, to bless rather than curse, to address rather than erase another person - these are not merely ethical choices; they are modes of being that either align with createdness or resist it.

Davies' reading of detachment becomes especially vivid when he places it alongside the modern witness of Etty Hillesum, the young Dutch Jewish writer whose diaries record her time in and around the Westerbork transit camp. Davies treats her not as an inspirational exception but as an embodiment of a single 'metaphysics of createdness.' Under conditions engineered to reduce human beings to fear and hatred, Hillesum practised a fierce kind of inner attention - what she called 'hearkening' to her own interior life - until she found a space her oppressors could not touch.

From that inner clearing, Hillesum refused to surrender to hatred. She wrote of wanting to 'help God' within herself - language that can sound strange until one grasps its practical force. For Davies, this was not passivity, and certainly not consent to evil. It was creative resistance: an enacted compassion that asserted a deeper reality than the violence surrounding her. To reject hatred in that camp's environment was to perform a different ontology, to insist that the last word on the human person is not degradation but presence.

Hillesum's choices sharpen Davies' central claim: compassion is the metaphysical anchor a postmodern society needs but, sadly, can lack. Compassion 'repairs' the world not by denying suffering but by meeting it with other-centred life. Hillesum's solidarity - most starkly, her decision to remain with her Jewish people rather than seek personal escape - becomes a historical testament to this framework under extreme conditions. In awakening to shared human vulnerability, a person can become a vessel for divine action, even when the surrounding world tries to make such language unthinkable.

Behind these ethical and spiritual claims sits a diagnostic concern: we no longer have adequate words for the world's createdness. Modern habits of thought - especially the

science-technological imagination that treats reality as a closed system of manipulable parts - can separate our talk of God from ordinary experience. The result is not only secular doubt; it is a loss of self and meaning, a sense that we are floating in a universe that cannot 'address' us.

Davies answers with what he calls a repair of Christian cosmology. The world is a sacramental text authored by God, and Christ is the embodied, creative speech of the Divine within that text. Creation is not mute matter awaiting human interpretation; it is already a theophanic invitation - an offered meaning - calling for human participation. The question is not simply whether we can explain the world, but whether we can learn to receive it.

A contemporary Christian cosmology, Davies suggests, need not fear current philosophy or science. It can learn from them. Semiotics - the study of signs - offers one way to describe how the physical world can bear meaning without collapsing into irrational belief. If reality is shot through with signification, then the marks of createdness are not confined to private religious feeling; they can be traced, with patience, even in the structures and patterns by which matter becomes communicative.

In the Incarnation, the 'Voice' that authored the world becomes a 'Sign' within the world - the author enters the text. Christ's life, death, and resurrection do not merely point to meaning; they perform it. Looking at Christ, Davies argues, we see what the world is for: self-giving love and communion. The Eucharist presses the point further. God's speech is not a distant commentary on our lives; it is an active address. The world is not only a book we read. It is a conversation we are invited into.

Here, Eckhart reappears as an ally against 'closed' rationalism. Davies uses Eckhart's language of the 'ground' to say that the heavenly is potently present within the earthly, and that the world is a continuing effect of divine abundance. Every creature, in its own way, participates in divine life - not by becoming divine, but by being transparently held in being. Physical reality, then, is not a barrier to God. It is inherently permeable to the divine.

Davies insists that doctrine matters only if it becomes a way of being alive. Eckhart, he notes, knew the 'relevance of doctrine for his

own existence': trinitarian language was not an abstract system but a reality training. Davies pushes the same reorientation today by placing the 'Christian act' - a good done specifically in the name of Christ - at the centre of theology. Theology, then, is not primarily commentary on sacred texts. It is attention to the disruptive, living presence of the exalted Christ at work now.

This also means refusing the familiar dualisms - mind versus matter, spirit versus body - that make faith feel like an escape hatch from 'real life.' For Davies, human freedom and faith exist within our material, embodied nature. A renewed metaphysics must therefore be world-centred: engaged with contemporary science, politics, and philosophy, not as threats to belief but as arenas where createdness can be discerned and embraced.

Davies proposal is a transformational hermeneutic: revelation is not confined to what we can quote, but manifests through power that changes what exists. Divine disclosure occurs, as he puts it, in the 'crowded spaces' of everyday empirical life - where work, illness, conflict, and neighbourliness press in.

