

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | NOVEMBER 2026

Anglican
Church
Diocese of Perth



Sing praises to the Lord, O you his saints, and give thanks to his holy name

Psalm 30:4

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ANGLICARE WA

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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



Fra Angelico, *The Last Judgement* (c. 1435-1440).
Gemäldegalerie, Berlin. Image courtesy of Google Arts &
Culture via [Wikimedia Commons](#) (public domain).

MISSION 2020+ PRAYER

Come, Holy Spirit!

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

Amen.



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THE RT REVD DAVID BASSETT *Assistant Bishop*

Reflecting on a tough year



Late last year my world changed dramatically. It began with a call from my GP. “David, your PSA levels are high. I want you to do another blood test to check if it’s just an anomaly or something else.”

I’d love to say that the sensible, controlled, level-headed person that I am took that in my stride and calmly went about getting the next test and not filling my head with doomsday scenarios! I am so thankful for a very wise and sensible wife, Susan!

This year began for me with many new experiences. MRI, biopsy, PET scans (two in one day as the radioactive material somehow didn’t disperse properly). Yes, I had developed prostate cancer (I joined the 1 in the 1 in 5 statistic of Australian men). Mid-March I had a radical prostatectomy. The pathology showed that the cancer was fully contained in the prostate and my prognosis is very, very good.

It’s been a rollercoaster ride! There are so many things to which I am extremely thankful: a thorough GP, access to world class medical care, support of family, colleagues and friends, the prayers of many, offers of help and support from so many, hearing other people’s experiences of prostate or other cancer. There have been the lows as well: worry and fear, facing the unknown, recovery from surgery, the body not healing as fast as I would like, learning that things are different now, feeling I was not ‘pulling my weight’ in work.

There are a number of things that have been a great help to me during this time: the love and care of family and friends, knowing many

have been praying for me, the support of the episcopal team and office in managing my workload, the conversations with others who have walked this before me, just to name a few.

One of the very real blessings has been that my faith and confidence in God has been such a solid support. I have been very aware that the habits that are part of my normal life – daily prayer, reading scripture, listening to sermons and talks online, reading Christian books – became the support structure that helped me continue to trust in the Lord even when I was going through darker periods.

I was struck one Tuesday when doing Tuesday morning prayer from our prayer book. The prayer after you read the psalms, which I know I must have read hundreds of times before, struck me with such force and freshness.

God of grace, we thank you for all your gifts to us: grant us to accept both pain and joy in faith and hope, and never to fail in love to you and to our sisters and brothers; through Jesus Christ your Son our Lord. Amen.

Giving thanks to God for the gift of both pain and joy – it is only because we know that God is with us and has promised to never leave us that we can see this as a gift. A gift as it enables me to accept and trust not only God's love more deeply, but also the love and compassion of others around me. A gift as it draws me closer to God. A gift as it sparked deep, deep conversations with Susan, my family and others. A gift because I needed to fully rely on others and God.

This prayer was also so helpful in that while it acknowledged the reality that I was in a period of hardship it reminded me that even then I was still called to continue to love God and my sisters and brothers. The prayer helped me to lift my eyes off myself and see others. And that too continues to be a gift.

I have also reflected often over these last seven or so months on the well know Psalm 23. I do love green pastures, but I was reassured often that even though I walk through the valley ... I fear not ... God is with me ... his rod and staff comforting me. Another gift in knowing more deeply of God's faithfulness and promise.

There were times when I was like the psalmist who prayed *Be swift to hear me, O Lord, for my spirit fails* (thankfully the psalmist does not stop there) *O let me hear of your merciful kindness in the morning, for my trust is in you* (Psalm 143.7-8).

I'm still on the journey of recovery, and very mindful of how blessed I am and so thankful for God's goodness. I am also so much more aware of what others go through and so I endeavor to show more love and care and understanding, and to be prayerful, praying that we will all see God's grace in all things.

The Archbishop of York visits Perth

Synod Eucharist

The Synod Eucharist at St George's Cathedral offered a fitting beginning to Synod 2026, gathering clergy, lay delegates and other worshippers in prayer and worship.

Preaching at the service, Archbishop Stephen Cottrell spoke of the Church as a community formed by Christ and called to share the good news of Jesus with the world. His message encouraged Synod members to approach their responsibilities with humility, faith and a commitment to seeking common ground as they undertake the work of Synod.

Archbishop Stephen's full sermon is available at archbishopofyork.org.



School Communities

Archbishop Stephen received an enthusiastic welcome from the communities of Hale School, John Septimus Roe Anglican Community School and St George's Anglican Grammar School during his visit on 19 October. The day showcased the warmth, character and shared mission of Anglican schools across Western Australia.

Thank you to the schools for capturing and sharing these wonderful moments.



Parish of York

The Archbishop of York Stephen Cottrell was welcomed in York on Tuesday, 20 October for a day of worship and fellowship. The visit included a celebration of Holy Communion, a shared lunch and opportunities to learn more about York and the Shire. A warm Ballardong Welcome to Country was offered by Dr Marion Kickett, setting the tone for a day of connection, reflection and hospitality.



Sir Stanley Spencer Presentation, Art Gallery of Western Australia

A highlight of Archbishop Stephen Cottrell's visit to Perth was his presentation at the Art Gallery of Western Australia on the work of British artist Sir Stanley Spencer on 22 October. Drawing on his expertise as the author of *Christ in the Wilderness*, Archbishop Stephen brought Spencer's paintings to life for the hundreds who attended, offering fresh insights into both the art and the Christian faith. Guests also enjoyed the opportunity to view the exhibition and meet the Archbishop, making for a memorable and inspiring evening.

The State Art Collection, The Art Gallery of Western Australia. © Estate of Stanley Spencer. All Rights Reserved 2026 / Bridgeman Images



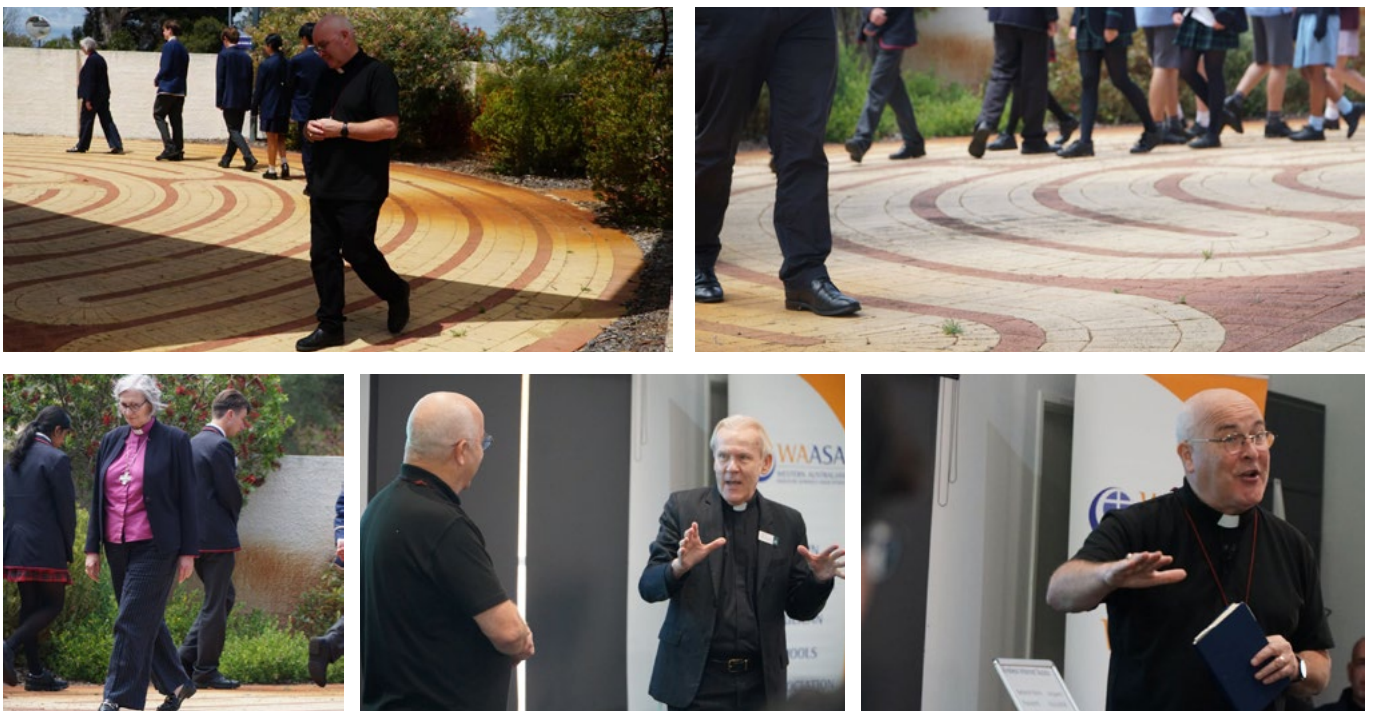
Conversation with Clergy: Anglo-Catholic Spirituality and Mission

On 22 October, clergy from across the Diocese gathered at the Parish of Swanbourne-Mt Claremont for “Conversation with Clergy” with Archbishop Stephen Cottrell on the penultimate day of his Perth visit. Exploring the theme *Anglo-Catholic Spirituality and Mission*, Archbishop Stephen encouraged participants to reflect on the Church’s calling to share the good news of Jesus and nurture people in Christ’s love. He described mission as “everything God wants to bring to a good ending in Christ”, offering a generous and inspiring vision for the Church’s ministry today.



