

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | AUGUST 2026

Anglican
Church
Diocese of Perth



His mother said to the servants, 'Do whatever he tells you'
John 2:5

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AMANA LIVING

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Stephanie Buckland



ST MARK'S ANGLICAN COMMUNITY SCHOOL

Exploring Passions and Pathways



5 MARKS OF MISSION

1

To proclaim the Good News of the Kingdom

2

To teach, baptise and nurture new believers

3

To respond to human need by loving service

4

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

5

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

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.



Cover image:

*15th century icon of Our Lady of the Passion/Our Lady of
Perpetual Help*



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THE RT REVD KATE WILMOT *Assistant Bishop*

Mary Mother of Our Lord – Owning the Liminal Space

In a typically Anglican approach, the lectionary designates 15 August as “Mary Mother of the Lord” leaving open the question of whether the mother of Jesus really was “assumed” (taken up into heaven without dying) although this is the original meaning of the feast day.

In scripture, the only figures who are assumed are Enoch (Genesis 5:21-24) and Elijah (2 Kings 2:11-12), although there is a tradition (also outside the bible) that this happened to Moses.

The assumption tradition puts Mary in some distinguished company, but she makes it extraordinary. There are many patriarchs and prophets but only one mother of Jesus.

Just as the story about Mary’s assumption involves liminal space (between heaven and earth, between life and death) Mary herself often occupies a unique position between two understood or expected poles.

Among world religions, Mary is revered by Christians and Muslims. though we have no evidence that she ever abandoned the faith tradition into which she was born. Within Judaism, Mary is not regarded with the same status that she has outside it.

In scripture there is a long tradition beginning with Sarah and Abraham in Genesis and proceeding all the way into Luke’s Gospel (Elizabeth and Zechariah) of older childless couples who conceive miraculously through the intervention of God. When this happens, the women in question are freed from the (unreasonable) blame that has previously dogged them. Elizabeth says “This is what the Lord has done for me when he looked favourably on me and took away the disgrace I have endured among my people.” (Luke 1:25)

We think we understand the direction these stories are taking until Mary the young, unmarried woman conceives by the power of the Holy Spirit. Then she faces the risk of being exposed to public disgrace (Matthew 1:19) before Joseph makes a different decision at an angel’s urging.

She has more than one daughter and more than one son (Matthew 13:55-56). She is a completely human being, as are all her children except that one, Jesus, is also God’s divine son.

Alongside another liminal figure (the Syrophoenician/Canaanite woman of Mark 7:25-30, Matthew 15:21-28) Mary is one of only two people who causes Jesus to change his mind (at Cana in John 2:1-11). She exercises leadership but her power is not of a conventional worldly kind.

Mary’s story teaches us that the ambiguous or in between space is not a position of shame or disgrace or unbelonging but the ground on which God’s will may be seen to be at work. She is a powerful example of what it may mean to occupy this ground, of how much distinction is available within it and of how God may work with the possibilities that lie between the poles of the expected.

THE REVD ROB IMBERGER *Assistant Priest, Parish of Cottesloe*

Ripening Bananas

PARISH OF COTTESLOE

When St. Phillip's embarked on our Alpha planning in February this year, we didn't know how apt this phrase would be: "Ripen the banana". But we became grateful for it, since Alpha both models and achieves it. Plus, we saw it with our own eyes. I'll get to what on earth it means, but first, some background.

Developed by The Revd Sandy Millar from Holy Trinity Brompton Church in London in the 1990s, and then popularised by his successor The Revd Nicky Gumbel, Alpha was then and remains now simply an invitation to consider the big questions of life: where do we find meaning, who is Jesus, what do I do with my guilt, can I pray, how do I read the Bible, how can I have faith, and many more. Comprising a series of short, engaging videos, held over about 14 sessions, guests are invited to bring their honest questions, strong objections, and differing faith journeys within a context of good food and burgeoning friendship. Much has been modernised over the decades, but today that heartbeat remains the same. Walk into any of the thousands of churches worldwide that have run Alpha, and there'll be a common thread: 'You are welcome here, no pressure and no judgement'.



It was in that spirit that we at St. Phillip's paid particular attention to hosting a Launch Party on the first night of the course (pictured). Lavishly appointed at Cottesloe Tennis Club, a local institution (and, importantly, neutral ground), we filled it with excellent food, free drinks, and the warmth of Christian community. Almost 100 people came, to our surprise and delight, and two-thirds of those stuck around for the course's continuation.

There were simply too many deep conversations to relate here but, week by week, our trained Table Hosts and Helpers facilitated small group

discussion, saw breakthrough, prayed for healing, and got really good at the standard Alpha response to any guest comment (no matter how strident or wacky): "Hmmm, that's interesting, what do other people think?"



That's the beauty of Alpha when you allow bananas to ripen: ie. many people start very 'green', and over the months that ensue they become slightly less green, maybe even verging on 'yellow' when it comes to their journey with Jesus. Some even enter into Alpha just about ready to be 'peeled', so to speak; they have had a lot of information and now all that's left is a decisive, wonderful step to trust Christ and receive God's kingdom. Wherever someone

is at on the journey, success equals ripening bananas, and where Alpha models and achieves this so well is its content and context: accessible and relatable, the tone gentle and accommodating, and the invitations to respond frequent and trusting in the Father's drawing power.

Another highlight included our Retreat Day spent at Wollaston College, where guests were encouraged to receive the ministry of the Holy Spirit in prayer, connecting head knowledge with heart experience. Many enjoyed a workshop on Christian meditation led by Bishop Hans (pictured).



Throughout the course's duration, our volunteer team (30+ St. Philip's members) demonstrated exemplary servant heartedness. Alpha does as much for the hosting church as for its guests, deepening our reliance upon each other and stretching our faith for God to provide.

Finally: we can't underscore enough the centrality of prayer in this entire endeavour. We prayed before we planned; we prayed the armour of God up to and during each Wednesday night; we prayed when team members fell ill and technology failed; and we prayed for each guest by name. We took Jesus at his word when he promised, "Apart from me, you can do nothing" (John 15:5).

