

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | FEBRUARY 2026

Anglican
Church
Diocese of Perth



'I turned my face to the Lord God, seeking him by prayer and pleas for mercy
with fasting and sackcloth and ashes.'

Daniel 9:3

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5 MARKS OF MISSION

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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



Cover image:

Community of Prayer

Mixed Media, 2023 Axiom Creative Collective

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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in a mobile-friendly view.

READ NOW



THE MOST REVD KAY GOLDSWORTHY AO DD *Archbishop*

C S Lewis was a prolific writer and, by all accounts, a brilliant academic who taught at both Oxford and Cambridge. As a child, I devoured the Chronicles of Narnia. You may have enjoyed them too – there were something like 100 million copies sold in 41 languages!

Perhaps it's the passing of many years or that it's the start of a new year, but more recently it's two quotes attributed to C S Lewis that have caught my eye. 'You are never too old to set another goal or dream a new dream', is the first. Then, just when you're contemplating the courage required to set a new goal or dream a new dream, comes the second: 'There are far, far better things ahead, than any we leave behind'.

Walt Disney takes a more direct, enthusiastic approach – 'If you can dream it, you can do it'.

And, of course in Matthew 17:20, we read 'Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you'.

On that note, let me wish you and those near and dear to you, a very happy new year.

For the reasons captured in those quotations and more, I really welcome each new year, even if it does seem to come around faster than ever. It is a wonderful time to start afresh, to set goals and be just a little bolder about picturing what could lie ahead.

If your Christmas and New Year were noisy and hectic, as they often are, it's not too late to take some quiet time to reflect, think, envisage and plan. We can re-boot at any time. Set new goals and aspirations – and lay out our pathway towards achieving them.

There's a lot to be said for Japanese New Year traditions and I think the spirit of them could be adopted at any time. In Japan, Shogatsu (or Oshogatsu), is an extended New Year season spent in reflection and relaxing with family. It's preceded by 'bonenkai parties' to see the old year out and leave its worries in the past. I love that idea. Another tradition is doing a really serious house-clean so you can have a fresh start to the New Year – literally and figuratively.

That's always less appealing at the time but feels fabulous afterwards.

In Canada, there are the parties, fireworks and celebrations with which we are more familiar, but it's interesting to learn that, for many First Nations Canadians, New Year is tied to nature and the seasons, and is also a time for reflection, storytelling, connection and rest.

Whatever your past year has been, as we step into February, we have an opportunity to build on what has been good and positive, and to put behind us what has been harmful or hurtful. It can be a time for new beginnings and the time to set a fresh, positive tone for the whole year.

'Where do I want this year to take me?' is a great question at the start of the year. 'How do I want to get there? How do I want to live my life?' might be important companion questions.

Sometimes life takes us on even better pathways that we had imagined or dreamed because we set goals that answered the 'How' questions as well as the 'Where'.

February might be a really good time to decide or refresh aspirations for this year, and it's not too late for this Prayer for the New Year written by The Very Revd Andrew Nunn SCP, the former Dean of Southwark Cathedral:

And the one who was seated on the throne said 'See, I am making all things new.' (Revelation 21.5)

God of new beginnings,
of hope and deliverance,
dawn us with fresh opportunities,
equip us for new tasks,
fill us with eager longing,
thrill us with fresh starts,
that with the past behind us
we may look to all that lies ahead
with faith in Jesus
hope in you
and love for all. Amen.

Address given by Mr Keith Stephens, Diocesan Secretary and Executive Officer, a former Diocesan Secretary of the Diocese of Adelaide, and a former Treasurer of General Synod, who has known and worked with Anne Hywood for over 15 years

Anne Hywood: A Life of Faithful Service and Steady Leadership

As Anne Hywood prepares to retire from her role as General Secretary of the Anglican Church of Australia, it is an opportunity to reflect on a ministry of service that has been both extraordinary in its scope and deeply faithful in its execution.

Anne's contribution to the life of the Church spans almost 25 years and some of the most challenging chapters in our recent history. She has served with intelligence, courage and an unwavering commitment to the Church's wellbeing, often in circumstances where leadership was required not only in the public eye, but also in the quieter, unseen spaces where institutions are held together.



Anne commenced her senior service to the Church in the Diocese of Adelaide, where she was appointed Registrar and General Manager in 2003. During her tenure, the Diocese faced a major inquiry into the handling of child sexual abuse allegations, an inquiry that resulted in deeply confronting findings and, ultimately, the resignation of Archbishop Ian George following a motion of no confidence by Diocesan Council. Anne was at the centre of this period, overseeing the administrative, governance and synodical processes required to stabilise the Diocese and conduct the complex election of a new Archbishop.

Importantly, Anne was also instrumental in establishing one of the earliest diocesan redress schemes for survivors of church-related abuse. 'Healing Steps' served the Diocese of Adelaide for many years and represented a significant early commitment by the Church to justice,

accountability and pastoral responsibility, well before national frameworks for similar schemes were in place.

Following this demanding period, Anne transitioned into the public service as Chief of Protocol at the Department of Premier and Cabinet, bringing her leadership skills into a new setting and having the opportunity to be part of some extraordinary state events and occasions. Yet, as many in the Church will recognise, the call to serve never entirely recedes. After relocating to Port Macquarie, Anne was again drawn into diocesan life through governance roles with Anglicare and eventually into the Acting Registrar role in the Diocese of Grafton, at a time when that Diocese itself was navigating profound institutional challenges.

It was perhaps inevitable that Anne's breadth of experience, calm authority and willingness to confront difficult realities would lead to her appointment as General Secretary of the Anglican Church of Australia in 2015. Over the ensuing decade, Anne worked alongside three Primates, delivered two sessions of General Synod, and navigated the unprecedented disruption of one of those synods during the COVID-19 pandemic.

One of Anne's most enduring contributions has been her leadership in the development and implementation of the National Redress Scheme and, critically, the Anglican Representative Scheme. Through complex consultation with government and dioceses alike,

Anne articulated with clarity and conviction why full participation was essential by the Anglican Church of Australia, in all its guises. Achieving near-universal uptake across a historically independent and diverse church was no small feat - it was, quite simply, remarkable - and has been seen as a significant response by the whole Church confronting its shared responsibility to survivors of child sexual abuse.

Those who have worked closely with Anne know that her effectiveness lay not only in formal leadership moments, but in the daily discipline of preparation, briefing, and patient engagement with standing committees, tribunals, commissions, and diocesan leaders across the country. She understood the Church's

structures, politics and culture with rare depth, and importantly, used that understanding to serve and deliver the best outcomes possible.

Anne retires having been a loyal and faithful servant of the Church during a period when such service has often been costly and rarely glamorous. In a time when the Church has struggled to name its heroes, Anne Hywood stands as a quiet saint, a consummate administrator, a wise leader, and a trusted colleague.

Anne, you will be missed, by your team, your colleagues, and the many across the Church who are grateful to call you both a collaborator and friend. Go well, and thank you.

