



MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | SEPTEMBER 2025



*Ask rain from the Lord in the season of the spring rain, from the Lord who makes the storm clouds,
who gives showers of rain to you, the vegetation of the field to everyone.
(Zechariah 10:1)*

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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



Reading on your mobile?

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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.

HOPE25

God of Hope

you call on us to be your witnesses
in this uncertain world;
by your Spirit awaken in us
a true vision of your kingdom,
a greater certainty of our salvation, and
a deeper dedication to your service;
that through our words and actions
the same Spirit may bring
many who are lost to be found,
and for them to celebrate the hope
that we can only have in Jesus Christ,
in whose name we pray.

Amen.



An outside journey

THE RT REVD KATE WILMOT *Assistant Bishop*

As sustainable September comes around, I've been thinking about the next season of planting in the garden.

I know and admire people who have water tanks, solar batteries and vegetable gardens that provide most of their fresh produce.

The first house I went to in ministry had an emergent pumpkin vine, left behind by a previous tenant and nothing else growing to speak of. I was distracted by new tasks and let the vine die and I still regret doing this. I composted a few weeds at that house but probably nothing else because I didn't use many fresh vegetables.

At the next house, I dug out weeds but left them in heaps where they sprouted again. I planted a few lavender bushes and an almond tree and became interested in growing plants from cuttings so cultivated a few things in pots. I created a bit more compost but did nothing with it.

The next rectory had an established garden, which I left to grow a bit wild. There was a lemon tree, so I gave the lemons away to someone who used them to clean his barbecue. I had some herbs in pots and noticed frogs and New Holland Honeyeaters in the garden. I put all of my vegetable scraps in the compost.

The current house has more land, so there's more space to do things. Because I have lived here longer, I am able to rotate large compost heaps and use the compost to garden with raised beds. I use juice from the lemons to make syrup which lasts all summer. There are a few more varieties of herbs and I make a real effort to tackle invasive weeds which end up in the FOGO bin.

I try to make the garden quenda-friendly and provide opportunities for birds and frogs. I put up with the destructiveness of red-tailed black cockatoos in the Cape Lilac trees because I know that they have adapted to eating the berries.

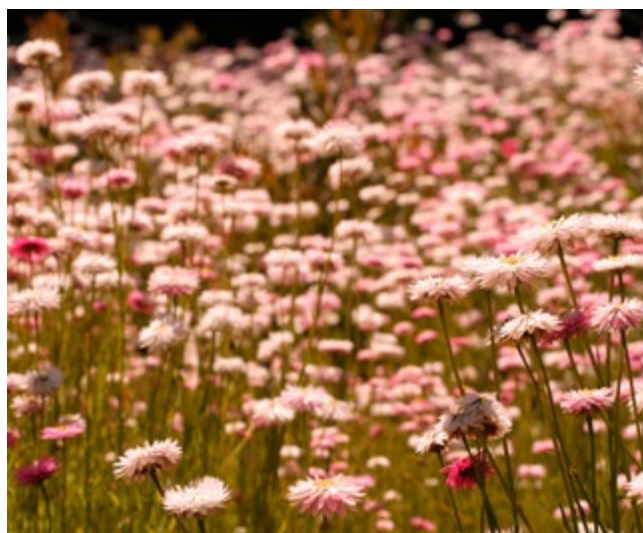
I live-trap mice rather than using poisons that harm wildlife and birds. I notice the toadstools that pop up as well as the wattles (up to six different kinds). I find real satisfaction in eating home grown produce even if the vegetables are sometimes not very big and I enjoy thinking about what I might plant next.

None of these things make me a beacon of sustainable living (though I have friends and colleagues who are) but these things are a journey and like Christian conversion, the change is ongoing.

This September, it would be great to encourage and learn from each other as we pursue the journey of living sustainably. . .

'For as the rain and the snow come down from heaven and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.'

Isaiah 55:10-11



100th Anniversary of the Ordination of The Revd James Noble

CAROLYN TAN *Convenor of the Diocesan Aboriginal Ministry Policy Group*

The Revd James Noble was the first Aboriginal person ordained in the Anglican Church in Australia. He was ordained deacon at St George's Cathedral on 13 September 1925.

There will be a service at 2.00pm on Saturday 13 September at the Cathedral to celebrate this centenary of his ordination, and to pray for the flourishing of Aboriginal ministry in this land we now call Australia. A smoking ceremony will be held from about 1.30pm and the service will involve input from Noongar elders as well as the Boojar Bidi dance group from Guildford Grammar School. The Primate and representatives of the Anglican Board of Mission are coming to Perth for the service. You are invited, as we would love to see the Cathedral packed for this important occasion.



Who was James Noble?