Great support is available to create your own Alpha: we found the Perth Alpha team to be generous and creative. We're keen to share our experience too and help you wherever possible. Would you please pray with us, as we evaluate 2026 and ready ourselves for next year's effort? And would you even consider leading your own Alpha, perhaps in your parish, school, or agency context, and see some of your own bananas ripen?

SYNOD 2026

Friday 16 October and Saturday 17 October

Friday 16 October

6.30pm Eucharist
St George's Cathedral

Saturday 17 October

9.00am - First Sitting of the
Second Session of the Fifty-Second Synod
including the President's Address

Esplanade Hotel Fremantle by Rydges
46-54 Marine Terrace, Fremantle

Please note: Lay Conference at 8.00am

DEADLINES for SYNOD BUSINESS

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

Revival Coming to Guildford

PARISH OF GUILDFORD

Pre-loved treasures could help restore a national treasure in the heart of Guildford. All profits from Revival Guildford, a new monthly event buying and selling pre-loved items, will go to the St Matthew's Anglican Church National Trust restoration fund.

The historic church has been standing in Stirling Square Guildford serving the community for more than 150 years, but those years have taken a toll and restoration work is urgently required.

The Revd Katrina Holgate said the church received significant cracking in the 1968 Meckering earthquake and while some repairs were undertaken at the time, the cracking has increased and worsened throughout the church and hall.

As well as tackling cracks, other priorities include repainting the hall - used by Guildford Family Playgroup and other community groups - and levelling the parking area to improve site drainage and direct water away from foundations.

Local resident Steph Radis was saddened to see and hear about the state of the building and has got together with locals Deanna Rokich and Ward Hellewell to help the church fundraise.

"I thought a novel way of fundraising on a monthly basis would be to host an event where sellers could pay \$20 each for a stall in the hall, with the money going to the church," she said.

"The stalls will alternate monthly between clothing and bric-a-brac for sale from vendors much like myself who want to think wisely about what they really need to keep.

"Everyone wins or benefits here, from the vendors who make extra cash by selling preloved items taking up space, to buyers who bag a bargain and importantly, the church for its much-needed restoration.

"It's a great community vibe."

Katrina said she was thrilled by the support and hoped it would help enable the church to continue to serve the community for years to come.

The first Revival Guildford event is centred on clothing, shoes and accessories. It is on at the hall in Stirling Square Guildford on Saturday 15 August, 8.30am-12.30pm. Entry is via gold coin donation. Free parking is available at nearby Guildford Train Station.

revival

Media contact: Steph Radis 0411 552 012
revival6055@gmail.com

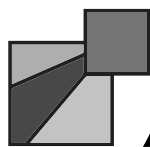
Restoration fund link: www.ntwa.com.au/give-to-ntwa/st-matthews-garrison-church-guildford/



Deanna Rokich, Ward Hellewell, Katrina Holgate and Steph Radis outside St Matthew's Church in Guildford



Meckering cracks – Deanna Rokich, Steph Radis, Ward Hellewell and Katrina Holgate stand by cracking caused by Meckering earthquake



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The ACF supports Anglican Schools



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See our website for more details: anglicancf.com.au/schools

Our longstanding partnership with AngliSchools is a strong example of our capability in the education sector. As one of Australia's leading Anglican education providers, AngliSchools supports more than 18,000 students across 16 schools, delivering outstanding teaching and learning in caring, Christian communities.

We are proud to support AngliSchools as it continues to grow and deliver its Strategy 2030, with its mission to support and strengthen existing schools and grow new schools which provide a high quality, inclusive and caring education, one that is deeply immersed in Anglican Identity.

We are also very pleased to assist several other Anglican Schools in the Perth and regional areas which are also highly successful in their field.

To enquire about how we can help you 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.

**STEPHANIE BUCKLAND** *Chief Executive Officer, Amana Living*

Women Who Shape Our Communities

Reflecting on the wisdom, resilience, and contribution of women whose lives have strengthened families, communities, and future generations

When we think about the people who shape our communities, we often think of leaders, innovators, and pioneers. Yet many of the most profound contributions have come from women whose influence was exercised not through titles or recognition, but through daily acts of service, care, perseverance, and leadership.

The Anglican Church has long recognised the contribution of women who have nurtured faith, strengthened communities, and supported others, often quietly and without recognition. One such woman was Dorothy Genders, for whom our Dorothy Genders Village in Mosman Park is named. She was a trailblazer in the Anglican Church, and among one of the first women in Australia to graduate with a Licentiate in Theology. More importantly, she dedicated her life to serving vulnerable women and families, opening her home to those in need, providing pastoral care, teaching Sunday

School, and creating places of refuge and hope. Her legacy reminds us that lasting change is often built through compassion, courage, and a commitment to serving others.

Her story also reflects an important reality of Amana Living as an organisation today, as a community shaped largely by women. Most of our residents and clients are women, many of our volunteers are women, and women make up a significant proportion of our workforce and leadership team. Every day, they contribute their skills, wisdom, compassion, and experience in ways that strengthen the lives of those around them.

At Amana Living, we are privileged to know many women whose lives have similarly shaped families, workplaces, congregations, and communities across West Australia. Their stories remind us that leadership can take many forms and that a life of service leaves an enduring impact.



One such woman was Mildred Underwood, a former resident of Wearne Village and Wearne House, who passed away recently at almost 100 years of age. Mildred served as the Matron of Wearne House and, upon retirement, continued to give back through many years of volunteer service, devoting thousands of hours to supporting others and recognised nationally as Anglicare Australia's Volunteer of the Year. Her life demonstrates how women often shape communities through consistency, compassion, and service over many decades.

Women have long been carers, mentors, community builders, and connectors, long before concepts such as social connection and community wellbeing became priorities in public policy. Women created these networks through families, neighbourhoods, churches, schools, sporting clubs, and volunteer organisations, with their efforts helping to build the communities many of us enjoy today.

