



# MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | OCTOBER 2025



For where two or three are gathered in my name, there am I among them  
*Matthew 18:20*

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## 5 MARKS OF MISSION

**1**

To proclaim the Good News of the Kingdom

**2**

To teach, baptise and nurture new believers

**3**

To respond to human need by loving service

**4**

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

**5**

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

## MISSION 2020+ PRAYER

**Come, Holy Spirit!**

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

**Amen.**



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# My story, God's story

THE RT REVD DAVID BASSETT *Assistant Bishop*

***'We are all storytellers. We all live in a network of stories.  
There isn't a stronger connection between people than storytelling.'***

Jimmy Smith, Founder International Storytelling Centre

Your story is unique. Sharing your story is one of the most authentic ways you can witness to your faith and confidence in Jesus. It is so adaptable to different situations from sharing one-on-one at a café or sharing to a group of people at an event, or even in written form. And when it's our story, it's not a debate, or pushy, or fake and, if it comes from the heart, it will be personal, engaging and real.

I am convinced that personal stories (testimonies) are a very powerful tool that the Holy Spirit uses to stir spiritual interest and to draw people towards Jesus.

I know that you have a story of how God has been active in your life and of his blessings and love. I want to encourage you to be proactive in sharing your story with an expectation that God will use it to encourage others and draw them to him. To help us do this well, I've put a few tips below. But before I go into those let me share something that I've also learnt along the way – before others are willing to hear our story, we need to hear theirs first. It's a way of showing hospitality when we give time and openness to hearing about others. So, having listened to their story its time to share yours!

## Some Simple Principles in sharing my story

1. Keep it short. If people are intrigued, they will ask further questions. Too many details can be distracting and often hides the gems that we have to share.
2. Have a theme. Focus your story depending on who you are sharing your story with. In a way it's a choosing of which chapter to tell (not the whole biography). I have found it helpful to think about what my experience says about God. As a significant part of my story is overcoming learning difficulties, I talk about the help of God's presence and the people God brought across my path to help me.
3. Bring your faith into your story. Share about God's love for you and your part in his church. Spend time thinking about your language. I know I so easily slip back into 'Church-ese' or 'Christianese' and I have forgotten that it is a language/culture that while I'm familiar with it, those I am wanting to share my story with are not.
4. Be confident in your own story. It is so easy for us to think that our life is too ordinary to



help others, or too messy to honour God, or too all over the place to make sense. Yet you just have to read through the stories of the heroes of faith in the bible to see that God uses a most weird and wonderful collection of people in bringing about his purpose! If your story is, like mine, having been raised a Christian and having continued in faith – then that’s a story of growth in faith and learning how best to honour God. Maybe your story is one where you spent a long time struggling with the idea of God, or where you first knew God because you called out in a time of real hardship, or maybe it was in being blown away by the beauty of worship in a church you accidentally walked into one day. Each of our stories will be different but each tell of the story of God who has come to us in Jesus and is working in us by the Holy Spirit.

5. Offer an invitation. As we share our story and through it the way God has worked in our lives, it leads naturally to inviting the hearer if they would like to know God in the same way. It maybe in saying ‘you can see how meaningful church is to me: would you like to come along sometime with me?’ Or maybe something like ‘as I’ve said, Jesus has become so real to me, would you like to know more about him?’
6. Pray. Pray as you think about your own story and how you could shape it. Pray for God to guide you in what is important to include and in how to say it. Pray for opportunities to share your story with others. Pray that when you have shared it that God might use it to grow faith in others.

## SYNOD 2025

Friday 17 October and Saturday 18 October

### Friday 17 October

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

### Saturday 18 October

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

## DEADLINES for SYNOD BUSINESS

### NOMINATIONS FOR ELECTIONS

to be received by the Registrar  
 at Diocesan Office  
 by 5.00pm **on Tuesday 7 October 2025**

For further information, please contact  
**Susan Harvey, Synod Co-ordinator**  
 9425 7200 or [synod@perth.anglican.org](mailto:synod@perth.anglican.org)

# Synod 2025

**Synod is the annual gathering of the Archbishop with the Diocese's clergy and lay representatives to make decisions about our corporate life and mission.**

Each Synod begins with a Eucharist, gathered around the table of word and sacrament, and the business meetings that follows are meant to be carried out in the prayerful, reflective, generous and joyous spirit of that eucharistic celebration.

Synod is often described as the Church's 'parliament' because its structure and rules are similar to that of the Australian Federal and State Parliaments; and each Synod is elected for a term of three years. Like other Anglican dioceses, the Diocese of Perth is 'episcopally led and synodically governed' which means that under the spiritual leadership of the Archbishop, Synod exists to:

- implement and/or amend legislation for the diocese
- review the work of the diocese
- discuss matters of concern to both church and community
- conduct elections for various diocesan bodies and committees
- consider general Synod legislation

When needed, Synod also expresses the collective mind and current consensus of the Diocese of Perth on matters of faith, ethics, and social issues.

The membership of Synod consists of:

- all Bishops and licensed clergy of the Diocese
- lay members of The Perth Diocesan Trustees
- designated office holders – e.g. Chancellor, Registrar, and Secretary of the Diocese
- two lay members from each parish
- representatives of bodies reporting to Synod
- up to ten lay members appointed by Diocesan Council
- up to five lay youth appointed by Diocesan Council

All appointed and elected members are encouraged to come to Synod with an open and prayerful attitude, and to fully participate in its daily worship, business and fellowship.

Anyone who is curious to see how the church's governing body works, is welcome to drop in at Synod on Saturday 18 October. A visitors' gallery will be open for anyone who'd like to sit in and observe.

## **Friday 17 October**

### **6.30pm** Eucharist

followed by the First Sitting of the First Session of the Fifty-Second Synod, including the President's Address  
St George's Cathedral, Perth

## **Saturday 18 October**

### **8.00am** Lay Conference

**9.00am** Second Sitting of the First Session of the Fifty-Second Synod  
Southern Cross Ballroom,  
Esplanade Hotel by Rydges,  
46-54 Marine Terrace, Fremantle



Motions submitted for consideration and debate at Synod this year are:

## **Retiring Clergy (Order of the Day - 3.30pm Saturday 18 October)**

The Rt Revd Kate Wilmot to move, The Ven Justine Coverdale seconding,  
That this Synod thanks Kathy Barrett-Lennard OAM, David Bradbury, Donato Fimognari, Lorna Green, Rob Healy, Bruce Hyde, Elizabeth Smith AM, John Taylor and Angela Webb

for their ministry in the Diocese, and wishes them a happy, restful and blessed retirement; and calls up on the President to make presentations to them on behalf of the Diocesan family.

## Interfaith

The Revd Peregrin Campbell-Osgood to move,  
The Rt Revd Hans Christiansen seconding,  
That this Synod:

- 1 recognises and laments the recent increase in antisemitism, Islamophobia and other forms of religious intolerance in Australia;
- 2 lovingly offers support to people of all faiths who experience religious intolerance;
- 3 affirms, supports and prays for the work of the Anglican Communion's Anglican Inter Faith Commission in its purpose to support Anglican churches across the world in their relationship with different faiths and beliefs; and
- 4 calls upon parishes, schools and agencies to make respectful connections with other faith traditions, sharing our Christian faith through open and generous interfaith dialogue and shared activities, seeking to learn and grow together.

## Wings and Wildflowers Project – Rewilding our neighbourhoods

The Revd Bruce Hyde to move,  
The Revd Barry Moss seconding,  
That this Synod:

- 1 acknowledges the significant impact that human habitation has had upon the native flora and fauna in this State of Western Australia since European colonisation;
- 2 affirms the Fifth Mark of Mission 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth', recognising environmental stewardship is a Gospel imperative; and
- 3 commends to the Diocese the Anglican EcoCare Commission's project 'Wings and Wildflowers–Rewilding our neighbourhoods' and encourages
  - a parishes, schools and agencies to learn more about native bird populations,
  - b the planting of native plant species in private gardens, around schools and agencies,
  - c the installation of strategic watering points, and
  - d to become aware of the local bird populations in their patch and to record this information.

## Reconciliation Action Plan



Mr Ian Carter AM to move, Dr Carolyn Tan seconding,

That this Synod:

- 1 acknowledges that reconciliation with First Nations Peoples is a key pillar of the work and daily life of the Diocese of Perth;
- 2 uses the Uluru Statement from the Heart with its call for Voice, Treaty and Truth as a key part of walking forward on our reconciliation journey;
- 3 looks forward to the launch of the Diocesan Reconciliation Action Plan (RAP) later this year; and
- 4 walking forward, may the voice of God's deep and abiding grace be our companion for reconciliation, new learning and planning together.

## Gender Equity in Ministry

The Ven Justine Coverdale to move,  
The Revd Sarah Stapleton seconding,

That this Synod:

- 1 gives thanks for the long and faithful ministry of women in this Diocese;
- 2 acknowledges the leadership of bishops past and present, and other senior leaders, who have actively encouraged the appointment of women and fostered women's vocations to ordained ministry;
- 3 notes the findings of the Diocese of Canberra and Goulburn's Addressing Disparity Report (2024) particularly noting the challenges women face in discerning and exercising vocational ministry, and the decline in women's leadership;
- 4 requests Diocesan Council to create a working group to investigate recent trends in women's ministry, including qualitative and quantitative data, and make recommendations to enhance opportunities for women in ministry and leadership in this Diocese; and
- 5 requests that the working group report its

findings and recommendations to Synod in 2026.

## Responding to the violence in Gaza

Mr John Snobar to move,  
The Revd Gemma Baseley seconding,  
That this Synod:

- 1 laments the immense loss of life, destruction of communities, and widespread trauma caused by the war in Gaza and the escalating violence in the West Bank, recognising the image of God in all people (Genesis 1:27);
- 2 affirms our calling to be peacemakers (Matthew 5:9), to act justly (Micah 6:8), and to pray for the peace of Jerusalem (Psalm 122:6), knowing that true peace requires justice, dignity, and human rights for all peoples in the land;
- 3 commits to:
  - a encouraging all parishes to pray regularly for the people of Gaza and the West Bank, for Israelis and Palestinians who grieve and suffer, and especially for our sisters and brothers in the Anglican Diocese of Jerusalem;
  - b reviewing the diocesan investment portfolio to ensure it is not linked to companies profiting from the occupation, blockade, or settlement expansion (eg settlement construction, surveillance and security, or utilities supplied to settlements);
  - c reaffirming our exclusion of armaments and supporting international calls to end the arms trade with Israel until international law is upheld;
  - d advocating to the Australian Government for a permanent ceasefire, humanitarian access, the release of hostages and political prisoners, and the protection of civilians in line with international law; and
- 4 expresses solidarity with Christian, Jewish and Muslim communities in Australia and abroad who seek peace, reconciliation, and the rejection of hatred and violence in all its forms, including antisemitism and Islamophobia.