An advertisement featuring a background image of four children laughing and playing with sticks. Overlaid on the left is the text: "Your chance to shape the future starts now." followed by "Free Wills" in large blue letters, and "until 28 February" below it. The "willed" logo is at the bottom left. On the right is the Parkerville Children and Youth Care logo, a circular emblem with a colorful flower-like design. At the bottom right is a blue button with the text "parkerville.org.au/legacy".

Your chance to shape the future starts now.

Free Wills

until 28 February

willed

PARKERVILLE
CHILDREN AND YOUTH CARE

parkerville.org.au/legacy

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

Celebrating New Beginnings: Lunar/Chinese New Year at West Perth

With roots reaching back more than 3,500 years to early Chinese civilisations, Chinese New Year has developed and evolved across generations/dynasties, shaped by culture and stories. Since 1949, it has been officially known in China as the Spring Festival. Today, Chinese New Year, also widely referred to as the Lunar New Year is best understood as a season of renewal: a time to pause, give thanks for the year that has passed, and step into a new one with hope. In short, it is about new beginnings, family, and goodwill.



For Christians who celebrate Lunar New Year, this resonates deeply. The Christian faith is anchored in the conviction that God is the giver of new life, not only in the change of the date on the calendar, but in the daily renewing work of his grace. For many Christians of Chinese and broader Asian heritage, Lunar New Year becomes a natural moment to express faith through culture. Among Christians, Lunar New Year is often observed not as a religious festival, but as a cultural celebration shaped by thanksgiving, prayer, and hospitality. Red decorations signify joy and blessing. Family reunion meals express gratitude and reconciliation. In this way, culture is embraced and adapted.

This is the spirit in which Lunar New Year is celebrated at St Mary's West Perth. The congregation is diverse, with around ninety per cent of parishioners from Asian backgrounds; mostly Malaysian, alongside Chinese, Korean, Filipino, Singaporean, Sri Lankan and Japanese worshippers. Lunar New Year therefore feels less like a "special event" and more like an expression of who the community already is.

On the Sunday that is chosen to celebrate the New Year at St Mary's, the service remains Anglican, grounded in scripture and prayer. At the same time, it is thoughtfully contextualised. Red decorations brighten the worship space, signalling joy and welcome.

Small bilingual elements whether in greeting, prayer, hymns or Scripture, acknowledge the languages represented in our church by many families.

The theological focus is always centred on Christ. The New Year theme of new beginnings and hope weaves naturally into the worship service. The congregation is invited to reflect on the year ahead, as a journey entrusted to God in hope.

After worship, the celebration usually continues around the table in fellowship. A potluck lunch brings together dishes that reflect the rich cultural diversity of the congregation.

Food plays an important part in cultural celebrations in our church, offering a very human way of connecting and being present together as a family. Often, a shared meal also becomes an easy and natural way to connect with people beyond the church community, especially those we meet through our outreach ministries, such as the English classes and Mainly Music programmes. In these ways, the missional opportunity that Lunar New Year offers, becomes clear for us at St Mary's.

For many in the wider community, stepping into a church can feel unfamiliar; however, Lunar New Year is already a time of openness, a season when invitations are easily extended and received. Friends and family members who may not usually attend church regularly often feel comfortable joining the service or sharing a meal on this occasion.

The celebration becomes a bridge through which the message of the gospel is expressed in worship, fellowship and hospitality. For us, mission does not always begin with words. Often, it begins with presence: gathering, listening, sharing food, and creating space where faith can be seen before it is explained. Lunar New Year at St Mary's is not simply about marking a date on the calendar. It is about bearing witness, year after year, to the God who calls his people into hope, renewal, and life together.

As I finish, may I invite you to reflect on this simple question: what opportunities might God already be placing before you to share the good news within the community he has entrusted to you?

Happy Lunar/Chinese New Year (Xīnnián kuàilè)



THE REVD STEVE HILTON scp

Sacred Journey Through Malta & Sicily: Rediscovering the Pilgrim Heart of the Gospel

Christianity has always been a movement faith. It begins with a call to leave things behind and follow, just as Peter and Andrew left their nets beside the Sea of Galilee, and Paul sets out from Damascus toward an unknown horizon. In the Bible, geography is seldom incidental; the people of God encounter the living God in specific places, amidst real landscapes.

Malta and Sicily, two islands nestled in the heart of the Mediterranean, bear ancient testament to this truth. They represent crossroads of faith, commerce, conquest, and culture. They are places where Christian identity was shaped - in ruins, along shorelines, within catacombs, in basilicas, and in the hospitality of local people.

The Apostle Paul's journey to Rome, recorded in Acts 27 and 28, occupies a unique place in the Christian imagination. It is a narrative filled with both divine providence and human fragility. After his arrest in Jerusalem, Paul petitions to stand trial in Rome. But before he arrives there, a violent storm sends the ship he is travelling on crashing into the rocky coasts of Malta. Stranded and shaken, the crew and passengers are forced to swim to shore. Amid hardship, "the natives showed us unusual kindness" (Acts 28.2). That simple phrase has become a profound witness to the God who shows grace to the displaced, the weary, and the stranger. It is as if Luke, writing for Christians scattered across the Roman world, wanted readers to know that even in shipwreck, God's story continues.

For pilgrims, there is something compelling about walking where Paul once stood - about touching stones worn by centuries of prayer. But pilgrimage is not just about retracing footsteps. It is about allowing the Biblical stories to permeate our own journeys. We read Paul's story not merely as ancient history, but as an invitation to inhabit our own faith more deeply. In modern Malta and Sicily, visitors encounter churches built upon old pagan temples or resting on geological fault lines that echo the

instability of life itself. These sites remind us that conversion, like travel, often requires letting go of familiar certainties. We come ashore uncertain, sometimes shipwrecked by grief, doubt, or change - yet like Paul, we discover that God's love finds us in the brokenness. God can do much with our failure and fecklessness.

Malta's Christian presence dates back to the first centuries of the Church. Catholic tradition holds that Paul stayed on Malta for three months, healing the sick and eventually sailing to Sicily before continuing to Rome. Pilgrims visiting this region today can explore catacombs lined with early Christian symbols, or view St Paul's Grotto in Rabat - places where communion with God was nurtured in quiet secrecy, long before Christianity was an official religion of empire. Those catacombs evoke Paul's teachings about the Church as 'a body' (1 Corinthians 12:12-27): hidden, interdependent, and shaped not by prominence but by mutual care.

Sicily, too, is layered with spiritual and historical significance. From Syracuse, where Paul spent time preaching and strengthening believers, to Palermo's Norman cathedrals and Agrigento's ancient ruins, the island's landscape invites reflection on the relationship between faith and culture. The Bible teaches that the gospel is not a static doctrine, but a living message that adapts to each context while staying true to Christ. Paul wrote to the Corinthians that 'the world in its present form is passing away' (1 Corinthians 7:31). Sicily, an island shaped by shifting rulers and cultures, in many ways embodies that transience, yet also the endurance of the gospel.



