

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | MAY 2026

Anglican
Church
Diocese of Perth



'In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh'

Acts 2:17

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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:

Peter Preaching at Pentecost by Benjamin West (1738–1820)
Source: museumandgallery.org

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.

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THE RT REVD KATE WILMOT *Assistant Bishop*

Pentecost and Reconciliation: Outside- In

As the Sundays of Easter move towards Pentecost, we leave behind empty tomb narratives and resurrection appearances to reflect on what it means to be disciples of the risen Christ.

As the New Testament readings unfold, we are reminded of the journey of the earliest converts, especially those who abandoned pagan religions to become members of the emerging Christian church.

While there are people in our church communities with family roots in Judaism and others whose ancestors belonged in another major religious tradition - many of us cannot describe the religion of our ancestors before they were Christian.

Church insiders trace their origins to outsiders.

The Pentecost event of Acts 2 is a symbolic reversal of the linguistic confusion following the Tower of Babel in Genesis 11. Through God's Holy Spirit communication lines open and people from many places are put on the path to a better understanding.

Importantly, people's lives changed when they listened to what was being spoken with the help of the Holy Spirit.

This takes place among a Jewish population, not a Gentile one but the sense of the Gospel going out to the nations is very much implied.

Those of us who suspect that our pre-Christian ancestors were pagan rather than Jewish know how lucky it was that the first believers made it possible for non-Jewish people to join the emerging movement.

Grace, human and divine made all the difference.

In the Diocese, we are celebrating the launch of the Reflect section of our Reconciliation Action Plan.

As we reflect on reconciliation as a diocesan community—we are reminded of the importance of listening to the knowledge and experience of Aboriginal people, the first people “at home” in the place we all call home.

When we have the humility to acknowledge that we were once outsiders, not insiders and respond to the grace of First Nations people in sharing their knowledge and story the lines of communication open up and we are all on the road to a different future.

The interruptions to the Welcome of Country in Perth and elsewhere on ANZAC Day, were not only acts of the most staggering bigotry and discourtesy but also demonstrated a yawning ignorance of the history of the Australia they claim to support and defend.

The first people of Australia have served in our national defence for generations and stood with the rest of the Australian population against far-right aggressors in the 20th century.

ANZAC Day reminds us how lucky we are that those aggressors were successfully resisted.

As we work on reconciliation in the Diocese, we pursue the trajectory of the Gospel that Jesus proclaimed and that Paul shaped – a movement where people are not rigidly excluded but invited in, where harms are healed, loyalties are expanded and people pursue a new future together.

May God walk with us on the journey of reconciliation.



MR IAN CARTER AM

Launch of the Diocesan Reconciliation Action Plan (RAP)

The Diocesan Synod and Diocesan Council have been auspicing the development of the Diocesan Reconciliation Action Plan (RAP) over the last couple of years. It was a long but very fruitful journey with many small and large meetings with First Nations Elders. A RAP Reference Group was convened by Archbishop Kay and later on in the journey a Working Group completed some of the detailed work.

The RAP has now been endorsed by Reconciliation Australia and it was formally launched “symbolically” by Archbishop Kay on 16 April 2026 immediately prior to the Diocesan Council Meeting. It was great to have Members of the RAP Reference Group, including Elders Auntie Dr Liz Hayden, Uncle Ben Taylor AM, and Marie Pyor; as well as members of Diocesan Council and the Perth Diocesan Trustees.

In her Welcome to Country at the Launch Auntie Dr Liz Hayden reminded us all that we needed to “Yarn” together as we build relationships and trust which have underpinned the RAP Journey so far.

In launching the RAP Archbishop Kay challenged us all, as she did in her message in the RAP, to all be “Walking forward, may the voice of God’s deep and abiding grace be our companion for reconciliation, new learning and planning together”. There is much to be done and we look forward to the journey with First Nations Peoples across the Anglican Diocese of Perth.

We all need to take up this challenge and explore the RAP which is available on the Diocesan website - [Reconciliation Action Plan \(RAP\)](#). What can we as an individual, parish, school or agency do to further the reconciliation journey of the Diocese of Perth?



ALL IN FOR RECONCILIATION

NATIONAL
RECONCILIATION
WEEK 2026
27 MAY – 3 JUNE

TAKE ACTION

MAKE CHANGE

#NRW2026

RECONCILIATION.ORG.AU



25 YEARS OF
RECONCILIATION
AUSTRALIA

National Reconciliation Week - resources available at
Posters & Resources - Reconciliation Australia

Holocaust Memorial Day Service

Holy Trinity Church, York – 12 April, 2026

Holocaust Memorial Day was honoured at a 5.30pm service on Sunday, 12 April at Holy Trinity Church, York, when local Jews and Christians worshipped together.



In 2025 the United Nations General Assembly designated 27 January as Holocaust Memorial Day, the date when Auschwitz was liberated by Soviet troops. Given that date's proximity to Australia Day the observance in Australia oftentimes takes place on the 27th day of the Jewish month of Nisan which in 2026 was 14 April.

At the service Mr Martin Moen of the Holocaust Institute of Western Australia provided an engaging, if not confronting, address as he recalled the story of his mother, Erica Deen, who survived Nazi occupation of her homeland, the Netherlands, while losing many if not all her immediate and extended family. Martin also recalled the courageous acts of those who assisted his mother in hiding from and avoiding the Nazis, noting that four of the five families were Christian.

He concluded his address by reminding the congregation of the need for eternal vigilance against such horrors as antisemitism which not only affects Jews but "corrodes" the fabric of all society.



His address did highlight the theme for Holocaust Memorial Day in 2026 "Bridging Generations"; a theme chosen not only as

a call to action, but as a reminder that the responsibility of remembrance does not end with survivors, but lives on through children, grandchildren, indeed, all of us. As such the observance of Holocaust Memorial Day encourages people to engage actively with the past, to listen, to learn and to carry lessons forward, and by doing so build bridges between memory and action, between history and hope for the future. As time passes the risk of memory fading and the sharp reality of what happened at the Holocaust and at more recent genocides such as Rwanda, Cambodia, Bosnia and Darfur, becomes blurred, abstract and in the minds of some, questioned.

The service at Holy Trinity Church was conducted to honour that need and hope. In his sermon, The Revd Canon Dr Philip Raymont, Priest-in-Charge of the Parish of York, drew on the words of leading English cleric and ethicist, The Revd Dr Sam Wells, Vicar, St Martin-in-the Fields, London, who in his sermon for the BBC Radio 4 Holocaust Memorial Service had spoken of his Jewish, German and Ukrainian roots. In doing so the content of the radio sermon reminded listeners that in a respectful relationship between Jews and Christians, Christians need recall that Judaism is the parent of Christianity "it's the manger in which Christ is laid. The incarnate Jesus is a Jew. The risen and ascended Jesus, sitting at the right of the Father, is still a Jew. God's promise to Israel is not broken. The Jews are still God's chosen people." Wells asserted that throughout Mediaeval and Early Modern Europe Jews were ostracised, blamed and feared, culminating in the Holocaust. His final observation drawing on Genesis Chapter 12, Verses 1-3, where God says to Abraham "I will bless those who bless you" was to ask to what extent had Christians been a blessing to Jews?