AngliSchools Student Leaders

Archbishop Stephen Cottrell joined newly elected and appointed Year 11 student leaders at Wollaston Theological College on 23 October to explore the theme of leadership. With thanks to the WA Anglican Schools Association (WAASA), The Revd Peter Laurence OAM and Wollaston Theological College for hosting this special event.



The Saints in Scripture, Tradition and Anglicanism

Whenever we say the Apostles' Creed, we confess our belief in "the communion of saints." This term is rich in meaning and kaleidoscopic in its references. It can mean "the holy people of God," the community of all who have been baptized into Christ Jesus. It can refer to the activity which sustains the unity of God's people, sharing in the body and blood of Christ. And it can refer to the activity which this book is designed to help - the commemoration of those extraordinary Christians whom we call "saints".

The habit of remembering "the friends of God" has been one of the great delights of Christian people since the dawn of the Church. The reason for this is neither fancy theology nor sub-Christian superstition. It is simply that the history of God's mighty acts of salvation is always a personal history. The Church believes that the divine purpose of justice, mercy, and love is revealed in the stories of particular persons. Indeed, it is through the stories of individual saints that the Almighty renews and strengthens the witness of the whole community of "the holy people of God." Thus, the Calendar of Saints is meant to jog our memories, to remind us that today or tomorrow is the heavenly birthday of someone whose faith, holy life, and witness to Christ were so great in their own time that they continue to be a cause for celebration by us in our time.



The Witness of Scripture

In the Old Testament, the great story-cycles about Abraham and Jacob, Moses, Joshua, and King David are all acts of commemoration. Most of these stories are meant to generate wonder and awe; they celebrate the power, wiliness, wisdom, or military prowess of Israel's ancestors. The idea that the people should follow their examples - though certainly present - is very much in the background.

This began to change with the cycle of stories about the prophet Elijah (1 Kings 17 - 2 Kings 2). The Elijah cycle includes stories of the prophet's prowess in working mighty signs and wonders, but they are subordinate to stories which recognize Elijah as an example for the rest of God's people. He remained faithful even though, as he complained to God, "the people of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword" (1 Kings 19.10). He bore witness to God's justice "against the odds", and so became a sign and model for Israel to do likewise. Commemorating Elijah was not only a matter of wonder and awe; it was also a call to imitate his faithfulness.

In a similar way, the story of the Maccabees (in the Apocrypha) commemorates their fierce resistance to pagan overlords and recounts how whole families perished rather than break the covenant. Such stories were both a celebration of their wondrous faithfulness and a call for all Jews to go and do likewise.

The same sort of commemoration is present in the New Testament. After all, the gospels

themselves are stories which celebrate the mighty acts of Jesus and call his disciples to follow the example of his great obedience. The pattern is continued in the book of Acts, especially in the dramatic story of Stephen's martyrdom (Acts 6-7). Stephen's faithfulness even at the cost of his life was recounted not only to excite wonder in the faithful who heard the book of Acts, but also to give them an example and a model to follow.



Transfiguration of Jesus

The Ancient Church

Persecution of the Church by the pagan Roman authorities reinforced this trend. Many thousands of Christians were put to death, often by very gruesome means, because they refused to renounce Jesus Christ. The Church felt that these martyrs had been given a unique gift - the power to imitate Christ's passion and death in their own bodies. For this reason, the early Christians came to believe that the souls of the martyrs must already have entered the joys of heaven.

A good example of what happened is the story told by the Christians of Smyrna, a city on the Mediterranean coast of Asia Minor, after their bishop Polycarp was martyred in AD 156. (We commemorate Polycarp on February 23.) The Roman authorities tried to cremate the

bishop's corpse, because they feared that the local Christians might "abandon the Crucified and begin to worship this man". In their account of the episode, the Christians of Smyrna made it clear that such a fear was utterly groundless:

Little did they know that we could never abandon Christ, for it was he who suffered for the redemption of those who are saved in the entire world, the innocent one dying on behalf of sinners. Nor could we worship anyone else. For we reverence Christ as the Son of God, whereas we love the martyrs as the disciples and imitators of the Lord, and rightly so because of their unsurpassed loyalty towards their king and master. May we too share with them as fellow disciples!

To Christ alone they gave worship, but for the sake of Christ they desired to give honour to his great martyr Polycarp. This distinction led the Christians at Smyrna to an important decision. They not only collected Polycarp's bones and ashes and buried them "in a fitting spot" outside the city walls. They also resolved to gather at the grave every February 23, when we will be allowed by the Lord to celebrate the anniversary day of Polycarp's martyrdom, both as a memorial for those who have already fought the contest and for the training and preparation of those who will do so one day.



Icon of the Three Church Fathers

The Christians of Smyrna continued to have fellowship with Polycarp by celebrating their eucharistic fellowship with Christ. To eat and drink the eucharist was to share in the same banquet which Polycarp now enjoyed in glory; and to have eucharistic table-fellowship with Christ was to have table-fellowship with all Christ's true disciples in heaven and on earth.

The church of Smyrna was not alone in its commemorative instinct. About the same time, quite independently, other churches began to pay the same sort of honour to their own martyrs, often treating the anniversary of a martyr's death as a festival equal to Easter and Pentecost. It was the martyr's *dies natalis*, her or his birthday in heaven. And just as people held a party on the birthday of one of their family, so the Church held a party on a saint's *dies natalis*. They remembered the martyr by celebrating the eucharist, with prayers and scriptural readings appropriate to the occasion. This practice was the origin of the cycle of saints' days which we know today.

The Medieval Church

Early in the fourth century the Church was granted toleration, and well before the close of the century Christianity became the established religion of the Roman empire. The faithful certainly continued to celebrate the memory of those who had suffered during the time of persecution. But they also began to include others among the special "friends of God." Monks and nuns, bishops, teachers of the faith, and missionaries came to be honoured as saints.

At the same time the commemoration of saints began to acquire a narrower focus. Church-people came to judge holiness more and more by a person's reputation for working miracles. For the ability to perform miracles was a sign that the person in question was indeed a true "friend of God" - and therefore had influence in the heavenly court of the almighty Emperor of the universe. Thus, Christians asked a saint to offer prayer in heaven and intercede with God on their behalf - a practice known as "the invocation of the saints." The principle was the same as when Christians ask for one another's prayers - "I have an appointment with the doctor," one might say to another, "say a prayer for me, will you?" In the case of invoking

the saints, there was of course one important difference. Because the saints were so highly favoured by God and already beheld the divine glory face-to-face, they had a far better chance of obtaining their requests from God than one's next-door neighbour. One's neighbours rarely showed any evidence of miraculous powers - and miracles were precisely what a saint's intercession was supposed to obtain.



Stained glass window of the Blessed Virgin Mary

By the Middle Ages, then, the saints were venerated chiefly as workers of miracles; and miracles wrought at the tomb of a saint, or obtained by pleading for a saint's intercession with God, were the basic evidence necessary in the process of canonization. In the West, from the twelfth century onwards, this process was entirely in the hands of the Roman papacy. It came to involve several steps, in which the life and posthumous miracles of the proposed saint were subjected to trial-like scrutiny.

The cult of the saints involved a number of assumptions about human life after death. First and foremost, it took for granted the distinction between body and soul. The souls of the saints entered glory, while their bodies remained buried on earth. But their earthly remains were still believed to have a potent connection with their souls in heaven. The horizon of glory lay along their graves, and their physical remains in shrines and under altars made the other

world a next-door neighbour in this world. The relics of the saints, it was thought, continued to embody the power of their personalities even after death; they were the “real presence” of the souls of “the friends of God” in heaven.