James Noble was born in western Queensland near Normanton in around 1876. He worked as a stockman, driving stock between Queensland and Scone in New South Wales. In Scone, his employers, the Doyles, brought him to Sunday School. Here he came to faith. He was baptised on 1 July 1895 and confirmed a week later.

The climate of New South Wales affected his health, and James was sent to north Queensland.

The Bishop there asked the Revd Ernest Gribble to give him a home at the Yarrabah Mission near Cairns. James developed preaching and teaching gifts, which reinforced his passion to be a missionary to his people.

At Yarrabah he met Angelina, a Badtjala woman, who had been abducted by a horse dealer and finally freed by the police who arranged for her to live at Yarrabah for her safety. It was Angelina who had the skills to learn native languages and cultures, and who gained the trust of the local people that she and James would minister to. As the only woman in a missionary team, Angelina also acted as nurse, teacher, housekeeper and administrator in those missions.

When Ernest Gribble was called to set up various missions, he brought James and Angelina with him. They founded missions at Mitchell River (Kowanyama) in Queensland and Roper River (Ngukurr) in the Northern Territory before moving to the Forrest River Mission (Oombulgurri) in the northwest of Western Australia in 1914.

James went on a preaching tour around Australia and returned to the West through Perth, where he was ordained as a deacon by Bishop Gerard Trower of the Diocese of the North-West. His ordination was extensively reported in the media. Ernest Gribble wrote:

'Three days after his ordination, I accompanied him to the steamer in Fremantle to return to his work at Forrest River. As we stepped onto the wharf, the lumpers were at their lunch. As we passed a group, one said, 'You, chaps, here is the black parson,' and all of those men and many nearby came up and shook hands with

James. One, clapping him on the back, said, 'Well done, Noble, old man; good luck to you.' A week or so after the steamer had gone, I met a lady in Fremantle who told me that she had seen a letter written by a steward on the steamer to his wife and sent down by aerial mail, in which he stated that they had the black parson on board and that on the Sunday he had held service in the saloon and preached 'a dinkum sermon'.

The Nobles played a significant role in the aftermath of the Forrest River massacres. In 1926, a confrontation occurred between Hay, one of the owners of Nulla Nulla station, and an Aboriginal man, Lumbia, who believed Hay had raped and sought to abduct his wife. Lumbia was flogged, and he retaliated by spearing Hay to death. In retribution, some police officers went on an indiscriminate killing spree of Aboriginal people. When these massacres were reported, Noble, with his excellent skills as a tracker, discovered places where Aboriginal prisoners were shot and their bodies burnt. Gribble campaigned for official investigations and, finally, in 1927, a Royal Commission was held. It found that at the three locations to which the Commission limited its investigations, at least 11 Aboriginal people had been killed. The Commissioner said that he found James Noble's evidence to be thoroughly convincing and absolutely reliable. Angelina acted as an official interpreter for Aboriginal witnesses, during the investigations and before

the Royal Commission. However, Gribble was shunned and sacked in 1928, and moved back to Queensland.

In 1932 James and Angelina also left Forrest River and returned to Yarrabah but, due to failing health and injury from a bad fall, James died on 25 November 1941, and that is the date in which he is remembered in the Anglican Church calendar. Angelina continued to work in Yarrabah until her death in 1964.

Questions

The way Christian missions were run, and the attitudes held in those days, were often not something that we would condone today. There have been debates and controversies over the paternalistic and controlling way that Ernest Gribble ran the missions. There may be questions about whether the Nobles acquiesced in this, or whether they could have done anything to prevent it. There will always be a need for truth-telling and repentance when the Church has done harm. At the same time, James Noble clearly believed that the missions were a way of protecting and providing for the local Aboriginal people who were driven off their lands. He was passionate about spreading the gospel to them. The Nobles have been an inspiration to other Aboriginal ministers who have followed them, and they are looked on with fondness and respect by many from the missions they helped to build.


COMMEMORATING

100

YEARS

Since the Ordination of The Reverend James Noble:
The First Aboriginal Person Ordained in the Anglican Church of Australia


SATURDAY 13 SEPTEMBER 2025
Smoking Ceremony from 1:30pm | Sung Eucharist 2:00pm
St George's Cathedral
Service followed by refreshments



info@perthcathedral.org

08 9325 5766





These concerns were discussed with local Aboriginal elders in Perth, who felt that, despite the failings of the missions, that James Noble was someone to be acknowledged as a dedicated leader and trail-blazer. As one elder commented, James Noble was a great man, but not because of his ordination, as he was already a leader of dignity and respect.

Although the ordination and ministry of The Revd James Noble is something to be celebrated, it is also a point to lament that, so far, The Revd James Noble is the only Aboriginal person to have been ordained in our Diocese. Of course, his ministry started

long before his ordination; and we can also celebrate the wonderful ministry of Angelina Noble. We can also be grateful for the ministry of Aboriginal people here in so many different ways, before and after the Nobles. These have been ministries of grace, despite what Church institutions and settler societies have done to dispossess Aboriginal people of their lands and cultures.