Readings of "The Butterfly", a poem by Pavel Friedmann, and "First they came",

by Martin Niemoller, added to the solemnity and meaningfulness of the occasion as did the singing of four hymns: The God of Abraham praise, Lead, kindly light, Dear Father, Lord of humankind, and The Lord's my shepherd. After the service Dr Raymont expressed the hope that this might be the first of regular annual services and would gain further support from members of the broader Avon Valley, not least those concerned that humanity might be humane, and not inhumane, in its treatment of itself.



SYNOD 2026

Friday 16 October and Saturday 17 October

Friday 16 October

6.30pm Eucharist
St George's Cathedral
followed by the
First Sitting of the Second Session
of the Fifty-Second Synod
including the President's Address

Saturday 17 October

9.00am - Second Sitting of the
Second Session of the Fifty-Second Synod
Esplanade Hotel Fremantle by Rydges
46-54 Marine Terrace, Fremantle
Please note: Lay Conference at 8.00am

DEADLINES for SYNOD BUSINESS

LEGISLATIVE MOTIONS

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

EARLY MOTIONS

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

EARLY QUESTIONS

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

NOMINATIONS FOR ELECTIONS

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

DISTRIBUTION OF SYNOD PAPERS

18 September 2026

For further information, please contact

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

Commemorating the 110th Anniversary of the First ANZAC Day Service in York

In his address at the ANZAC Day service in Holy Trinity Church, York in 1916 the Rector, The Revd Sydney Sutherland Bullen (Rector 1911-32), took as his text the eleventh verse of the twelfth chapter of the Book of Revelation “their love of life did not make them shrink from death”.

As reported in the Eastern District Chronicle of Friday, 28 April, Mr Bullen asserted “surely no anniversary came so quickly and spontaneously into being as this of “ANZAC Day” as by common consent the subjects of King George, right throughout the Empire have agreed with generous enthusiasm to pay this day their tribute of affection and admiration for the men who in the Dardanelles have laid their lives in the high cause of justice, honour and freedom”, albeit as he admitted it was “costly in the blood and suffering of our brothers, and regrettable because its successful achievement might have done much in hastening the end of this cruel war”.

Referencing, in part, Mr Bullen’s address The Revd Canon Dr Philip Raymont, the present priest-in-charge of the parish, who preached at the Service of Choral Evensong commemorating the 110th Anniversary of the 1916 service at Holy Trinity Church, York on Saturday, 25 April, noted how Mr Bullen thought “this day is a monument of something more than a military failure. There is rightly upper most in our minds to-day a legitimate pride chastened as it must be by profound sorrow.”

However, Bullen continued “Each one today is a hero and wins for himself an imperishable fame. And in the many months that follow under well-nigh insufferable conditions, that courage and disdain of death are equalled by their patient fortitude and endurance through trials or hardship, sickness, and privation. Yes, in spite of all else we can this day thank God that he has endowed our young nationhood with such a spirit and courage. We mourn them, those brave young souls whose bodies rest within sound of the sea on the Gallipole shores.

We thank God for them. Their love of life did not make them shrink from death. They have given to their country an imperishable legacy which will prove “a precious heritage’ and inspiration to Australia throughout her generations”.

Alongside Bullen’s effusive call to patriotism he did acknowledge that while it was a day of legitimate pride and thanksgiving it was also a day of sorrow for God alone can comfort the bereaved homes of the Anzac heroes. “The nation would be poor indeed without the quiet courage and sacrifice of the mothers, wives, and sisters of the brave men we commemorate to-day.”

Dr Raymont commented that alongside Bullen’s world view the First World War was for our young nation a deeply divisive engagement for “God, King and Country”, not least reflected in the results of the 1916 and 1917 conscription “referenda” which both failed for “The debate split the nation with the working class and unionists feeling they were bearing the brunt of the war and voted predominantly against conscription. Protestants with a connection to Britain voted in the majority to assist the Empire by introducing conscription, while Roman Catholics, most of whom were of Irish background, and opposed to the British handling of Irish independence, mostly voted against it.”

Dr Raymont reminded the congregation that by the mid-1930s all the rituals we now associate with ANZAC Day – dawn vigils, marches, one minutes’ silence, memorial services, wreath laying ceremonies and reunions – had been firmly established as part of Anzac Day culture; principally through the efforts of the Anglican priest who devised them, Canon David Garland,

a military chaplain, and the energetic secretary of Queensland's Anzac Day Commemoration Committee. Though an Anglican, Garland was keen to make the services ecumenical, and therefore accessible to all Australians.

In his address the preacher recalled that from the 1960s to the 1980s the popularity of Anzac Day diminished; fewer people seemed to think armed conflict was worthy of commemoration, many perceiving the day as an excuse for many men to get drunk and play two-up, which was only legal on Anzac Day; this behaviour satirised in Alan Seymour's 1958 play, *The One Day of the Year*.

While it is clear Anzac Day has regained much of its original status; many people consider it Australia's unofficial national day. Not least this is reflected by families who see ANZAC Day as an important way to honour the memory of loved ones killed in war and service.

In reflecting upon the place of war and ANZAC Day in our national life Dr Raymont suggested that we would do well to reflect and act upon the hope for peace found in the words of the Eighth Century BC prophet Micah who contends that the ways and judgment of God is that swords should be beaten into ploughshares, and spears into pruning hooks; and that nation shall not lift up sword against nation; neither shall they learn war anymore; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid, for the mouth of the Lord of hosts has spoken.

Given the amount of warfare and civil unrest taking place in our world he suggested that while it might be easy to think of Micah as a naïve prophet it is clear that war is no antidote for war. Instead Dr Raymont suggested we would do much better to promote and live out the two great commandments of the Jesus, the Prince of Peace, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the Law and the Prophets." And on them might hang also peace in our time!

The service was led by "The Chapel Choir" under the direction of Ms Aishah Chadwick-Stumpf with Mr David Gething as the organist.

The hymns "Now the labourer's task is o'er" and "Nearer, my God, to thee" which were sung in 1916 were sung while visiting internationally acclaimed pianist Dr Donna Coleman offered *Nun komm' der Heiden Heiland* by J S Bach as a prelude and *Ich ruf' zu dir, Herr Jesu Christ* by J S Bach as an opportunity for reflection after the address. The service which was well-attended concluded as did the 1916 service "The Dead March" from *Saul* by GF Handel being played on the organ.





THE REVD CHRIS THOMASON *Chaplain*

A Different Kind of Padre

Each year on 25 April, Australia pauses to remember those who served in the Australian Defence Force; those who never returned, and those who did, forever changed by what they endured.

Anzac Day invites us not only to remember events, but to reflect on the people shaped by war. This year, as I reflected on the meaning of the day, I was reminded of a story that deserves to be told. It is the story of an army chaplain.