## Towards Sustainable Energy in the Diocese

The Revd Gemma Baseley to move,  
Professor Peter Newman AO seconding,  
That this Synod:

- 1 commends the example of St Paul's Beaconsfield, which (in recognition of the Fifth Mark of Mission) has installed solar

panels, battery storage, and electric vehicle (EV) charging infrastructure as a faithful and practical response to environmental responsibility;

- 2 encourages parishes and diocesan bodies to:
  - a consider undertaking an environmental audit of their energy use and carbon emissions;
  - b explore the feasibility of installing solar photovoltaic (PV) systems, battery storage, and EV charging stations on their properties;
  - c prioritise renewable energy and sustainable design in all future building works, renovations, and maintenance projects;
- 3 affirms the importance of adopting long-term goals towards reducing carbon emissions across diocesan life, in line with international climate commitments and the Church's vocation to care for creation, maintaining the goal of reaching Net Zero by 2030;
- 4 requests that Anglican EcoCare provides practical support and resources to assist parishes and agencies in undertaking this work.
- 5 requests the Anglican EcoCare Commission to include in its 2026 report to Synod the progress made and examples of environmental sustainability initiatives across the Diocese.

## Homelessness

The Venerable Amanda Herriman to move,  
The Revd Peregrin Campbell-Osgood seconding,  
That this Synod:

- 1 laments the current housing crisis and the rapidly growing number of people who are unhoused in Western Australia; and
- 2 requests Diocesan Council to create a working group to explore the possibility of implementing a winter shelter program similar in nature to the 'Stable One' program operating in Victoria and Queensland.

## Lay Conference at Synod

Dr Her-Mann Thai to move, Mr Tom Allen seconding,

That this Synod include the Lay Conference as an official part of Synod, and that it be scheduled later in the Session to allow for more meaningful engagement and discussion on matters raised during the earlier proceedings of the day.

## Wollaston Theological College





Mr Peter Goff to move, Mrs Rechelle Le Grange seconding,

That this Synod requests Diocesan Council to:

- 1 review the functions of Wollaston Theological College and the cost of running the facility with the intent of identifying savings which could be applied to reductions in the Diocesan Assessment levied on parishes; and
- 2 report to the 2026 Synod with recommendations on the functions of the College, the use of the site and the scope for cost savings by outsourcing or other means.

## Schools

The Revd Peter Laurence OAM to move, Mrs Lynne Thomson seconding,

That this Synod:

- 1 Gives thanks to God for the establishment of The Anglican Schools Commission Incorporated (now trading as AngliSchools) at the 1985 Synod of the Diocese of Perth;
- 2 rejoices in AngliSchools' unwavering commitment to its core purpose - to establish new schools, continue to support and develop its existing ones, providing low-fee, high quality, inclusive schooling with a distinct Anglican identity;
- 3 prays for the 18,000 students and over 2,500 staff who learn and work each day in one of the 16 AngliSchools in the Diocese of Perth and beyond; and
- 4 looks forward to a bright future, with a vision to become Australia's leading provider of quality, inclusive Anglican schools, united in faith and living out our Anglican identity.

## Anniversary of A Prayer Book for Australia

The Revd Dr Elizabeth Smith AM to move, The Very Revd Chris Chataway seconding,

That this Synod:

- 1 recalls with gratitude the publication in 1995 of A Prayer Book for Australia as liturgical resources for the Anglican Church of Australia; and
- 2 affirms the continuing value of APBA, with

all its flexibility, in expressing our shared Anglican identity and theology for worship, pastoral care, teaching and evangelism.

## 1700th Anniversary of the Council of Nicaea

The Revd Dr Bill Leadbetter to move, The Revd Jacob Legarda seconding,

That this Synod:

- 1 gives thanks to God for the 1700th anniversary of the universal Church's first ecumenical council; and
- 2 affirms the Nicene Creed as a core statement of Christian faith professed by the Anglican Church of Australia.

## Clergy Working Week

The Revd Ben Underwood to move, Ms Mei Wood seconding,

That this Synod:

- 1 recognises the work of the Diocesan Council Sub-committee on Clergy Working Hours and Patterns; and
- 2 notes the strong support from laity, clergy and bishops, in the responses to the recent survey on the clergy working week, for policy language such as: "Clergy are expected to work diligently and rest regularly in a godly pattern which will support them to be healthy human beings, faithful Christians, and fruitful in their ministries. Full-time clergy are encouraged to spread their work time of approximately 40 hours per week on average flexibly over five to six days in a normal week, with at least one clear day free of ministry commitments. Clerical ministry is likely to include some evening availability, and special events outside normal work hours or days. Weekly days off may be taken consecutively"; and
- 3 requests Diocesan Council to make such policy changes as are appropriate after consideration of the report and survey.

## Parish Mission Giving

Mr Bruce Herriman to move, Mr Ian Carter AM seconding,

That this Synod:

- 1 acknowledges and affirms the financial contributions parishes make to agencies and organisations as mission giving; and
- 2 requests that Diocesan Council review the current list of missionary agencies that receive monies from parishes which is exempt from Diocesan Assessment as per section 66.5 of Parish Governance Policy 12 (Anglican Board of Mission - Australia; Church Missionary Society; SparkLit;

Bush Church Aid; The Mission to Seafarers; Social Responsibilities Commission or Anglican EcoCare Commission).

## Persecution of partners in the gospel in Africa and the Middle East

Mrs Janice Panton to move, Ms Kathryn Roach seconding,

That this Synod:

- 1 notes with concern and great mourning the ongoing murder of our partners in the gospel in large parts of Africa and the Middle East, leading to near eradication of Christian community in some parts;
- 2 notes the lack of media coverage (mainstream and social) of the ongoing persecution of Christians in the world and the concomitant lack of community awareness of and concern for these circumstances; and
- 3 calls upon the Archbishop to issue a statement expressing the Diocese's distress at the ongoing and unabated persecution of Christians in many parts of the world for no other reason than that they call on the name of Christ.

## Responding to Family and Domestic Violence (FDV)

The Revd Matthew Smedley to move, The Revd Chris Thomason seconding,

That this Synod:

- 1 laments the tragic loss of life and the immense harm caused by FDV across our communities, recognising its devastating impact on individuals, families, and society;
- 2 affirms the Gospel imperative to stand with those who suffer, to seek justice, to give a voice to the voiceless, and to promote healing and wholeness in the face of violence and abuse;
- 3 continues to endorse and support the Anglican Church of Australia's Ten Commitments for Prevention and Response to Family and Domestic Violence;
- 4 acknowledges and gives thanks for the sustained partnership and collaboration between the Anglican Diocese of Perth's FDV Working Group and Anglicare WA in responding to family and domestic violence, including through training, advocacy, pastoral care, and support services;
- 5 encourages all parishes, schools, and agencies within the Diocese to engage meaningfully in this work through:
  - a fostering safe and informed

communities;

- b participating in training initiatives offered through Anglicare WA such as the Standing Together primary prevention program;
  - c engaging in advocacy initiatives such as the Purple Bench project; and
  - d promoting respectful relationships and expectations of behaviour in our church communities as outlined in Being Together; and
- 6 commits to ongoing theological reflection, prayer, and action as a Church, seeking to embody Christ's compassion and justice in addressing FDV.

## Anglican Board of Mission - 175th Anniversary

The Revd Matthew Smedley to move, Mr Philip Goldsworthy seconding,

That this Synod:

- 1 rejoices with the Anglican Board of Mission (ABM) as it celebrates its 175th Anniversary of serving God's mission, on 29 October 2025;
- 2 acknowledges with gratitude the involvement of this Diocese in this service, remembering those who have worked for God's love, hope and justice as staff, and volunteers, in Australia and abroad. We particularly honour the deep commitment of the ABM Diocesan Committee over many years;
- 3 encourages participation in the 175th Anniversary events organised by ABM in the Diocese, including the service in St George's Cathedral on Sunday 26 October, and the 175th Anniversary service and dinner in Sydney on 29 October;
- 4 gives thanks for the gifts and prayers offered by this diocese over many years; and
- 5 encourages the Diocese and its member faith communities to financially and prayerfully support:
  - a ABM's Reconciliation work being done by First Nations Peoples throughout Australia;
  - b ABM's Church to Church work being done by partner churches across the Anglican Communion as they work for love, hope and justice in their own contexts; and
  - c mission education, through the use of ABM Educational and Lenten/Season of Creation/Advent resources.



# Holy Grounds: One Year On

THE REVD MICHELE YUEN *Pastor, St George's Cathedral*

**Holy Grounds opened with a grand fanfare on 9 October 2024, and now, a year later, we're looking forward to celebrating its first birthday this October.**

The vision for Holy Grounds was born from the heart of Fr Steve Hilton and brought to life through the dedication of Carie-Lee Lock. Together, they laid the strong foundation for what Holy Grounds has become: a place of welcome, hospitality, and a listening ear for all who walk through its doors.

Over the past year, Holy Grounds has served more than 10,000 people - many of whom return time and again. This milestone would not have been possible without the unwavering support of our volunteers, Cathedral parishioners, the Diocesan office, Anglicare WA, and many others—too numerous to name - who have contributed in countless ways.

One of the most encouraging things we hear from customers is how much Holy Grounds feels like their local suburban café - where names, coffee preferences, and even life stories are remembered. That level of personal connection is rarely expected from a café in the heart of the CBD.

But Holy Grounds is more than just a café. It's a gathering space for the community - a space where people play board games on Wednesdays, make things on a Thursday, write post cards to those isolated in aged care, enjoy a coffee and toastie before or after events at the Cathedral, Burt Hall, or nearby venues. It's a safe space where people feel comfortable sharing their day with volunteers, and where those navigating grief, medical challenges, or difficult life circumstances can find comfort and connection.

At Holy Grounds, welcome begins with asking a person's name, engaging in conversation, and taking and having the time to ask, 'How are you?' It's not rushed. It's not transactional. It's about being present and offering a glimmer of hope in a world that can often feel distracted, disconnected, and self-focused.

Holy Grounds is a community—a place where people laugh, listen, participate, and belong. Though we are just one year in, we continue to learn what it means to listen without bias, to see the humanity in everyone, and to live out the truth that God's mercy brings hope and encouragement to all—especially in a world that struggles to see beyond the self.

You can find beautiful stories and images of the people of Holy Grounds on our social media:

[facebook.com/HolyGroundsPerth](https://facebook.com/HolyGroundsPerth)

[instagram.com/holygroundspertth](https://instagram.com/holygroundspertth)

These are not just the people who work in surrounding offices or attend the Cathedral. They are visitors from interstate and overseas, looking for a quiet place to rest. They are students completing hospitality placements. Members of the home school community helping older people with their phones. Parents re-entering the workforce. Grandparents giving back. Customers who know the power of community and choose to volunteer to support others. People learning English to build confidence and find employment.