Medieval theologians were well aware of the dangers which could attend upon the cult of the saints. As a safeguard they developed the distinction between *latría*, or the worship which is due to God alone, and *dulia*, the honour which may be given to humans who manifested, more fully than others, the image and likeness of God’s power and dominion. Nevertheless, the medieval Church found it difficult to resist the pious conviction that the saints represented approachable power, whereas God’s power was inaccessible except through the saints. This attitude led to a great irony. The emphasis on miracles tended to deprive the saints of power in another direction - the power to act as examples for other Christians to follow. The prayers appointed for their feast-days rarely asked that “we” might follow “their” example, and the stories told about them were not designed to elicit imitation by fellow disciples but the sort of awe that clients should feel in the presence of a mighty patron.

The Anglican Communion

In the sixteenth century the cult of the saints came under fierce attack by the Protestant reformers. In their view, it violated the scriptural principle: “There is one mediator between God and humankind, Christ Jesus, himself human” (1 Timothy 2:5). They also felt that, regardless of the theologians, the ordinary folk of the Church were not just honouring the saints but worshipping them. So, wherever they gained power, the Protestant reformers suppressed the cult of the saints. In England, for example, shrines were ransacked and broken up, and the images of saints were systematically destroyed.

This did not mean that Protestants rejected the whole concept of sainthood - on the contrary. But they did have difficulty when they sought an appropriate way to commemorate particular saints. No reformed community struggled with this problem more than the sixteenth- and seventeenth-century Church of England.

The first Prayer Book appeared in 1549, and its Calendar drastically pruned the number

of observable feast-days. In general, the only festivals named and given proper collects and readings were those with warrant in the New Testament. The second version of the Prayer Book, which was published in 1552, relaxed the rule somewhat and included four non-biblical saints - George (23 April), Lammass Day (1 August), Laurence (10 August), and Clement of Rome (23 November). In the Calendar, the New Testament feasts were printed in red ink and provided with proper collects and readings; the four non-biblical feasts were printed in black ink. This was the origin of the Anglican distinction between “red letter days” and “black letter days.”

In 1561 Queen Elizabeth I issued a royal decree which added fifty-eight more “black letter” feasts to the Prayer Book Calendar; still more were added in 1604 and in 1662. These commemorations, however, were never provided with propers or even commons to enable their observance.

The early Prayer Books of our tradition presented commemoration as a twofold event. Nowhere was this expressed more clearly than in the Eucharistic Prayer of the first Prayer Book (1549): *And here we do give unto thee [Almighty God] most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples, O Lord, and steadfastness in thy faith and keeping thy holy commandments, grant us to follow.*

This petition balanced the two elements that we noticed in the second century commemoration of Polycarp - a thanksgiving for God’s work in the lives of the saints, and a petition for grace to follow their examples and become similar vehicles of God’s working. Early Anglicans did not confine sainthood to figures from the New Testament and the ancient Church. They also recognised saints among their own contemporaries.

One of the most popular books in England, from its publication in 1563 well into the nineteenth century, was *John Foxe’s Actes and Monuments of matters happening in the Church*, commonly called “Foxe’s Book of Martyrs”. In vivid prose

and with a sure instinct for the dramatic, Foxe told the stories of those who had died for the Protestant faith during the reign of Queen Mary I (1553–58). He considered them martyrs and saints in the strict sense and clearly wished them to be commemorated in some way. He even provided a Calendar in which each of the martyrs was assigned a day. The Church of England did not adopt this Calendar, nor did it provide for the liturgical commemoration of any of the Marian martyrs until this century. Nevertheless, their stories entered the common consciousness of succeeding generations and became a touchstone for what it meant to be Christian, Protestant, and English.

The tradition continued into the seventeenth century and bore fruit in a crop of edifying biographies. The most famous of these works is Izaak Walton's biographical quintet, published between 1640 and 1678, *The Lives of Dr John Donne, Sir Henry Wotton, Mr Richard Hooker, Mr George Herbert, and Dr Sanderson*. Walton and other seventeenth century biographers presented their subjects as contemporary saints who had lived godly Christian lives and borne loyal witness to "the sober principles and old establishment of the Anglican Church." Their stories proved very popular and kindled among the faithful a genuine affection for their memories. But again, the Church of England had no procedure for acknowledging its saints and giving them liturgical commemoration. This meant that, over two or three generations, the intention of Walton and the other biographers was frustrated. It was not for want of devotion, but for want of appropriate means to express that devotion, that the active remembrance of many seventeenth-century saints eventually withered.

Only at the beginning of this century, in fact, did Anglicans begin to do something about the commemoration of saints. In the years between the two World Wars many churches of the communion enriched their Calendars and began, for the first time, to commemorate post-Reformation names. Those same churches usually supported their reform of the Calendar by providing a Common of Saints - sets of prayers and readings for "A Martyr", "A Confessor", "A Monk or Nun", and so forth. In addition, local communities - parishes, deaneries, dioceses, and religious orders - began to supplement

the national Calendars with names of saints and heroes of the faith who were of special importance to them. Calendar reform was endorsed at the Lambeth Conference of 1958, and the churches of the Anglican Communion have not looked back since then.



Thomas Cranmer

Living with Saints

When the Church enrolls a person on its Calendar and commemorates that person in its liturgy, it does not make a saint where no saint had existed before. Instead, it recognizes a singular truth: God showed Christ specially at work in and through this person's life, and therefore this person really was a saint all along. The Church's decision to commemorate a person is not a process of creation; it is a matter of acknowledging what God has done, a question of discerning the story of God as told in the story of a faithful human being. For this very reason, the saints are our examples on the way to the kingdom of heaven. Their stories are the signposts which Jesus, "the pioneer and perfecter of our faith" (Hebrews 12:2), has left to us who follow in faith.

The Church honours the memory of many diverse individuals, and it goes without saying that the story and example of each saint will not always speak to everyone's condition on every occasion. A couple called to married life

is not expected to duplicate the example of a monk like Bernard or a nun like Hilda; nor is a person called to the monastic life to be found lacking because their vocation differs from that of William Wilberforce or Roberta Tilton. Nevertheless, the sheer variety of the saints reminds us that the Church is a community. We ask grace to imitate them not just for our individual selves, but for the whole Church.

It is good that Christians remember holy monks and nuns, holy pastors, holy missionaries, holy mothers and daughters, holy lawyers, holy martyrs, holy kings and queens, holy poets and holy reformers - because it is good that the Church include, and learn from, and nourish such different saints. That is part - a very basic part - of what we mean when we confess our faith in "the communion of saints." Indeed, that is a very basic part of what we mean when we call the Church a communion, and when we celebrate the communion of the body and blood of Jesus Christ himself. God is magnified in the diversity of creation, and in the sheer variety of Christ's disciples and friends.

This same God "is God not of the dead, but of the living" (Matthew 22:32b); and we do not proclaim only that Jesus died on the cross, but that he was raised from the dead and glorified and will come again. This confession is the very foundation of Christian faith; and it has practical consequences for the commemoration of saints.

Since God is "God of the living," since Jesus is risen from the dead, our commemoration of "the friends of God" always involves more than an historical exercise or a recollection of past figures now dead and gone. It also involves communion with people who, though they have indeed died, are in some sense no less truly alive. In what precise sense that might be, the Anglican tradition has not presumed to define. We have the assurance of Scripture that those who have followed Jesus in faith and justice will receive the inheritance of eternal

life. "The souls of the righteous are in the hand of God, and no torment will ever touch them" (Wisdom 3:1). For that very reason, Scripture goes on to say, "we are surrounded by so great a cloud of witnesses" that we stand even yet in the company of "the spirits of the righteous made perfect" (Hebrews 12:1, 23).

To say even that much is, of course, to say a great deal. But the same Scripture constrains us to acknowledge that the individuals we commemorate, "though well attested by their faith", have not yet received the fullness of "what was promised" in Christ. For God has "provided something better so that they would not, apart from us, be made perfect" (Hebrews 11:39). The souls of the saints may indeed enjoy perfection, but it is only their souls. Their humanity, which includes their bodies, still awaits the promise of resurrection for which our humanity also waits. They continue to share the hope of faith, and with us they await the great day of resurrection when all creation "will be full with the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

Thus, the Anglican Communion does not commend saints to our remembrance because of their present state or status beyond the grave. It is for the sake of their evident righteousness while they lived in our midst that we give thanks to God for them, call them "saints," and pray for grace to follow their examples. By faith, however, we have the assurance that their spirits are in the hand of the living God, who is God of the living, not of the dead. For that reason they must continue to share our hope, with the same graciousness towards us in our concerns as we show towards them in our remembrance. Our memorials and commemorations are not only an exercise in Christian history; they are also acts of companionship with those extraordinary friends of God whose spirits rejoice while their bodies rest in hope (Psalm 16:9). The communion of saints is also communion with the saints.