Known in the military as “Padre”, he was an Anglican priest who volunteered to serve with the 57/60th Infantry Battalion in the Citizens Military Force - what we now call the Army Reserves. Like the soldiers he joined, he was not compelled to serve. He chose to stand alongside a group of Australians who willingly stood to defend our country during the Second World War.

This Padre was different. Although a commissioned officer, he never quite fitted into the culture of the officers’ mess. Instead, he spent his time with the troops. He trained with them, ran beside them, encouraged them, and shared in the routines that prepared them for war. His ministry was not confined to formal services or official duties; it was lived out in presence.

Nor was his care limited to denominational boundaries. He was not there only for Anglicans, or even only for Christians. Those who served alongside him later described his approach as genuinely ecumenical. He was all about the people.

When the battalion was deployed to New Guinea, that same pattern continued. He was fiercely inclusive making a point to include the local New Guineans who were assisting Australian forces, treating all with dignity and respect. And despite orders from the commanding officer to stay back, the Padre was frequently seen near the front lines, demonstrating that he was gutsy and courageous, sharing the risks faced by the troops.

Stories circulated of him challenging authority when it mattered. On more than one occasion, he stood up to the Commanding Officer on

behalf of the soldiers. In one memorable incident, he even interrupted the CO during a parade to offer an alternative perspective. What could have undermined his position instead cemented his credibility. He proved to be a trusted partner of those he ministered to.

In an effort to lift morale the Padre was tasked with producing a newspaper for the battalion, and the role revealed another side of him: demonstrating a curious and creative side. The very first edition, had an article inviting readers to imagine the world after the war - one where war itself was outlawed, poverty eradicated, education accessible to all, and leadership defined by service rather than privilege. It was a remarkable vision, forged in hope amid hardship.

In 1946, the Padre returned to civilian life. But the war did not release its grip on him easily. The jungle, the stench of death, the ravages of malaria, the loss of young lives, left a mark. Out of those experiences grew a firm conviction: that the Church must be committed to welfare, justice, and the practical care of people pushed to the margins.

The Padre who imagined a better world, and carried the scars of war into peaceful service, focused on his strengths and would later become known to Western Australians as Archbishop Geoffrey Sambell.

Anglicare WA now names six core values, all of which are clearly visible in this brief glimpse of the wartime ministry of the chaplain, Archbishop Sambell.

Sources:

Biography of Geoffrey Tremayne Sambell 1914-1980 by Anne Porter
Sambell: A Man of the Word by Michael B Challen



Chaplain G T Sambell - Australian War Memorial
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THE REVD PETER LAURENCE OAM *CEO, AngliSchools*

The Story of Peter Carnley Anglican Community School

Term 2 opens in this great season of Easter. With it, the hope and promise of the Easter story lives out daily in the rhythm of school life. Students and staff return with fresh energy and a strong sense of routine and purpose.

At Peter Carnley Anglican Community School, this sense of purpose is underpinned by a strong foundation and a clear vision of bringing a high-quality fee-accessible education with a distinct Anglican identity to the growing Kwinana region.



The School opened in 2007; today, it serves almost 1,500 students from Kindergarten to Year 12 across two campuses. The original Wellard Campus is set on nine hectares beside the City of Kwinana’s sporting precinct for Years 2-12. The Calista Campus opened in 2017 to support early learning from Pre-Kindy to Year 1.

The School was named in honour of one of Western Australia’s most influential religious leaders and the founder of AngliSchools, The Most Reverend Dr Peter Carnley AC, the Archbishop of Perth from 1981 to 2005 and Primate of the Anglican Church of Australia from 2000 to 2005.

A School Built by its Community

The School’s early development was the work of many people, The House names reflect some of these contributions:

- **Moody (blue):** named after Mr John Moody AM, who supported the School’s establishment through his leadership within AngliSchools as Chair of the Board.
- **Lindbeck (green):** recognising Mr Keith Lindbeck, Chair of the Steering Committee and Foundation Chair of the

School Council, a position he held for well over a decade.

- **Murray (red):** acknowledging The Right Reverend David Murray, who served as Bishop of the Southern Region of the Diocese of Perth.
- **Laurence (gold):** a personal honour to have been involved every step of the way, from negotiating the purchase of the land to its development over the past twenty years.

The School continues to balance strong academic expectations with a firm commitment to pastoral care, pillars of every AngliSchool. Inter-house sporting, arts and cultural events fill the calendar, with weekly worship for students in the School’s magnificent Grace Chapel an expression of their Anglican identity.



Looking Ahead

Peter Carnley Anglican Community School is thriving today. Growth is only one marker of success. Another is a school’s character and its commitment to service, learning and community that will continue to define it. With strong and caring leadership, an exceptional teaching and support staff and an engaged parent community, the School is well positioned for the future.

All sixteen AngliSchools stand together, united in purpose and grounded in our shared values of **Faith, Inclusion, Respect** and **Excellence**. May the **FIRE** within each young person be a light to others.



Become a Foster Carer and Change a Child's Life

At Parkerville Children and Youth Care, we are always on the lookout for people to become carers and help reshape the future for children in WA. For many people in our community, foster care is a meaningful way to offer care, stability and a sense of belonging to children who need it most.

Our dedicated team of Community Carers provide a safe, loving and nurturing home for children and young people who are unable to remain at home and need care within their community.

Our Foster Carers play a vital role in positively impacting the lives of children by offering care, compassion and a nurturing and supportive family environment. Through this support, children are given opportunities to heal, grow and thrive. Our foremost goal is to empower these individuals to recover from their past traumas and flourish in their lives.

About Foster Care

Community Foster Carers at Parkerville provide a long-term, loving and supportive environment for children and young people within their own homes. The family setting provides a stable long-term placement for the child until they are ready to leave care, at the age of 18 years.

Our carers come from a diverse range of backgrounds, experiences and cultures, and provide love and support for those in their care.

After an initial phone discussion, potential carers are given information about the role and the assessment process. This evaluation determines whether a person is suitable to become a Foster Carer. Throughout this process, Parkerville takes time to answer questions, provide guidance and ensure people feel informed and supported before making any decisions.

The process to become a registered Foster Carer can take from three to six months. Therapeutic Foster Carers are then carefully matched with children to ensure the best possible likelihood of a successful placement.

Types of Foster Care

At Parkerville Children and Youth Care, we have two types of Foster Carers.

Respite Carers are volunteers who provide a supportive home for a child on weekends or during school holidays. For many people, respite care is a meaningful way to begin their fostering journey, offering practical support while making a real difference in a child's life. Even short periods of care can provide children with consistency and give vital support to carers.

Therapeutic Foster Carers may be single, married, or same-sex individuals and couples who are committed to providing full time short- or long-term care, love and a home for a child or children with whom a strong relationship has developed.

It may seem daunting when deciding whether to become a Foster Carer, but it is a role that has a lasting positive impact on the lives of children and young people, broadening their opportunities and providing them with love, stability and a nurturing family environment.