At its heart, Holy Grounds is about connection. It's about seeing people, hearing their stories, and being a place where transformation begins—with something as simple as a coffee and a conversation.

As we celebrate Holy Grounds' first birthday, you are invited to be part of the Holy Grounds community. Come in for a coffee, share a moment, or consider volunteering your time. Whether you're looking for connection, a quiet space, or a way to give back—there's a seat waiting for you.

🕒 Come as you are.

💖 Leave feeling seen, heard, and valued.

The story of Holy Grounds is still being written. Together, we continue to build a place where everyone feels seen, heard, and valued.

## Holy Grounds Launches Chatty Cafe Collaboration to Foster Community Connection

Holy Grounds, a vibrant social enterprise cafe in Cathedral Square, is almost entirely volunteer-staffed and opened one year ago to tackle loneliness by offering a community space with activities and collaborations designed for the community, by the community. It is now launching its Chatty Cafe collaboration – an initiative aimed at reducing social isolation and fostering meaningful connections.

The Chatty Cafe initiative encourages people to connect over coffee, conversation, and connection. Through this collaboration, Holy Grounds invites community members, locals, and visitors to enjoy a warm, friendly environment where anyone can join in conversation - whether with friends, family, or friendly faces you haven't met yet.

'Holy Grounds is one of the first Chatty Cafes in Western Australia - of what we imagine will be many - with the initiative growing globally,' said Chatty Cafe Australia founder Glenys Reid.



'Loneliness is now recognised as a serious public health issue, with research showing it can be as harmful to our health as smoking or obesity. At Holy Grounds, we see social connection as the next pillar of wellbeing - alongside physical and mental health. That's why we exist: to strengthen community health by providing a space where people can come together, build friendships, and feel that they belong,' said Chrissy Wilson, Community Engagement Coordinator at Holy Grounds.

'Social connection is vital for wellbeing, yet many in our community experience isolation,' said Michele Yuen, Team Leader at Holy Grounds. 'Our Chatty Cafe sessions provide a simple but powerful way for people to come together, chat, and feel part of something bigger. Everyone is welcome - whether you come on your own or with others.'

Holy Grounds will host **dedicated Chatty Cafe sessions every Monday from 10.00 am to 12.00pm**, starting **Monday 13 October**, and already have a Chatty Table during opening hours (8.00am-2.00pm weekdays). Chatty Cafes offer a relaxed, inclusive atmosphere designed to spark conversation and build community. So you are welcome to pop in anytime they are open as well as come along to designated sessions on Mondays.

As a social enterprise, every purchase at Holy Grounds helps support ongoing community initiatives, making every cup of coffee or snack a contribution to local wellbeing.

For more information, session times, or to get involved, visit [www.holygrounds.org.au](http://www.holygrounds.org.au) or contact Chrissy Wilson at [chrissy.wilson@perthcathedral.org](mailto:chrissy.wilson@perthcathedral.org) or on 0493 448 350.

# Celebrating Excellence: Meet the 2025 Amana Life and Excellence Awards Finalists



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

**Amana Living is proud to honour our exceptional team of people whose dedication helps create a community where every older person is respected, valued, and celebrated.**

The Amana Life and Excellence Awards provide a special opportunity to acknowledge and celebrate the outstanding contributions of individual teams and team members who embody our values, and demonstrate excellence in customer care, innovation, and leadership. It's my pleasure to share with you our 2025 finalists - remarkable members of our team from across the organisation - whose passion, care and commitment continue to inspire me as their CEO.

The Amana Life individual finalists include:

- Registered nurse Babita Acharya (pictured right) demonstrated outstanding professionalism and compassionate support in a very challenging palliative care situation
- Maintenance worker Paul Duffy showed exceptional kindness and compassion, reading aloud the final chapters of a book to a resident who had suddenly lost their eyesight, as their health deteriorated
- Community support worker Nicole Humphry's quick and thoughtful actions ensured her very ill client received medical attention, while also managing her concerns about medical treatment



The Amana Life team finalists include:

- Stacey Street, Allison Johnson, Ma Neth Wong and Alicia Down went above and beyond to create a joyous celebration for five centenarian residents at Wearne House, their families and the Wearne community
- Kawai Tsang, Nadine McLoughlin and Nandi Delegido's outstanding attention to detail, and collaboration with 17 village managers, residents and internal teams ensured the successful delivery of all retirement living budgets

- Dawn Timmerman, Dani Kyrwood, Kristy Waterhouse, Priya Ragam, Natasha Wallis and Tammy Wilford's dedicated review of Amana Living's excursions and club activities streamlined operations, providing better and more services for residents and clients



Amana Life Award Team Finalists Nadine McLoughlin, Kawai Tsang and Nandi Delegido with Amana Living Board Member Gail Ross-Adjie and CEO Stephanie Buckland

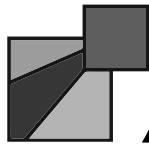
In the Excellence Awards, Tim Parker, Nish Afinwala and Emily Raynor have continually demonstrated exceptional customer understanding and care. Jacinta Cunningham, Debbie Wingate and Alvin Sorgon introduced innovative new practices that have enhanced staff knowledge and residents' experiences.



(Top) Excellence Award Finalist Camila Ribeiro Viann; (Bottom) Jacinta Cunningham and Stephen Thomas, Amana Living Chief People Officer

Lee Ann Reyes, Camila Ribeiro Viann, and Yangliu Liu's outstanding leadership skills have created positive and supportive work environments.

The award nominations highlight our team's incredible contributions and positive impact on the lives of our residents and clients. While we honoured a select few, they represent the entire Amana Living team who strive to make a lasting difference in our community.



# Anglican Community Fund

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

## The ACF is the proud sponsor of the Diocese of Perth's Synod

The ACF sponsors Synod and the sponsorship significantly reduces the cost to the Diocese for Synod and each attendee's contribution.

Synod provides time for review and reflection of the mission of the church and offers an opportunity for the Diocese of Perth to take counsel together. In addition, it provides opportunity to meet new people and renew friendships.

**The ACF Team looks forward to seeing all the members of Synod at our table in the Synod foyer.**

It's a great opportunity to meet our friendly staff and say hello or enquire about how we can help you. Ask us about our special Synod Term Investment and Clergy Car loan interest rates!



#### 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.

# A Lifeline for Tenants in Crisis



THE REVD CHRIS THOMASON *Chaplain*

**In a time when many Western Australians are struggling to keep a roof over their heads, the WA Rent Relief Program stands as a beacon of hope. The program aims to prevent eviction, ease financial hardship, and support long-term housing stability.**

Launched by the Western Australian Government in November 2023 and recently extended until 31 December 2025, this initiative provides one-off payments of up to \$5,000 to help private tenants facing eviction due to rent arrears.

At its heart, the program reflects the Christian values of compassion, justice, and care for the vulnerable. It is delivered in partnership with trusted community service organizations, including Anglicare WA, Vinnies WA, Centrecare, and Ruah.

Eligible tenants can receive a one-off payment that covers rent arrears and, in some cases, up to 50% of three months' future rent. Importantly, the funds are paid directly to landlords, ensuring that tenancies can continue without disruption.

The program is more than just financial aid. It is a collaborative model of care. Financial counsellors and housing support workers from Anglicare WA and other partners walk alongside applicants, helping them negotiate with landlords, access broader social services, and find pathways to long-term stability.

This approach mirrors the Church's call to walk with the poor, not just in charity, but in advocacy and accompaniment. It's a reminder that housing is not just a commodity—it's a cornerstone of dignity and community.

To qualify, tenants must:

- Live in Western Australia
- Be behind on rent and at risk of eviction
- Be in rental stress (defined as spending more than 30% of their income on housing)
- Have a formal tenancy agreement
- Not have received a previous grant from the program

To date almost 3,400 families and individuals have been supported to avoid eviction.

Applications are facilitated through community organisations. Those in need can begin by calling the Emergency Relief Food Access Service on 1800 979 777 (Option three), where they'll be connected to a support worker who will guide them through the process.

As Anglicans, we are called to be agents of hope in our communities. We need to respond to human need by loving service and seek to transform unjust structures of society.

Anglicare WA through the WA Rent Relief Program offers a practical way to support those facing housing insecurity. Whether through referral or advocacy, Anglicare WA plays a vital role in ensuring that Western Australia is a place where everyone can thrive. It does this by driving positive outcomes with those in need.

# AngliSchools House Officially Open in the Heart of the CBD



THE REVD PETER LAURENCE OAM *CEO, AngliSchools*

**What a joy and immense satisfaction to see AngliSchools House officially opened and dedicated on Friday, 5 September.**



More than 400 guests, staff and students filled the second floor for this milestone occasion. We were honoured to welcome Archbishop Kay to dedicate the building to God's glory. AngliSchools House was jointly opened by The Honourable Patrick Gorman MP, Minister Assisting the Prime Minister, and The Honourable John Carey MLA, WA Minister for Planning and Lands; Housing and Works; Health Infrastructure.



At AngliSchools House, we've created world-class teaching and learning spaces for St George's Anglican Grammar School and the AngliSchools Language College, alongside AngliSchools Head Office designed to support our growth over the decades to come.

This move represents an exciting new chapter for AngliSchools, not just in bricks and mortar but in opportunity, innovation and shared mission. We took a 40-year-old building (constructed in our founding year of 1985!) and adaptively reused for 2025 and beyond. Whilst it may have been simpler to demolish the building and 'start again', from a sustainability perspective it has

proven far more responsible and rewarding to repurpose the existing structure.

My journey with high-rise (or 'vertical') schooling goes back to my schooldays. At 13 years of age, I was a student at St Andrew's Cathedral School in the heart of Sydney's CBD, Australia's only vertical school at the time. Housed in an eight-storey tower not dissimilar to AngliSchools House, it was an Anglican school much like St George's. I loved every aspect of my schooling there, and that experience planted the seed for a vision which, ten years ago, became St George's Anglican Grammar School in William Street. Now, a decade on, it's taken shape as AngliSchools House; also known as St George's Murray Street Campus.

Over the past 40 years, more than 50,000 students have received an AngliSchools education. Lives changed for the better through the dedication of all who serve in our schools. . . teachers, support staff and leaders. Many of these young people never could have imagined benefitting from an Anglican education until schools like St George's, and each of our 16 schools, opened their doors.

The story of AngliSchools is one of faith and courage, challenge and hope, growth and opportunity. Above all, it's a story of people working together with a shared mission: to ensure our schools remain distinctly Anglican, high quality, low fee, caring, inclusive and welcoming to all.