Vocation, accordingly, is not a private spiritual preference. It is discipleship lived in space and time, in social realities that demand response. If Davies is right, the world is already speaking. The repair begins when we respond to the invitation to abundant life with compassion.



Tree of Life
Centre for Christian Belief,
Spirituality and Australian Culture
Wollaston College



For further information on the Tree of Life programme, please contact the Programme Director:
The Revd Judy Van Rossum on **0409 116 622**
or judithaclay1@bigpond.com

Appointments

The Revd Dr Gift Makwasha	Chaplain, St Mary's Anglican Girls' School	03.04.26
The Revd Stephen Pollard	Rector, Floreat Park	15.07.26
The Revd Steve Hilton	Priest-in-Charge, North Perth	12.06.26
The Revd Kim Chin	Assistant Curate, Dalkeith	24.02.26
The Revd Timon Yanga	Area Dean, Darlmoorluk Deanery	22.02.26-31.10.28

Locum Tenens

The Revd Chris Bedding	Amana Living	30.03.26-15.04.26
The Revd Clive McCallum	Lynwood-Langford-Ferndale	01.04.26-30.06.26
The Ven Jack Thomson	Balga-Mirrabooka	01.04.26-31.10.26
The Revd Frank Sheehan OAM	Floreat Park	20.04.26-25.05.26
The Revd Trevor Goodman-Jones	Ellenbrook	15.03.26-31.05.26

Permission to Officiate

The Revd Wendy Gilbert		16.03.26
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Resignations

The Revd Dr Gift Makwasha	Chaplain, St George's Anglican Grammar School	02.04.26
The Revd Galal Bashir	Area Dean, Darlmoorluk Deanery	21.02.26

Senior Chaplain

We are seeking to appoint an inspiring and compassionate Senior Chaplain to join our Executive Team and lead the spiritual, pastoral, and liturgical life of our School Community. Reporting directly to the Principal, this role is a unique opportunity to provide faith leadership within a vibrant Anglican educational environment.



The Senior Chaplain will lead the Chaplaincy Team across our three campuses, working collaboratively to embed a shared vision, provide pastoral guidance, and ensure a high-quality and visible chaplaincy presence that supports wellbeing and spiritual growth throughout the school.

A teaching allocation in Christian Studies or related areas may form part of the role, as required.

- Full-time position
- Ongoing contract
- Commencing January 2027

Applications close 24 May 2026

Please note that the School reserves the right to make an appointment prior to the advertised closing date should a suitable candidate be identified.

Visit [Careers | St Paul's Anglican Grammar School](#) to view the position description and to apply.

For further information or queries, please email hr@stpaulsags.vic.edu.au

Messenger Quiz - with thanks to The Revd Frank Sheehan OAM

1. **Richard of Chichester is the patron saint of**
 - (a) Middlesex
 - (b) Sussex
 - (c) Essex
 - (d) Wessex
2. **Georgiana Molloy developed a great passion for the study of**
 - (a) church law
 - (b) wound care
 - (c) animal husbandry
 - (d) botany
3. **On 9 April we remember William Law whose writings had a profound influence upon**
 - (a) William Wilberforce
 - (b) King George III
 - (c) Catherine of Aragon
 - (d) St Augustine of Canterbury
4. **Originally a nationalist, Dietrich Bonhoeffer changed his views after seeing this film.**
 - (a) The Great Dictator
 - (b) La Grande Illusion
 - (c) All Quiet on the Western Front
 - (d) Der Sieg des Glaubens
5. **On 21 April we remember Saint Anselm of Canterbury who was a monk. He was a**
 - (a) Franciscan
 - (b) Dominican
 - (c) Benedictine
 - (d) Jesuit
6. **Saint George is the patron saint of this country**
 - (a) Ethiopia
 - (b) Ireland
 - (c) New Zealand
 - (d) Albania
7. **When asked whether he agreed with Liberation Theology, Archbishop Oscar Romero answered**
 - (a) 'No. Certainly not'
 - (b) 'Yes. Of course'
 - (c) 'Possibly'
 - (d) 'I am thinking about it'
8. **The earliest manuscripts of this Gospel conclude with the following words 'Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid'**
 - (a) Matthew
 - (b) Mark
 - (c) Luke
 - (d) John
9. **The latest possible date for Easter is April**
 - (a) 22
 - (b) 23
 - (c) 24
 - (d) 25th
10. **In 1999, Saint Catherine of Siena was declared a patron saint of**
 - (a) Asia
 - (b) Africa
 - (c) The Americas
 - (d) Europe