**STEPHANIE BUCKLAND** *Chief Executive Officer*

Remembering Lives, Honouring Legacies

During November, All Souls' Day and Remembrance Day invite us to pause, reflect, and honour the lives of those who have shaped our families, communities, and faith.

Throughout our lives, we are influenced by people whose impact extends far beyond the time we spend with them. Parents, grandparents, teachers, friends, clergy, mentors, and community leaders help shape our values, guide our decisions, and leave a lasting mark on who we become.

November offers a special opportunity to reflect on these influences, through All Souls' Day and Remembrance Day, we are encouraged to remember those who have gone before us, honour their contributions, and consider the legacies they leave behind.

For many older people, remembrance is deeply personal. They each carry memories of family members, lifelong friends, colleagues, and loved ones who have shaped their lives. They also hold stories of communities, faith traditions, hardships, achievements, and acts of service that might otherwise be forgotten. In many ways, older people are the custodians of our collective memory, preserving the experiences and wisdom that connect generations.

At Amana Living, we see the importance of these stories every day, whether it is a resident sharing memories of their childhood, a client reflecting on a lifetime of community service, or a family recounting the experiences of a loved one, these stories remind us that every person has a unique life journey worth remembering.

Remembrance Day particularly highlights the importance of honouring service and sacrifice, with many older Australians having lived through times of conflict, military service, national change, and significant social transformation. Their experiences provide important lessons for future generations and help us better understand the resilience,

courage, and determination that have shaped our communities.

All Souls' Day offers a different but equally meaningful opportunity for reflection as a time to remember those who have died, give thanks for their lives, and find comfort in the hope that faith brings. It reminds us that remembering is not simply an act of looking backwards, but an expression of gratitude for the people whose love, guidance, and example continue to influence our lives.

Our Chaplaincy team plays an important role in supporting residents, clients, families, and staff through times of grief, remembrance, and reflection. Through prayer, worship, pastoral care, and compassionate conversation, they create opportunities for people to share memories, honour loved ones, and find comfort in community. Often, simply having someone willing to listen can make a profound difference.

The work of remembrance is not limited to special occasions or memorial services, it happens whenever we tell a family story, pass on a treasured tradition, share words of wisdom, or reflect on the values we have inherited from those who came before us. In this way, the legacies of those we have loved continue to live on through our actions, relationships, and service to others.

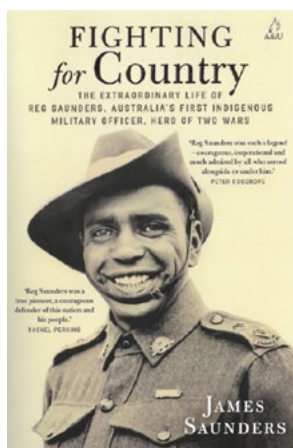
This month, as we mark All Souls' Day and Remembrance Day, may we take time to remember those who have shaped our lives and communities, honour their stories, learn from their example, and give thanks for the gifts they have left behind. In doing so, we ensure that their legacy continues to enrich the lives of future generations.



THE REVD CHRIS THOMASON *Chaplain*

Fighting for Country : The Extraordinary Story Every Australian Should Read This Remembrance Day

Each year on 11 November, Australians gather in silence to remember those who served their nation in war, conflict, and peacekeeping operations. As our understanding of military service continues to broaden, so too does our appreciation of the diverse stories that have shaped Australia's defence history.



This Remembrance Day, one book stands out as an essential and deeply moving contribution to that conversation: *Fighting for Country: The Extraordinary Life of Reg Saunders* by James Saunders.

More than a biography, *Fighting for Country*

is a powerful story of courage, leadership, resilience, and justice. It brings to life the remarkable journey of Captain Reginald "Reg" Walter Saunders MBE, the first Aboriginal Australian commissioned as an officer in the Australian Army and one of the nation's most distinguished First Nations servicemen.

Born in 1920 in Victoria, Reg Saunders inherited a proud tradition of military service. His father, Walter Saunders, served during the First World War, while his uncle, William Reginald Rawlings, earned the Military Medal before being killed in action in France in 1918. These family legacies helped shape a young man whose own military career would become legendary.

When World War II started, Reg enlisted and quickly found himself serving on some of the war's most dangerous fronts. He fought in North Africa, Greece, and Crete, where he participated in the famous bayonet charge

at 42nd Street alongside soldiers of the New Zealand 28th Māori Battalion. During the chaotic Allied withdrawal from Crete, Reg was left behind and spent eleven perilous months evading capture. Hidden and protected by courageous Cretan locals, he survived in the rugged mountains before making a daring escape by fishing trawler to North Africa.

His service did not end there. Returning to combat in New Guinea, Reg endured the devastating loss of his younger brother Harry, who was killed in action. Yet even amid personal tragedy, his leadership and determination shone through. In November 1944, he was commissioned as a Lieutenant, becoming one of the first Aboriginal person to achieve this.

Reg answered the call again during the Korean War. Re-enlisting, he rose to the rank of Captain and commanded C Company of the 3rd Battalion, Royal Australian Regiment. During the pivotal Battle of Kapyong in April 1951, Reg and his men held their positions against overwhelming enemy forces in a battle that would become one of Australia's most celebrated military actions. The battalion's performance earned a United States Presidential Unit Citation, cementing its place in military history.

Yet *Fighting for Country* reveals that some of Reg's most difficult battles occurred after he returned home.

Like many First Nations veterans, Reg came back to an Australia still shaped by discrimination

and exclusion. Despite risking his life for his country, he was denied opportunities offered to other returned servicemen, including access to soldier-settlement land schemes, educational support and entry into Returned Services League Clubs.

To provide for his family, he worked a series of civilian jobs as a tram conductor, foundry worker, and tally clerk.

Rather than allowing injustice to define him, Reg became a respected advocate for Aboriginal Australians and a leader within public life. In 1969, he joined the federal Office of Aboriginal Affairs as a Senior Liaison Officer. His commitment to community service was recognised with the award of an MBE in 1971, and he later served on the Council of the Australian War Memorial, helping ensure that the stories of all who served were remembered.

What makes *Fighting for Country* particularly compelling is its deeply personal perspective. Author James Saunders is not simply recounting historical events; he is telling the story of his uncle and his family. Drawing on personal correspondence, rare recordings, military archives, and reflections from Reg's daughters, he creates an intimate portrait that goes far beyond military history.

The result is a rich and engaging narrative that connects Reg's battlefield achievements with his Gunditjmara heritage, honouring generations of family, culture, and service. It is a story that speaks not only of one extraordinary man but also of the enduring strength of First Nations peoples and their contribution to Australia's national story.

Fighting for Country offers both inspiration and reflection. It challenges readers to consider the sacrifices made by First Nations servicemen and women, while celebrating a life marked by exceptional courage, dignity, and leadership.

As we reflect on Reg Saunders' legacy this Remembrance Day, his story embodies many of the values that guide Anglicare WA's work today. He demonstrated courage in the face of adversity, recognised strengths where others saw limitations and worked tirelessly to break down barriers affecting First Nations peoples. His journey reminds us that building a just and fair Western Australia requires more than remembering the sacrifices of the past; it calls us to create communities that are inclusive, compassionate and committed to enabling every person to thrive. In this way, Reg's life remains both an inspiration and a challenge for all who seek positive outcomes alongside those facing disadvantage.





Anglican Community Fund

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

Special Offers from Synod 2026

If you attended this year's Synod and visited our exhibition stand you would have heard about our special offers. If you didn't attend Synod, the good news is you can still benefit.

Our Synod offers are:

- A bonus 0.50% for new Term Investments for terms of 3 and 6 months for Parishes and individuals for amounts of \$ 1,000 to \$250,000.
- A reduction of 0.50% for new Clergy Car loans

You will need to act soon as the Term Investment offer expires 23 December 2026 and the Clergy Car loan offer expires 31 December 2026.

Pictured: The Reverend Peter Laurence OAM and Mr Keith Stephens presented a motion at Synod 2026 celebrating the Anglican Community Fund's 60-year contribution to the growth and mission of the Diocese.



Please speak with one of our friendly Team to find out more about our two special offers and the full terms and conditions.



Disclosure

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



THE REVd PETER LAURENCE OAM *Chief Executive Officer*

Connecting our Mission of Anglican Schooling Globally

What makes a school Anglican?

It sounds like a simple question, but when you bring together Anglican education leaders from 11 Provinces and 12 countries, the answers aren't necessarily the same. How very 'Anglican' not to agree!