This service commemorating James Noble's ordination can be an opportunity for all of us to make a commitment to encourage, to facilitate and give thanks for the diverse ministries of Aboriginal people, lay and ordained.

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

Synod Workshop

Saturday 20 September 2025
 1.00pm Denise Satterley Room,
 Wollaston Theological College,
 Mt Claremont

DEADLINES for SYNOD BUSINESS

EARLY QUESTIONS

to be received by the Registrar
 at Diocesan Office
 by 5.00pm **on Friday 5 September
 2025**

NOMINATIONS FOR ELECTIONS

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

DISTRIBUTION OF SYNOD PAPERS

15 September 2025

For further information, please contact
Susan Harvey, Synod Co-ordinator
9425 7200 or synod@perth.anglican.org

Tradition and Transformation

THE REVD BEC BYDDER

Director of the Centre for Spirituality and Cathedral Missioner, St George's Cathedral

Sustainability has become something of a buzzword over the last few decades, especially when used in relation to our environmental and climate challenges. In that context, the EcoCare Commission continues to remind and equip us as a Diocese to work for sustainability by being good stewards of God's creation.

The Church also witnesses another kind of sustainability – namely, that we are all sustained by God, in whom we live and move and have our being (Acts 17.28). And the Church works in the confidence that the Gospel we proclaim and live out is sustainable – that is, 'capable of being upheld or defended as valid, correct or true' (Oxford English Dictionary).

Yet how we do that work may change, as we respond to the many different contexts in which the Church proclaims and lives the Gospel.

When the Church has been challenged or faced difficulty in the past, it hasn't avoided change. Our forebears adapted the Church's liturgies and practices to better proclaim and live the Gospel. And when we are challenged or face difficulty as a Church today, we can also adapt the way we do our work without throwing away all that has been. Like our forebears, we can change together in the confidence that we have an unchanging grounding that sustains and upholds us.

With the wider Diocese, St George's Cathedral continues that work as the Mother Church of our Diocese and the seat of the Archbishop. The Cathedral offers traditional and contemporary Anglican liturgy, provides education and spirituality programmes and offers a sacred space for Diocesan events including ordinations, Chrism and Synod Eucharists.

We are to be good stewards not only of God's creation, but of God's Church in this time. We must be sustainable in our places of worship, agencies, schools and other ministry contexts. We must seek sustainable initiatives and practices, so that our faith endures and the Gospel is proclaimed and lived out. And we must do all this remembering that we are all sustained by God.

So let us work together joyfully and with courage, fully placing our trust in the One who sustains us.



A Sustainable Path Forward

This month's theme in the *Messenger* is sustainability which has given me an opportunity to reflect on what it means to Amana Living.

The fifth mark of mission involves striving to safeguard the integrity of creation and sustaining and renewing the life of the earth. For us, this encompasses being responsible custodians of our resources so we can continue delivering high-quality care to as many older people as possible – both now and in the future.

Ensuring long-term sustainability by strengthening our organisational stewardship is at the heart of Amana Living's strategic direction. This involves undertaking a variety of initiatives, such as the rollout of our new care management platform, eCase, which will consolidate all resident and client information, currently spread across multiple platforms, into one central system. Going live in stages over the next few months, eCase will significantly streamline operations, reduce administrative costs, and give our staff immediate access to the information they need to deliver exceptional customer service. It will automate a number of manual processes giving our frontline staff additional time to spend with residents and clients.

Another initiative driving our sustainability is a collaborative procurement partnership with other aged care providers and our supply chain partner, SafeBridge. By purchasing essential care consumables—like wound dressings, gloves, masks, cleaning products, nutritional supplements, and continence aids—as a group, we're able to access better prices and reduce waste. SafeBridge then delivers precisely what we need to each of our sites on a weekly basis, ensuring we have the right supplies, in the right place, at the right time.

Sustainability also means making the most of our human resources. All home care employees are contracted for a minimum number of hours, regardless of client visits. To ensure this time is well-utilised, we've invested in improving

our scheduling systems. Better planning has reduced travel time and increased staff productivity - cutting costs while also lowering our environmental footprint through reduced fuel consumption. It has also improved staff satisfaction by reducing gaps between client visits.

Our commitment to sustainability extends to how we manage and maintain our physical spaces. We're currently upgrading our facility management software, enabling us to make real-time decisions on property maintenance, asset repairs, and replacements. This improves efficiency, reduces delays, and ensures cost-effective asset management.

In our gardens and green spaces, we continue to prioritise eco-friendly practices. We're installing water-efficient irrigation, using organic fertilisers, and planting native species that thrive with minimal water and upkeep. Resident input is also central to our planning - we carefully balance sustainability with the desire for colourful, shaded environments that bring joy and comfort to our community.