Answers can be found on page 33



ANTHONY HOWES OAM

Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00noon on Capital Radio 101.7 FM and Capital Digital

Last month, I wrote of 'Sculptures by The Sea'; its 21st anniversary and return after a restoration of funding. *Messenger* is following up last month's mention with the announcement of the winners of both the People's Choice and the young people's Award, plus background on the sculptures and their works. David Handley, founding Artistic Director of the exhibition says: 'It has been a great three weeks of relaxed fun with hundreds of thousands of visitors enjoying the sculptures, sand, sea and sunsets'. The exhibition has seen over 230,000 visitors from across Perth, WA, interstate and overseas, enjoying 70 sculptures, with artists from eight countries exhibiting.

Tim Storrier AM received The EY People's Choice Award and became the recipient of \$5,000 prize money. His creation, called 'Emperor of the Abrolhos', is a pelican from those islands, off the coast of Geraldton. Sorrier said; 'The sculpture is a trophy to celebrate the ridiculous beauty of one of nature's heroic guardians' Tim is an Archibald Prize – winning painter and sculptor. His work is represented in public collections internationally – The Tate Gallery, London; the Metropolitan Museum of Art, New York; The Louvre, Paris; National Gallery of Australia and the Arts Gallery of New South Wales.

The \$2,000 young people's Choice Prize, voted for by children who visited the Cottesloe Beach exhibition, went to Drew McDonald for his sculpture entitled 'Soma'. Drew hails from Ocean Shores, New South Wales. His work is often absurd, yet thought provoking amalgamations of everyday iconography, aiming to both amuse and unsettle.

An Executive of sponsor, Emst and Young, Fiona Drummond stated: 'This Year, the significant role of the arts in our society and community has been particularly evident, as tens of thousands have come to support both local and international artists at Cottesloe; EY Australia take great pride in supporting this extraordinary event for the past decade'. Emst and Young Australia's motto is 'Building a Better Working World'.

'Sculpture By The Sea: Cottesloe' departs, and lo and behold, another visual treat is imminent. From 5 June to 26 July; a visit to Kings Park and Botanic Garden in the evening for 'Lightscape 2026' powered by Hancock Iron Ore, is highly recommended. If previous Lightscapes are anything to go by, this next one is not to be missed. The organisers have said that there will be a number of new attractions and crowd-favourite installations, with an international flavour. To quote the publicity brochure: 'perfect for families, friends or a romantic evening out'. Bookings are now open, through Ticketek.

Again, something certainly visually satisfying; and closer in date is to be found for the young and young in heart when Spare Parts Puppet Theatre presents the world premiere of 'Level Up' from 6-18 April. This production at the Centenary Pavilion, Claremont Showground, explores friendship, gaming and what it means to grow up in the digital age. Across the 50-minute show, the performers bring more than 80 puppets and props to life, spanning traditional marionettes and hand puppets through to larger contemporary designs. Artistic Director of Spare Parts Puppet Theatre, Philip Mitchell, said the production is a vital exploration of the pull between real and virtual worlds. 'While the story takes place inside a high-stakes video game, at its heart the work is about feeling connected in this sometimes challenging and exciting world of technology,' Philip said. 'It explores how we juggle friendships and relationships in a world full of screens. It's a fun, action-packed show full of exquisitely crafted puppets.'

In the artistic endeavours mentioned, I have sought the joy of the creative spirit: that which Easter-tide proclaims. In our fractured world, the artist can proclaim life in abundance. They have that in the greatest authority.



(Top) Tim Storrier AM (NSW), 'Emperor of the Abrolhos', (Below) Drew McDonald, 'Soma', Sculpture by the Sea, Cottesloe 2026.