This was one of the key questions explored at the inaugural Anglican Communion Schools' Network (ACSN) Symposium, held in London from 30 September to 2 October.

I have the privilege of serving as Convenor of ACSN and our symposium, alongside our very own Archbishop Kay, who is the Chair of the Global Network.

Under the theme *Anglican Schools as Places of Mission and Ministry*, we gathered to share our

experiences of Anglican schools' education across the Communion and explore what we may learn from one another.

Each participant reported on Anglican schooling in their Province. These reports revealed the remarkable range of contexts in which our schools serve and the common challenges and convictions which unite us. They sparked discussions about the place of faith in our schools and what Anglican Identity looks like in practice...when it is truly lived.



One highlight of the symposium was our visit to Lambeth Palace, where the Archbishop of Canterbury, The Most Reverend and Right Honourable Dame Sarah Mullally DBE, addressed us on the place of schools in the Church's mission. She encouraged us to be confident in the mission and ministry of Anglican schools, discussed the importance of building connections across the Communion and affirmed our schools' contribution to the mission of the Church.

Dame Sarah led Evening Prayer in The Crypt at Lambeth, truly a privileged experience for delegates.

Prayer and theological reflection were central to our three days together. The Reverend Canon Dr Stephen Spencer, Director of Theology and Implementation at the Anglican Communion Office, led our daily Bible studies, focusing on the role of young people in Scripture.

We also heard from The Reverend Dr Jamie Hawkey, Canon Theologian at Westminster Abbey, who drew on the Rule of St Benedict and its influence on communities of hospitality and education, while also challenging us to consider contemporary issues, including artificial intelligence and its growing place in the lives of students and schools.

The symposium also reminded me of the value of relationships across the Anglican Communion. Here in Australia, we are fortunate to have built relationships across over 160 Anglican schools through the peak body Anglican Schools Australia, a Network of our General Synod. The ACSN offers an opportunity to extend these relationships globally, bringing together people who work in very different contexts yet share a common mission and purpose, therein having much to offer one another.

It is also valuable to hear how colleagues in other countries approach similar challenges. Likewise, Australian Anglican schools have opportunities to share their experiences and help shape Anglican education more broadly.

The symposium was an important first face-to-face gathering for the Network, but our work is only beginning. We will continue to meet online to share developments, explore common interests and consider how the Network can best support Anglican education across the Communion.

We will hold our next symposium in New York in November 2027, aligned with an Episcopal (Anglican) Identity Summit hosted by the National Association of Episcopal Schools.

Our time together at this inaugural symposium was truly blessed by God. Although our schools differ considerably, we share a commitment to living out our Anglican identity every day. It allowed us to explore that commitment together. I look forward to seeing where these conversations lead in the years ahead.

COMMUNITY SPRING FAIR

SATURDAY 14 NOVEMBER
9AM-1PM

ST HILDA'S ANGLICAN CHURCH
15 VIEW STREET, NORTH PERTH

PRIDE FLAG RAISING
Rainbow Futures WA •
Perth Gay Men's Chorus •
City of Vincent • John Corey MLA

ST HILDA'S COMMUNITY FLOWER FESTIVAL

NORTH PERTH: NOW AND THEN
Richard Offen,
President, RHSVWA

INDIAN FOOD • SAUSAGE SIZZLE • OP SHOP • BOOKS
CAKES & JAMS • PICKLES • CHRISTMAS HAMPER RAFFLE • TAKEAWAY COFFEE

FREE ENTRY • ALL WELCOME



BOARD VACANCIES

AngliSchools invites Expressions of Interest (EOI) from individuals with governance experience for consideration to join our Board as Directors and contribute to the strategic direction and continued growth of AngliSchools.

About AngliSchools

AngliSchools is a group of Anglican schools operating in Western Australia, Victoria and New South Wales. In 2027, we will have 17 schools, nearly 2,700 staff and about 19,500 students.

We provide high-quality, inclusive and fee-accessible education grounded in a strong Anglican Identity. Our shared values of Faith, Inclusion, Respect and Excellence (our FIRE values) shape the way we teach, learn and serve.

Each school has a local Council that reports to the Board.

The Board opportunity

As a Director of the Board, you will contribute to the strategic direction and responsible stewardship of AngliSchools. Working with fellow Directors, you will help shape decisions that support our existing schools, respond to opportunities for future growth and secure the system's long-term sustainability, while remaining true to our Anglican Identity and purpose.

This is an opportunity to put your governance experience and professional knowledge to work for young people and their school communities.

Who we are seeking

Applicants should be communicant Anglicans, have governance experience and must reside in Western Australia, Victoria or New South Wales.

Preference will be given to applicants with qualifications and work experience in finance/accounting, information technology or property development. We are particularly interested in how that experience could inform Board discussions on financial sustainability, organisational risk and the effective use of technology to support our schools.

We value sound judgement, integrity and independent thinking, together with the ability to listen, work collaboratively and contribute respectfully to Board discussions. Applicants should demonstrate a commitment to our Anglican Identity and shared values.

Women are strongly encouraged to apply.

Time commitment and remuneration

Appointments are for a three-year term. The Board meets six times per year, with much of its work undertaken through Committees. Directors should be able to devote time to preparing for meetings and contributing to Committee work. Board Directors are not remunerated.

How to apply

Please send a covering letter expressing your interest (EOI), governance experience and relevant expertise, together with your CV, to chair@anglischools.edu.au

Enquiries may be directed to ceo@anglischools.edu.au

All enquiries and EOIs will be treated in confidence.

Learn more at www.anglischools.edu.au

Give a Child a Reason to Smile This Christmas

Support Parkerville's Christmas Gift Drive - Give a gift. Create a memory. Donate today.

You can help make the Christmas season brighter for children and young people supported by Parkerville.

For many children and young people, life hasn't always felt safe, stable or predictable. Yet every child deserves the excitement of Christmas morning and the feeling of knowing someone is thinking of them.

This Christmas, the gift of hope comes in many forms. Financial donations are always appreciated and provide us with the greatest flexibility to support children, young people and families where it is needed most. We also warmly welcome donations of gifts, and our Christmas Wish List offers many ideas for meaningful and practical items that will bring comfort, joy and hope this festive season.

Your donation will help provide gifts that create lasting memories and remind children and young people they are valued, cared for and not alone.

Who You're Helping

When you support Parkerville's Christmas Gift Drive, you're helping bring joy to children and young people across a range of therapeutic and support services, including:

- Children living in foster care and residential care,
- Young people experiencing or at risk of homelessness,
- Young mothers and their babies,
- Children, young people and families recovering from trauma, and
- Survivors of domestic, family and sexual violence.



This image is for illustrative purposes only and is used to protect the identity of the children and families we support

Every gift is more than something to unwrap – it's a reminder that they matter. And every gift helps create a Christmas that feels brighter, more hopeful and filled with care.

Donation guidelines

- New items only
- Unwrapped gifts preferred
- Unopened food items with a generous best-before date

Parkerville Christmas Wish List

Children (0–12 years)

- LEGO, building toys and activity sets
- Dolls, soft toys and popular toys (e.g. superheroes, Barbies, Pokémon, Disney, Hot Wheels, Squishmallows)
- Books, puzzles and board games
- Arts, crafts and STEM kits
- Sports and outdoor play equipment

Teenagers (13–18 years)

- Headphones and Bluetooth speakers
- Sports gear
- Gaming accessories
- Art supplies, journals and stationery
- Beauty and self-care products
- Gift cards (e.g. Kmart, Big W, JB Hi-Fi, Rebel, Hoyts)

Young Adults

- Homewares and kitchen starter packs
- Bed linen and towels
- Personal care hampers
- Grocery gift cards
- Portable chargers, backpacks and water bottles

To see the full list of suggested gifts and/or to make a donation, visit our website at: parkerville.org.au/wishlist

Drop-off your gift at our Burswood office

Please bring your gifts and donated items to our Burswood office located at 3A-3 Craig Street in Burswood, between 9.00am and 4.30pm, Monday to Friday.

To allow our teams time to thoughtfully sort, wrap and distribute donations ahead of Christmas, gifts will be warmly accepted until close of business on Wednesday, 2 December 2026.



For further information, please email together@parkerville.org.au or call (08) 9235 7000.

Thank you for your generosity!

Donate today and help make Christmas magical.