Wherever possible, we're using sustainable building materials, integrating solar and energy efficient systems, and designing projects that respect the surrounding environment and climate conditions. These efforts are about more than just infrastructure - they represent our deep commitment to building a better, more resilient future for aged care in Western Australia.

At Amana Living, sustainability isn't a standalone initiative - it's woven into every part of our operations. By investing in smarter systems, efficient processes, and greener practices, we are ensuring that our organisation can continue to care for older people with compassion, dignity, and excellence for generations to come.



Anglican Community Fund

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

Help the environment with ECO loans!

We can help parishes, Anglican schools and agencies fund the purchase of approved environmentally friendly items using our ECO loan.

We recently helped the Swan Valley Adventure Centre with a loan to install a solar power system.

'At Swan Valley Adventure Centre, we saw the moment to step up. Harnessing solar power for our 20 heritage buildings including a commercial kitchen, we've cut our emissions and secured a cleaner energy future. With ACF's support, we're proving that protecting our planet is not just possible - it's our responsibility'.

**Clint Arthur - General Manager,
Swan Valley Adventure Centre**



If your parish, Anglican school or agency has an environmentally beneficial project that could be financed, please contact the ACF Team.

Disclosure

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

Come and See: A Journey of Curiosity, Courage, and Change

In Scripture, few phrases resonate as deeply as the gentle yet powerful invitation: ‘Come and see.’ Spoken by Jesus to His earliest followers, these words were more than a call to observe - they were an open door to transformation, to a life reimagined.

That same spirit of invitation - curiosity, courage, and hope - lives on today in the work of Anglicare WA.

At Anglicare WA, ‘come and see’ is more than a phrase. It’s a posture. A way of being. It’s how we approach our mission to create a just and fair Western Australia where everyone can thrive. We invite others to explore with us, to challenge what is, and to imagine what could be. Together, we seek to redefine what is possible.

One of the most powerful expressions of this philosophy is Home Stretch - a bold initiative that may well be Anglicare WA’s finest moment.

Redefining the Road to Adulthood

In July this year, after more than eight years of dedicated work, we concluded our involvement in Home Stretch with the closure of our final contract. Fortunately, the legacy of this program is anything but over.

Home Stretch began as a campaign to address a glaring gap in our care system: the abrupt end of support for young people the moment they turned 18. It was a system that asked them to ‘go it alone’ far too soon. We knew there had to be a better way. So, we asked questions. We listened. We partnered. And we built something extraordinary.

Home Stretch became a living example of what happens when curiosity meets compassion, when systems are reimagined with the voices of young people at the centre. It was a collaborative effort — young people, carers, service providers, and government agencies all coming together to see what could be different.

What We Built Together

The outcomes speak for themselves:

- **Extended Support:** Young people received guidance and care until age 21, easing the transition to adulthood.

- **Personalised Coaching:** Transition coaches walked alongside each young person, building skills, confidence, and connection.
- **Financial Empowerment:** The Invest in Me Fund offered practical support for dreams, goals, and emergencies.
- **Stable Living:** Agreements and subsidies allowed young people to remain with carers beyond 18.
- **Housing Security:** Allowances helped secure safe, stable homes.
- **Support Circles:** We nurtured enduring networks of family, friends, and community.
- **Cultural Connection:** Young people were supported to stay connected to culture, community, and country.
- **Rights and Independence:** With knowledge of their rights, young people could access support independently until age 25.

A Legacy of Possibility

Home Stretch wasn’t just a program—it was a movement. It showed what is possible when we lead with curiosity, when we listen deeply, and when we act boldly. It reminded us that real change happens not in isolation, but in community.

So now, as we reflect on this chapter, we offer the same invitation to you:

Come and see.

Come and see what is possible when we believe in better.

Come and see the power of partnership, of listening, of love in action.

Come and see the future we are building - together.

25 Years Young: The Story of Peter Moyes Anglican Community School



THE REVD PETER LAURENCE OAM CEO, AngliSchools

Last month it was a joy to celebrate a significant milestone for Peter Moyes Anglican Community School – its 25th Anniversary.

When the School opened in February 2000, it had just 246 students and one primary school building. At the time, Mindarie was still finding its feet as a sleepy suburb in Perth's northern beaches. The School was named in honour of Mr Peter Morton Moyes AM OBE, a pioneering educator, Headmaster of Christ Church Grammar School from 1951 to 1981, and a founding figure behind what is now known as AngliSchools.

He believed that every child, regardless of background, should have access to a high-quality Anglican education close to home.

Today, with an enrolment of 1,500 students, the School is a thriving member of its local community. Led by principal Mr Ben Lomas and his dedicated executive team, teachers and support staff, and sitting between St Mark's and St James' (both northern coastal AngliSchools), it's not surprising to see 'Peter Moyes' recognised as one of the great places of education in the northern beaches.