A pilgrimage through Malta and Sicily invites us to confront that paradox: change and continuity, fragility and faithfulness. As pilgrims today voyage through cathedrals and towns, Mediterranean sunsets and centuries-old mosaics, they are also confronted by their own spiritual landscapes. What storms have shaped the course of our lives? Where have we needed God's unusual kindness? What does it mean to follow Jesus across the uncertain seas of the twenty-first century in Australia?

The Apostle Paul's own journey did not end in Malta or Sicily. His destination was Rome, and his mission was to testify boldly to the gospel of Jesus Christ. Yet the path he took, with all its detours and disasters, reveals God's faithfulness on unfamiliar terrain. Pilgrimage is like that: not simply reaching a destination but being open to God's presence along the way. Pilgrimage changes the pilgrim.

In a world marked by fast travel, instant communication, and ceaseless distraction, intentional journeys offer time and stillness. They give space for the Bible to come alive in our hearts as it did for Paul's companions in ancient times. In Acts 28, some have said that Paul's shipwreck was part of God's providence because it brought the sewing of seeds to Malta. God sometimes uses disruptions to plant the seeds of faith more deeply than calm seas ever could.

Christian pilgrimage need not only be about visiting sacred sites; it is about rediscovering our own hearts as places of pilgrimage. Like the early Christians who worshipped underground, or Paul whose life was reshaped by calamity, we are invited to see our journeys as part of the greater unfolding of God's redemptive work. Whether walking along an ancient basalt shore or simply navigating the challenges of our daily routines, we walk with Christ - and in that sense, every path can become holy.

If you'd like more information about a forthcoming pilgrimage in May 2026, then please go to <https://trips.christianpilgrimage.com.au/sacred-journey-malta-sicily> - we would be delighted to welcome Messenger readers as fellow pilgrims: only a few places remain.

Pilgrimage Leaders

The Reverend Steve Hilton SCP is an Anglican priest serving in the Diocese of Perth, currently assisting at the Parishes of Woodlands-Wembley Downs and Scarborough and formerly Precentor at St George's Cathedral.

The Reverend Dr Bill Leadbetter is a historian and Anglican priest based at St George's Cathedral, with a PhD from Macquarie University and a background in ancient history and religious studies. He has served the Cathedral as a Scholar, Senior Lay Canon, Assistant Curate, and now Assistant Priest, combining academic expertise with pastoral ministry.



STEPHANIE BUCKLAND *Chief Executive Officer, Amana Living*

New Year, New Beginnings and Renewing Our Care for Older West Australians

Each new year invites a fresh start, with new habits, revived optimism, and a resolve to live more intentionally

This year, the spirit of renewal coincides with a profound season in the calendar, the Church and a pivotal time in the aged care sector. In a moment of overlap, with Lunar New Year falling on 17 February and Lent beginning on the 18 February respectively, we find ourselves in the time of year that calls us, personally and collectively, to rearrange our lives toward love and dignity. In the same spirit, Australia's aged care reforms invite us to reshape our system so that older people are truly at the centre.

At Amana Living our mission to, together, enable older people to maintain their individuality, providing what is needed to support a fulfilling life, aligns closely with the new rights-based approach under the Aged Care Act. The new Statement of Rights and strengthened Aged Care Quality Standards were designed to uphold choice, dignity, and person-centred care across every setting. We welcome these changes because they elevate what has long guided our organisation - to listen well, tailor care, and honour each individual holistically.

Lent provides an opportunity to take up practices that can be transformational to others such as acts of presence, service and justice. At Amana Living we see this lived out daily, from our No One Dies Alone Companion (NODAC) Program, providing companionship at life's end, to our McCusker Nurses who stand alongside dementia carers with practical wisdom and deep empathy. With transformation often looking like ordinary kindness, faithfully offered, our chaplaincy team accompanies residents, clients and staff through change and transition, reminding us that even in times of uncertainty and periods of adjustment, love has the last word.

In 2026 our focus is to embed reform in ways that make a tangible difference from the bedside to the kitchen table. Amana Living will continue implementing the strengthened Quality Standards and advancing person-centred practices across areas that older people tell us matter the most, such as clinical care, food and nutrition, and community connection. We will guide clients and families through the Support at Home transition, advocating for timely access, while ensuring continuity of services and greater transparency around budgets and care management.

Amana Living is investing in what sustains quality, such as a well-supported workforce, purposeful technology, and environments that feel like home. From the rollout of unified care systems that streamline information for our teams, to refurbishments that create welcoming social spaces, these improvements enable our staff to spend more time on what truly counts: developing authentic relationships with clients and residents, while providing personalised care.

Yet the work of renewal is never finished. This Lent, rather than giving something up, Amana Living is taking up a shared resolution to keep listening, learning, and leading with love so that every older person is honoured and valued and the culture of our organisation is one where compassion and excellence continue to go hand in hand. May this new year, and holy season, be one where fresh starts can lead to lasting change, and dignity, choice and joy are not merely aspirations, but everyday realities in aged care.



Anglican Community Fund

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

Happy New Year from the team at the ACF!

The start of a new year is a great time to review, change and form new habits around how you receive and make payments including ceasing the use of cheques

Would you like to:

- Save time and be more efficient
- Reduce time counting coins and waiting in queues
- Reduce paper and help care for the environment
- Improve the security of funds received and paid to others
- Stop using cheques. After 30 June 2028 you won't be able to write a cheque* so now is the time to plan ahead.

We have the answers:

- Our online services for electronic transactions and e-statements
- Online Givings
- Direct debits for Parish Givings
- EFTPOS-Merchant facilities
- Business credit cards for Anglican Agencies, Schools and Parishes

* The Treasury Department of the Australian Government has mandated that cheques cannot be written after 30 June 2028 and cheques no longer accepted by 30 September 2029.

Please contact ACF to see how we can help you

Disclosure

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THE REVD CHRIS THOMASON *Chaplain*

A Story of Transformation with Street Connect

Youth homelessness is a growing challenge in Perth. This trend is confirmed by academic studies commissioned by Homelessness Australia, which found an increase in youth services of monthly caseloads and a rising number of young people facing crisis. Amid this challenge, Street Connect, Anglicare WA's vital youth outreach service, serves as a critical lifeline.

Operating from its distinctive bus, Street Connect offers a "place of refuge, safety and connection" for young people aged 15-25 who are at risk of or experiencing homelessness.

As always, beyond the statistics are people with real-life stories. People whose resilience in the face of hardship and achievements when provided with opportunity show the impact that dedicated support can have.

Ivy's Story

The crisis for 17-year-old Ivy and her mother was immediate. They arrived at the Street Connect bus with a desperate plea from Ivy's mother: "I don't want my daughter to have to sleep in the car with me." Their family was on the verge of collapse due to several compounding factors:

- Sudden eviction from their private rental property.
- Severe health problems for Ivy's mother, resulting in a permanent disability that left her unable to work.
- Unstable living conditions for Ivy, who was staying in a "hostile and unsuitable" environment while her mother was sleeping rough.
- A direct threat to Ivy's education and mental wellbeing.