Joy to the world

Advent & Christmas at St George's Cathedral, Perth

DATE	TIME	SERVICE/EVENT	
Friday 27 November - Sunday 27 December	Dusk to Midnight	Christmas Lights Trail <i>by the City of Perth</i>	
Saturdays 28 Nov, 5, 12 Dec	9.30am	Advent Study Course	
Sunday 29 November	7.30pm	Advent Carols	Book your place
Friday 4 December	7.00pm	A Goldfields, Christmas Carol <i>by Jenny Davis OAM</i>	
Friday 18 December	6.30pm	Open Night at the Cathedral	
Saturday 19 December	9.00am	Brass and Kneeler Busy Bee	
Saturday 19 December	10.30am	A Family Nativity <i>Interactive Service</i>	
Sunday 20 December	7.30pm	Lessons & Carols Service I	
Monday 21 December	6.30pm	Simply Christmas <i>Service of Reflection & Remembrance</i>	
Wednesday 23 December	7.30pm	Lessons & Carols Service II	
Thursday 24 December	7.30pm 11.00pm	Lessons & Carols Service III Midnight Mass	
Friday 25 December	8.00am 10.00am	Christmas Holy Communion Choral Eucharist of the Nativity	

38 St Georges Terrace, Perth
(08) 9325 5766

info@perthcathedral.org
www.perthcathedral.org



@cathedralstgeorge
@stgeorgescathedral

St George's
Cathedral
Perth



VANESSA BAXTER *Chief Brand and Partnership Officer*

Volunteering at St Bart's: make a lasting difference

As we celebrate International Volunteers Day on 5 December this year, you're invited to discover how giving your time can bring hope to people facing hardship.

St Bart's homeless accommodation, aged care and mental health services stand as a beacon of hope for individuals and families facing hardship. Whilst staff provide essential support, it is the volunteers who bring warmth, companionship, and practical help that transform lives at St Bart's.

Following Jesus' example of compassion, volunteering invites us to recognise the dignity of every person and put our faith into action. Whether sharing a conversation, serving breakfast at Café Lime, supporting creative activities or lending a hand with gardening, each act of service helps build a more connected and inclusive community.

At St Bart's, you're encouraged to bring your interests and experience to meaningful everyday moments. These contributions help reduce isolation and strengthen a sense of belonging for people accessing St Bart's services.

When you volunteer, you can form new friendships, find renewed purpose and deepen your understanding of others.

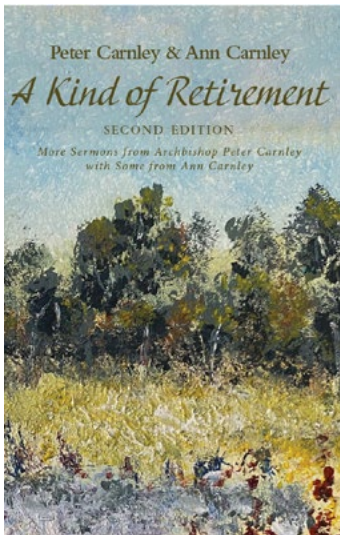
"It wasn't until I volunteered at St Bart's that I became non-judgemental. No matter where people are in their journey, I will always offer a listening ear" explained Kerry.

Through volunteering, we live out Christ's call to love our neighbours and help bring hope, belonging and dignity to others. Every contribution matters. By sharing time, care and practical skills, volunteers help St Bart's build a more connected, inclusive community.

If you're looking for a meaningful way to give back, start your volunteering journey with St Bart's.

To learn more, contact volunteer@stbarts.org.au or call 9323 5100 and speak to our Volunteer Manager, Justin Kimberley.





A Kind of Retirement (Second Edition)

More Sermons from Archbishop Peter Carnley with some from Ann Carnley

When Archbishop Peter Carnley retired as Anglican Archbishop of Perth in 2005, his ministry continued unabated in work for various international agencies of the Anglican Communion along with regular responses to invitations to teach and preach. The fruit of these preaching invitations is now available to all who share an interest in the art of preaching and the thoughtful exploration of theological issues and controversies - including those concerning human sexuality, social justice, ecumenism, and inter-faith dialogue in the wider world.

These sermons emerge from a rich variety of occasions - formal and informal - from funeral reflections and marriages, to special community occasions, and events of the Church's liturgical calendar. Some of them engage with deep theological issues, such as our understanding of faith and of God's self-revelation, the nature of the Trinity, the Communion of Saints, and much more.

This second edition has been expanded to include eight additional sermons, four of which are contributed by Peter's wife, Ann, who after twenty-five years as a teacher of English Literature served as a School Chaplain in the pioneering development of chaplaincies in State Primary Schools in Western Australia. These four sermons were originally preached by Ann as a lay person at three marriages, and at the funeral of a good friend.

This pleasing collection, offered to the wider Anglican community, members of other faith communities and beyond, is testimony to the possibility of making a positive contribution to human life, however unplanned and unexpected, even after retirement.

A note from Archbishop Peter Carnley AC:

The final version of a new edition of *A Kind of Retirement* which was first published in 2016 will soon be available. This new edition has 50 sermons (the original edition had 42). Four of these are contributed by Ann. So, this is a joint enterprise. We have also written a new 'Preface to the Second Edition' and the cover design is all my own work!



THE REVD ROSS JONES

Presenter and facilitator of this Practicum for the Tree of Life Programme

"Michael Mayne – This Surprise of Wonder", Tree of Life Spirituality Programme - Saturday Practicum 5 December. Presented and facilitated by The Revd Ross Jones.

Michael Mayne – This Surprise of Wonder

The English Anglican priest Michael Mayne had a rare gift for noticing. In *The Surprise of Wonder* (1995 and 2008) and *Learning to Dance* (2001), he gathers short, theme-focused vignettes that open our eyes to the world God has given us, inviting us to be caught up again in the wonder and awe of the marvellous mystery of life.



Image credit: rtbilder / Shutterstock.com

The Waggle Dance of Bees was first decoded by the Austrian ethologist Karl von Frisch around 1923.

A scout bee returning to the hive dances on the comb to show her sisters where food lies. The scent she carries names the flower; the dance gives the distance. A quick round dance means the source is near; a slower figure-of-eight with a straight waggling run means it is further away - the longer the waggle, the greater the distance, and the more vigorous, the richer the find.

The angle of the run against the vertical gives the direction relative to the sun. Others follow, return and dance in turn. When the dancing stops, the source is exhausted.

The poet Rainer Maria Rilke saw in the bees an image of the poet's calling. Poetry, for Rilke, transforms the given world by praising it; the

artist, like a polished mirror, demands nothing of the world but learns to see with an intensity that meets wonder and love:

One earthly thing
truly experienced, even once, is enough for a
lifetime ...
Truly being here is glorious.

Duino Elegies: The Seventh Elegy

Of the poet's task, he wrote:

It is our task to imprint this temporary, perishable Earth into ourselves so deeply, so painfully and passionately, that its essence can rise again, invisibly, inside us. We are the bees of the Invisible. We widely collect the honey of the visible, to store it in the great golden hive of the invisible.

*"Letter to Witold von Hulewicz" in
Selected Letters of Rainer Maria Rilke*

Mayne takes up the same image: "I can think of no better metaphor to convey my desire to share what I have come to value than this dance of the bees, each with its distinctive, individual scent, carrying home the valued nectar and pollen and showing others where such treasure may be found."

His theme is the dance: of the cosmos and the tiniest particle of matter; of music, paint and words; of times that feel like dancing in the dark; of forgiveness, friendship, love and faith; and "that hidden dance that some call heaven".

The Dance of the Cosmos begins at home. The Milky Way, which we see from the inside, is a turning disc of some 300,000 million stars. The Hubble telescope has revealed around 10,000 million galaxies, each with perhaps 100,000 million stars - a universe more extraordinary with every discovery.

Yet Augustine held that a single mind is of greater worth than the whole inanimate creation (Confessions, Book X), for the mind observes, measures, explores and wonders. Through us, it is as if the universe becomes conscious of itself.

Some 14 billion years ago, space and time came into existence; the world was made with time. As the universe cooled, gravity gathered matter into stars and galaxies. Stars forged the chemical elements, and their explosions as supernovae seeded new stars and planets. At last, on Earth, molecules grew complex enough to copy themselves, and the first specks of life appeared.

Just 300,000 years ago, Homo sapiens emerged: a new kind of creature, ensouled, knowing good and evil and free to choose; able to laugh and weep, fall in love and grieve, imagine and create. Stardust had become persons.

The Dance of Nature has its own mathematics. Leonardo Fibonacci, born in Pisa around 1170, is remembered for the sequence in which each number is the sum of the two before it: 1, 2, 3, 5, 8, 13, 21, 34, 55, 89... These numbers run through the natural world. Lilies have 3 petals, buttercups 5, delphiniums 8, asters 21, and daisies 34, 55 or 89. A sunflower's seed spirals and a pineapple's scales follow the same pattern.