That legacy continues within Amana Living through women such as Lee Ann Reyes, Service Manager at Kinross Beach House. Last year, Lee Ann was recognised with an Amana Living Leadership Award for her ability to create a

positive, supportive environment for residents, families, and staff. More recently, she was named a finalist in the Residential Care category of the WA Nursing and Midwifery Excellence Awards, a reflection of the high standard of care, leadership, and professionalism she brings to her role each day. Through her commitment to others, Lee Ann exemplifies compassion, service, and excellence that continues to strengthen our community.

As we reflect on the women who have influenced our lives, we give thanks not only for their achievements, but for the values they have passed on. Their examples remind us that communities are strengthened through service, compassion, resilience, and love.

Whether through pioneering new paths, caring for others, volunteering countless hours, or offering leadership and encouragement, women continue to shape the communities around them. At Amana Living, we are grateful for the many women whose contributions enrich the lives of those we serve and help build a future grounded in connection, care, and hope.

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THE REVD CHRIS THOMASON *Chaplain*

Anglicare WA and the Central Park Plunge

Abseil 130 metres down the Central Park Tower on St Georges Terrace in Perth and help raise money for Perth Charities, including Anglicare WA.



CENTRAL PARK
PLUNGE



The Central Park Plunge has raised \$5.2 million since 2015. The event is being run again this year, and we are looking for your support, either by 'taking the plunge' yourself, or sponsoring of someone who is.



For 50 years, Anglicare WA has been supporting individuals, families and communities across our state in times of need. We are passionate about creating a just and fair Western Australia where everyone can thrive. As a leading agency of social change, we draw on our experience and expertise to empower people, strengthen communities and provide hope through our services.

Our work includes supporting those experiencing family and domestic violence, strengthening family relationships, and assisting people facing homelessness, poverty, mental health challenges and more. As a leading advocate for

social change, we leverage our experience and expertise to empower individuals, strengthen communities, and provide hope through our services.

Anglicare WA reached over 102,900 people across Western Australia last year, but we can't do this alone. That's why we're excited to partner with community champions like you, who are committed to making a real, lasting impact on the lives of people in our state.

Last year Anglicare WA raised more than \$100,000 taking the plunge. In our 50th anniversary year help us raise even more. You can participate by sponsoring a plunger at [Sponsor a plunger](#) or by taking the plunge yourself at [Take the Plunge](#). You'll help raise vital funds for programs that provide essential services to those who need it most.





THE REVD PETER LAURENCE OAM *CEO, AngliSchools*

A Home Away from Home

Esperance Anglican Community School has a special place within the AngliSchools family. Established in 2008 as the ninth AngliSchool, it remains the only non-government secondary school in Esperance. The School provides a co-educational Anglican education for day and boarding students from Years 7 to 12 and is AngliSchool's only boarding school.

Its location in one of Western Australia's most beautiful regional communities gives the School a character all of its own. Students enjoy many opportunities that come with living and learning close to Esperance's beautiful beaches, national parks and coastline.

For boarding students, Esperance Anglican Community School offers something even more important: a home away from home.

McVay House



McVay House opened on the School campus in 2015 with just three boarders. Since then, it has grown steadily and now welcomes up to 40 students from regional and remote communities across our state.

The boarding house was established to support rural and regional families who wanted a high-quality educational experience for their child who otherwise may have limited options for schooling near home. For some students, attending school means travelling a long way from their families and local communities.

Boarding can be a big transition for any young person and the dedicated staff at McVay House provide support in many different ways. They oversee each student's academic progress, care for their wellbeing and help them manage the

everyday responsibilities of living away from home, including taking care of their rooms and shared spaces.

The aim is to create a family environment in which boarders share meals, study together and participate in group activities. It's equally important that each student has a space to call their own and they are encouraged to decorate their rooms and make them feel like home. Boarding is an experience that sees students learn independence and responsibility, as well as patience, consideration and looking out for one another.

McVay House is closely connected with School life. Boarders participate in worship, learning, sport, music, outdoor education, service and the big array of activities that make up a busy secondary school.

Boarders are also able to make the most out of living in Esperance. Trips to local beaches, national parks, sporting activities and community events help them feel connected to the town and enjoy the great outdoors of Esperance.

A strong partnership between the School and families is essential to boarding life. Parents place great trust in the School when their children are away from their families. McVay House staff work closely with families and teaching staff to provide a safe, caring and well-ordered home in which each student is known and supported.

We give thanks for the students, families and staff who make McVay House a genuine home away from home at Esperance Anglican Community School.

Exploring Passions and Pathways

Now one semester into St Mark's refreshed electives programme, students in Years 9 and 10 are embracing opportunities to explore new interests, discover hidden talents and gain valuable insight into future career pathways.

The middle years of schooling are a time of growth, curiosity and self-discovery. Year 9, in particular, is often a pivotal stage as students transition into senior school and begin thinking about future study and career options. Our new semester-based electives have been designed to support this journey by encouraging students to explore before they choose.

Rather than selecting pathways without experience, students are immersing themselves in subjects that connect classroom learning with real-world industries, allowing them to discover what genuinely interests and inspires them.

The response has been overwhelmingly positive.

Across Years 9 and 10, students are taking part in engaging, industry-connected learning experiences. In *The AI Project*, they are creating AI agents while exploring emerging technologies and innovation. Project Runway combines sustainable fashion with design thinking, while *Places and Spaces* sees students designing future learning environments under the guidance of architects and town planners, with the opportunity to present their ideas at the Learning Environments Australasia Conference.

Other electives introduce students to specialised industries and practical skills. In *Dimensional Design: Jewellery*, students learn professional jewellery-making techniques while developing creativity and precision. *Glow Up – Beauty Lab* explores the science of skincare and cosmetics, with students creating environmentally conscious beauty products while investigating sustainability and product development.

One of the most popular additions has been the Year 10 Nursing and Medical Preparation elective. Students have experienced healthcare through virtual reality patient simulations, practised monitoring vital signs, learned CPR, and explored Edith Cowan University's nursing and midwifery facilities, including newborn care activities and empathy suits that simulate the later stages of pregnancy.

These authentic learning experiences are helping students make meaningful connections between classroom knowledge and future careers.