Symbols and Stories



The school crest tells its own story. The green waves point to Mindarie's aboriginal meaning: 'place of green water', and the nearby ocean. The grass tree stems speak to Peter Moyes' namesake, Moses, and the idea of renewal. The open book and the Greek letters Alpha and

Omega are a reminder that learning is a lifelong journey, grounded in the holy scriptures.

The School's five-house system, named after Vincent Lingiari, Fred Hollows, Mary Durack, Betty Cuthbert and Howard Florey, helps support a strong sense of belonging. On any given day, you might find students preparing for a carnival, discussing big ideas in class or gathering for worship in the School's magnificent chapel. These everyday moments shape who they are becoming.

Two 25th Anniversary Events

Last month, the School held two very special events to mark the anniversary.

On Friday 15 August, the school community came together in worship to celebrate the 25th Anniversary and patronal festival known as 'Peter Moyes Day'. A time to give thanks to God, and to those who've gone before; for all the blessings of the past 25 years. The prayers and deeds of many have underpinned what the School is today – from sandstone buildings, to extensive programs and dedicated people. . . together creating the 'Peter Moyes' community.





The next evening (Saturday 16 August), hundreds of people who have been connected with Peter Moyes Anglican Community School - past and present - celebrated through a Gala Dinner held at The Westin in the Perth CBD. It was an evening of nostalgia, reliving stories of the past and saluting the vibrant life of the School today. Former and current Principals joined Chairs of Council, parents and students from the year 2000 to today.

A fitting tribute to 25 years of outstanding Anglican education in Mindarie.

Excellence with Compassion

While each AngliSchool across Western Australia reflects its own Anglican identity and local community, a common thread runs through them: the vision of Peter Moyes and his belief in accessible, values-led, Anglican education. That vision, once an idea on paper, was brought to life in the establishment of AngliSchools and our first school in Hillarys. Today it lives in the rhythms of school life at 'Peter Moyes', where they strive to live the School's motto: 'Personal excellence with compassion for others.'

Twenty-five wonderful years of schooling excellence in Mindarie is certainly something to celebrate. Happy 25th Anniversary Peter Moyes Anglican Community School!

AN AUSTRALIAN LECTIONARY 2026 (APBA)



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3-20 MAY 2026

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A Safer Future Doesn't Just Happen. It is Willed

When we think about the kind of world we want to leave behind, most of us picture a world that's safer, kinder, and full of opportunity for the next generation. But a safer future doesn't just happen - it's created by the choices we make today, and the legacies we leave behind.

Every day at Parkerville Children and Youth Care (Parkerville), we work alongside children and young people who have experienced the most serious forms of adversity including abuse, neglect, family violence, and homelessness. Our vision is bold but simple: that Western Australia can be the safest place in the world to raise a child. Achieving this takes more than professional expertise and dedicated staff - it requires the commitment of a community that believes every child deserves the chance to grow up safe, valued, and full of hope for the future.

That's where legacy giving becomes so important. By leaving a Gift in your Will to Parkerville, you are investing in a future where no child is left to face trauma alone. Your legacy becomes part of a long-term solution - funding the essential services that protect children, strengthen families, and create pathways for young people to thrive. Whether it's crisis support, therapeutic care, or opportunities in education and employment, every legacy gift helps to build safer futures.

To make this process simple and accessible, Parkerville has partnered with **Willed**, an online platform that allows you to write a free, legally binding Will in as little as 15 minutes. Between 1 September and 6 October, you can access this service at no cost. After looking after your loved ones, you may choose to include a gift to Parkerville in your Will - whether that's a percentage of your estate, a fixed sum, or a gift of assets.

The impact of leaving a Gift in your Will goes far beyond financial contribution. It is a powerful statement that children matter - not just today, but long into the future. Your legacy has the power to reach children and young people at every stage of their journey. It can help protect children from harm, provide support and care for those recovering from trauma, and create opportunities that allow young people to grow, learn, and thrive. Your legacy may help families stay strong and connected, or it may open doors for young people stepping into independence. Above all, it will give children and young people the chance to feel safe, valued, and hopeful about the future.

Because a safer future doesn't just happen. It is willed.

To learn more about leaving a Gift in your Will, contact Mariam Mukaty, Director Fundraising and Philanthropy, on (08) 9235 7076 or mariam.mukaty@parkerville.org.au



Saint Bartholomew's Day Celebrated with Service and Feast



SHELLEY DUNCAN-GRIFFITHS *Chief People and Culture Officer*

Each year on 24 August, the Anglican community commemorates Saint Bartholomew the Apostle, one of Jesus' twelve disciples known for his unwavering faith and missionary work. This year, St Bart's marked the occasion with a heartfelt service and feast, honouring the legacy of their namesake.