Some ninety per cent of plants arrange their leaves in Fibonacci patterns, and the related golden ratio shapes the horizons of famous paintings and the climaxes of Mozart's piano concertos. Add the near-perfect symmetry of whirlpools, honeycombs and ripples on a pond, and it is little wonder we find such patterns beautiful.

Natural theology reads nature as the book of the transcendent God. Roger Penrose and Paul Davies suggest that beauty is a reliable guide to truth. So, like Annie Dillard at Tinker Creek, we are called to "affix attention to the intricacy of the world's spotted and speckled detail".

The Dance of DNA reveals that all life is governed by a few molecules that learned to reproduce themselves, written in an alphabet of just four stable bases - yet with enough variation to allow adaptation in an open system of almost limitless potential.

The steps of DNA's spiral staircase carry a code telling each cell how to make the proteins life needs. Inherited through countless generations, this code both celebrates and guarantees the interconnectedness of all life.

Through the long saga of evolution, from the ordered dance of the stars to self-conscious beings, the Creator participates in the creative process, drawing it towards the good.

As John Donne put it in a sermon, "There is nothing that God has established in a constant course of nature, and which therefore is done every day, but would seem a miracle, and exercise our admiration, if it were done but once." Whether we explore the cosmos, the subatomic world or artistic creation, the mysterious whole is greater than its parts.

The Dance of Wonder begins with love, as Dostoevsky's Elder Zossima urges:

Love all God's creation, the whole of it and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things.

Fyodor Dostoevsky, "The Discourses of the Elder Zossima" in *The Brothers Karamazov*, Book 6, Chapter 3

Edwin Muir understood poets as those who see the holy in the ordinary, looking at reality as if for the first time and seeing beyond the surface to a world full of mystery:

That was the real world: I have touched it once,
And now shall know it always.

"The Labyrinth"

Fittingly, the words Muir chose for his tombstone read:

His unblinded eyes
Saw far and near
The fields of Paradise.

Children and indigenous peoples live on what is given anew in every moment - an intensity and numinous awareness that civilisation has largely

cost the rest of us. The Navajo of New Mexico live with the sacred in the present, creating the world afresh each morning by chanting it into being, as the ancestors did: "walk in beauty outside and you walk in beauty inside."

Billy Yellow, *Navajo Medicine Man*, BBC 2 Film

Hozho is more than beauty: it embraces harmony, happiness and all that is good, and the aim of life is to grow old in hozho.

Bruce Chatwin's *The Songlines* evokes the Aboriginal Dreamtime, when the ancestors sang the world into being. Their songs are the land itself, and creation continues in a time where past, present and future fuse. Chatwin writes:

I have a vision of the Songlines stretching across the continents and ages that wherever people have trodden they have left a trail of song ... These trails must reach back ... to an isolated pocket in the African savannah, where the First Human ... shouted the opening stanza of the World Song, "I AM!"

The Dance of Spontaneous Child Wonder

shaped Thomas Traherne, who was transparent to the world from earliest childhood and affirmed its beauty all his life. As children, we delight in each moment without thought of whether it will last or end.

William Blake believed we could recover the lost images of childhood and see with a child's eyes – vulnerable, trusting and aware of our oneness with everyone and everything, growing in compassion, peace and love.

John Ruskin prized this "innocent eye": the child's perception, free of any consciousness of what is signified, that sees a flat colour of green rather than the mind's idea of grass.

When a woman told the Romantic painter J M W Turner that she never saw clouds and water the way he painted them, he replied, "Don't you wish you could, madam?"

And Annie Dillard, in *Pilgrim at Tinker Creek*, reminds us that beauty and grace are performed around us, and the least we can do is try to be there – attentive to the moment.

The Dance of Connection can break through even in grief. After the early death of her daughter Sally, wife of the poet P J Kavanagh, Rosamond Lehmann heard the piercing beauty of birdsong and saw from her window a world

shimmering and incandescent: "I seemed to be looking through the surface of things into the manifold iridescent rays which ... composed the substances of all things."

Later, driving with friends, she saw hills, woods, clouds and meadows "moving and inter-relating ... as if in the ineffable rhythm and pattern of a cosmic dance", and felt herself "united with and partaking in its creativity" (*The Swan in the Evening*, 1967).

In *My Dear Timothy* (1952), Victor Gollancz recalled a year of wonder: not mere perception but a meeting, in which he went out to the other and the other came out to him - even a little girl, a stranger on an escalator, filled him with enchantment.

Mark Rutherford, when he was past sixty years of age, recorded in his *Journal* (1910) a morning in the woods when the oak tree was no longer apart from him and the distinction between self and not-self was revealed as an illusion.

And Rosemary Sutcliff remembers crocuses that seemed a star and a grail, a cup brimming with light, until the whole world became faintly translucent, as a child knows it without being conscious of it.

Like the scout bee returning to the hive, Michael Mayne carries home the nectar of what he has come to value and dances it for us, showing where such treasure may be found. In galaxies and sunflowers, in DNA and Dreamtime song, in the open eyes of a child, the same dance is being performed all around us. Mayne's invitation is simply to be there: attentive to the moment, seeing the holy in the ordinary as if for the first time, and caught up in the wonder of the marvellous mystery of life that God has given us.



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



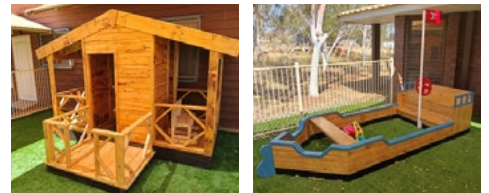
JOCELYN ROSS OAM

Nor'West Postcard

Bishop Darrell Parker left Geraldton to travel to Karamoja to join with our link Diocese celebrating its 50th birthday. The event was on 25 October. We are looking forward to some updates for our prayers as we need to continue to pray for rain for their crops. Darrell will find out how bad their situation is, as we have heard there are people dying of starvation.

Karratha Parish recently went to Roebourne to share Sunday fellowship with the Pilbara Aboriginal Church. It's getting too hot now but they are thankful to God that they were able to visit there this term. The parish has started two evangelistic courses with 10 people in the rectory lounge room every Wednesday for the last five weeks reading through the book of Luke and working through *Simply Christianity*. Then there's been Youth Alpha on Sunday nights, and 10 teenagers have been working their way through that material. It's been an exciting time. Please pray that God would be drawing people young and old to Himself through these courses.

The Parish of the **West Pilbara** provides chaplaincy to the local prison and was recently blessed by the prison with a gift of some playground equipment. The cubby and the boat were skilfully constructed by prisoners and are much loved by the many kids at church. As Frank walks around the prison he hands out Bibles and has small studies each week with a variety of people. Give thanks to God for Frank's prison chaplaincy and for the inmates who've built a cubby house for the kids in church.



Newman Parish held a Light Party on Thursday 29 October, as an alternative to Halloween, this being the ninth year for that event! At least 40 non-church people booked in for a great fun night.

The Revd Mike Welham, of **Carnarvon** Parish says the church has launched the first 'student kids/youth ministry' called NextGen! They meet every Friday of the school term, discussing questions about faith, digging into the Bible and spending time in prayer.

Seventy members from the **Geraldton Anglican Cathedral** recently attended a church camp at Horrocks Beach with great teaching from Tyler Swartzentruber (from Shenton Park in Perth), a games evening, sand castle competitions on the beach and glory to God, 2 members of the congregation baptised after church on the Sunday morning.



Dongara Anglican Parish is experiencing an encouraging season, welcoming many new faces at church alongside celebrating three local weddings over the past month. Planning is now underway for Advent and Christmas events, which include a Christmas Kids Club and a Family Carol Service. The festive season provide a wonderful opportunity to share the gospel of Jesus with all those who join in, sharing the good news that our Saviour was born to take away our sins.

Heal me, O Lord, and I will be healed; Save me and I will be saved, for you are the one I praise. (Jeremiah 17:1)

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

Bunbury Bulletin

Musings of a Synod Representative: A Meeting of Minds

Assembly

On Friday 2 October 2026, on a bright, sunny morning, the Bunbury Synod (57 elected lay representatives and 37 licensed clergy of the diocese) gathered at the Saint Francis and Saint Clare Chapel at Bunbury Cathedral Grammar School. The School is a wonderful site for Synod with a chapel, dining room, halls, accommodation and a lot of reflective spaces. The principal, Matthew O'Brien, attended Synod and made all members very welcome.