Beyond the individual subjects, the programme encourages students to develop confidence, curiosity and ownership of their learning. Whether exploring digital technologies, engineering, health sciences, entrepreneurship, hospitality or the creative arts, students are building transferable skills while discovering new passions.

As students prepare for senior school, these experiences become increasingly valuable. The electives programme helps them make informed decisions about future pathways based on genuine experiences rather than assumptions.

Only one semester in, the impact is already clear. Students are engaging with learning in new ways, discovering unexpected interests and gaining confidence in their abilities. By providing choice, authentic experiences and opportunities to explore, St Mark's is helping students shape exciting futures while fostering a lifelong love of learning.



Parkerville Grove School welcomes first students to a new chapter of healing and learning

Parkerville Children and Youth Care celebrate a milestone years in the making

More than a century after children first attended kindergarten at a Parkerville Children and Youth Care cottage¹ in the Perth Hills, students have once again returned to the historic campus with the opening of Parkerville Grove School.



The new independent secondary school welcomed its first students on 27 July, marking the beginning of a new chapter for Parkerville Children and Youth Care and for young people across Western Australia whose experiences of trauma have made mainstream schooling difficult or impossible.

Parkerville Grove School is the first specialist school of its kind in Western Australia. Designed for young people aged 12 to 18, it brings together education and therapeutic support in a way that recognises a simple but important truth: before young people can learn, they need to feel safe.

For many students at Parkerville Grove School, the journey back to education has not been straightforward. Experiences of abuse, neglect, family violence or other significant interpersonal trauma can have a profound impact on a young person's ability to engage in learning. What may look like disengagement is often a response to

experiences that have left them feeling unsafe, overwhelmed or disconnected.

Kim Brooklyn, CEO of Parkerville Children and Youth Care Therapeutic Education Services, said the opening of the school represents years of planning and advocacy, but more importantly, it offers new possibilities for young people and their families.

"For the first time, young people in Perth who have experienced trauma have a school that is specifically designed to help them heal and re-engage with education," she said.

"Many young people who experience trauma struggle to feel safe in mainstream schools, and it's often their trauma, not their ability, that's holding them back. Our model intentionally integrates healing and education within everyday school life. It's all about making young people feel safe and supported so they can begin to reconnect with learning."

The opening is also a significant moment in the history of Parkerville Children and Youth Care. More than 100 years ago, children living at the Parkerville Children's Home attended one of Western Australia's earliest kindergartens on the site. Today, the historic campus is again filled with young people learning, growing and building their futures.

"In many ways, the opening of Parkerville Grove School marks a return to our roots of supporting children and young people and helping them to develop their skills and capabilities," Ms Brooklyn said.

Foundation Principal Alice Alibrandi said the school has been carefully designed around

¹ The original school was one of Western Australia's first kindergartens and was part of the Parkerville Children's Home or Waifs' Home, one of the first orphanages in Perth

PARKERVILLE CHILDREN AND YOUTH CARE

the needs of students who require a different approach to succeed.

"There isn't anything else like it in WA, so we're absolutely breaking new ground," she said.

"We're building a specialist healing education model that gives young people who have experienced trauma a genuine opportunity to flourish. It's a school where healing comes first and education follows."



The Right Reverend Kate Wilmot, Assistant Bishop of the Diocese of Perth with Noongar Elder Auntie Dawn Ugle



(L-R): Lynton Bennett, Ivan McLean, Kim Brooklyn, Liz Criddle, and Colin Pettit.

At Parkerville Grove School, class sizes are intentionally small, with no more than 15 students in each classroom. Trauma-trained teachers work alongside youth workers,

therapeutic support staff and allied health professionals as part of one integrated team focused on safety, connection and belonging.

Students are supported with daily breakfast and lunch, essential school supplies and a dedicated bus service to help remove barriers to attendance. Across the campus, beautifully restored heritage cottages have been transformed into warm and welcoming learning centres that reflect the school's therapeutic approach.

As the first students settle into their new classrooms, there is a strong sense of optimism about what lies ahead.

Behind every enrolment is a young person with strengths, talents and aspirations. Parkerville Grove School exists to help them rediscover those strengths, rebuild confidence and reconnect with a future filled with possibility.

For families, educators and communities who know a young person struggling to engage with school because of their experiences of trauma, the opening of Parkerville Grove School is an important reminder that another option now exists in Western Australia - one built on healing, hope and the belief that every young person deserves the opportunity to thrive.



ENROLMENTS NOW OPEN

YEARS 7 TO 10

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IAN HEWSON *Chaplain*

Why Giving Hope Matters

Hope is more than a feeling. It is often the first step towards change.

St Barts seeks to offer hope on many levels with Chaplaincy bringing an added spiritual element to hope. Every day we see how hope can be shaped by a person's circumstances. For someone experiencing homelessness, hope may begin with something simple: a safe place to sleep, a warm meal, or knowing that someone genuinely cares. These things might seem small, but they can be the foundation upon which a person starts to rebuild their life. That is why hope is central to everything we do at St Bart's.

Hope to Thrive

Everyone deserves the opportunity to thrive, not simply survive.

At St Bart's, we work alongside people to help them build stability, connection, and wellbeing. We recognise that providing support is about more than meeting immediate needs. It is about creating opportunities for people to discover their strengths, rebuild confidence, and pursue goals that are meaningful to them.

When people begin to believe in their own potential again, hope grows. It becomes easier to imagine new possibilities and to take the next step towards a better life.

Hope for a Home

A home offers safety, belonging, and the security needed to build a future. However, for many people, the journey towards a home can feel overwhelming.

Our vision at St Bart's is for a community where everyone has a safe and secure place to call home. By supporting people to access and

sustain housing, we provide a foundation for people to reconnect with family and friends, participate in the community, improve their health, and pursue their aspirations.

Hope for a Better Future

Perhaps the most powerful aspect of hope is its ability to help people see beyond their current circumstances.

When a person can imagine a better future, they are more likely to work towards it. Hope provides motivation during difficult times and resilience when challenges arise.