Street Connect acted quickly to stabilize the family's situation, providing crucial support for both Ivy and her mother.

- By advocating for the family, the team secured a one-week hotel stay for Ivy and her mother through the Ruah Safe Nights program. This was followed by a three-month placement for Ivy in crisis accommodation.
- Caseworkers helped Ivy apply for Youth Allowance and advocated with Centrelink, providing a crucial source of income.
- The team provided groceries and connected Ivy with the Passages Youth engagement hub for op shop vouchers to get new clothes.

With stable housing secured, the immediate crisis was averted. Ivy was able to attend school regularly and focus on her education. Her mother is now in transitional accommodation. Ivy has a clear plan for her future - to enrol in a Certificate 3 TAFE course after completing Year 12 - proving that her aspirations are no longer derailed by housing instability.

Ivy's story shows how stabilizing a young person's life can secure their future aspirations.

The Keys to Transformation

While each young person's journey is unique, this story reveals a core philosophy: transformation and change happen when systemic barriers are removed and person-centred support is available. At Street Connect this philosophy is reflected in the principles below.

Key Principle	What It Looks Like	Impact
Meeting Immediate Needs First	Establishing a non-judgmental first point of contact (the Bus) and offering tangible survival tools (sleeping bags, food, phone credit) that address the immediate crisis.	Builds trust and provides the stability needed for a young person to engage with longer-term support.
Persistent & Creative Advocacy	Advocating at sector-wide meetings, respecting a client's choice and expediting government payments.	Opens doors that would otherwise be closed, securing essential housing and financial resources.
Fostering Independence & Autonomy	Connecting people to appropriate services and empowering clients to take ownership of their future.	Empowers young people to build self-confidence, develop life skills, and take ownership of their recovery.
Wrap-Around, Holistic Support	Connecting clients to services like mental health, Alcohol and Drug, legal assistance, and physical health services alongside housing support.	Addresses the complex and interconnected issues of homelessness, leading to more sustainable, long-term outcomes.

These principles guide the work of Street Connect and show that with the right support, transformation is possible.

The journey from the street to stability is challenging, but it is one that no young person should have to make alone.

You can help someone like Ivy*. Donate today at [Anglicare WA](#) .

(*Names and identifying features have been changed to protect privacy.)



The Street Connect bus at the 2025 School Sleepout

Parkerville Grove School: Where Healing Opens the Door to Education

For young people who have experienced trauma, learning cannot begin until healing does. Traditional schools often aren't built to support this journey, leaving too many children disconnected and at risk. Parkerville Grove School will change that.

Children who have experienced trauma are half as likely to meet literacy and numeracy benchmarks. Many have lived through abuse, neglect, or constant upheaval, making it difficult to feel safe, trust adults, or be ready to learn. Without the right support, these young people can lose their chance at education and the future they deserve.

Parkerville Grove School will be a safe, healing environment where young people in Years 7-12 can reconnect with learning and begin to shape their futures. At its heart is a therapeutic learning model that brings together educators, trauma specialists, social workers, and mental health professionals. By addressing wellbeing first, students are supported to heal so learning can follow.

The vision for Parkerville Grove School is clear, but critical work remains. We need funds to ensure every child receives wraparound support - therapeutic services, daily essentials, and transport. This removes barriers to education and helps young people attend regularly, feel safe, and stay engaged.



Your support can help us open the doors to young people who need this school most. To donate or learn more about Parkerville Grove School, visit www.parkervilleeducation.org.au or contact Mariam Mukaty, Director Philanthropy at mariam.mukaty@parkerville.org.au or 0472 865 352.

Parkerville Gala 2026: There's No Place Like Home

This year's Parkerville Gala is raising vital funds to support the development of Parkerville Grove School, its services, and students.

The 2026 Parkerville Gala: There's No Place Like Home, presented by Hancock Prospecting and Hancock Iron Ore, is your golden ticket to a night of live entertainment, seriously good prizes worth clicking your heels for, and unexpected delights that'll have everyone talking. It's the kind of night that feels good and does good. Inspired by The Wizard of Oz, you'll follow the yellow brick road into a world where generosity meets purpose, and where every step taken brings us closer to a Western Australia where all children feel safe, supported, and free to learn, grow, and thrive.

Funds raised through the Gala will help create a place where young people are understood, supported and given every opportunity to catch up, keep up and feel proud of how far they've come.

Home isn't always a place. More often, it's a feeling. Your presence, and your contribution at the Parkerville Gala, helps create that feeling for young people who need it most. Get your tickets now, with special early-bird pricing available for a limited time - [Parkerville Gala 2026](#)

**27 March 2026 | 7pm – Midnight
Fraser's Kings Park**



VANESSA BAXTER *General Manager Strategic Partnerships and Engagement*

St Bart's Wellbeing Chaplaincy - We're by your side

At St Bart's, we believe chaplaincy is a ministry of presence - grounded in faith, shaped by compassion, and lived out alongside people in their most vulnerable moments. Today we share with you colleague's story.

I am from Democratic Republic of Congo, and I came to Australia in 2014. I was staying with my aunt, but in 2021 she passed away, so I had to stay with my distant relatives.

I moved to Western Australia, but I didn't have much and I didn't plan things well; so, I ended up on the street. When I first came, I stayed at the airport for a while. I made friends with the security guys. Even some police officers. I made friends with those who work in the restaurants. I made friends with almost everyone, like, even those who travel. They are very nice people there in the airport - they told me I could only stay for a period of time, but they kept checking up on me.

Then I got my phone stolen. It was extremely hard because the plan for me was just to get a job but now I had lost contact. I had no money, nothing, and had to leave the airport.

Living on the street, I kept getting my stuff stolen. My bags got stolen, my travel documents, my ID. The worst part being on the street is that, even though I was looking for work, you do not have an address. Even when you are applying, they will ask for addresses.

I was raised in a Christian house. I had to believe in God so much. I almost denounced my own faith. I started blaming God: 'why is this happening to me? Why?' I cried every night.

Uniting WA found me a place at St. Bart's. I was so happy, I was so glad and very thankful. Once I got here, I met my engagement worker and then, everything just went silent. I felt like I was in a dream. It was the first time I slept properly, I got to sleep in a bed - probably was the best sleep I had for a long time.

My health was deteriorating in the street. I fear for people in the street. Because there, you are exhausted physically, and you are exhausted mentally.

St Bart's is not just a bed and a shower. It was, like, the best. Some of the staff here they might think they're just doing their job. But to me, I consider this is a family. Seeing everyone here working and progressing just helped me to just embrace that nature of myself. Now, all I keep telling myself is just keep moving.