In an inspiring, prayerful, encouraging and collaborative setting, the forum commenced, enabling ordained and lay members to participate jointly in the governance of the church. The proceedings included reviewing reports, electing members to diocesan committees, deliberating on motions and, on this occasion, initiating the process for the election of a new Bishop of Bunbury.

Administrator's Address

The Administrator, The Ven Geoff Chadwick, reminded us that our faith is of resurrection, not resuscitation. He commented that we want structures that serve the people, not people to serve the structures. He challenged us to have worship that is inspiring in its music, praise, liturgy and teaching. He reminded us that as we reflect on the diocese's history, "we look back, and still know ourselves, but as we look forward something new and wonderful is to come".

Group Reports

Members of Synod received 21 reports from different organisations across the diocese.

Some things of note are:

- Op-shops, are a lifeline for many and continue to be a bright light in our communities.
- Albany is providing joint support with Kalamunda parish to minister to Bibbulmun Track walkers.

- Boniface Care statistics showed the diocese's emergency relief centres assisted 8700 people on almost 11,800 occasions.
- The Revd Kathy Broome reported that "in the year ahead the Mission Council's aim is to encourage every parish to engage in real compassionate mission that makes a tangible difference both in our local communities and parishes".
- The Bunbury Mission to Seafarers was overwhelmed by the incredible generosity of a private benefactor who donated a "Masseuse" physio massage chair for the benefit of the seafarers to ease their bodies from the stressors of life whilst at sea . . . the smiles on the faces of those who use the chair is a story in itself.

General Synod

The Administrator reported on the 19th Session of General Synod held in Melbourne in August 2026. He commented that "General Synod reported on much good work that is being done across our nation. We should be proud of what our church does".

A New Bishop



On Saturday 3 October, Synod resumed at the Cathedral Church of Saint Boniface, Bunbury, and with much prayer, consideration and due process, the current Bishop of Bendigo, The Rt Revd Dr Matt Brain, was elected as the next Bishop of Bunbury.

In a message to the diocese, Bishop Matt said: "Rachael and I are excited to be joining you! ... We are looking forward to getting to know the people, communities and places of the diocese; this time as locals. "We look forward to encouraging you with the news of God's great love in Jesus and the wonderful call we share as co-workers in God's mission."

Please pray for Matt, Rachael and the Diocese as it navigates this new transition.

Appointments

The Revd Peter Hotchkin	Rector, Canning	02.27
The Revd Marie Aitken	Chaplain to St James' Anglican School and St Mathew's Anglican School	01.01.27

Permission to Officiate

The Revd Joice Rianga	08.10.26
The Revd David Goch	08.10.26

Resignations

The Revd Marie Aitken	Priest-in-Charge, Yanchep	31.12.26
The Revd Steve Conway	Priest-in-Charge, Maylands	15.11.26
The Revd Canon Dr Philip Raymont	Priest-in-Charge, Beverley-Brookton, Quairading and York	31.01.27
The Ven Justine Coverdale	Archdeacon of Perth and Archbishop's Registrar	31.01.27

Ordination to the Priesthood

Monday 30 November at 7.00pm – St George's Cathedral

The Revd John Barnes	30.11.26
The Revd Kim Chin	30.11.26

RIP – Clergy

The Reverend Robert Burns	01.10.26
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Messenger Quiz - *with thanks to The Revd Frank Sheehan OAM*

1. **On All Saints' Day, services often include the singing of the traditional hymn "For All the Saints" by Waltham**
 (a) Watt
 (b) Wenn
 (c) How
2. **There is much evidence of the custom of praying for the dead in inscriptions on the walls of the**
 (a) catacombs
 (b) Colosseum
 (c) first cathedrals
3. **Richard Hooker's sermons offended the Puritans by diverging from their theories of**
 (a) predestination
 (b) Panentheism
 (c) Presuppositionalism
4. **The son of Quintianus or Quintilianus, he was Pope from 391-461.**
 (a) Leo 2
 (b) Leo 1
 (c) Leo 3
5. **This saint's shrine in the city of Tours became an often-frequented stop for pilgrims on the road to Santiago de Compostela in Spain.**
 (a) Michael
 (b) Andrew
 (c) Martin
6. **This saint is sometimes known as "The Pearl of Scotland".**
 (a) Malina
 (b) Morven
 (c) Margaret
7. **St Hilda's original convent is not known except that it was on the north bank of the River**
 (a) Dear
 (b) Clear
 (c) Wear
8. **Saint Hugh of Lincoln was a monk in this religious order.**
 (a) Jesuit
 (b) Carthusian
 (c) Dominican
9. **He is considered to be the first of the Apostolic Fathers.**
 (a) Alexander of Alexandria
 (b) Clement of Rome
 (c) Conrad of Constantinople
10. **The liturgy of the Byzantine Church honours him with the nickname: "Protokletos" ((Πρωτόκλητο) which means "First-Called".**
 (a) Andrew
 (b) Peter
 (c) John



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

Over the past six weeks Perth's major arts companies have released news of their 2027 seasons.

In this issue, and the next, I shall attempt to bring some of the exciting productions available, but suggest you investigate the various websites of your favourite art forms, not necessarily covered in the arts columns of *Messenger*. Your search will be well worthwhile!

Next year, the West Australian Opera Company will celebrate 60 years of outstanding productions, from the early days with James Penberthy and Dame Mary Durack's "Dalgerie", conducted by John Farnsworth Hall, to Gounod's "Romeo and Juliet" of last month, conducted by Chris van Tuinen in His Majesty's Theatre. Their 2027 season certainly resonates with variety. In a radio interview with the company's Production Manager, Mandy Farmer, I could not help but be impressed with Mandy's knowledge about the works to be seen, and her excitement about each and every one of them. Of the entire forthcoming programme she spoke of the positive emotions engendered – passion, love, and the power of music to say what words cannot.



It was also apparent that the Opera Company's mission was both honouring the past, while looking to the future. Just how this is depicted next year is evident in the schedule: Mozart's "Don Giovanni", is followed by a double bill, William-Ghouse and Verdi – "Bilya" and "Requiem", then Bizet's "Carmen", Donizetti's "Maria Stuarda", and Puccini's "Turandot". Alongside all this, WA Opera runs a community-based singing project and a support programme for up and coming singers. It was also important, in the interview with Mandy, she spoke of the emphasis the company has on West Australian artists, both established and new to the profession: all of whom exhibit the high standards demanded of them.



(Left) Maria Stuarda, (Right) Turandot

Go to the WA Opera's website to read of much more detail which, I know, will confirm my feeling that 2027 is West Australian Opera Company in 'peak shape', 60 years of age!

Meanwhile, up the road from the WA Opera in His Majesty's Theatre, resides a company looking towards its 75th birthday! At the Ballet Centre Maylands resides the oldest ballet company in Australia, the West Australian Ballet. Leanne Stojmenov, recently installed as Artistic Director of the company, can look back with pride on those 75 years of WA Dance history, and to the inspiration, hard work and excellence of founder, Kira Bousloff OAM. The Company's recently released production schedule highlights a variety of performances, both in style and content.

The 2027 season begins with Ballet at the Quarry featuring "Les Sylphides" and "Divergence"; His Majesty's Theatre sees Sir Frederick Ashton's interpretation of "A Midsummer Knight's Dream" and to Benjamin Britten's score – "Forgotten Land"; at the State Theatre, the choreographers' showcase "Genesis"; while, a little later, and back to HMT for "Coppelia" and "The Snow Queen". As with the Opera Company, I suggest checking through dates and more detail as found in the relevant websites.

Since writing in October *Messenger* of "A Goldfields' Christmas Carol" by Jenny Davis OAM - St George's Cathedral 4 December, I have received enquiries as to Theatre 180 artists in the cast. An impressive list! Stuart Halusz (Artistic Director, Theatre 180), Rebecca Davis ("21 Hearts"), Cal Silberstein, John McKechnie AO KC, Saskia Haluszkiewicz, Roberto D'Addario, Maisie Mulvany, Jaxson Wilson-Vacca, and Bernie Davis. Music from Perth Undergraduate Choral Society, under the direction of Sarah Mills Menogue includes *It Still Feels Like Christmas to Me* (Lee Kernaghan) to *Joy To The World*. All proceeds to 'Operation Sunshine WA' which provides for the homeless and those in danger, especially women and children. Tickets at Trybooking.com \$45 adults and \$40 all concessions.

Quiz Answers

1. (c) How
2. (a) catacombs
3. (a) predestination
4. (b) Leo 1
5. (c) Martin
6. (c) Margaret
7. (c) Wear
8. (b) Carthusian
9. (b) Clement of Rome
10. (a) Andrew

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