Every day we see amazing examples of people who have overcome significant adversity because someone believed in them, supported them, and helped them rediscover hope. Every step forward, no matter how small, is made possible by the belief that positive change is achievable.

A Hope That Endures

We are also guided by a deeper understanding of hope. We believe that God calls us to love and care for others, particularly those who are vulnerable and facing hardship. This shapes the way we serve and the way we see every person who walks through our doors.

We are reminded that every individual has inherent worth, dignity, and purpose. We are encouraged to look beyond immediate circumstances and to hold onto the possibility of new beginnings.

We are offering hope to those most vulnerable and through this we are doing god's work. Whether it begins with a warm welcome, a safe place to stay, support to secure housing, or encouragement to pursue a new goal, hope is at the heart of the St Bart's journey.

Because when people have hope, they can imagine a different future.

And when they can imagine a different future, transformation becomes possible.





FR GRAHAME BOWLAND

The Roman Catholic Church responds to AI: A review of *Magnifica Humanitas*

So-called 'artificial intelligence' seemingly burst into our lives from nowhere in 2022, with the launch of ChatGPT. It's hard to believe that it's only been four years: and yet that time has seen a fundamental shift in how our society functions.



Computers can now undertake many tasks which were previously the domain of human beings alone – and they can often do them better, or cheaper, or both.

Change is difficult. It's tempting to reflexively react against this particular change: after all, few of us expected it, and fewer looked for it. Yet, if the Church wishes to speak into this moment, we must quell the impulse to react and instead *think theologically*, drawing upon Scripture, reason, and tradition. It is this vital work that Pope Leo XIV has begun in his encyclical, "*Magnifica Humanitas*" (Magnificent Humanity).

Pope Leo's approach is disclosed by his choice of title: the focus of this text is not upon artificial intelligence, but rather on the nature of humanity, and how we are called by God to express it, remembering always Jesus, and the miracle of the Incarnation.

The Pope begins by placing us at a fork in the road, a turning-point in history. Humanity can choose to construct a new tower of Babel (Genesis 11.1-9), building pridefully and 'without reference to God', a project of dispersion, the antithesis of communion (MH 7); or we can turn to God, and, guided by the Spirit, seek to transform society as the people returning after the exile transformed and sanctified Jerusalem (Nehemiah 2-6; MH 8).

Of course, through his choice of Biblical illustrations the Pope reminds us that our present situation is not new. Leo draws upon more than a century of Catholic teaching in response to the growing technological prowess of humanity, challenging any assumption that

technological development is politically neutral, or merely inevitable. Technocracy, with its heartless utilitarian underpinnings, leads us toward Babel and its downfall: but it is not too late to turn to God, and the way of Nehemiah, utilising technology with prayerful intention, accepting our human limitations, surfacing the voices and wisdom of all, and so seeking communion.

The text could perhaps have offered more on the role of evil, and the spiritual forces which underlie it, in its reflections upon the path forward. Does the situation of Babel emerge passively, or is the influence of evil more active, and if so, how are we to respond?

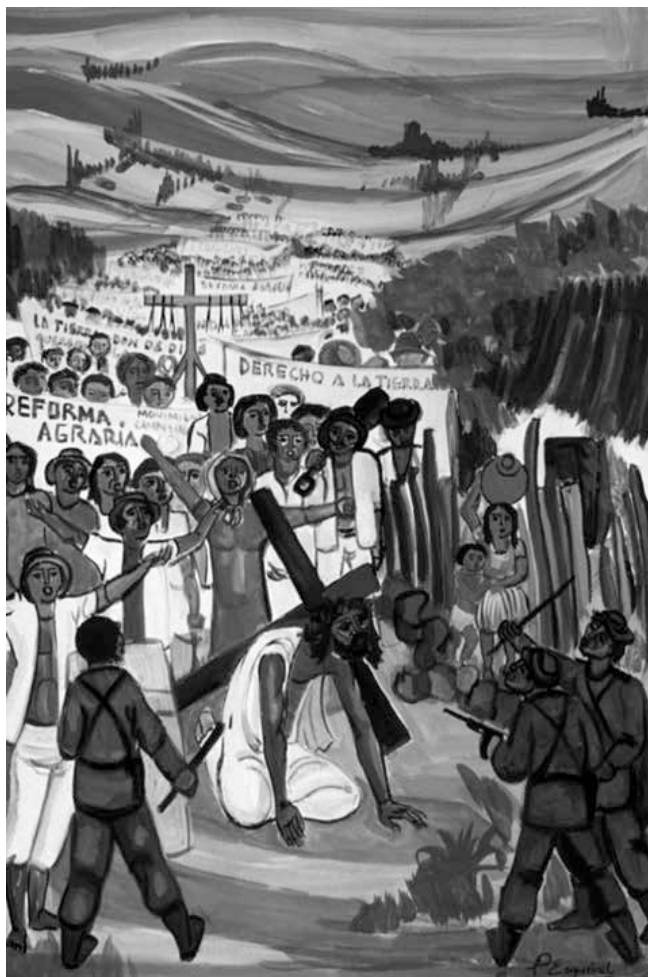
In the end Leo's work is underpinned by hope – the surprising hope of the Magnificat, the Song of Mary, toward which its title subtly gestures, and upon which Leo reflects in his concluding paragraphs. He exhorts us to remember that God *has already* cast down the mighty, and lifted up the lowly. The plan of God is often hidden, running beneath the plans of those human beings who trust in their own righteousness, thinking themselves mighty (MH 243).

Magnifica Humanitas is a timely and significant text. Don't be daunted by its length, or its formidable scholarly underpinnings – just pick it up and read it, perhaps starting with the introduction and then jumping to the conclusions, and then working your way into the detail step by step. More and more Christians are seeking spiritual counsel from AI; some people are even beginning to err by ascribing personhood, or even divinity, to this created technology. The time to inform yourself is now.