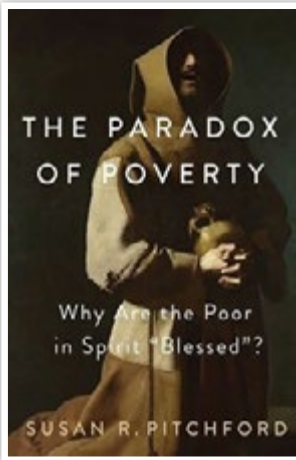


Our Chaplains nurture the spiritual, ethical and pastoral life of our Anglican organisation by providing pastoral care to people supported by St Bart's who are experiencing or have a history of homelessness, mental ill-health, and complex life challenges, including end of life. If you are interested in joining us, we would love to hear from you.

Learn more at
Work at St Bart's - Chaplain



REVIEWED BY TED WITHAM TSSF



The Paradox of Poverty: Why are the poor in spirit "blessed"?

Susan R Pitchford TSSF

Collegeville, Minnesota, Liturgical Press, 2025

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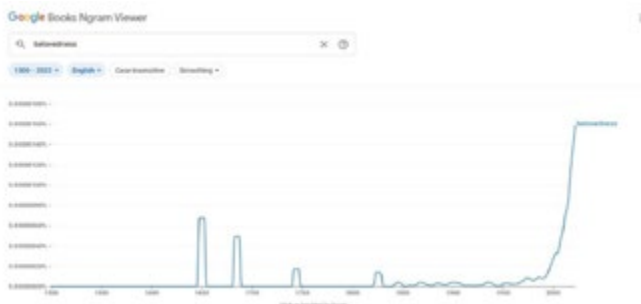
283 pages, from \$AUD45, Kindle \$42

Susan Pitchford's latest book on Franciscan spirituality is a paradox in itself: it is rich with the history of the way God's people have understood the idea of poverty from the Psalms to the present day. A wealth of poverty.

Poverty is, in Pitchford's words, 'any experience that diminishes us, that suggests they we need something or someone we don't have.' (p7) It is poverty of spirit, not enforced poverty. I found it helpful when Pitchford looks at what poverty is not: 'The opposite of poverty is not wealth, but entitlement. '... 'Grabbing instead of receiving.' (p58).

Poverty is receiving with gratitude the world as it is. Poverty envisages the world as gift. We claim nothing but instead are given everything because God loves us.

I learned a new word in *The Paradox of Poverty*: 'belovedness' (pages 110, 113 et passim), Even my spellcheck doesn't recognise the word. Its meaning is easily discerned. Knowing that we are loved, belovedness, is the fruit of poverty.



(My parish priest assures me that the word 'belovedness' is common in contemporary spirituality writing. A Google Books Ngram shows that although the word was coined in about 1650, only since 2000 has its frequency surged. Maybe that shows my age!)

According to Pitchford, we should be shocked if we really listen to what Jesus is proclaiming in

Matthew 5:3, that people experiencing spiritual diminishment and destitution, those who grieve or mourn, that is, the poor in spirit, are happy. As she says, when you really hear this, your reaction might well be to ask yourself, 'with all piety and reverence, "What, is he nuts?"' (p2).

The Roman emperor Constantine abandoned the primitive Church's ideal of poverty for the 'Unholy Trinity' of 'wealth, power and a compromised church' (p19). The story unfolds by showing the pushback against this compromise, firstly by a retreat to the desert, and later through the story of Saints Francis and Clare among others in the Middle Ages.

St Francis famously married his Lady Poverty, and St Clare persisted against all the power of the Church to obtain the privilege of poverty. They knew that possessing nothing they would enjoy all things.

I enjoyed Pitchford's flashes of zany humour. I didn't expect to laugh so often. The best spirituality refuses to take itself too seriously.

The chapter about the Sacred Heart of Jesus is the best Anglican explanation of the devotion that I have ever encountered. The Sacred Heart draws us closer to Jesus in his passion. We 'enter' through the wound in Jesus' side, and so must be small to do so. We come to the heart of Jesus through littleness, claiming that we have nothing that we can bring.

"The Sacred Heart," as David Richo has said, "is the ring of flames God places on our fingers after the courtship of the ages" (p153).

Susan Pitchford begins the book by thanking Sister Laura Swann OSB, who encouraged her 'to bring more of myself as a sociologist to my work' (pxi).

In the last chapters on quests for poverty in the 21st Century, the sociologist shines in presenting Alcoholics Anonymous with its famous Twelve Steps and poverty as 'hitting rock bottom' and revealing the spiritual significance of the movement. She is straightforward about the limitations of AA; it manages a disease, not cures it, it works for some people and not for others, but if a person can admit they have no power over their addiction and need a Higher Power (however imagined), they understand poverty and are open to the gift of a new life.

Susan argues that marginalised groups experience poverty. She goes a long way towards convincing me that gender, sexuality, race as minorities are poor because they are minorities, that is lesser groups in the sense that Franciscan friars are minors (Chapter 5).

She enthuses about a workshop on racial hatred she attended in Northern Ireland where a pyramid describing the tensions of the Troubles was presented. At the bottom of the pyramid was the general community, rising through religious and community leaders, through militaristic and other groups to, finally, at the summit, psychotic killers.

Each level gains its permission from the level below. Killers believe that the rhetoric of neo-Nazis or the Animal Liberation Front gives them space to act in their name. Paramilitary groups like the IRA or the Ulster Volunteer Force gained their legitimacy when community and church leaders did not call out their anti-social views, and community leaders often only speak out when the community challenged them.

This pyramid came out of Mediation Northern Ireland, but has wide applicability. 'It shows in simple, intuitive terms how people who think they have nothing to do with one another can actually be cooperating in perpetuating a sectarian (or racist) society' (p206).



Look around contemporary Australia. General members of our community believe that they are not antisemitic. However, religious leaders too rarely preach against antisemitism or other hate thinking, and neo-Nazis mount protests where they feel they have permission to make explicit antisemitic statements, thus giving space to killers who can claim inspiration from them.

As Jewish MP Josh Burn put it concisely in the condolence motion for those killed at Bondi, 'Not every act of hate ends in violence, but every act of violence begins with hate'.

Our thoughtless racism may be a point of poverty from which we can begin to know the gifts of God's grace, knowing that we are powerless to change society's racism by ourselves.

To know the joy of belovedness, we need to know that we have nothing we can bring God, this is the paradox of poverty. With Susan Pitchford, I wish this treasure of wisdom could be shared more with our Church.

Susan concludes this readable survey of poverty with her own koan, a religious riddle: 'We have seen the people of God grappling with the knottiest of questions: how are the poor blessed? Or, perhaps, why are the blessed ones poor?' (p280).

See what love the Father has given us, that we should be called children of God, and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. (1 John 3:1-2 NRSV, and quoted p157)

**THE VEN GILLIAN ROOKYARD***Archdeacon – Ministry Wellbeing and Development, Training in Ministry, Training Incumbents*

A Season for Everything

In Western Australia, the changing of seasons is often more subtle than the neat divisions marked on calendars elsewhere. We notice it not so much by falling leaves or snow, but by shifts in light, in temperature, in the feel of the air. A different breeze arrives. The evenings lengthen or shorten. The land quietly signals that something is changing, even if it is not immediately dramatic.