Photos courtesy of Jessica Russell



# Early Intervention Works. And It Matters

**Every young person deserves a safe place to call home. Yet across Australia, thousands of young people face nights without that security.**

In Western Australia, the situation is particularly stark - children under 18 make up a quarter of the state's homeless population, and Western Australia has the highest proportion of rough sleepers in the country. Behind each statistic is a young person whose life can be changed forever by these early experiences.

At Parkerville Children and Youth Care, we have long believed that the right support, offered at the right time, can change that story - a belief deeply rooted in our shared values of compassion, service, and care for those doing it tough.

That belief has now been backed up by evidence. The Centre for Social Impact at the University of Western Australia has released an independent economic evaluation of Ruby's, Western Australia's first early intervention program dedicated to preventing youth homelessness. Established by Uniting Communities and delivered in partnership with funding support from the Department of Communities and the Sisters of St John of God, Ruby's provides safe short-term accommodation, round-the-clock therapeutic support, and family counselling to help reduce conflict at home and strengthen family relationships.

The evaluation shows what is at stake when young people leave home before they are ready. Young people who leave home before the age of 18 are 36 times more likely to experience homelessness as adults. They are also far more likely to leave school before Year 10 and face unemployment later in life. Yet the report shows that programs like Ruby's can alter these trajectories. By addressing family conflict early and offering wraparound support, Ruby's not only changes lives but also saves money across the health, justice, and homelessness sectors. The message is clear: prevention is both compassionate and cost-effective.

Youth homelessness is a national issue, but Ruby's shows what is possible when we invest in young people before crisis takes hold. It gives young people a chance to stay connected to their families, keep learning, and look to the future with confidence.

'Through Ruby's, we see the turning points up close. A young person who feels heard, a family that finds new ways to reconnect - these moments can shift the trajectory of a life,' reflects Kim Brooklyn, CEO of Parkerville Children and Youth Care. 'That's why early intervention matters. It gives young people the chance to move forward with hope, not fear.'

The findings of this evaluation remind us that solutions are possible, and that each of us has a role to play in creating communities where young people feel safe, supported, and able to thrive. It's work that continues to reflect our calling to walk alongside children, young people, and families, offering care, respect, and the hope for a brighter tomorrow.

To learn more about Ruby's and Parkerville's work with children, young people, and families, visit [www.parkerville.org.au](http://www.parkerville.org.au).



# Be a Saint for St Bart's this Christmas



**VANESSA BAXTER** *GM Strategic Partnerships and Engagement*

**Christmas is a season of hope, joy and fellowship. At St Bart's, we believe every person deserves to feel valued and remembered at this special time of year.**

For many of the 600 people we support, women and men in social housing, men in transitional housing and aged care, or individuals facing mental health challenges or a return to homelessness, Christmas can be a difficult season without the comfort of family traditions or the means to enjoy simple treats.

For many years, our hamper appeal has been a way to share God's love in a practical way. The generosity of parishes and communities has been extraordinary. Yet, with honesty and humility, we have also seen that some donated items, while given in love, were not always the best fit for those we serve. Items more suited to op shops, or gifts impractical for those without access to full kitchens, sometimes found their way into our hampers. We knew we needed to do better in order to give with both dignity and joy.

This year, we are taking a new step in faith and stewardship. Instead of collecting physical goods, we are introducing a digital gift platform where people can 'purchase' items to be included in hampers. In this way, we can ensure that every gift reflects the wishes and needs of our residents with treats chosen with cultural safety and personal dignity in mind.

The invitation remains the same: to be Christ's hands and heart at Christmas. But now, support can take many forms:

- Donating through our platform from \$5 for a sweet treat, to just \$25 to fill a whole hamper.
- Helping us pack and deliver hampers in the lead-up to Christmas.
- Hosting a bake sale or community fundraiser, with proceeds going towards hamper gifts.

Imagine if 600 people each gave \$25. Together, we would prepare every single hamper, ready to be shared with those who most need to feel God's love this season.

To 'Be a Saint for St Bart's' this Christmas is more than a donation. It is a statement of compassion, a gift of dignity, and a celebration of the hope we share in Christ. We will also be sharing stories, images and moments of joy from the hamper deliveries so you can see the impact of your kindness.

This Christmas, we hope you will join us in making sure that every person we serve feels the warmth of love, the joy of community, and the blessing of being remembered. Learn more at [St Bart's : Saints of St Barts](#)





# Icons – A Window into God

THE REVd GRAHAM WRIGHT

**In the rich tapestry of Christian tradition, particularly within Eastern Orthodoxy, icons are far more than religious art—they are sacred instruments of divine encounter.**

Pavel Florensky described them as ‘a reminder of the first image on high’. Icons point us to God – the first image in whose image and likeness we are created. God has given us icons as ‘windows into heaven,’ for when we decide to ‘come and see’ (John 1:46), and then invite others to do the same, we begin to be transfigured into living icons to shine the glory of Christ. We become ‘windows of heaven’ to the world through our prayer, our lives, our love, and our care for others.

At the heart of icon theology lies the Incarnation. As the Gospel of John proclaims, ‘The Word became flesh and dwelt among us’ (John 1:14). This foundational truth affirms that God entered human history in a visible, tangible form. Because Christ was seen, touched, and heard, it became possible - and profoundly meaningful - to depict him visually. At the Seventh Ecumenical Council in 787AD the Council declared that ‘icons are a tradition useful in many respects, but especially in this, that the Incarnation of the Word of God is shown forth as real. . .’ The Council also categorically stated that to reject icons was to deny the Incarnation itself. Thus, icons are not distractions from God, but rather affirmations of God’s closeness and accessibility to the believer.



Icon of the Seventh Ecumenical Council

Icons not only portray Christ but also the Blessed Virgin Mary (or Theotokos as the Orthodox faithful refer to her), Angels, and Saints. They are not meant to excite the senses or mimic earthly beauty, but to draw the viewer into a ‘contemplation in color’. The simplicity and stillness of the icon invite silence, prayer,

and reflection. In this way, icons become a bridge between the visible and invisible, the temporal and eternal.

Icons are primarily theological and inseparably part of the liturgical life of the church. But not exclusively so, in addition to the icon



Icon of the Nativity of our Lord and Saviour Jesus Christ

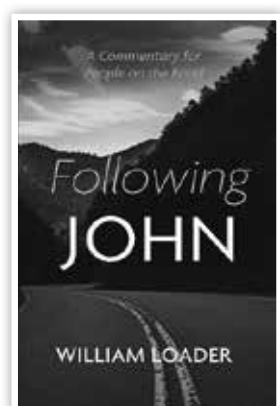
screen (iconostasis), a wall of icons separating the nave from the sanctuary, the faithful are encouraged to create an icon corner (iconostasia) within the home, a designated space for prayer where icons are an integral part of daily worship. St John of Kronstadt wrote that ‘icons in churches and houses are necessary because they remind us of the immortality of the saints;’ that they live unto him’ (Luke 20:38). As believers stand before icons, they are not merely looking at images; they are entering into communion with the divine. The saints depicted are not relics of the past but living members of the Body of Christ, interceding and present in mystery.

Moreover, icons serve as visual theology. What Scripture proclaims in words, icons express in images. They teach, inspire and challenge. They remind us that we are called to be transfigured, to reflect the divine light in our lives. In this sense, every icon is also a mirror, inviting us to see not only God but also our own potential for holiness.

In a world saturated with images that distract and distort, icons offer clarity and depth. They do not demand attention, they invite it. They do not entertain, they elevate. To stand before an icon is to stand before a mystery, a quiet, radiant window into God. And through that window, the soul glimpses eternity.



REVIEWED BY SHIRLEY CLAUGHTON



## ***Following John, A Commentary for People on the Road***

William Loader

WIPF and STOCK Publishers, 2025

Bill is known on first-name terms to many in Perth as he was Lecturer at Murdoch University for 27 years (now professor emeritus) and had, and continues to have, a gift of making the Scriptures accessible and relevant. For those who might not know him well, he is a minister of the Uniting Church in Australia, and an internationally recognized New Testament scholar with extensive publications.

This new Commentary begins each section 'with a bite-size chunk of the text that is followed by a brief exposition that guides readers to its major themes while anticipating and answering questions they might well raise.' (R Alan Culpepper McAfee School of Theology, Mercer University, Atlanta Georgia).

Bill treats the reader to five chapters of exposition and commentary, dividing them into three parts 'Listening to John' (offering his fresh translation keeping close to the Greek but in less formal English and making use of Australian idioms!) followed by 'Thinking about John', - answering those readers' questions, and concluding each chapter with a significant question for discussion.

His Introduction succinctly covers matters of authorship, themes and sources to allow the reader to then study and enjoy the commentary. 'Reading John's Gospel is like listening to a symphony or at least to a symphonic movement, where a central melody sounds across the whole piece, played by clarinet or flute or violin or double base. Variations on a theme, to be listened to and enjoyed. It is the theme of the Son come from above, sent by the Father with the offer of life.'

On the authorship of the Gospel of John, Bill says 'little is to be gained by speculation about who the real authors might have been. . .it makes little sense to imagine that they began writing their Gospels from scratch, even making it up as they went along. . .rather we need to recognize that they will have been telling and retelling stories about Jesus within communities of faith. . .'

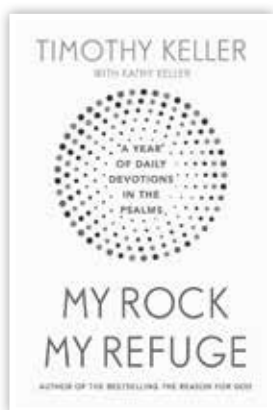
Similarly, as the reader works through this commentary, one might increasingly experience this anticipation of the upcoming questions, and guides to help search for the answers. Readers might well find this a refreshing and meaningful approach.

Bill Loader is a leading New Testament Scholar and provides a vast, and increasing number of resources for students, clergy and group studies. His website – [billoader.com](http://billoader.com) is a treasure-trove of easy to access material, study material and many on-line books. This new book, *Following John*, is available there in several formats. It is also readily available from on-line bookshops and instant download on Kindle. Previously published in this series is 'Following Mark, A Commentary for People on the Road.'

Join with the curious, and check out the resources readily available on YouTube as well.



REVIEWED BY JANE BWYE *Parishioner, Parish of Leederville*



## ***My Rock; My Refuge: A Year of Daily Devotions in the Psalms***

Timothy Keller

Hodder & Stoughton, 2018

If you love singing, enjoy poetry, and The Psalms is one of your favourite books in the bible - this little treasure is the one for you.

I opened the book and turned to my birthday 21 April and read 'my sacrifice O God is a broken spirit, a broken and contrite heart you, God, will not despise' (Psalm 51:17). The previous day had verse 12 'Restore to me the joy of your salvation'. Immediately, I wanted more.