Support for Foster Carers

When you become a Foster Carer with Parkerville Children and Youth Care you can rest assured that you will not be alone. Our team of specialists are with you every step of the way and our dedicated support teams are here to help you with every challenge and celebrate every achievement.

As the child remains under the care of Parkerville Children and Youth Care, we will work together to improve the outcomes for some of Western Australia's most vulnerable children and young people.

If you have ever wondered whether fostering might be something you could offer, whether for a weekend, a season, or longer, Parkerville warmly invites you to start a conversation. Many people begin by simply asking questions and learning more about what fostering involves. Learning more does not commit you

to becoming a carer, but it may open the door to a deeply rewarding way of supporting children and families in your community.

To express your interest in becoming a Foster Carer or to have any questions answered, please email foster.care@parkerville.org.au.



Foster carer Kylie reflects on rewarding experience

Kylie has been a foster carer for 13 years including nearly two years with Parkerville.

A former police officer of 25 years, Kylie said what inspired her to become a foster carer was she recognised there was a huge need for foster carers to provide kids coming into care with a stable, loving home.

"I also just love being around kids because I think they keep you young and I really enjoy their company.

"The most rewarding part of being a foster carer is having input into my kids' lives and shaping their everyday experiences. I really enjoy being part of every basketball carnival, every swimming carnival, every school open day. And I love just looking at them and seeing how amazing, resilient, beautiful souls that they are.

"A lot of people come up to me and say, oh, I couldn't be a foster carer because when the kids leave, I would be really sad because I've become too attached to them.

"I've been attached to each and every one of my 20-plus kids that have been in my care and I just think it's such a privilege and a joy to have them in your life and you to be in their lives for that short time that when they move on, you've made some great memories.

"You've had a really lovely time together, but it was time for them to move on.

"I still see a lot of my kids around or keep in contact with them and you know whenever they see me, they come up and give me a hug and a smile or send me a text message and I just feel glad I was part of their happy memories for that time."

Kylie said the support provided by Parkerville has been amazing to both herself and the kids she's cared for.

"We get allocated a caseworker who knows the kids and knows their needs. So, they understand the support the kids need at school and their health needs and their family needs, and they really make an effort to get to know us and we feel really supported by Parkerville.

"Anyone else looking to become a foster carer, I would more than recommend Parkerville because of the rewarding experience we've had."



VANESSA BAXTER *General Manager Strategic Partnerships*

Boorloo Heritage Festival shines a light on Noongar stories of East Perth

From the Coolbaroo Club dances and Miller's Cave to the Starlight Hotel, and places that once lined the river's edge. Elders' memories are helping ensure St Bart's plans for the future respect and honour Aboriginal culture and heritage.

In April, the Lotterywest Boorloo Heritage Festival offered a powerful reminder that heritage is not only buildings and dates, but also people, memory and Country. For St Bart's, it was also an opportunity to support truth-telling about Aboriginal life in East Perth, on Whadjuk Noongar boodja, and to celebrate the strength of community connection that continues today.

A highlight was Noongar Stories of East Perth at Perth City Farm: a morning of talks and storytelling followed by a guided tour on a vintage bus. Presented in collaboration with the City of Perth and Moorditj Footprints, the event also brought together the State Library of WA's Storylines team, City Farm, and the Bus Preservation Society of WA. A shared effort to collect, protect and share stories that have long been carried quietly in families.

Over the last few years, St Bart's has been yarning with Aboriginal Elders who grew up in and around East Perth. Their recollections sketch a rich social map of the neighbourhood in the 1950s, 60s and 70s, during a time when Aboriginal people were prohibited from entering the city, yet still found ways to gather, care for one another and create joy.

Elders spoke of Friday night dances at the Coolbaroo Club, an Aboriginal-led space for music and community at a time when many venues were closed to them. They also pointed to everyday places that mattered: old houses and shopfronts now gone; factories and workplaces such as the Power Station and Millers Timber; and camping places such as the Starlight Hotel (under the stars by the river) where families could stay close to each other when safe housing was out of reach.



Listening is also shaping what comes next. As St Bart's continues planning and improving our East Perth sites, we are guided by Noongar culture through structured engagement, including an Aboriginal Reference Group to help ensure our spaces and services are culturally safe, welcoming and grounded in Country and community.



Elders spoke warmly of St Bart's in earlier decades. One shared that he had been a resident for a time when he was "off the rails". Another, remembered dropping in "to yarn with the old fellas." She recalled: "St Bart's was a pretty good place; it wasn't that big and a lot has been added to it over time... they let people stay there".

What stays with you, listening to these yarns, is the way Elders speak of belonging, family and being together against the pressures of the outside world. Lives were shaped by hardship and survival, yet the memories that surface most readily are often the ones full of laughter, music, resourcefulness and looking after each other.

That resilience is part of East Perth's living history. The Boorloo Heritage Festival created space for these stories to be heard, not as nostalgia, but as truth-telling that helps all of us understand the city differently and act differently.

We're proud to be part of work that honours culture, strengthens connection, and keeps the stories of Boorloo alive for the next generation.

We're Hiring!

Chaplain

As our Chaplain, you will nurture the spiritual, ethical and pastoral life of our Anglican organisation while walking alongside people experiencing homelessness, mental ill-health and complex life challenges. This is a role for someone who feels genuinely called to serve. Someone who is steady, deeply pastoral, and able to hold hope, dignity and faith in spaces where life can feel fragile and raw. Through prayer, conversation, ritual and presence, you will help create spaces of reflection, belonging and renewal, supporting individuals spiritually while strengthening the mission and culture of St Bart's as a whole.

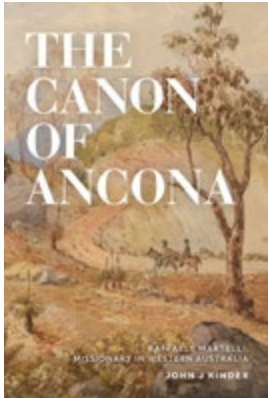
You do not need to be ordained to apply. We warmly welcome applications from lay Anglicans and those with recognised pastoral formation who feel called to this ministry.



St Bart's



REVIEWED BY THE REVD TED WITHAM tssf



**The Canon of Ancona:
Raffaele Martelli Missionary in Western Australia**

John J Kinder

Crawley, WA, University Western Australia Press, 2026

Paperback 351 pages

In the Public Library system

From \$35 online or directly from UWA Press for \$45

ISBN 9781760803216

There were heroic clergy in the early years of the colony of Western Australia. They roamed vast distances on horseback, paying pastoral visits and bringing the sacraments to remote farms and settlements. They slept out in all weathers as they travelled and, in the days before GPS, or even reliable maps, became lost and sometimes wandered for days before they recovered their route.

While we Anglicans know of John Wollaston, and his archidiaconal journeys around the southwest during the 1840s and 1850s, the Roman Catholic priest Raffaele Martelli is almost unknown, but Father Martelli was a similar local hero.