The writer of Ecclesiastes captures this gentle, faithful rhythm of life with words that continue to resonate deeply: 'For everything there is a season, and a time for every matter under heaven' (Ecclesiastes 3:1). These words do not rush us. They remind us that change is neither accidental nor chaotic, but part of the pattern of God's ongoing work in the world - and in us.

As people of faith, we are invited to pay attention to these seasons: to recognise when it is time to plant and to nurture, when it is time to wait, and when it is time to rejoice in growth that has quietly taken root. Discernment, like the seasons themselves, often unfolds gradually.

It feels clear that the College is entering a new season. There is a palpable sense of movement and renewal that many have remarked upon. More people are present on site - students, staff, clergy, and visitors - bringing with them energy, questions, and hope. There is a noticeable cheerfulness in the atmosphere, a sense that this is a place where people are glad to gather.

This new season is also marked by community. We see it in the many opportunities for learning that draw people together, and in the shared rhythms of prayer that shape our common life. Teaching and formation sit alongside worship and conversation, reminding us that growth in faith is always both intellectual and spiritual, personal and communal.

None of this happens by accident. Like the changing seasons of our Western Australian landscape, it is the result of attentive care, faithful commitment, and openness to what God is doing among us now.

As we step further into this season, may we have the wisdom to notice it, the gratitude to celebrate it, and the patience to trust that, in God's time, it will bear good fruit - for the College, for the Diocese, for the Church, and for all who pass through this place.





JOCELYN ROSS OAM

Nor'West Postcard

End of year departures: Lindsay and Taren Copeman were sadly farewelled from the Hedland Anglican Church early in December. The Copemans arrived in Port Hedland early this century and became dear friends to so many in the congregation at St Matthew's, especially the rectors, Bill Ross, Philip Knight, and for the last five years, Eion Simmons. Their families in or near Perth will be delighted to have them close by!



The Port Hedland Rectory family is also farewelling their eldest daughter Ngaire who has finished Year 12 with an ATAR score of 99.1% and is moving to Sydney for a gap year where she has been accepted into a school camps ministry training programme -The Summit Programme. She intends to return to Perth to study medicine in 2027.



Gabrielle Spackman, a primary school teacher in Karratha for the last three years, is moving to Perth joining AFES, the Australian Fellowship of Evangelical Student movement working on university campuses to proclaim Jesus Christ to students.

Another departure from Karratha is Hannah Combe who having completed her ATAR at Karratha High School is moving to Sydney for a gap year, studying at Sydney Missionary Bible College.

The Cathedral of Holy Cross in Geraldton recently farewelled Nathan Hiscock who after two years as a Ministry Apprentice with us moved to study at Trinity Theological College in Perth for the next three years before returning to the Diocese to complete his training to the priesthood.



Many thanks go to Geoff and Rose Brewin from Nedlands Parish in Perth, volunteers assisting in the Northampton Parish over the last two or three years for a few months at a time, taking the weekly services, encouraging the congregation and getting to meet people in the town. Sadly, due to medical reasons they are unable to assist any longer.



The Faricys from Kununurra recently arrived in Rockhampton, their new home, as Daniel is to be the Dean of St Paul's Cathedral in that Diocese. He is to be commissioned at 6.00pm on 20 February.

From the Parish of Exmouth and Onslow, we farewell and thank The Revd Simon and Alison Roberts for being here in our Diocese for the last five years. Sadly, they have returned to Sydney to a position as Executive Minister at Bayside Anglican Church. They will be glad to be with their daughters again.



Very recent news is the resignation of our Diocesan Registrar, Dr Khim Harris, and his wife, Eugenie (Diocesan Communications Officer), in the Diocesan Bishop's office. They have been here eight years and will be much missed and leave with our thanks and warm affections. Khim and Eugenie are moving to a role with CMJ (Church's Ministry among Jewish People) in Israel. The Harris' served with CMJ in Israel during their recent long service leave and hope to soon return to Jerusalem to continue that involvement.



It is an organisation that has been active in the Land of Israel since the 1820s. Look up cmj-israel.org.

But as for me, I trust in You, O Lord: I say, "You are my God". My times are in Your hand.
Psalm 31: 14-15

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

THE VEN GEOFFREY CHADWICK *Archdeacon*

Bunbury Bulletin

January is a strange month in the Diocese. Many have finished the harvest and make an exodus to the coast. At the same time holiday makers travel from Perth to enjoy the delights of the South West and Great Southern.

In many of our smaller towns, church services are attended by visitors only. There is hardly anyone else to be found!

This reminds me of pilgrimage and exodus. We are very familiar with these ideas. As the Hebrew people of old left Egypt, and much later were taken into exile by the Babylonians, perhaps we can get a sense of the emptiness they carried. This may, of course speak to our own feelings of emptiness.

Then there's the expectations of pilgrimage. Journeys to our favourite holiday destinations may speak to us of the religious pilgrimages of old- the Hebrews on the way to Jerusalem, the pilgrims on their way to Canterbury, or even our modern-day walkers on the road to Santiago de Compostela.

I wonder if you managed an inner pilgrimage in January? If not a physical one, an inner one, where the places of your spiritual journey managed to visit you.

The Lord be with you.

Blessings from Bunbury
Archdeacon Geoff



Ministry Opportunities in the Bunbury Diocese

The Bunbury Diocese is seeking:

- A part-time priest 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

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



THE REVD ROSS JONES *Director of the Tree of Life Programme*

Working with Relational Part-Selves — Jungian Insights

The Tree of Life focuses on the Saturday morning practicum held on 21 March at Wollaston Theological College, 9.00am to 12.00noon, when Jungian Analyst Sally Kester presents 'Working with Relational Part-Selves - Jungian Insights'

In our fast-paced, fragmented world, many Christians yearn for a more profound sense of wholeness - an integration of the many competing voices and inner parts that shape our daily life. Jungian psychology, with its rich language of archetypes and individuation, offers profound insights for this journey.

Yet, long before Jung, the Christian tradition - primarily through the Desert Fathers and mystics like Teresa of Avila - grappled with similar questions. How do we make peace with the many 'selves' within us? How do we move from distraction and fragmentation toward a life that is prayerful, authentic, and whole?

In the fourth century, Christian monks withdrew to the deserts of Egypt, seeking solitude and spiritual clarity. Among them was Evagrius of Pontus, a wise teacher whose insights into the human mind remain startlingly relevant today. Evagrius identified eight *logosimoi* - distracting and fragmenting thoughts that, if left unchecked, disrupt our inner life and relationship with God. These are not simply 'bad thoughts', but deep-seated patterns: gluttony, lust, avarice, sadness, anger, *acedia* (spiritual listlessness), vainglory, and pride.

Evagrius saw these not as moral failures but as forces that fragment our attention and pull us away from our true centre. The challenge, he taught, is not to repress or deny such thoughts, but to bring them into the light of awareness, prayer, and discernment. In this way, the desert tradition anticipates Jung's later insights about the importance of confronting and integrating the 'shadow' aspects of the self.