**ROBERT MYLES***Dean of Research and Associate Professor of New Testament, Wollaston Theological College*

Prophets, Popular Movements, and the World of Jesus

Around the time of Jesus, the land of Palestine was alive with expectation and religious fervour. Many ordinary people felt the weight of political oppression and economic hardship and had longing for change. Out of this atmosphere emerged several popular prophetic and messianic movements which promised that the God of Israel was about to intervene in dramatic ways. Understanding these movements helps us appreciate why the Jesus movement made such an impact, and why it was also seen as dangerous by the political and religious authorities.



One striking example is the first-century Jewish prophet known simply as “the Egyptian”. He gathered a huge following (possibly tens of thousands) by proclaiming that God would soon overthrow the ruling powers. The Egyptian

led his followers from the wilderness to the Mount of Olives opposite Jerusalem, claiming that at his command the city walls would fall, thereby allowing him to overpower the Roman garrison and establish himself as king of the Jews. His movement was crushed, but it was influential enough that, in Acts 21:38, Paul is briefly mistaken for this same revolutionary leader.

Another prophetic figure, Theudas, led a popular movement to the Jordan River, promising to part its waters so that people could cross. His symbolic actions echoed the story of Moses and the exodus and tapped into associated hopes of liberation from imperial oppression. However, the authorities saw him too as a threat. Theudas was quickly captured and beheaded, a grim reminder that removing the leader was the quickest way to dismantle a popular movement. Interestingly, Acts 5:36 suggests that some among the Jerusalem authorities viewed the Jesus movement as comparable to the rebellious Theudas movement.

John the Baptist is perhaps a more familiar fiery movement leader from around the time of Jesus. He preached that the present age was ending and that God’s judgment was imminent. He gathered crowds in the wilderness and performed baptisms which, according to the Gospels, symbolised repentance and the forgiveness of sins. Like Theudas, John

famously lost his head for his fierce criticism of the immoral conduct of the royal elite.

John's movement appears to have had a significant influence on the early Jesus movement. In fact, their movements may have partly overlapped, and their messages certainly resonated with one another. Some scholars have suggested that John's movement was probably more popular than Jesus', and that the Jesus movement sought to align itself with John to bolster its own credibility. This may explain why the Gospels repeatedly portray John as the forerunner who points the way toward Jesus.

What all these popular movements have in common is a pattern: a charismatic leader, bold symbolic actions, a message of divine intervention, and a challenge to the powers

of the day. And in each case, the authorities responded with lethal force. Questions could be asked later. In Jesus' time, proclaiming a new kingdom coming down from the heavens was not simply a spiritual message, but would have been understood politically as a regime change on earth in which the authority and territory of Herod or Rome would be handed over to God's anointed.

Understanding these contemporaneous movements helps us see what made Jesus' teachings and actions appealing for some of his followers. Jesus' own message of God's coming kingdom - a new world order to replace the existing one - spoke into this world already full of longing and tension, and with concrete hopes of liberation and deliverance from deeply-felt discontent.

**Join Associate Professor Robert Myles this October for
Mark: A Gospel of Urgency, an evening module over four Wednesdays in the
Archbishop's Certificate at Wollaston Theological College:**

wollaston.edu.au/mark-a-gospel-of-urgency/



THE VEN GEOFF CHADWICK *Archdeacon*

Bunbury Bulletin

Comings and Goings

This month has seen a few changes in personnel across the Diocese.

We welcomed The Revd Adam Maynard as Chaplain to **Bunbury Cathedral Grammar School**. He and his family, Naomi, Harvey and Donny endured a 25 hour journey from the UK to be with us. He has experience as a school Chaplain in India and is sure to bring new insights into the chaplaincy role at the school. Adam has already been seen "networking" at the recent Anglican Schools Association Conference. We look forward to his official Recognition Service on 24 August at 2.00pm at the school.

Nicky Latham, recently ordained Deacon, has accepted an invitation from the **Parish of Denmark/Walpole** to be their incumbent. After a long wait this is good news for the parish and Nicky and John are busily packing up their house for the move. Her background in social work, and her genuine compassion for those in need will be welcome additions to the work of the parish. If you're wanting an excuse to be amongst the Karri and Tingle forest, her Recognition will be on 15 August at 4.00pm in the Denmark church. All are welcome.

Pinjarra/Waroona Parish is soon to be vacant following the retirement of William Thomas. In the meantime, Abilene Fischer has offered locum support. The parish includes the localities of Pinjarra, Waroona, Dwellingup and Coolup and has a proud pioneering spirit. It is close to Perth, on the Australind trainline and includes many tourist attractions. Expressions of interest for Priest in Charge can be made by approaching the Diocesan Office.

Meanwhile the **Bishopric Nomination Committee** has been considering nominations for the Bishop of Bunbury. Nominations are now closed. The final list of candidates will be presented at the Bishop's Election Synod on 4 October. Please continue to pray for the work of the Committee.

Bishop Ian lays up his staff at 11.00am on 29 August in St Boniface Cathedral. All are welcome at this service.

Blessings from Bunbury
Archdeacon Geoff

Ministry Opportunities in the Bunbury Diocese

The Bunbury Diocese is seeking:

- A Priest in Charge for the Parish of Pinjarra/Waroona including Dwellingup and Coolup
- Clergy willing to visit the remote parts of the Diocese which extends from Hyden to Hopetoun
- Clergy looking for a short or extended "tree-change" in a beautiful part of the world
- The Diocesan Nomination Committee has been considering candidates for the next Bishop of Bunbury - nominations have closed

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

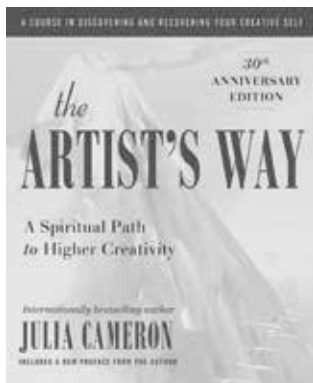


THE REVD JUDY VAN ROSSUM *Programme Director, Tree of Life*

"The Artist's Way: A Spiritual Path to Higher Creativity", Tree of Life Spirituality Programme - Residential Weekend 28-30 August. Facilitated by The Revd Judy Van Rossum

The Artist's Way: A Spiritual Path to Higher Creativity

"The Artist's Way is a spiritual journey, a pilgrimage home to the self" - Julia Cameron



During our August residential weekend, the Tree of Life Spirituality Programme will explore the idea that creativity can be a spiritual practice, inviting us to engage our imagination as an integrative source of wisdom that deepens our life with the Divine.