St Bart's was honoured to welcome Archbishop Kay Goldsworthy AO to officiate the Saint Bartholomew's Day service at the East Perth facility. The service brought together residents, staff, board members, and special guests in a spirit of reflection and community.

A reading from the Gospel of Matthew was delivered by resident Andrew, recounting the moment Jesus chose his twelve apostles to spread the good news, heal the sick, and cast out demons. Archbishop Kay reflected on the diversity of the apostles being 'a real mixed bag – just like all of us!'. Her message of hope resonated deeply, especially with residents who have faced the challenges of homelessness.

Following the service, attendees gathered for a Feast in honour of Saint Bartholomew, enjoying a BBQ lunch with fresh salads and a celebratory cake. The event was a joyful expression of community and care, embodying the commitment of St Bart's to stand beside those in need.

In addition to the local celebration, the St Bart's Executive Team attended a special Saint Bartholomew's Day service at St George's Cathedral. During the service, Vanessa Baxter, General Manager of Partnerships and Engagement, shared moving stories of residents' journeys and the support St Bart's provides to help them rebuild their lives. Vanessa's presentation highlighted the transformative impact of compassion and connection and is available to view online at [Bartholomew, Apostle and Martyr - YouTube](#) (from timestamp 39:00).



Just as Saint Bartholomew stood beside others in faith and service, St Bart's continues to walk alongside people in our community, offering pathways to stability and hope. With a vision of a community where everyone has a safe and secure place to call home, St Bart's remains committed to providing care and opportunity to those experiencing homelessness.



A New World of Ministry

THE VEN JUSTINE COVERDALE

Acting Archdeacon of Perth and Archbishop's Registrar

A snapshot of activities from around the Diocese reveals the myriad faces Anglican ministry.

Warm inside the Holy Grounds café adjacent to St George's Cathedral, volunteers are brewing coffee for the knitting group.

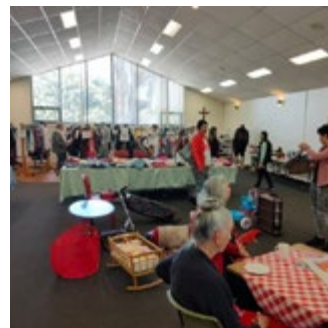
In the silence and growing darkness, worshippers at St Cuthbert's are observing Earth Hour and praying for creation.

In the chapel garden of an Anglican school in Kelmscott, teenagers are painting purple benches to raise awareness of family and domestic violence.

On the road from Guildford to Bassendean, children and their teachers are walking with their bishop on a pilgrimage of hope.

In the primary school carpark, the Kalamunda parish priest is serving democracy sausages to the locals who have come to vote.

Early in the morning at Floreat the parishioners at St Nicholas' Church are busy sorting donations to sell at their op shop.



At its core, ministry is about proclaiming the good news of Jesus Christ through worship, discipleship and service. From the very beginning, (Luke 10) when Jesus sent out his disciples into the villages to preach the Kingdom of God, heal the sick and prepare the way, his followers were dependent on the Holy Spirit and their own ingenuity. Building relationships, teaching and serving people in local communities was how the disciples became trusted and successful in spreading the message of Jesus.

In Australia today most people do not attend church. Indeed, fewer people each year identify

as Christian. In 2021, 44 percent of people in Australia identified as Christian, down from 61 percent in 2011¹. Even in Anglican schools, most students come from non-Christian families and for many school chapel services are their first and only experience of Christian worship. Nevertheless, lots of young people have a keen sense of spirituality, a concern for social justice and a willingness to volunteer to help people in need. This is evidenced by the tremendous turn-out at the Anglicare School Sleepout each year, and the involvement of so many students in fundraising and service-learning projects at school and within their local community. Young

¹ Insight, SBS, www.sbs.com.au/news/insight/article/christianity-is-declining-in-australia-meet-the-gen-z-converts-bucking-the-trend/kpgccwiom, Sept. 2025

people are looking for many of the things that their local Anglican church has to offer but few of them will walk through the door uninvited.

Research from the National Church Life Survey reveals the top three reasons for newcomers to Church are: because they have a sense that something is missing in their life; they have moved to a new area; and they are invited by someone they know². Relatively few have a conversion experience, with many more coming to faith through a gradual process of attending church activities and getting to know people.

The challenge for Christian ministry in this context is to go beyond the traditional church model, established in the colonial and industrial eras when church attendance was the norm, and find innovative ways to connect with people of all ages who do not attend church. Our snapshot of activities happening around the Diocese, reveals how Anglican clergy, lay leaders and parishioners are doing just that. Their activities are visible, engaging, and invitational. Often, they offer a service that meets a need in the community or raises awareness of a social justice issue.