Martelli was born, raised and ordained in Ancona, on the eastern coast of Italy. He loved books and believed that civilisation grew out of religion and education. These convictions marked his missionary efforts later in Australia.

A gifted linguist, Father Martelli taught rhetoric in the seminary in Ancona. His bishop appointed the young professor as a Canon in the local Church of Saint Maria of the Pizza, a stipended position to be part of the rota for saying the Offices and celebrating Mass. In Australia, he relinquished the stipend but continued to style himself Canon.

The Benedictine Order inspired Canon Martelli to become a missionary priest. His goal was to serve ten years in a missionary role before retiring to the Benedictine Abbey at New Norcia, not as a professed monk, but as a secular priest living with the brothers.

This goal was strengthened by his long friendship with the Spanish founder of New Norcia, Bishop Salvado, but the road

to his retirement was not smooth. He spent 10 years as chaplain to Fremantle, a role which combined parish priestly duties with chaplaincy to prisoners in Fremantle Gaol and on Rottnest Island.

Because of the shortage of clergy, Martelli visited Catholic communities in Dardanup and York. He found himself caught up in the church politics of the early Archdiocese of Perth, often torn between his own belief in obedience to authority and his sharply critical opinion of those authorities.

Before his eventual retirement, the Apostolic Administrator prevailed on the Canon to become parish priest at Toodyay, but only after Salvado intervened to make it an issue of obedience. Martelli was well-liked by Catholics and Anglicans alike in Toodyay and in Northam, where he raised the funds to build St Joseph's.

It was while he was at Toodyay that he travelled extensively, despite being a poor horseman and suffering from haemorrhoids, a condition exacerbated by riding.

It is unlikely that John Wollaston met Father Martelli. Wollaston died only four years after Martelli arrived in WA. I fancy that the two priests would have respected each other. Martelli had a strong gift for friendship.

Martelli always made it clear that he was of the Roman Church. He ignored the jibes of ignorant people among the majority Protestants but reached out nevertheless to work with other clergy and the wider community. He served on the Boards of Public Schools and made friends with the Anglican priest at Toodyay, riding with him to New Norcia frequently.

(This priest Hugh Pidcock and Mrs Pidcock were later received in Sydney into the Roman Church, and, when his wife died, Hugh Pidcock was ordained as a member of the Society of Jesus.)

John J Kinder, Emeritus Professor of Italian at The University of WA has trawled through the many letters Martelli wrote to Salvado and other friends, and through archives in Italy, Perth and especially New Norcia, and has produced a full-length and vivid biography of this priest. The book is copiously illustrated with photos and maps.

As a linguist rather than a trained historian, Kinder makes sense of the changes in Martelli's Italian under the influence of Australian English and highlights the many and often funny literary allusions in the letters.

He also charts Martelli's changing attitude to the mission to Aboriginal children. He had come to Western Australia mainly to be involved in their education so that they might grow up knowing Western civilisation and religion.

When he travels north, far from Noongar country, to invite young Aboriginal boys and

girls to join the schools at New Norcia, he realises firstly, that the plan will not work, as the Indigenous people themselves don't want to accept the invitation, and secondly, that taking young people away from Country will cause more harms than any good it might do.

With other later analysts, including Indigenous commentators, he saw the benefits of the New Norcia mission specifically, which did provide safety and opportunity for some Noongars.

On one hand, he rejoices as Noongar people choose to receive the sacraments and find benefit in European culture, but on the other, comes to doubt that the solution is as simple as giving Aboriginal children education.

The Canon was saddened to see how quickly Noongar culture was being destroyed by settlement and clearly wished the mission effort had begun with understanding the culture.

The Canon of Ancona tells the story of one heroic priest in our early days. The story has importance for readers interested in New Norcia and its Benedictine community, and for all wanting to understand better how the Gospel arrived in Western Australia.



Make No Mistake...

God Calls Women!

Movement for the Ordination of Women Conference

2026 Conference Date Claimer:
12 to 14 November
Australian Centre for Christianity and Culture, Canberra

ADVANCE NOTICE

Movement for the Ordination of Women Conference

MAKE NO MISTAKE ... GOD CALLS WOMEN!

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

12-14 November 2026
Australian Centre for Christianity and Culture
15 Blackall Street, Barton ACT

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

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

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

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

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

The Archbishop's Certificate



Module Two (2026) (Yellow)

Pilgrimage and Spiritual Walking

Bishop Hans Christiansen, Meg Warner, David Moore and Friends

Dates and Time: Tuesday 19 May Saturday 23 May
Tuesday 26 May 10.00am-3.00pm
Tuesday 2 June
5.00pm-7.00 pm

Attendance is in person or online, apart from the Saturday Session, which will include a pilgrimage walk – BYO lunch, drinks and sunscreen. Transport to the destination can be provided for non-walkers.

Module Three (2026) (Blue)

Mark: A Gospel of Urgency

Robert Myles

Dates and Time: Wednesdays, 7, 14, 21 and 28 October
5.30pm-7.00 pm

Attendance is in person or online.

Further details and registration links are available on our website
wollaston.edu.au/archbishops-certificate

Wollaston Theological College 5 Wollaston Road, Mt Claremont
wollaston.edu.au | info@wollaston.edu.au

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

Fishing in the time of Jesus

When we picture fishing in the time of Jesus, we should imagine ordinary people caught up in a world of significant change. The fishermen in the Gospels were not carefree hobbyists with time to spare for a wandering preacher. They were workers of an increasingly managed lake living through precarious times.

In Mark 1:16-20, Jesus encounters several fishers “casting a net into the sea”. After instructing them to follow him to “fish for people”, they immediately drop their nets and follow him. Quite what the motivation to leave their nets behind is not really explained by the text. The passage does, however, directly follow Jesus’ announcement of the good news of God’s coming kingdom (Mark 1:14-15).

In Mark’s Gospel, this kingdom signals God’s decisive, disruptive intervention in the world and it demands an urgent response of repentance and faith. The word kingdom itself carried political weight. It evoked empire, authority, and the concrete realities these fishers lived under: the dominance of Rome, and the Herodian rulers who governed Palestine on Rome’s behalf.

Most fishers and their families lived modestly in small villages dotted around the Sea of Galilee. In Jesus’ lifetime, however, Galilee was being reshaped by massive building projects. The most consequential was Herod Antipas’s founding of a new capital city in 19 CE on the lake’s western shore. He named the city Tiberias, after the Roman emperor whose power lay behind his own. Tiberias became a mechanism for siphoning wealth from the lake’s fisheries - through increased tolls, taxes, and the farming out of fishing rights - toward urban elites in Galilee and beyond.

Traditional patterns of life were upended. Urbanisation and pollution, including resulting effluent runoff and lead contamination, likely contributed to health crises and destabilised the lake’s ecological balance, diminishing the vitality of its fisheries.