Julia Cameron's book 'The Artist's Way' is not simply a book to read; it is a book to live. Cameron invites one on a twelve-week journey of discovery and recovery, offering practical disciplines and activities that awaken creativity and deepen our spiritual lives. Cameron understands creativity not as a talent reserved for a gifted few, but as an expression of our deepest selves and a response to God's invitation to live more fully. The practices she offers become a way of prayer, a way of listening, and a way of opening ourselves to the quiet movements of the Spirit.

Each week includes readings, reflections, and creative exercises designed to uncover the artist within gently. Alongside the wisdom of painters, poets, musicians, and spiritual teachers, we are invited into an honest conversation with

ourselves and with God. It is a journey that both challenges and encourages. In my own experience, it has also been a journey of surprise, which continues to open me to new ways of engaging with my own spiritual life and of living that into the world.

At the heart of Cameron's work are three "non-negotiable" practices: **Morning Pages**, **The Artist's Date**, and a **Contract** made to oneself.

Morning Pages are a daily discipline of writing three pages by hand, allowing everything we carry - our worries, frustrations, hopes, delights, fears, and forgotten dreams - to find expression. Some mornings, the pages seem mundane, and we wonder why we are doing this; it can seem so futile. Other pages can be unexpectedly profound, almost startling us to wonder, 'Where did that come from?' Gradually, by remaining faithful to the practice, the inner critic loses its grip, clarity begins to emerge, and we become more attentive to the voice of our own soul and the gentle prompting of God.

The Artist's Date is a weekly invitation to delight. It is time intentionally set aside to nourish the imagination through beauty, silence, play, nature, art, or simple curiosity. I think of it as a sacred date with God - a chance to meet both the contemplative and the creative self - to join the dance of the inner monk and the inner artist, whose complementary rhythms bring beauty to birth.

As I have journeyed with Cameron's work, I have also been enriched by Christine Valters Paintner's *The Artist's Rule: Nurturing Your Creative Soul with Monastic Wisdom*. Drawing on the wisdom of St Benedict, Paintner offers

a twelve-week pilgrimage that brings together the practices of contemplation and creativity. She invites us to spend 12 weeks in the cave of our heart, nurturing our creative soul, and sitting at the feet of our **inner monk**. Paintner describes the inner monk as 'the universal archetype of the search for the Divine', the part of us that longs for silence, prayer, and communion with the sacred. The **inner artist** is the part that yearns for beauty, imagination, and creative expression, inviting us to participate in God's ongoing work of healing and renewal in the world. Together, these two companions remind us that creativity and contemplation belong together; each deepens the other.

Both Cameron and Paintner emphasise that art is about the **process rather than the product**. Yet so many of us carry the voices of criticism and self-doubt: 'I can't draw. I can't paint. I can't write. I can't sing. I'm not creative'. These are often the voices of fear rather than truth. Do these voices resonate with you? They do with me. We all have such voices to contend with; some are niggly voices that get in the way, others are louder and more profound voices that may block us. Sometimes it is our perception of what 'art' is that blocks us – our interpretation and expectation of how it should be or look – that is the obstacle. Each person's creativity and artistry are unique, and Cameron and Paintner take us on a journey of self-discovery and recovery, where play and prayer merge, revealing our barriers and offering practices to help heal them.

Our Christian story begins with a Creator who delights in bringing life into being, and we are made in the image of that Creator. Creativity is therefore not primarily about artistic ability but about participating in God's creative life. Whether we garden, cook, solve problems, write poetry, make music, welcome others, raise children, create beauty with paint brushes or through acts of compassion, we are living creatively. When we live creatively, we are praising God from the depths of our being, from the essence of who God made us to be.

We are all creative and experience the natural life force of creativity in some form. Creativity is not elitist. It is not about perfection. It is about finding the joy within and letting it live; delighting in what makes your heart sing and knowing that God delights in it too. And that belongs to everyone.

'The Artist's Way' and 'The Artist's Rule' are accessible to everyone. You can journey with them on your own or in a group. You do not need a specialist to lead you. You just need to make some space to waste time doodling with God.

"Creativity is God's gift to us. Using our creativity is our gift back to God."



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 Dave Deeny	Chaplain, Amana Living	02.07.26
The Revd Roger Morey	Chaplain, Amana Living	17.08.26

Locum Tenens

The Revd Jacqui Chesley-Ingle	Kwinana	12.07.26-04.10.26
The Revd Gunnar Rippon	Canning	01.08.26-31.10.26
The Revd Frank Sheehan OAM	Applecross	01.09.26-31.12.26
The Revd Clive McCallum	Cockburn Central	01.09.26-31.12.26

Permission to Officiate

The Revd Kevin Toovey		03.07.26
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Resignations

The Revd Roger Morey	Assistant Priest, Shenton Park	17.08.26
The Revd Gemma Baseley	Area Dean, Gwaya Deanery	09.08.26

RIP – Lay

Mr Richard Powers	Former Diocesan Secretary (1980s)	21.01.26
Mrs Robyn Farran	Wife of The Rt Revd Brian Farran	19.07.26



Anglican Chaplain

Sir Charles Gairdner Hospital (Full-time)

An opportunity is available for a full-time Anglican Chaplain to join the chaplaincy team at Sir Charles Gairdner Hospital and Osborne Park Health Care Group.

Working Monday to Friday, the successful applicant will also participate in a shared after-hours on-call roster, approximately one week in every 5–6 weeks, providing urgent end-of-life pastoral ministry.

The chaplain will serve as part of an ecumenical team, offering Anglican worship and sacramental ministry alongside compassionate pastoral and spiritual care for patients, families and staff of all faiths and none.