The Introduction contains a brief recap of the church's history with The Psalms and explains that the purpose of The Psalms is 'to help us to see God'. They are written 'to be prayed, recited, and sung - to be done, not merely to be read.'

The Plan provides a framework for using the book, which 'takes the reader through every verse of the book of Psalms in 365 days'.

The format is simple; the style of each interpretation/meditation is appealing to people; each little prayer gives further insight to the message. Each page is also a rich source of reference for those who seriously meditate.

It is not easy for me to meditate - my mind tends to wander. But this book will be top of my list when I try again. I can see that it could also be used in home groups and one-to-ones. This book offers a wealth of matter for contemplation. Highly recommended.

## **Worship and the Mystery of God**

### ***Anglican Divines and the Reality of the Divine Presence***

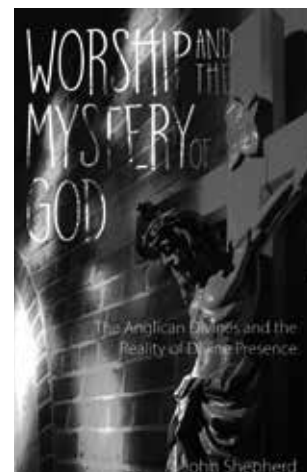
John Shepherd

This scholarly work explores the theological, historical, and liturgical evolution of Anglican worship, focusing on how music, ceremony, and beauty contribute to experiencing the divine presence. It traces the impact of the Reformation, the role of the Book of Common Prayer, and the tension between spiritual edification and ceremonial expression.

This landmark study traces how Anglican worship evolved from a mystical embodiment of the divine presence to a rational act of remembrance. Drawing on the writings of Anglican divines such as Hooker, Andrewes, and Taylor, John Shepherd reclaims a vision of worship as a transformative encounter with God—where music, beauty, and ceremony are not optional embellishments but essential expressions of divine mystery.

A compelling read for theologians, liturgists, musicians, and all who seek to understand the spiritual depth of Anglican tradition.

*Worship and the Mystery of God* is [available for purchase](#) from Sacristy Press in Paperback, E-book and Kindle.



# Entries and Exit

ANNE WILSON TSSF *Archivist*

## In June we said a fond farewell to Naomi Lam after eight years of service to the Diocesan Archives.

Because our partnership proved very successful, a new role of Assistant Archivist was created, and has recently been accepted by Marija 'Marie' Gutmann.

Over many years, volunteers at the Cathedral Archives carefully collected historical material about the Cathedral and its people. The whole collection has now been transferred to the custody of the Diocesan Archives to provide working space in the Old Deanery.

Soon after the Cathedral collection was transferred, we had a research request for the Cathedral Rock Masses in 1971. It was fascinating to discover documents and newspaper articles about the Rock Masses and how they were received. For those of us who were not there, imagine St George's Cathedral packed to overflowing with enthusiastic young people dancing, singing and worshipping to a well-known local rock band, presided over by the Cathedral's Dean Hazlewood.

Amongst the official paper documents was a personal collection from a young woman who had attended all the Rock Masses and collected the newspaper articles and memorabilia. She had carefully stored the collection for many years and eventually donated it to the Cathedral. While this collection was not an official record, it provides a unique insight into a personal experience of a significant place and time. The Rock Mass posters were digitised for the documentary, so they are now accessible.

The resultant documentary, *Love, Rock En Masse*, will be shown at the state library on the 20 November 2025. Click the link for details, [WA Reflections | State Library of Western Australia](#)



Rock Mass posters

The Rock Masses were followed by Celebration '75 which was a huge project for evangelism and renewal in Western Australia. After their recent 50th Anniversary John McPherson, music director for Celebration '75 and founder of Celebration Singers donated his personal collection of documents that provide insight into his own activities. The official photography and documents are in the Archives but the personal insight will lend colour to any historical account.



First eucharist for Celebration '75



# Community – inside and out

**MARK JENNINGS** *Associate Professor in Religious Studies and Continuing Education Coordinator, Wollaston Theological College*

**It was an honour to gather with participants and co-facilitate a *Doing Theology Together* day on 21 August 2025 with my spouse Dr Raisa Akifeva at Wollaston Theological College. Our theme was Community – Belonging and Unbelonging. It was a terrific opportunity to explore community together, not as it is idealised, but as it is lived, in all its light and shadow.**

Central to Christianity is the foundation that God is, in a manner of speaking, a community – the Holy Trinity of Father, Son, and Holy Spirit. Their perichoresis, or ‘mutual indwelling,’ is perfect, complete, requiring nothing else. Yet, God in an act of love extends Godself in creation, in order to include us in this perfect community. It comes as no surprise, then, that the second person of the Trinity – the Son, Jesus – calls us in mission to not only participate, but ourselves extend that community, making disciples of all nations (Matthew 28:19–20).



Imperfect human beings may aspire to the perfect community of the Triune God – but what does community actually look like for us? In our seminar, we explored Dr Akifeva’s research, wherein she found that, rather than happy communities of kinship, ‘unbelonging’ was a better descriptor of her participants’ experiences. Their communities were structured social spaces of relationships, but those within these spaces perceived them as disunited spaces laden with power contestations and conflicts – enacting community but not necessarily feeling it.

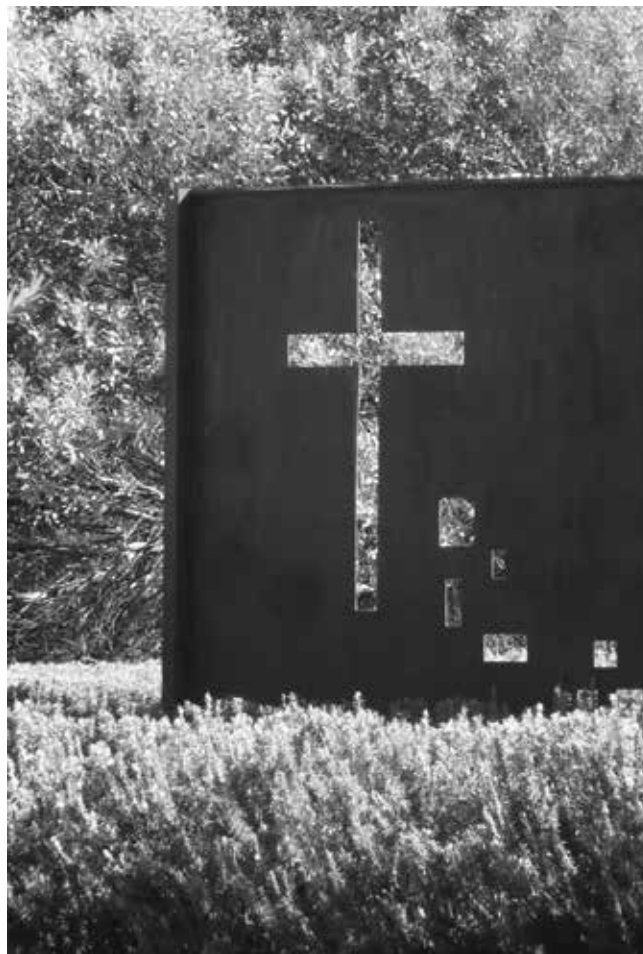
Dr Akifeva’s research shines a light on what might be called the ‘lived experience’ of community, which in this limited world often rarely resembles the ideal. If we are honest, we must concede that communities are not necessarily, maybe not even typically, places of blissful unity, but are akin to ‘fields’ – a term coined by the sociologist Pierre Bourdieu – where people are jostling to impose their own view of what the community should aspire to be and do. In our seminar, we explored this lived experience by ‘mapping’ the communities we find ourselves in. The constellation of power relationships can be surprising doing this exercise, as it became evident that while clerics possess a requisite religious ‘capital’ (another of Bourdieu’s terms, more or less meaning ‘power’) as those who administer the sacraments and preach, they are not necessarily the most powerful individuals in their parish communities.

In addition to this, communities can be sites where what Bourdieu called ‘symbolic violence’ – meaning coercion that does not appear as such, but simply ‘the way things are’ – is exercised to marginalise and exclude. The shadow of community, in this imperfect world, is unavoidably that inclusion requires exclusion. To be ‘inside’ means there must be an ‘outside.’

Where does that leave us? Hopefully, we can take a clear-eyed view of the communities we currently find ourselves in, understanding that in this limited world perfect community is a utopia, which means a ‘no-place’ – it does not exist. One of the corollaries of this might even be relief, as regarding a vision of a perfect,

unconditionally loving community as normative could lead to a feeling of guilt when this is not realised. Knowing that lived communities are ineluctably power-laden spaces of contest and struggle can at least assure us that the failure to achieve perfect community this side of heaven is not necessarily our fault.

Accepting this, we don't get to give up on community – which, even with all this, can sometimes be a beautiful glimpse of the perichoresis of the Holy Trinity where people support each other with charity and grace. So, we can begin the challenging work of doing community the best we can, shining a light on exercises of power masquerading as something else, which exclude and marginalise. We can even begin to see that this is not necessarily an evil thing, as the exercise of such power may be necessary to ensure the safety of those in community. And as our vision of what community is and can be matures, so do we, as we continue to be built up, 'until all of us come to the unity of the faith and of the knowledge' of the one who unites us to the Trinity – 'the Son of God' (Ephesians 4:12-13).



**The Principal's Lecture**

**The Reinvention of Waste Land as a Colonial Legal Fiction**

Professor Mark G. Brett



**DATE**  
TUESDAY 14 OCTOBER 2025


**TIME**  
7.00 PM

**LOCATION**  
DENISE SATTERLEY ROOM  
WOLLASTON THEOLOGICAL COLLEGE  
MT CLAREMONT

Light refreshments served. Please RSVP by 9 October.

More information and registrations at [wollaston.edu.au](http://wollaston.edu.au)  
08 9425 7270 | [info@wollaston.edu.au](mailto:info@wollaston.edu.au)



**Love Books? Want to give back to the Community?**

**Volunteer with Us!**

The Wollaston Library is looking for volunteers to help care for its collection and support students, clergy, and faculty in their learning and research. It's a wonderful way to give back to the Anglican community while exploring the treasures of a theological library.

If you are interested in becoming a volunteer, please visit [wollaston.edu.au](http://wollaston.edu.au) or contact the College Librarian by phone 9425 7277 or email [library@wollaston.edu.au](mailto:library@wollaston.edu.au)



# Nor'West Postcard



**JOCELYN ROSS OAM**

Broome Anglican Church just completed a teaching series, 'Love, Marriage, Sex and Gender' featuring four compassionate, Biblical and well-received talks on topics that confront us all, followed by lively debriefing discussions in our midweek Life Groups. In October we're having another 'Every Member Ministry Training event at which church staff and members will lead the seminars 'Love One another', 'Ministry to Children' and 'The Public Reading of Scripture'. Then in November there is to be Providence Church's 'Taste and See' Course inviting people to hear a presentation of the Gospel across four amazing meals.