Against this backdrop, the fishers heard Jesus proclaim a kingdom of God that would come “with power” (Mark 9:1) to overturn the conditions they were experiencing. When Mark says these men immediately “left their nets”, I personally do not think of their action as a sentimental moment of spontaneous piety (despite this being a fairly popular reading of the text). Taking into consideration their broader context, I see their decision to throw their lot in with Jesus as one forged in the heat of real pressures, uncertainties, and discontent.

Jesus’ call offered them a different and exciting future that was not defined by Herod’s opulent cities, Rome’s taxes, or the exhausting daily struggle to stay afloat in a changing world. It offered a new way of belonging and a new community shaped not by predatory extraction but by generosity, not by fear but by trust and faith in the God of Israel to set things right.



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: <https://wollaston.edu.au/mark-a-gospel-of-urgency/>

THE REVD DAVID BARDSLAY *Parish of Bridgetown*

Bunbury Bulletin

An Unusual AMP – Absolute Ablution!

The Annual Meeting of Parishioners in a rural town in the Diocese of Bunbury, WA is not normally a scene of much note, a procedure to be endured rather than enjoyed. It is therefore with pleasure that we report the transactions at a recent meeting which will be remembered for some time to come with affection.

The meeting began in prayer and swiftly worked its way through the normal agenda items of attendance, apologies and minutes, etc. The annual reports from clergy and officers followed without comment until the report from the Property Officer was presented. One item stood out as worthy of discussion which was scheduled to take place in the item “General Business”. Because of its nature it was dealt with during the report.

Background: - The toilet facilities at this Church do not appear to have received much structural care and attention since they were built some time before WW2. They are rather dilapidated although just about functional. One parishioner commented that a serious digestive episode would probably see the lot flattened, while another had previously commented that he hadn't had such an olfactory experience since he had used the facilities at a country cricket field in the 1960s. The use of half the gentlemen's facilities has been banned for some time. The Ablution Block replacement was an item in the Property Report.

A design, including two female and one male cubicles with one cubicle having facilities for the disabled, was tabled. Apparently, the architect had also mentioned that if we make each cubicle unisex and suitable for the disabled, each cubicle miraculously counts as two for legal purposes. The implication was that with just two such cubicles, the facility would be legally acceptable for the Church with a capacity crowd and significantly cheaper. Marvellous.

The discussion then took a ninety-degree turn when an apparent error in the report was

highlighted. It appeared that a typo in the original was corrected by AI in the predictive text facility, obviously prompted by the ecclesiastical context of the report. “Ablution” became “Absolution” in the tabled document! The three clergy present immediately sat up and the more reformed sector of the parish wore expressions of dismay. The concept of a multi-function facility hovered around the room.

Somebody pointed out that in the interests of ecumenical bonhomie, we could offer the confessional element of the facility to the St Brigid's Catholic Priest who apparently does not have such a dedicated room.

Another commentator remarked that, in view of the perceived connection between sin and disability, wheelchair access might only be required for a limited time. This prompted a diversionary theological discussion for a few minutes.

The multipurpose complexity of the facility was racked up a peg when there was a suggestion from the floor that we incorporate a shower in one cubicle for the use of the homeless in town. The clergy immediately picked up on this, and thoughts of full immersion baptisms were entertained for a brief period. Full immersion in the Blackwood has never been an attractive proposition.

Laughter drowned out further discussion, and some were seen to be moved to tears.

After a suitable pause, normal service was resumed but the memory of this AMP will linger long after the faculty for an Absolute Ablution block has been submitted.

The opening prayer included a plea for the Holy Spirit to oversee and guide our discussion during the meeting. We can thus marvel at the capacity of the Trinity for humour. The meeting closed a little later as together we pronounced “The Peace”, smiling broadly at one another.

Prayers for Peace: Talking with The Reverend Frida Lemi

On Palm Sunday the Social Responsibilities Commission hosted an event at St George’s Cathedral, to unite in prayer for peace.

The theme for the gathering was the question “Who is my Neighbour?” and reflections were based on the text of Luke 10, the Parable of the “Good Samaritan”. One of those who offered reflection was The Revd Frida Lemi who spoke on Luke 10:29.



Afterward we spoke with Frida about her reflection. Together, we explored why gatherings like this matter more than we might realise, providing a sense of connection and belonging: for non-Christians; for Christians; for our young people; and surprisingly even for priests.

“But wanting to vindicate himself, he asked Jesus, ‘And who is my neighbour?’”
(Luke 10:29 NRSVUE)

Jesus does not answer this question directly, and Frida took a similar approach. Instead of answering it outright, she began her reflection by drawing us in through thoughtful storytelling. She explained how both Christians and non-Christians are familiar with the story of the Good Samaritan, and how God is honoured when someone is described in that way.

The man on his way to Jericho, she said, represents the whole of humanity. We too are on a journey, and along the way we are, at times, robbed, deprived, and stripped of what is best in us. The man in the parable is not only an abstract image of humanity, but also someone we might recognise in ourselves or in one another.

Frida reminds us, as a Church, of our vocation to respond. Each of us is “called to be a good neighbour”, with an obligation to show compassion. When we see someone alone, separated from support and in need, we are called to be that Good Samaritan, not questioning our responsibility to the other, but responding with compassion and love.

When asking Frida, why she felt that an event like Prayers for Peace matters to people currently, she explained that these occasions reach across divisions of culture and generation. She spoke about the questions she often hears, particularly from younger people. They want to know what the Church can offer them, and where they can belong.

She sees a generation that is deeply aware of what is happening in the world, with a strong sense of crisis, and therefore a daily source of trauma. At a time when people are concerned about whether there is a future and what their place in it might be, coming together to pray for a common goal becomes important.

It begins to break down the idea that we are defined by our differences and instead draws attention to what we share. As Frida named it, “Everybody is coming together, but we’re all aiming for the one thing - peace everywhere”.

Her encouragement to those who had not attended was simple: come and see.

Frida shared that she was able to reconnect with a friend she had studied with years earlier, something for which she was deeply grateful. They sat together talking long after the formal prayers had ended. In her busy life as a priest to multiple congregations, that sense of fellowship felt nourishing and joyful.

It was a simple moment, but one that stayed. A reminder of what can happen when we make space for one another, and the quiet joy found in simply being together.

DR STEVE RUNCIMAN

Clinical Psychologist and facilitator within the Graduate Enrichment Program of the Tree of Life Spiritual Direction and Formation course

The Lord's Prayer in the Language of Jesus

An invitation to renewal, alignment, and intimacy with God

When Jesus' disciples asked him, "Lord, teach us to pray," they were not asking for more words. They already knew many prayers. What they sensed in Jesus was something deeper - a quality of presence, intimacy, and alignment with God that they longed to experience for themselves.

The prayer Jesus gave them has come down to us as the Lord's Prayer. It is perhaps the most familiar prayer in the Christian tradition. Yet familiarity can sometimes dull our attentiveness. We can find ourselves reciting the words without fully entering into the depth of what is being offered.