The experience of fragmentation is not unique to monks and mystics. Each of us faces the daily



I and the Village, Marc Chagall, 1911. Source Wikipedia
Desert Wisdom, Inner Castles, and the Sacred Journey of Integration

struggle between inner expectations - what we think we 'should' be - and the outer limitations imposed by circumstance, culture, or relationships. Add to this the false assumptions we unknowingly carry - about ourselves, others, or even God, and it's no wonder our inner life can feel like a battleground.

Here, the wisdom of both Christian spirituality and Jungian psychology converge as growth begins when we pause, reflect, and gently confront these inner realities. Rather than

judging ourselves for being divided or distracted, we are invited to see these inner conflicts as invitations to deeper self-understanding and compassion. The call is not to eliminate our struggles, but to relate to them differently - with honesty, humility, and hope.

In the sixteenth century, Teresa of Avila offered a powerful model for this inward journey in her classic work, *The Interior Castle*. She imagined the soul as a magnificent castle with many rooms, each representing a stage of spiritual growth. The journey inward is not linear or simple; it involves facing fears, illusions, and distractions - what Jung might call 'complexes' or 'part-selves'.

For Teresa, prayer was the key to moving from one 'room' to the next. Not just reciting words, but cultivating a deep, loving attention to God and to the reality of one's own soul. Through prayer and inward reflection, the fragmented

self is gradually brought into unity, not by force but by grace. Teresa's castle becomes a place of encounter - where the many parts of our interior self are welcomed, healed, and integrated in the loving presence of God.

Carl Jung, the Swiss psychiatrist, described the 'persona' - the mask we wear to meet society's expectations. While necessary, the persona is always incomplete; it cannot contain the fullness of our true self. Beneath the surface, Jung argued, live the unconscious forces and archetypes that shape our thoughts, feelings, and behaviour.

Individuation, for Jung, is the lifelong process of integrating these conscious and unconscious parts - of moving beyond the persona to embrace the whole self. This is not a solitary achievement, but a sacred journey that involves suffering, humility, and the willingness to live with ambiguity and unknowing. In many ways, Jung's model echoes the Christian path: a movement from fragmentation and false self to wholeness and authenticity in relationship with God.

Both Jung and the Christian mystical tradition recognise that integration is not just a personal matter. Our inner divisions can spill over into our relationships, communities, and even the wider world. As we learn to make peace with our own 'part-selves', we become more compassionate, less reactive, and better able to foster harmony around us.

This work is never finished. It requires ongoing attention and a willingness to confront the uncomfortable truths that arise from within. Yet, as we persevere, we discover that the journey inward can become a source of healing and transformation - not just for ourselves, but for those around us.

How, then, do we engage this process in practical terms? The Christian tradition offers a rich array of resources. Prayer - especially contemplative prayer - remains central: a way

of pausing, listening, and being present to God and self. Journaling can help us notice patterns, track our inner movements, and give voice to hidden parts of the soul. Meditation and silence open the space for God to speak in the depths.

Jungian techniques, such as dream analysis and active imagination, can complement these practices. Dreams often reveal the 'part-selves' and unconscious dynamics at play, while active imagination allows us to dialogue with these inner figures, seeking God's guidance and healing. Inner dialogue and honest reflection bring to light the assumptions and wounds that keep us fragmented, inviting us into greater wholeness.

Perhaps most challenging for many Christians is learning to live with ambiguity and unknowing. Both Jung and the great Christian mystics remind us that the journey to wholeness is not about having all the answers. It is about embracing the sacredness of the process - the mystery of being 'in Christ', the reality of being unfinished, the hope that God is at work in the depths.

In this sense, the spiritual path is less a straight line and more a spiral - returning again and again to the centre, each time with a more profound understanding of humility, trust, and wonder.

To work with our relational parts of our self is to embark on a sacred journey - a journey that is as old as the Christian desert tradition and as urgent as today's headlines. Drawing on the wisdom of Evagrius, Teresa of Avila, and Jung, we are invited to pause, reflect, and open ourselves to God's healing presence.

Through prayer, inner work, and the courage to embrace both our light and shadow, we move toward an integrated, authentic life. In doing so, we bear witness to the sacredness and interconnection of all things and find the grace to live with the ambiguity and mystery that is at the heart of faith.



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 Ross Jones on 0404 233 780 or rossj6508@gmail.com

Appointments

The Revd Peter Hotchkin	Assistant Chaplain, Peter Moyes ACS	01.01.26-31.12.26
The Revd Sarah Stapleton	Assistant Priest, Kalamunda-Lesmurdie (in addition to West Nedlands)	01.01.26-30.06.26
The Revd Dr Bill Leadbetter	Assistant Priest, St George's Cathedral	01.01.26
The Revd Rae Reinertsen	Area Dean, Yonga Deanery	01.01.26-31.10.28
The Revd Tony Drayton	Chaplain, Amana Living (in addition to Nedlands)	17.12.25
The Revd Jacob Legarda	Priest-in-Charge, Swanbourne-Mt Claremont (and Archbishop's Chaplain)	15.02.25

Locum Tenens

The Revd Frank Sheeham OAM	Floreat Park	10.01.26-19.04.26
The Revd Dr Alan Forsyth	Lynwood-Langford-Ferndale	02.02.26-22.02.26
The Revd Lorna Green	Amana Living	31.01.26-04.03.26

Ordination to the Diaconate - 7.00pm, St George's Cathedral

Mr Kim Chin	24.02.26
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Retirements/Resignations

The Revd Wendy Gilbert	19.03.26
The Revd Margaret Beach	29.06.26

Resignations

The Revd Brett Gibson	Rector, Canning	27.01.26
	Area Dean, Yonga Deanery	31.12.25
The Revd Wendy Gilbert	Priest-in-Charge, Applecross	19.03.26
The Revd Margaret Beach	Priest-in-Charge, North Beach	29.06.26

RIP

Mrs Jean Jones	Widow of The Revd Llewellyn Jones	29.11.25
Mrs Sue Dutton	Widow of The Revd Alan Dutton	29.09.25
The Revd Tim Harrison		11.12.25
The Revd Steve Russell		01.01.26
The Revd Kong Nam Lai		10.01.26