From the Kimberley, the parish of Kununurra recently celebrated its 60th birthday. The Revd Daniel Faricy explained that 'many from the community joined the anniversary service where our Bishop, Darrell Parker shared a powerful message about coming to Jesus to worship Him, and the BCA General Secretary, Greg Harris offered insight into our church's rich history and 60 year connection with Bush Church Aid. We enjoyed cake and fellowship and are deeply grateful to God for His faithfulness to Saint James Anglican Church and its ministers throughout the years'.



Save the Date! St George's, Bluff Point is celebrating its 90th anniversary on 14 December. That is not very far away, a special anniversary service is being planned!



The whole of the Diocese of the North West met in Perth at Camp Wattle Grove during the first week of the September/October school holidays. It is always a most blessed time as clergy families come together to meet each other (some for the first time), for teaching, fellowship, debriefing. Our clergy children and youth had special programmes and each afternoon there was free time to meet up with each other to do activities together!

Early September, Geraldton Ministers Fellowship hosted the Mayor's Prayer Breakfast with speaker world-leading physician and cancer researcher Dr Bruce Robinson urging a 200 strong crowd to find hope in suffering. He has worked closely with hundreds of patients and their families and told the audience that suffering handled badly makes you bitter, while suffering handled well makes you better. The challenge for carers and friends was to say and do things that were helpful, not hurtful. He urged us to LEAP (Listen, Empathise, Act and Pray). Listening is hard to do and most of us are not very good at it. Empathise means asking a second question. Act by doing something practical and pray.



A farewell to Henry and Chrystal, Abel, Judah, Dianella and baby Barnabas Trewren from Kununurra where Henry has been assistant minister. We pray for you for this next season in your lives.

It was so good to have former Geraldton residents, The Revd Allan and Julie Harrison (pictured with their son Anthony) visit Geraldton to catch up with Allan's brother and sister. Allan was the minister in Wickham in the 1980s until moving to a parish near Mandurah in 1992.



**Draw near to God and he will draw near to you. James 4:8**

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

# Bunbury Bulletin

THE VEN GEOFFREY CHADWICK *Archdeacon*

## Australis

The Diocese of Bendigo runs an online and in person Certificate Course in Ministry. We have joined them as a training centre and host half-a-dozen students every Monday night on Zoom at 5:00pm. The discussion is always lively and informative. The next Unit titled The Anglican Church-Our Story, begins on 13 October and runs for nine weeks. The cost is \$65. Please email me if you are interested: [archdeacon@bunbury.org.au](mailto:archdeacon@bunbury.org.au)



## Mending our relationship with Earth led by The Revd Iain Radvan SJ

On 22 September representatives from Anglican, Uniting, Catholic and other faiths, gathered at St Boniface Cathedral Hall for a presentation by Iain Radvan, a Jesuit priest with a particular interest in creation spirituality. He runs retreats, engages in spiritual direction and works at the Jesuit Retreat Centre (Sevenhill) in South Australia.

Using scripture, significant writings, videos and other materials he challenged us to wonder at creation, lament at its spoiling, and contemplate some meaningful action. The talks were interspersed with a visit to Bunbury's Big Swamp to allow for contemplation, and the event concluded with a ritual of anointing oneself with the soil of the earth. This was a marvellous opportunity to reflect both theologically and practically on this critical aspect of life.

## St Mary's Church, Dardanup Sold to the Orthodox Church

Over the last year or so, the Orthodox Church has been worshipping in St Mary's Anglican Church at Dardanup. Feeling quite at home, the Orthodox Archdiocese put in an offer on the building which we accepted. Following the negotiations, Gabby and I were invited to share in their feast of title (St Mary Theotokos). Following all the bells, smells, chanting and icons, we joined the celebrations in the Furguson Hall where it had been decked out as if for a wedding! We are glad that one of our former empty buildings is full again with the sounds and sights of worship!



## 100th Anniversary of Holy Trinity Church Williams

On the 20-21 September, Williams marked the 100th Anniversary of the second Anglican Church. This two-day event included an art competition for children and adults, historical memorabilia on show, the planting of an oak cork, and a Sunday service with bush poetry and a gospel message. One memorable item was an entirely edible model of Holy Trinity!



## Books by The Revd Pam Halbert

Many of you may remember Pam Halbert who was one of the first women ordained in Australia on that historical day in St George's Cathedral on 7 March 1992. Recently deceased, she has left the Diocese copies of two books she had written. If you would like a copy, please contact Kat at the office on [office@bunbury.org.au](mailto:office@bunbury.org.au). Pam requested that if you take one, you may like to give a donation to our Foundation for Ministry.

The two books available are:

- *Freedom Revisited*
- *The Mystery Puzzle of Love*

Blessings from Bunbury,  
Archdeacon Geof

Ministry Opportunities in the  
Bunbury Diocese

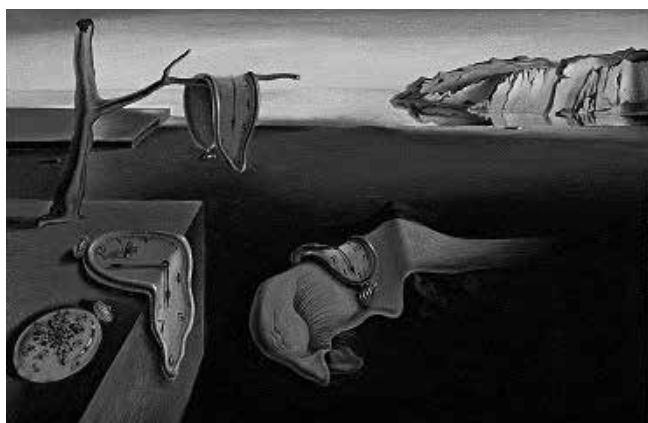
# The Role of Dreams in Spiritual Practice



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

***The Tree of Life focuses on 'Working with Dreams' facilitated by well-known Jungian Analyst Sally Kester at the Tree of Life, November Weekend, 28 to 30 November.***

## Dream Work in Spiritual Accompaniment



Salvador Dalí, *The Persistence of Memory*, 1931

Dreams have been regarded as a profound link between the conscious and unconscious mind, playing a vital role in spiritual accompaniment by fostering spiritual growth, self-understanding, and transformation. The significance of dreams and dream work within spiritual practice emphasises their symbolic nature and potential to guide individuals on their spiritual paths.

Dreams have a role in spiritual practice as dreams are deeply personal and symbolic experiences that reveal hidden aspects of the self embedded in the unconscious. They serve as a bridge connecting the conscious self with deeper layers of the psyche, a concept extensively developed by Carl Jung. Jung viewed dreams as direct expressions of the unconscious, rich with symbols that can facilitate self-understanding and spiritual transformation through a process he called individuation—the integration of conscious and unconscious aspects of the self over a lifetime.

Dreams are inherently ambiguous and multifaceted, resisting single interpretations. They communicate through a symbolic, often non-linear and metaphorical language. Different types of dreams serve various functions: some compensate for conscious attitudes by restoring

balance, others anticipate future development, and some warn of perceived dangers. The interpretation of dreams involves exploring symbols in relation to myths, cultural motifs, and the dreamer's personal associations, emotional state, and life context, with the aim of uncovering meaningful insights for spiritual and psychological well-being.

Active imagination is a key practice in engaging with dream symbols, where individuals interact creatively with dream imagery through writing, drawing, or dialogue. This intentional engagement fosters profound transformation by bringing unconscious content to consciousness and integrating repressed or unknown parts of the psyche.

Dreams also serve as a rich source of creativity, inspiring breakthroughs across art, science, and other fields. However, dreams can reflect emotional distress, especially in cases of trauma, where repetitive, emotionally charged dreams mirror unresolved conflicts and the psyche's effort to process overwhelming experiences. They play a critical role in emotional regulation by allowing the re-experiencing and re-shaping of emotional events, thereby supporting psychological healing and growth.

The psyche strives to unite opposing forces such as reason and emotion or light and darkness, a process reflected in dreams that reveal unmet needs or unresolved conflicts. Engaging with these through dream work and creative expression can reveal hidden wisdom and foster healing, even when it involves facing discomfort and uncertainty.

Neuroscientific insight into the importance of dreams is that during REM (Rapid Eye Movement) sleep, the brainstem activates and sends signals to the cerebral cortex,

which constructs the narrative content of dreams. This process yields vivid imagery and emotional intensity, characteristic of dreams, which contribute to memory consolidation and emotional processing. Dreams thus reflect waking life concerns, memories, and ongoing issues, serving as meaningful messages from the unconscious to the conscious self.

Understanding dreams requires attention to personal, cultural, and situational contexts. Maintaining a dream journal and reflecting on dreams can enhance self-awareness and promote personal growth. Jung's concept of individuation emphasises the spiritual maturity achieved through integrating unconscious content, where dreams naturally serve as a spiritual guide, healing inner wounds, and illuminating the unconscious motivations that shape one's life.

Dream work in spiritual accompaniment is a gentle, respectful process that honours the dreamer's experience. It involves attentive listening and creating a safe space for sharing

dreams. Spiritual companions engage with dreamers through open-ended questioning to explore symbols and emotions, helping individuals discern the presence and movement of the sacred in their lives, thereby deepening their spiritual awareness.

This reflective process supports healing and integration by bringing unresolved emotions or past experiences to the surface, facilitating wholeness through compassionate listening. The symbolic imagery of dreams also ignites creativity and opens new possibilities for spiritual growth, inviting imaginative and transformative engagement with the inner world.

In a contemporary context where many feel disconnected from their inner or spiritual life, dream work offers an accessible means to reconnect with the sacred within. It respects individual spiritual experiences and the mystery of the unconscious, making spiritual accompaniment a dynamic, holistic practice relevant to the needs of modern seekers.



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



For further information on the Tree of Life programme, please contact the Programme Director:  
The Revd Ross Jones on 0404 233 780 or [rossj6508@gmail.com](mailto:rossj6508@gmail.com)



**Appointments**

The Revd Dr Sue Boorer	Hon Chaplain to Wollaston Theological College	06.10.25
The Revd Steve Hilton	Assistant Priest, Woodlands-Wembley Downs and Scarborough	01.10.25-31.01.26

**Locum Tenens**

The Revd Andrew Williams	North Perth	01.10.25-30.11.25
The Ven Angela Webb	Archdeacon Assisting, Kundaam Archdeaconry	08.10.25-31.01.26

**Resignation**

The Revd Steve Hilton	Precentor, St George's Cathedral	30.09.25
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**RIP**

The Revd Robert Greenhalgh		09.09.25
Mrs Margaret Blakeway	Widow of The Reverend Roger Blakeway	09.25

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## THE REVD CANON DR PHILIP RAYMONT

*Priest-in-Charge, Parishes of Beverley-Brookton, Quairading and York*



### Living in the Fast Lane as a Christian CEO

**An Occasional Address by Mr Sam Walsh AO in honour of HOPE 25 at Holy Trinity Church, York on Saturday 13 September**

As part of his reflections on the Parables of the Lost Sheep and Coin, the Gospel reading set for the 14th Sunday after Pentecost, (Sunday 14 September) The Revd Canon Dr Philip Raymont reminded the congregations at Brookton, Beverley and Greenhills, that in keeping with Jesus' earthly style of ministry we are not called to wait for people to show up at the Church.