For more information about the role, visit:
[perth.anglican.org/church/work-with-us/
vacancies/chaplain-scgh](http://perth.anglican.org/church/work-with-us/vacancies/chaplain-scgh)

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Express Interest: reception@anglicandnwa.org




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Messenger Quiz - *with thanks to The Revd Frank Sheehan OAM*

1. **On 1 August we celebrate the holy men and women of the**
 (a) New Testament
 (b) Old Testament
 (c) The Apocrypha
2. **In the Acts of the Apostles, Stephen is first mentioned as one of this number of deacons**
 (a) seven
 (b) twelve
 (c) forty
3. **Known as the Curé d'Ars ("the parish priest of Ars")**
 (a) Vincent de Paul
 (b) John Vianney
 (c) Jules Chevalier
4. **King of Northumbria from 634 until 642**
 (a) Cadwallon ap Cadfan
 (b) Æthelfrith of Bernicia
 (c) St Oswald
5. **St Thomas Aquinas considered it "the greatest miracle"**
 (a) the water into wine
 (b) the raising of Lazarus
 (c) the transfiguration
6. **St Dominic founded the Order known as the**
 (a) Jesuits
 (b) the Order of Preachers
 (c) Franciscans
7. **Mary Sumner founded**
 (a) the Mothers' Union
 (b) the Girls' Friendly Society
 (c) Girls' Brigade
8. **Who wrote Tracts for the Times (1833-42)?**
 (a) G K Chesterton
 (b) George Bernard Shaw
 (c) John Henry Newman
9. **Today, most scholars identify this apostle as Nathanael**
 (a) Jude Thaddeus
 (b) Bartholomew
 (c) Matthew
10. **Aidan of Lindisfarne was known for his**
 (a) strict asceticism
 (b) his liberal theology
 (c) sense of humour

Answers can be found on page 23



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 took part in the launch at The Lane Bookshop Claremont, of Richard Offen's book, *Perth: Then and Now*, a superb collection of photographs, past and present, together with Richard's pertinent commentary. I, and many others, call Richard 'Mr Heritage Perth', and this new work confirms that position.

Many facets of heritage were discussed in the interview he gave me. I asked for a few sentences to encapsulate his vision of what heritage means in Perth 2026. This is his reply:

'As in every age, attitudes as to what constitutes our history and heritage change and these days, we are very prone to looking at history through the wrong end of the telescope, judging decisions of the past by the criteria of today. Over the almost two hundred years Perth has been in existence, buildings have come and gone. At the time of their disappearance, they were considered inconsequential by most of Perth's population. We now have different attitudes and the current keen interest in our past and our architectural history gives us hope that the decisions for our future will be better informed. From the demise of places that would have now be considered 'iconic', we can learn that if history is for nothing else, it is for guiding our future'.

A former colleague of mine, Ken McKay, one of the co-ordinators of 'Pictures in Motion' an incredible collection of cinema and television heritage, will be required by the government to vacate their home of 12 years, at the Sunset Heritage Precinct in Dalkeith. Despite a desperate search, no alternative site has been found. The loss is not in a building in this case, but in the collection of the picture and television history with nowhere to be maintained and displayed.

Richard's statement above, urged me to find out if we are about to see, in this case, a loss of a unique and valuable arts heritage.

Veterans of the television and cinema industries have slaved for years to preserve the very elements that not only tell the story, but demonstrate it, by exhibiting the items that made it all possible. So, of what is this heritage collection made? It goes back centuries. There are cinema projectors of every vintage from the silent era, to 35mm and 70mm and modern digital projection, to many reels of feature films, movie posters, theatre and drive-in history and many associated historic photos including the pioneers of our television beginnings. Every facet of television studio facilities to home video recorders and receivers are represented. Studio cameras, news gathering cameras, robotic camera pedestals, tele-cine chains, videotape machines, microphone booms, autocue, vision and sound mixers, lighting, presentation consoles, to television news desks.



A wide range of cinema projects from the hand cranked silent, to 35mm and 70mm film projects and modern digital cinema projectors.



Television telecine chain projectors



THEATRE - AND OTHER ARTS

The collection is a most valuable documentation of how our lives have been impacted by this remarkable technology, with many photos and footage recording the events which have unfolded and the people responsible for making it all happen - famous names like Coralie Condon (pictured), and Lloyd Lawson. Currently, we of today may participate in 'living history' - industry veterans, present employees, film makers, students and hobbyists - as participants in activities. Within months, that opportunity of working within that heritage will cease. Unless ...



Even without Government action, benefactors willing to save this incredible collection may well be the answer. There are excellent heritage sites sitting idle, such as the former ABC Radio studios in Adelaide Terrace, so a new home is not the most difficult need. This heritage needs us to emphasis its importance in our State's 'Memory'; that will ensure future generations won't be ignorant of this part of WA's history.

TVW Opening (watvhhistory.com)



TVW Transmitter Tower and Transmitter Hall building under construction



(L-R): Keith 'Digby' Milner; George Baker (Sound) and Tom Hall (Camera); Beverly Gledhill, Coralie Condon, Lloyd Lawson and Penny Hoes - Auditioning process at Newspaper House; David Farr audition at Newspaper House



(L-R): Mr C G Friend and fellow TVW Board member Mr M Fry see first TV images; Studio 2 doors open to reveal the Governor Sir Charles Gairdner his ADC and members of the 5th Military District Band with the fanfare; John O'Callohan, Beverly Gledhill and Penny Hoes in the Studio 2 Control Room



Photographed off air TV set showing the Governor opening speech



Richard Ashton in 1959 and 50 years later

Memories of early TVW7, STW9 and NEW10



Channel 9ers Club memory, with Garry Pankhurst -from Skippy, Jenny Seaton and Tony Howes

QUIZ SOLUTION

Quiz Answers

1. (b) Old Testament
2. (a) seven
3. (b) John Vianney
4. (c) St Oswald
5. (c) the transfiguration
6. (b) the Order of Preachers
7. (a) the Mothers' Union
8. (c) John Henry Newman
9. (b) Bartholomew
10. (a) strict asceticism

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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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