Photo credit: Michael Goh



Herbum by TILT
Photo credit: Kat Gollock



Level Up, Spare Parts Puppet Theatre. Photo credit: Miles Noel

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Phone: **08 9425 7200**
Email: messenger@perth.anglican.org

DEADLINE:

Usually around 24th or 25th of every month prior to publication. Articles must be under 400 words and may be edited without notice, images to accompany articles are encouraged

PHOTOGRAPHS:

Permission needs to be sought from parents/guardians/carers for photographs with children. Digital photos should be a high quality.



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Quiz Answers

1. (b) Sussex
2. (d) botany
3. (a) William Wilberforce
4. (c) All Quiet on the Western Front
5. (c) Benedictine
6. (a) Ethiopia
7. (b) 'Yes. Of course'
8. (b) Mark
9. (d) 25
10. (d) Europe



Carer Wellness Information Session

This free session, hosted by Amana Living in partnership with Carers WA, offers practical advice, expert guidance, and dedicated support for those caring for a person living with dementia.

Thursday 23 April
5.00pm - 6.30pm

Amana Living Club Lefroy
22 Lefroy Rd,
Bull Creek WA 6159

Light refreshments provided

Join us to learn more about:

- The benefits of taking the time to pause in your caring role
- Supports and services available for you and the person living with dementia
- Creative ideas for self-care

Let us support you,
as you support your loved one.



Places are limited.

Please RSVP by contacting Mahdi Trundle on 0436 910 169 or mtrundle@amanaliving.com.au, or by scanning the QR code.



Make No Mistake...

God Calls Women!

Movement for the Ordination of Women Conference

2026 Conference Date Claimer:
12 to 14 November

Australian Centre for Christianity and Culture, Canberra

ADVANCE NOTICE

Movement for the Ordination of Women Conference

MAKE NO MISTAKE ... GOD CALLS WOMEN!

The final program and registration details will be uploaded on the MOW website mowatch.com.au in coming months.

12-14 November 2026

**Australian Centre for Christianity and Culture
15 Blackall Street, Barton ACT**

Do lay and ordained women leaders have a future in the church?

How do we respond to increasingly strident calls for women to submit to male authority in church and society?

What can we do, individually and as members of faith communities, to witness our belief in the spiritual equality and dignity of all people?

Our 2026 conference is ecumenical and welcomes women and men from all Christian denominations who support lay and ordained women's leadership in the church and seek to witness God's love to all people equally.

For further information, contact president@mowatch.com.au

Your Cathedral Welcomes Everyone

We are seeking to share our living faith in an inclusive and openhearted way as we empower people to transform the communities in which we live and serve with the Good News of Jesus Christ.

SUNDAY SERVICES

8.00am Holy Communion
from the Book of Common Prayer

10.00am Choral Eucharist

5.00pm Choral Evensong

MONDAY TO SATURDAY SERVICES

Monday to Saturday 8.00am Morning Prayer

8.15am Holy Eucharist

Mon, Tues, Thurs, Fri 12.15pm Holy Eucharist

Wednesday 10.15am Holy Eucharist

Monday to Saturday 4.00pm Evening Prayer

**holy
grounds.**

HOLY GROUNDS - CAFÉ AND COMMUNITY HUB

Monday - Friday
8.00am - 2.00pm

Level One | Church House
3 Pier Street Perth

2 April MAUNDY THURSDAY

6.30pm Sung Eucharist with the Washing of Feet & The Watch
with the Plainsong Singers

3 April GOOD FRIDAY

8.00am Ante-Communion & Litany (BCP)

**10.00am The Great Liturgy with the Singing of the Passion
and the Veneration of the Cross** with The Cathedral Consort

12.00pm The Final Hours

Three hours of prayer, silence, music and reflections from Bishop Hans Christiansen

5 April EASTER DAY

6.00am The First Eucharist of Easter with Baptism, Confirmation & Reception
Presider: The Archbishop | Preacher: Bishop Hans Christiansen


8.00am Easter Holy Communion (BCP)

10.00am Choral Eucharist of the Resurrection with The Cathedral Consort
Presider & Preacher: The Archbishop


5.00pm Festal Choral Evensong
with The Cathedral Consort



*For further details of our ongoing programmes, events and services,
please see our website, social media or contact the Cathedral office on the details below.*

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