As with Jesus, it is often in our daily interactions with people in everyday settings we can teach people about the Gospel and show forth Jesus' love and grace.

In eating with sinners, Jesus didn't just give them food on a plate, he gave them time in his day, he sat with them, he had conversation with them; he affirmed that they were important and he attended to their needs with his care. As such, this is required of each of us, and our congregations; not simply for the prospect of boosting our attendance figures and balance sheets, but because there are people who are lost and can't find their way back home, and they matter to Jesus.

While this proclamation may well be a challenge and make us feel uncomfortable, the truth is that the lost are often right before us. They are not necessarily those who are the socially undesirable or trapped in terrible sin, but they might well be the respectable lost, the law-abiding citizens lost, the educated lost, the lost who contribute to society. As such they are our next-door neighbours, the people in the supermarket queue, and those with whom we mix with at work and leisure.

The value of these observations was given life and poignancy the afternoon before, when on Saturday, 13 September at 2.00pm Mr Sam Walsh AO, Chair of the Perth Diocesan Trustees and lay canon and regular worshipper at St George's Cathedral, delivered an Occasional Address in honour of HOPE 25 at Holy Trinity Church, York.

Mr Walsh's speech entitled 'Living in the Fast Lane as a Christian CEO' was a particularly

personal account as to how important his faith is to him, and how he had made no apologies for it during his outstanding career in the corporate world which saw him become CEO of Rio Tinto, a resources company which operates in 35 countries with 65,000 employees.

In his address Mr Walsh spoke of how he had opportunities to speak with leaders of countries and churches assisting them in the development of policy and praxis. He recalled a time when as CEO he deliberately changed a statement, against the advice of the media team, while responding to the death of an employee, by inserting in the communication that his 'thoughts and prayers' were with the family, not just his thoughts.

Mr Walsh explained that he received many responses from staff expressing their gratitude and approval that he was praying for the deceased and their family. He also indicated that his very significant contribution to, and support of, the Arts reflected his Faith, by wishing to add greater value to the lives of people through the beauty and joy which music, theatre and art, can bring to people's lives.

While retired, Mr Walsh continues as a Director of Mitsui Company in Japan and in the world of the Arts is Co-Chair and Principal sponsor of Theatre 180 with his wife Leanne.

Forty people from a variety of walks of life in York attended the address, having their questions answered immediately after the address, and/or personally while enjoying a delicious country afternoon tea!



# Beating the Bounds



**THE REVD PEREGRIN CAMPBELL-OSGOOD**

*Priest-in-Charge, Parish of Darlington-Bellevue*

## Over the weekend of the 13 and 14 September the Parish of Darlington-Bellevue leant into the traditional practice of 'Beating the Bounds'.

This custom, still undertaken by parishes in England and Wales, has origins going back a thousand years. Traditionally, members of the parish would (normally every seven years) walk the boundaries of their parish, 'beating' local landmarks with branches to create a mental 'mind-map' of their parish, their portion of God's creation given to their care.

As part of the modern church, we took the opportunity to walk the approximate boundaries of our parish as an act of communal fellowship, prayer and connection with Creation. We started in prayer at St Cuthbert's and met members of neighbouring parishes along the way. We ensured meeting points were accessible and had toilet facilities, so those unable or not wishing to walk could still be with us.

In Darlington-Bellevue we are blessed that much of our parish is wooded, undeveloped and beautiful. While we hiked through many of these areas, the boundary was sometimes a main road. We walked roads only when it was safe to do so. These roads are also part of the life of our parish, and I was reminded as I went, by allowing fast emergency vehicle access, even noisy roads save lives.

The experience was wonderful. We communed with Creation, got to know folk from other parishes, were offered hospitality by strangers on the way (shelter and biscuits) and shared God's presence with those we met. Walking a parish is such a rich, beautiful and deep way of knowing where we serve – each time we walk we see new things, new communal activities and meet new people. Other parishes may like to consider doing the same?

Quite coincidentally (or by the Spirit?), the date I choose, 13 September, turned out to be the 101st anniversary of the laying of the Foundation Stone of St Cuthbert's. One of our eagle-eyed Wardens spotted this the day before we set off. We are planning now to make this an annual event to mark the Founding of the Parish. Thanks to all who were part of this lovely spirit-filled activity.



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

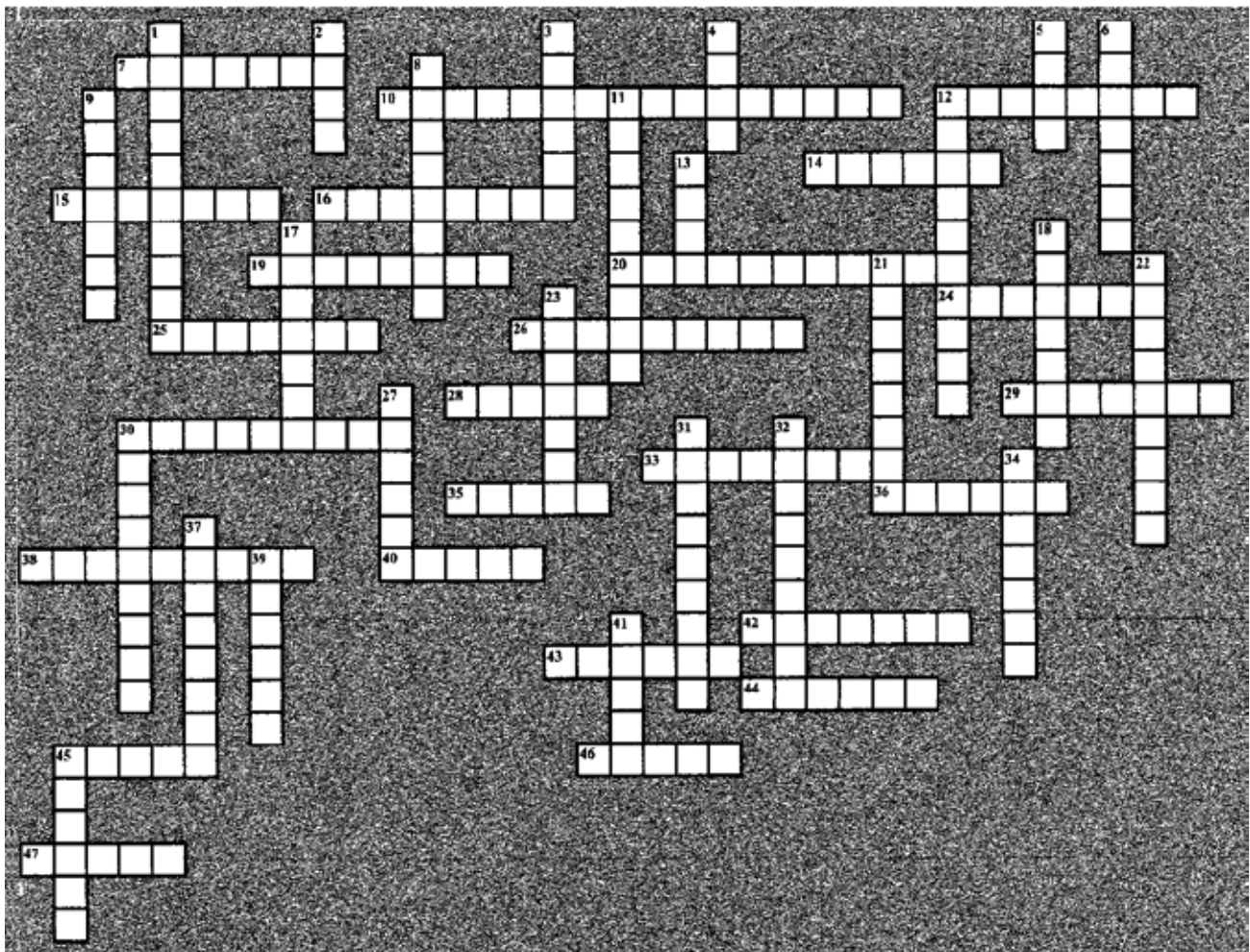
1. **As a youth, Saint Francis of Assisi was fascinated by**
  - (a) toreadors
  - (b) troubadours
  - (c) matadors
  - (d) conquistadors
2. **Saint Francis received this during an apparition.**
  - (a) a severe head ache
  - (b) shock
  - (c) the stigmata
  - (d) a sense of bliss
3. **His translations were the first English Scriptures to be drawn directly from Hebrew and Greek texts.**
  - (a) William Tyndale
  - (b) Martin Luther
  - (c) Sir Thomas More
  - (d) Desiderius Erasmus
4. **Elizabeth Fry was one of the chief promoters of prison reform in Europe. She was**
  - (a) a Lutheran
  - (b) a member of the Church of England
  - (c) a Quaker
  - (d) a Methodist
5. **The mystic and religious reformer, St Teresa of Avila was a nun belonging to this order**
  - (a) Benedictine
  - (b) Ursuline
  - (c) Dominican
  - (d) Carmelite
6. **Hugh Latimer, Nicholas Ridley and Thomas Cranmer are known as the**
  - (a) Cambridge Martyrs
  - (b) Oxford Martyrs
  - (c) Canterbury Martyrs
  - (d) London Martyrs
7. **Ignatius of Antioch was also known as 'Ignatius Theophorus'. Theophorous translates as**
  - (a) the God bearing
  - (b) the Christ bearing
  - (c) the Holy Spirit bearing
  - (d) the Trinity bearing
8. **The only Gospel to give an account of the Ascension**
  - (a) Matthew
  - (b) Mark
  - (c) Luke
  - (d) John
9. **The year in which the first Synod was held where the Constitution of the Diocese of Perth was adopted.**
  - (a) 1842
  - (b) 1852
  - (c) 1862
  - (d) 1872
10. **In 1505, Martin Luther entered a monastery and became**
  - (a) a Jesuit
  - (b) an Augustinian
  - (c) a Dominican
  - (d) a Franciscan

*Answers can be found on page 32*



## Gospel Geography- with thanks to Larry Lockyear

All answers are found in Matthew, Mark, Luke or John in the KJV.