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

1. **The Presentation of Jesus in the Temple took place this many days after his birth.**
 - (a) 20
 - (b) 30
 - (c) 40
 - (d) 50
2. **Since Joseph and Mary were poor, they were able to sacrifice only this many turtledoves as part of the Presentation.**
 - (a) 2
 - (b) 3
 - (c) 4
 - (d) 5
3. **At the Presentation, she recognised Jesus as the promised Messiah.**
 - (a) Judith
 - (b) Rebecca
 - (c) Elizabeth
 - (d) Anna
4. **The first Christian service held in Australia was on 3 February 1788. It was conducted by**
 - (a) The Reverend Samuel Marsden
 - (b) The Reverend Richard Johnson
 - (c) Father James Dixon
 - (d) Bishop William Grant Broughton
5. **On 5 February we commemorate the 26 martyrs of**
 - (a) China
 - (b) Japan
 - (c) New Guinea
 - (d) Mexico
6. **Saints Cyril and Methodius are known as the "Apostles to the"**
 - (a) Slavs
 - (b) Celts
 - (c) Polynesians
 - (d) Scots
7. **Both Irenaeus and Tertullian identified this bishop of Smyrna as a disciple of John the Apostle. We remember him on 23 February.**
 - (a) Clement
 - (b) Ignatius
 - (c) Polycarp
 - (d) John Chrysostom
8. **He was chosen by God through the apostles to replace Judas Iscariot after Judas betrayed Jesus**
 - (a) Timothy
 - (b) Levi
 - (c) Silas
 - (d) Matthias
9. **This metaphysical poet and priest is recognised as one of the foremost British devotional lyricists. Henry Vaughan called him "a most glorious saint and seer". We remember him on 27 February.**
 - (a) Richard Crashaw
 - (b) Andrew Marvell
 - (c) George Herbert
 - (d) John Donne
10. **The earliest possible date for Ash Wednesday is on this date in February. It will happen next in 2285.**
 - (a) 1st
 - (b) 2nd
 - (c) 3rd
 - (d) 4th

Answers can be found on page 26



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

In Professor John Tonkin's Cathedral and Community, published by the University of WA Press, a significant link between St George's Cathedral and the Arts is chronicled. On Sunday 8 February within Evensong at 5.00pm, tangible proof of that continuing, linked heritage will be illustrated. Let me explain.

Just inside the South Door of the Cathedral, at the West End, you will find the Theatre Memorial, a large dark wood board on which an impressive brass plaque declares: In Memory of Those who Created Theatre in Western Australia. There are, currently, 42 inscribed plaques, carrying the names of theatrical identities dating back into WA theatre history. Some are readily identified with direct Cathedral theatrical associations; all whose names are to be seen there are work linked by their gifts of talent to our community.

The Theatre Memorial, inspired by Westminster Abbey's 'Poets' Corner', was dedicated and blessed by the then Dean of Perth, The Very Reverend Dr John Shepherd AM, and plaques have been added since that time; with a gap during the pandemic period. Dr Shepherd's enthusiasm and support has been continued by that of the present Dean, The Very Reverend Chris Chataway.

The ceremony, during Evensong, will see the blessing and dedication of Memorial Plaques to seven artists whose deaths have occurred in the past three years, Aurelio Costarella (designer), Guy Ghouse AM (composer-creator) Peter Hardy (actor) Rick Hearder (actor) Jenny McNae (director-actress) Annie Stainer (choreographer-dancer-circus director) and Sally Sander (actress). The names of the 42 others whose plaques are to be seen on the Memorial, will be remembered. A Tribute to Theatre - short sequences from Shakespeare, Alan Bennett and others, will be presented by leading Perth artists, Jenny Davis OAM, Bernie Davis, Rebecca Davis and Stuart Halusz, assisted by yours truly. A special Noongar arrangement of 'Amazing Grace' is to be performed by Gina Williams-Ghouse AM and her daughters, accompanied by Russell Holmes. Lessons will be read by the Executive Director of the WA Opera, Carolyn Chard AM and founding Curator of the WA Theatre Museum, Ivan King OAM. Bishop David Murray is the preacher. A reception will be held in the Burt Hall following the Service.



Coralie Condon



Faith Clayton
(centre back row)



Jenny McNae



Rick Hearder
(third from right and two
Archbishops)



Sally Sander

Such a service will kindle memories of the rich heritage which exists in Western Australian theatre history. Indeed, the links between the Cathedral and Theatre only needs a little research into the names on the Memorial to reveal that link – and, of course, it crosses the denominations and beyond. Neville Teede's Thomas A'Becket and 'Murder In the Cathedral' – the play, not the crime(!); Coralie Condon's direction of drama classes in the Burt Hall; Robert Faggetter's Herod in 'The Business of Good Government'; Faith Clayton's leading role in the Australian premiere of 'The Representative' on a special stage erected in the North Transept; Geoffrey Gibbs reading a lesson at a Festival of Perth Service on a Sunday, while, during the week, playing a confused beachgoer in Edward Albee's 'The Sandbox' in the Cathedral; and Edgar Metcalfe in the world premiere of Elizabeth Backhouse's 'Rosie Fishman', the powerful play of reconciliation between an Anglican Priest and a Jewish Rabbi. The stories behind the gifts of those named on the Cathedral's Theatre Memorial tell a wonderful story of the power of theatre to confront, but more importantly, to move, to inspire and to heal.

I am one of the lucky ones, who has rich memories of many whose names are already on the Theatre Memorial. Those memories will now be encompassing more names, and those who attend Evensong will be very conscious how they add further significance to the State's Theatre History.

KINLAR VESTMENTS

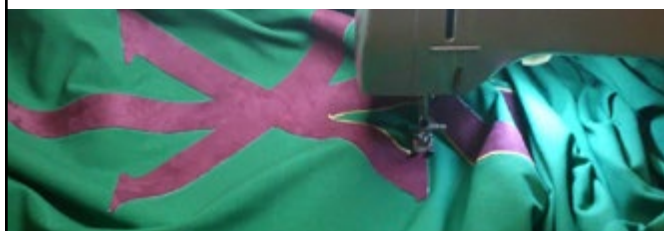
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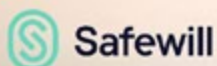
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DEADLINE:

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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Quiz Answers

1. (c) 40
2. (a) 2
3. (d) Anna
4. (b) The Reverend Richard Johnson
5. (b) Japan
6. (a) Slavs
7. (c) Polycarp
8. (d) Matthias
9. (c) George Herbert
10. (d) 4th



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	Church House
8.00am - 2.00pm	Level One / 3 Pier Street Perth

FEBRUARY

Tues	3	12.15pm	Holy Eucharist with Prayers for Healing and Wholeness
Sun	8	5.00pm	Choral Evensong with Commemoration of Artists
Sun	15	12.00pm	WRAAC 75th Reunion Service
Wed	18	Ash Wednesday	
		8.15am	Eucharists with Imposition of Ashes
		10.15am	<i>North Transept</i>
		11.00am	Centre for Spirituality
		-1.30pm	Meditations for Ash Wednesday, followed with a light lunch <i>Lower Burt Memorial Hall</i>
		7.00pm	Choral Eucharist with Imposition of Ashes
Tues	24	7.00pm	Ordination to the Diaconate
Wed	26	11.00am	Centre for Spirituality
		-12.30pm	Lenten Spirituality in the Wilderness, <i>Lower Burt Memorial Hall</i>
Sat	28	10.00am	Lent Bible Study Led by The Rev'd Dr Sue Boorer, <i>Lower Burt Memorial Hall</i>

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