Being present in the neighbourhood and attending local events puts the parish in the picture. A priest in a clergy collar selling democracy sausages at an electoral station or inviting hikers to finish the Bibbulmun Track by lighting a candle at the nearby Anglican Church – meets people where they are, affirms what they value and invites them into something deeper. On a practical level, like the annual parish fair, Christmas carols or monthly Op Shop open day, these activities show passersby the church is open, and they are welcome.

Cafes, Op Shops, book clubs, English language classes and playgroups are familiar ways of inviting people of all ages into the church by offering a local venue for bringing people together. Particularly for people who are new to the area, lonely or isolated, these initiatives provide a place to go to meet friendly people and share experiences. Again, ministry is about building relationships and being of service.

Organising events that draw people into the life of the church is essential to modern ministry. The Hope25 project spurred many parishes, schools and agencies to be creative and hold open days and special events in their community. A standout event was the pilgrimage led by Bishop Hans Christiansen from Guildford Grammar to St George's Cathedral, which drew hundreds of children and adults to engage in an age-old Christian tradition. Walking along the road together gave the new pilgrims an opportunity to share their stories and talk about their faith with friends and strangers.

Like the first disciples sent out by Jesus, we are called to proclaim the Kingdom of God and share the gospel, trusting in the Holy Spirit and using our own ingenuity. The first step in effective ministry is beyond the church door and into the local community.

Be Present - build relationships in the community and serve those in need

Be Real – be authentic and unapologetic

Be Innovative

Be Brave – be prophetic

² Ruth Poweell and Kathy Jacka, 'What draws newcomers to church?', National Church Life Survey Research, www.ncls.org.au/articles/what-draws-newcomers-to-church/

Our Mandate is the Bible: Exploring the Biblical Land Promise



DR MEG WARNER *Principal, Wollaston Theological College*

In 1936 David Ben Gurion (later the first Prime Minister of Israel) testified before a British Royal Commission: 'Our mandate is the Bible'. For Ben-Gurion, the Hebrew Bible (our Old Testament) was the founding document of Zionism and of the modern state of Israel, and the divine promises made in it to give the land to the ancient Israelites functioned like a certificate of title.

When Israel was established in 1948, Ben-Gurion held Bible Studies in his home to study the land promise and even called a press conference to which members of the press were invited to bring their Bibles. Today, in the context of the conflict between Israel and Palestine, we hear Israeli politicians arguing essentially the same thing as Ben-Gurion – this land is ours because God gave it to us, and the Bible is proof.

The Old Testament records many promises made by God, at different times and in different contexts, to give 'the land' or 'this land', or even 'all these lands', to the ancient Israelites. At the very beginning of Abraham's story, God says to him, 'To your offspring I will give this land.' (Gen 12:7) Throughout Deuteronomy, both God and God's chosen people refer repeatedly to God's promise, made by oath to the ancestors, to give (or 'assign' or 'convey') to them the land.

One thing that we don't hear from Israeli politicians, or from clergy (most of whom never heard it in theological college), is that the various iterations of the divine land promise differ in their understanding of what is meant by it. In his book, *The Land is Mine*, Australian Biblical Scholar, Norman Habel, sets out no fewer than six different land ideologies found in the Old Testament. Here I outline just two.

The idea of land ownership behind the promise in Deuteronomy is not unlike our own understanding. When God gives the land to the Israelites, the Israelites come to own the land in a manner similar to how we own land.

The Israelites are entitled to live in and use the land, to build on it, to sell it and, crucially, to exclude others from it. In fact, central to the concept of the divine gift of the land in Deuteronomy is that the Israelites must exclude others from it. Deuteronomy has a special word to describe this form of land possession – *nachlah*.

Leviticus also has a special word for land possession – *ahuzzah* – but the concept is very different. For Leviticus, the land always belongs to God. Even when God gives the land to humans, it doesn't belong to them. What the Israelites get when God 'gives' them the land is the right to live in and enjoy it. They are not buying or selling the land itself, but only the right to grow crops on it until the next Jubilee (when the land will revert to those to whom it was initially allotted). Those to whom God gives land in this sense do not have the right to exclude others – they have only the right to live in and enjoy the land – *alongside anybody else to whom God sees fit to 'give' it*. For Leviticus, the Israelites should not think of themselves as owners of the land, but as 'aliens and tenants' in it. (Lev 25:23)

Many of the instances of the land promise in Genesis reflect this latter understanding of the divine land gift, and Abraham and his family are exhorted to live in the land that God promises to give them as aliens. As a result, Abraham's story is different from later stories. His challenge is not to exclude, or keep separate from, other peoples. His challenge is to be a neighbour.