### ACROSS

- 7 Mary, Martha & Lazarus' hometown
- 10 'Whom do men say that I the Son of Man am?'
- 12 More tolerable for this place in judgment
- 14 Simon who carried the cross from here
- 15 Jonah's mission to here
- 16 Mighty works done here
- 19 Where Jesus condemned
- 20 Philip Tetrarch here
- 24 Lysanius' tetrarchy
- 25 City where Jesus abode in Judea near the wilderness
- 26 Jesus' city (Matthew 9: 1)
- 28 John was in the wilderness here
- 29 Naphtali and this tribe saw a great light
- 30 The city of Andrew & Peter
- 33 'House of Grace' or 'House of Mercy'

- 35 Weeping heard here
- 36 Jacob's well here
- 38 'Ten Cities'
- 40 Much water there
- 42 Where Jesus crucified
- 43 Mountain where Jesus prayed
- 44 Brook near Jerusalem
- 45 Damascus here
- 46 Jezebel's hometown
- 47 Destroyed by fire from heaven

### DOWN

- 1 Prayer made in this place of an olive press
- 2 Destroyed by Alexander the great
- 3 River where Jesus was baptized
- 4 Widow's son raised here
- 5 King's mountain
- 6 Zaccheus' hometown
- 8 Jesus' hometown
- 9 Judas Iscariot's place of origin
- 11 Joseph from here

- 12 Many healed in this land
- 13 Place of first recorded miracle
- 17 Jesus passed through here to Jerusalem once
- 18 Jesus' home province
- 21 Another name for the Sea of Galilee
- 22 The City of David
- 23 A city of Sidon visited by Elisha
- 27 Man with the Legion here
- 30 John first baptized here. Means 'house of the ford.'
- 31 Killed the prophets
- 32 'House of unripe figs'
- 34 One of the Marys from here
- 37 'The place of the skull'
- 39 Herod from here
- 41 Where this wilderness located (Jn. 6:49)
- 45 The name of this pool means 'Sent'

*Solution can be found on page 32*



## 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 last twelve years, St George's Cathedral, the Sovereign Order of St John of Jerusalem Knights Hospitaller and Theatre 180 (albeit with a different name in earlier times) have joined together to raise funds to assist those in need – especially at Christmas. A play is commissioned of Jenny Davis OAM, and she never fails to respond with different ways of expressing the hope and timelessness of the Christmas story. Each year, thespians, musicians, technicians and the Cathedral authorities and staff, give of their time and talents at no cost, so that each ticket an audience member buys is truly a gift at Christmas to those who, sadly, are in special need in our city. This year is no exception.

Please, if you can, join us in the Cathedral on Tuesday, 16 December from 7.00pm for **Christmas Magic**. The West Doors of the Cathedral will open wide to admit the audience at 6.30pm and from 7.00pm a children's choir will welcome you with carols; then at 7.30pm the play with music begins. At interval, refreshments will be served in Burt Hall, included in your ticket price. Tickets will go on sale shortly, through Trybooking; with enquiries at the Cathedral 9325 5766. The Dean of Perth, The Very Revd Chris Chataway, and the Prior of the Order of St John, Chevalier Jamie Edwards, as hosts for the evening, will bring us the total of the funds raised for the homeless at the end of the performance.

So, what is **Christmas Magic**? Recently, I interviewed playwright Jenny on Capital Radio: she told me that we all recognise that Christmas is a time where families come together, yet so many families in Australia have close family members living on opposite sides of the world. She continued by saying: 'In the days before the world wide web, other methods of communication sufficed to relay greetings and seasonal messages, but sixty years ago the desire to reach out across the globe at Christmas time was as strong as today. So, in the new play, I have gone back to 1965 with two families, one in the UK and the other in Perth, sharing the magic of Christmas in different climes, and in different ways, celebrating, but in both cases, bringing the meaning and value of this special time of year; a time of giving, of peace and of harmony'.



Christmas Magic playwright  
Jenny Davis OAM

The production features an intergenerational cast of Western Australian performers: Dante Crean, Roberto D'Addario, Bernie Davis, Natasha Fraser, Saskia Haluszkiewicz,, Greg McNeil, Sarah McNeil and Jaxson Wilson-Vacca. Jenny and I (!) are also cast members. The music within the play is performed by Perth Undergraduate Choir under the direction of Sarah Mills Menogue, with John Beaverstock at the organ and piano. The music includes some of the Australian Christmas Carols, music by WG James with words by John Wheeler.



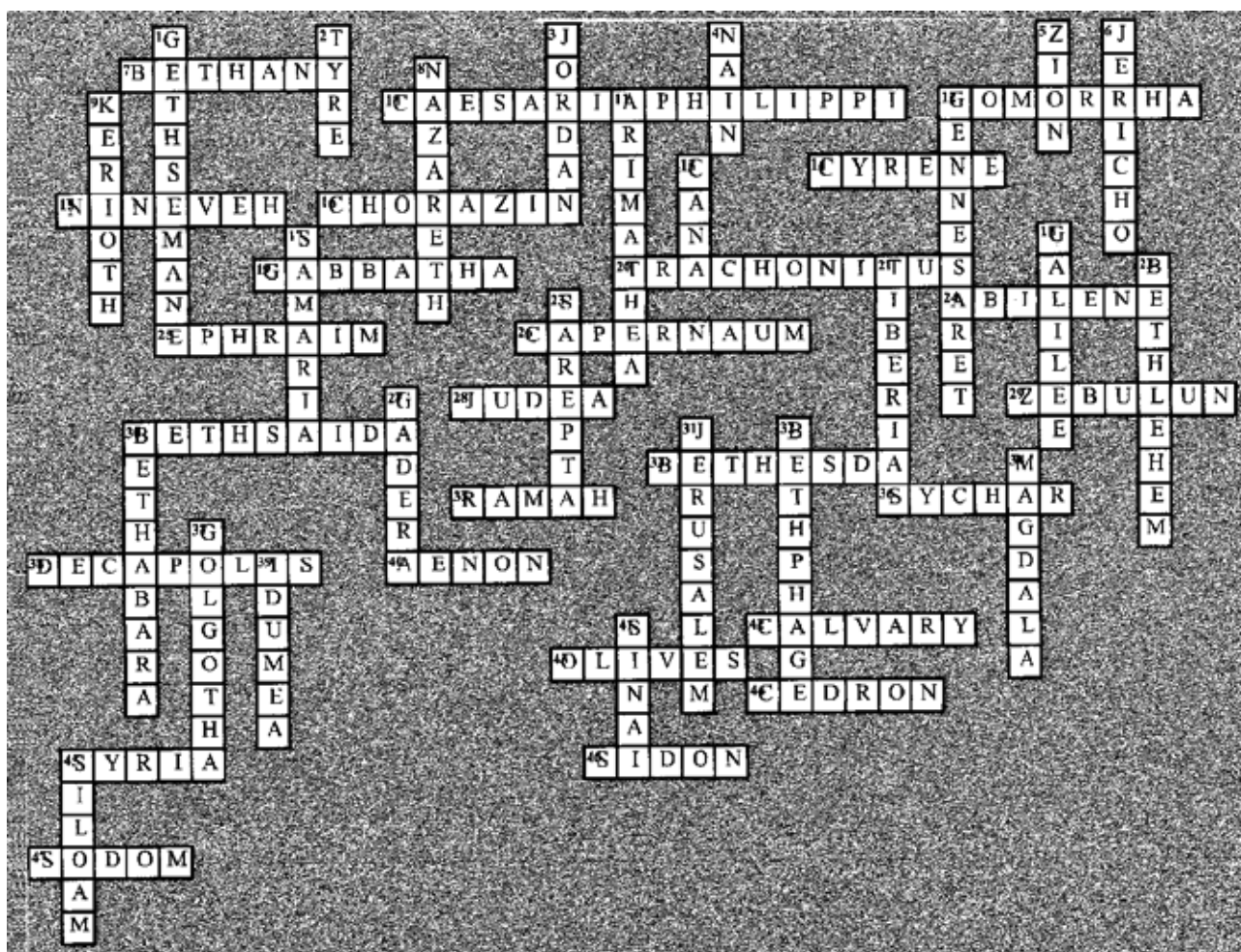
I can only hope that you are able to attend, hopefully with family and friends, to enjoy the production with the knowledge that you are also giving a needed Christmas gift to some of our community less fortunate than ourselves. For me, at this wonderful season, there is nothing more satisfying than being within the beautiful and atmospheric St George's Cathedral, with the enchanting Christmas lights display playing on its walls, and knowing so many like-minded people surround me. At such a time, I often recall Sir Winston Churchill's very pertinent statement; - 'Christmas is a season not only of rejoicing, but of reflection'.

As mentioned above: tickets (inclusive of interval refreshments) will be on sale shortly with Trybooking at \$45.00 (adults) and \$40.00 (all concessions).

## Quiz Answers

1. (b) troubadours
2. (c) the stigmata
3. (a) William Tyndale
4. (c) a Quaker
5. (d) Carmelite
6. (b) Oxford Martyrs
7. (a) the God bearing
8. (c) Luke
9. (d) 1872
10. (b) an Augustinian

## Crossword Solution



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### DEADLINE:

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

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

## SUNDAY SERVICES

**8.00am Holy Communion**  
*the Book of Common Prayer*

**10.00am Choral Eucharist**

**5.00pm Choral Evensong**

## MONDAY TO SATURDAY SERVICES

Monday to Saturday 8.00am Morning Prayer  
8.15am Holy Eucharist

Mon, Tues, Thurs, Fri 12.15pm Holy Eucharist

Wednesday 10.15am Holy Eucharist

Monday to Saturday 4.00pm Evening Prayer

## OCTOBER

**Tues 7 12.15pm Holy Eucharist with Prayers for Healing & Wholeness**

**Wed 8 9.30am Centre for Spirituality | including lunch**  
**- 1.30pm** *begins at Holy Grounds, Eucharist and Presentation at 11am in Lower Hall*

**Fri 17 6.30pm Synod Eucharist**  
*followed by the First Sitting of the 52nd Synod - the President's Address*

**Wed 22 9.30am Centre for Spirituality**  
**- 12.15pm** *begins at Holy Grounds, Eucharist and Presentation at 11am in Lower Hall*

**Sun 26 5.00pm Choral Evensong for 175<sup>th</sup> Anniversary of ABM**

*For further details of events and services please see our website, Facebook or contact the Cathedral on details below*

## CATHEDRAL LECTURE SERIES - NICAEA DOWN UNDER

To celebrate the 1,700th anniversary of the Council of Nicaea, the Scholars of St George's Cathedral are offering a series of lectures themed for the anniversary, occurring monthly from June to November in the Cathedral.

**Saturday 11 Oct | 9.15am**



**How a Battle Over Sexuality has Shifted  
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*by Dr Mark Jennings, Cathedral Scholar*

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