In recent years there has been renewed interest in praying the Lord's Prayer in Aramaic, the language Jesus most likely spoke in his daily life. While the Gospels were written in Greek, the sounds and rhythms of Aramaic bring us closer to the world in which Jesus lived and prayed. More importantly, they invite us to hear the prayer afresh - not as something we already know, but as something still alive and speaking.

The opening word of the prayer in Aramaic is "Abwoon". It is often translated "Father", yet it carries a wider sense of source, origin, and loving presence. In this one word, we are drawn into relationship - not with a distant deity, but with the One in whom our life is grounded.

The first half of the prayer turns our attention toward God:

May your name be made holy.
May your kingdom come.
May your will be done...

These are not demands but invitations. They gently reorient us. We begin to shift from our own concerns and preoccupations toward a deeper alignment with God's presence and

purpose. In this sense, prayer is less about asking God to change things and more about allowing ourselves to be changed.

The second half of the prayer moves us into daily life:

Give us today our daily bread.
Forgive us... as we forgive.
Lead us... deliver us...

Here the prayer becomes profoundly practical. It speaks of trust, of receiving what we need, of releasing what burdens us, and of being guided and freed in the midst of life. The prayer is not separate from life - it is a way of living.

At the centre of the prayer is a quiet turning point:

May your will be done...
Give us today our daily bread.



Syriac Aramaic Lord's Prayer (Abun Dbashmayo), [etsy.com](https://www.etsy.com)

SPIRITUAL DIRECTION

As we align ourselves with God's will, we begin to trust that what we truly need will be given. The prayer leads us from striving into trust, from anxiety into receptivity.

In a culture that is often restless and distracted, the Lord's Prayer offers a different rhythm. The Irish poet Patrick Kavanagh wrote, "God cannot catch us unless we stay in the unconscious room of our hearts." Prayer becomes a way of remaining present - of allowing God to meet us in the depth of our lives.

As part of this exploration, I have developed a simple cycle of chant-like melodies for each line of the Lord's Prayer in Aramaic. These are not performance pieces, but gentle, meditative forms intended to help the prayer be received more deeply. Singing can often carry the words into memory and into the heart in a way that speaking alone does not.

Those who come to the workshop can expect a spacious and reflective experience. We will learn the prayer in Aramaic gradually, using breath, melody, and gentle movement, allowing each line to unfold. There will be time for silence, for personal reflection, and for gentle sharing with others.

The aim is not to master a language or perfect a melody, but to enter the prayer more fully.

Participants may find that the familiar words of the Lord's Prayer take on fresh meaning; that the prayer becomes more personal and alive; that a deeper sense of stillness and attentiveness emerges; and that something of God's presence is quietly encountered.

The hoped-for outcome is not simply greater understanding, but renewal - a renewed sense of intimacy with God, a deeper alignment with

God's life and purposes, and a way of carrying the prayer into daily living.

Perhaps the question of the disciples remains our own:

Lord, teach us to pray.

And perhaps, as we slow down, listen, and allow the prayer to dwell within us, we may find that through it, Christ is still teaching us.

Further Information

Steve Runciman, a Clinical Psychologist and facilitator within the Graduate Enrichment Program of the Tree of Life Spiritual Direction and Formation course, will present a workshop on the Aramaic Lord's Prayer offering a morning of exploring the prayer through melody, movement, silence, and reflection.

WHEN: 20 June 2026
8.30am arrival for a
9.00am start till 12.00noon

WHERE: Wollaston College
Wollaston Road, Mt Claremont

COST: \$35

Payment can be made by EFT to:

The Diocesan Trustees BSB 706-001, A/C 3000 3481, "ToL and your name or initials"

Email Judy Van Rossum,
judithaclay1@bigpond.com when
payment has been made



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

Blessing of the Purple Bench

St Christopher's Anglican Church, Parish of Roleystone
12 April 2026



FREE
EVENT

Taking Time *to Pause*

This free information session hosted by Amana Living, explores respite care and offers practical advice, expert guidance and dedicated support for those caring for someone living with dementia or memory loss.

Join us to learn more about:

- The benefits of taking time to pause in your caring role, for you and your loved one
- Respite options available
- How to access respite services
- Practical strategies for a positive respite experience



Thursday 21 May
10.00am - 11.30am

Deep Water Pavillion
(adjacent to Dôme Café)
100 The Esplanade,
Mount Pleasant, 6153

Refreshments provided

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



Appointments

The Revd Jackson Lisok	Priest-in-Charge, Swan	27.05.26
The Revd Cecilia Strutt	Assistant Curate, Warnbro	12.04.26

Locum Tenens

The Rt Revd Dr Peter Brain	Maddington	01.05.26-30.09.26
The Revd Dr Alan Forsyth	Riverton	01.04.26-30.06.26

Resignations

The Revd Jackson Lisok	Assistant Curate, Dianella	25.05.26
The Revd Cecilia Strutt	Assistant Curate, Beaconsfield	11.04.26



The Bunbury Diocese is Searching for a New Bishop

Bishop Ian will be retiring and “Laying up his staff” on 29 August this year. Consequently, the Bunbury Bishopric Nomination Committee has begun its work searching for a new Bishop.

Parishes and Individuals are encouraged to submit the name of possible candidates in writing or by email to the Diocesan Secretary, Jenny Duncan, at secretary@bunbury.org.au. The person’s name, their contact details, and a brief comment on why this person should be considered as Bishop should be included.

Any Anglican Priest or Bishop (women and men) in good standing in the Anglican Communion are eligible for consideration. The deadline for submissions is 14 June 2026.

During this time, you may care to use the following prayer:

Eternal God, shepherd and guide,
 in your mercy give your church in this Diocese a shepherd after your own heart who will walk in your ways,
 and with loving care watch over your people.
 Give us a leader of vision and a teacher of your truth.
 So may your Church be built up and your name glorified;
 through Jesus Christ our Lord.
 Amen.

(APBA 1995, p211, #35)

Senior Chaplain

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



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

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

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

Applications close 24 May 2026. Please note that the School reserves the right to make an appointment prior to the advertised closing date should a suitable candidate be identified.

Visit [Careers](#) | [St Paul’s Anglican Grammar School](#) to view the position description and to apply. For further information or queries, please email hr@stpaulsags.vic.edu.au

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

1. **St Philip figures most prominently in this Gospel.**
 - (a) Matthew
 - (b) Mark
 - (c) Luke
 - (d) John
2. **St James the Less is so named because in relation to St James the Great, he was**
 - (a) smaller
 - (b) less devout
 - (c) younger
 - (d) unimportant
3. **Conflict with this man shaped the career of St Athanasius**
 - (a) Arius
 - (b) Marcion
 - (c) Nestorius
 - (d) Pelagius
4. **This bird is a symbol of St John**
 - (a) owl
 - (b) eagle
 - (c) albatross
 - (d) kingfisher
5. **The English anchoress who wrote Revelations of Divine Love**
 - (a) Beatrijs of Nazareth
 - (b) Clare of Assisi
 - (c) Hildegard of Bingen
 - (d) Julian of Norwich
6. **In August 2025, Stephen Driscoll's Made in Our Image was named as the Australian Christian Book of the Year. It provides a biblical perspective on**
 - (a) artificial intelligence
 - (b) world peace
 - (c) dreams and visions
 - (d) ecumenism
7. **The patron saint of bell ringers, blacksmiths, goldsmiths, locksmiths, silversmiths and musicians**
 - (a) St Bede
 - (b) St Michael
 - (c) St Dunstan
 - (d) St Andrew
8. **Before beginning studies for the priesthood in 1999, Dame Sarah Mullally who is now the Archbishop of Canterbury held this position**
 - (a) Chief Magistrate of London
 - (b) Chief Nursing Officer of the United Kingdom
 - (c) Head of Religious Affairs at the BBC
 - (d) Chief Executive at London Ambulance Service
9. **His most famous work is entitled Historia Ecclesiastica Gentis Anglorum (The Ecclesiastical History of the English People)**
 - (a) St Benedict Biscop
 - (b) St John of Beverley
 - (c) Abbot Ceolfrid
 - (d) The Venerable Bede
10. **At the Visitation of the Blessed Virgin Mary to Elizabeth, Mary responds to Elizabeth's greeting by proclaiming the**
 - (a) Nunc Dimittis
 - (b) Signum Crucis
 - (c) Magnificat
 - (d) Nihil obstat

Answers can be found on page 30



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 a quick glance down the Messenger arts and entertainment columns for over a decade past, no one can deny the health of WA's artistic endeavours – nor its variety: and, however the high quality of productions from 'elsewhere', ours do not suffer by comparison. Thus, in this column, I have attempted at listing some of our arts and their creators, be the works in heritage presentations, concerts or theatrical stagings.

One such creator is not only a gifted Thespian, Director and Producer but also finds time to be arts editor for Post Newspapers – Sarah McNeill (pictured right). Those in the audience of Jenny Davis' play 'Christmas Magic' in St George's Cathedral last December, will recognise her as the lead. Sarah is the force behind '**Lit Live**', presentations of literature, combined with music, and fine arts. For example, the next presentation, '**Tangled Lives**', is an evening of stories that explore the joys, heartbreaks, and tangled emotions that shape our messy lives and loves. It features Thespians of note, together with Greg McNeill on guitar and maestro Mark Coughlan on piano.



Of the impetus in presenting '**Lit Live**' Sarah says: "Sharing stories is universal, across every age, culture and background, and through Lit Live we get to share great stories in a communal setting where we also share emotions – laughter, tears, joys and recognition." '**Lit Live**' has collaborated with musicians and singers in a perfect combination of storytelling through words and song. Musicians have included actor/guitarist/singers Luke Hewitt, Murray Dowsett and Greg McNeill, opera singers from Divalicious and Freeze Frame Opera, jazz singers Ali Bodycoat, Simone Craddock and Catherine Summers and classical musicians from Perth Symphony Orchestra, Opus Orchestra and concert pianist Mark Coughlan. '**Lit Live**' continues bringing art forms together and this would appear to be a significant production. There is one performance only, Thursday, 14 May at 6.00pm in The Orangery Gallery, 320 Onslow Road, Shenton Park. There's a glass of wine to accompany the enjoyment! Bookings: events.humanitix.com/lit-live-tangled-lives

You have until 9 May to see Yirra Yaakin's first production of the year '**Which Way Home**' by Katie Beckett at Subiaco Arts Centre. Tash and her Dad are going on a road trip. Home to Country - where the sky is higher, and the world stretches out forever. It's a long way from the wide streets and big old houses of Tash's childhood. Two black faces in a very white suburb. Featuring real-life father and daughter and much loved Yirra Yaakin performers Derek and Shaquita Nannup, this personal story offers profound insight into father-daughter relationships and challenges traditional ideas of parenthood. Those who have seen the production indicate it is a powerful story of love, legacy and the road home.



Real life duo father and daughter
Derek and Shaquita Nannup.
Photo credit Frances Andrijich.

The National Trust of WA informs me that **The Australian Heritage Festival**, continues until 18 May. Under the theme '**Change**', it considers how history has changed us and in turn, how we are changing history. There are still many events available from classes and workshops, concerts and performance art, to exhibitions and activities for children. The full list of National Trust-run events and ticketing information is available from the National Trust (WA) website, "Things to do" section.

In the *Messenger* of a little time ago, I gave detail of the Winthrop Hall Concert on 23 May of the outstanding masterpiece of the composer Michael Tippett, '**A Child Of Our Time**'. It brings together the forces of the WA Opera Company, the University of WA Chorus and Symphony Orchestra, conductor, Christopher van Tuinen and soloists Prudence Saunders, Nicole Youl, Brett Peart and Benjamin Del Borrello.

In WA – 'There's something for everyone!'

Quiz Answers

- 1. (d) John
- 2. (c) younger
- 3. (a) Arius
- 4. (b) eagle
- 5. (d) Julian of Norwich
- 6. (a) artificial intelligence
- 7. (c) St Dunstan
- 8. (b) Chief Nursing Officer of the United Kingdom
- 9. (d) The Venerable Bede
- 10. (c) Magnificat



RSCM Choir Camp

RSCM Choir Camp is a 5-day holiday program open to all children aged 8-18 years who love singing. Participants develop their skills as they sing in a four-part choir and make friends in a fun and encouraging environment. No previous choir experience is required. Registration for your child includes: professional choral training & music, 'Voice for Life' resources & grading, meals, and accommodation.

Open to everyone ages 8-18
Swan Valley Adventure Centre
58 Yule Ave, Middle Swan

\$500 residential (4 nights)
\$180-\$300 day program
5% off additional siblings
Half and full bursaries available



Register or find out more at: trybooking.com/DCWMC
For any questions please email wa.choircamp@rscmaustralia.org.au

A Taste of Cursillo

Join us for a
Taste of Cursillo
9.00am – 12 Noon
Saturday 23 May 2026
St Georges Cathedral
38 St Georges Terrace, Perth

A part of the Anglican Cursillo Movement's commitment to Hope25, we are holding a morning for you to join with others who are contemplating attending a Cursillo weekend but, are not quite sure what it is all about.

Why not join us for a 'taste' of the Cursillo weekend?

For further information, contact the Diocesan Lay Director for Perth Cursillo, Leanne Doyle on Mobile: 0403 199 186 or email: Leannedoyle63@bigpond.com



Anglican Cursillo Movement - Diocese of Perth
www.cursillo.perth.anglican.org

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Saturday: 10.30am - 3.00pm

rich7harvest@gmail.com | rich7harvest.com.au



Get in touch with the Messenger team

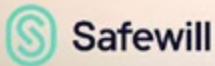
Phone: **08 9425 7200**
Email: messenger@perth.anglican.org

DEADLINE:

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

PHOTOGRAPHS:

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



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