Genesis recognises that being a neighbour is difficult and leads to tensions that can become violent. Genesis tells stories about how these tensions arise, and how they should be managed. For example, Genesis 12:10 – 13:18; 20 – 21:34 and 26 is a series of three developing stories. In the first, even family members are unable to live together. In the second, different nations are able to share land on the basis of a non-aggression treaty. In the third, different nations are able to agree a peace treaty. But this third story is paired with a story of extreme violence. In Genesis 34 the consequences of failure to reach peaceful agreement are starkly laid out. Genesis is not naive. It understands well the extreme challenges of *ahuzzah*.

We know which biblical passages Ben-Gurion chose for his home Bible Studies because he

published a book about them. They all came from Deuteronomy or other Deuteronomic books. None of them came from Leviticus, or from the parts of Genesis that illustrate Leviticus' principle of *ahuzzah*. We, too, have privileged Deuteronomy's vision of the divine land gift and de-privileged Leviticus' vision – even to the extent that we don't know about it. What might the challenges in Israel now look like if Ben-Gurion and his followers had read from both parts of the Torah? What might our challenges in Australia now look like if we followed God's instruction to Abraham's family, and to the ancient Israelites, to live in their land as aliens and tenants?



Nor'West Postcard



JOCELYN ROSS OAM

North West Anglicans have teamed up with aid organisation Anglican Relief and Development Australia (ARDFA) to build support for the Anglican Church in Karamoja, Uganda and launch two fundraising projects. **The Karamoja Gospel Promotion Partnership** will support clergy stipends, clergy and lay training, theological student scholarships and some diocesan expenses. The Karamoja Development Partnership is tax-deductible and seeks to restore and expand St Philip's Community Centre, a community hall owned by the Karamoja Diocese which is in disrepair. The restored Centre will provide much-needed meeting space, a training hub, emergency shelter and rental income. 'It's a privilege to partner with our brothers and sisters in Uganda and we are very grateful for the ongoing care and generosity from Christians here in Australia.'



North West Mission to Seafarers centres are calling for knitters to create beanies in support of seafarers. The beanies will be distributed in Christmas gift bags to crews who spend Christmas at sea away from family and friends. The bags will include items such as toiletries, sweets, Christian literature, a Christmas card from the local Anglican Church and a beanie for the cold nights at sea. Port Hedland Seafarers Centre will distribute 2,000 bags - so there is a big need for beanies there. If you would like to knit a beanie, they can be mailed to the Port Hedland Seafarers Centre, PO Box 63, Port Hedland, WA 6721.



Geraldton Diocesan Mothers' Union President, Jenny Jamieson, and Bunbury Diocesan Mothers' Union President, Wendy Mabey with their husbands Rob and Ian respectively completed a touring holiday of the North West visiting each of the Anglican Parishes bar Kununurra and Newman. Jenny was very impressed with the passion of the clergy couples and their families, their love for Jesus and his word, his people and his work.



Vale: Mr Tim Hargreaves, a long-time resident of Denham. Having travelled from England with his beautiful wife Maggie in 1970 and taken residence in Denham. A fisherman, master of all trades, a Christian celebrant and pastor running a crisis accommodation centre, and so generous and kind hearted. Our condolences to Maggie, and his sons, Jasper and Hamish and their families.

The Revd Eion Simmons recently baptised 4 members of his congregation, a special celebration, and the service was well attended as invited friends came to the service. Events recently held in the parish include the Annual Church Weekend Together, an Evangelism Workgroup, and a Trivia night.



Vale: Colin Bensley who with his wife Hilary and daughters Eleanor and Chloe, were living in Port Hedland, where Colin worked at the briquette plant in South Hedland for a number of years, before moving to Newman, in the 2,000's.

In Geraldton, a theatre-in-the-round, 'The Matthew Drama' was played out to two crowded audiences, in the Lighthouse Church. Church members volunteer to be the actors and a great portion of the book of Matthew was enacted! Most challenging to a riveted audience.



'In You, O Lord, I put my trust,'. Psalm 31:1

For more news about the North West visit 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*

I wonder if you've heard of Earth Overshoot Day?

This day is computed by:

dividing the planet's biocapacity (the amount of ecological resources Earth is able to generate that year), by humanity's Ecological Footprint (humanity's demand for that year), and multiplying by 365, the number of days in a year.
overshoot.footprintnetwork.org/

The date given is the day on which human beings have consumed all the resources that the Earth can renew in one year. So, the later the date, the better off we are. Putting it another way, it's the day we 'blow the budget' of our yearly resources. This year it's 24 July. This means we are consuming roughly 1.8 earth resources every year.

For Australia it's 19 March! In recent history the date has been getting earlier, 1972 was the last year consumption and regeneration were in balance.

This day is a stark reminder that we must take our Fifth Anglican Mark of Mission seriously.

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

But rather than thinking of the earth as a whole, it's worth thinking about our own homes and even parishes. Parishes, for instance might want to consider how much water and fuel they are using, and how much waste they are generating. Simple things can be done, water saving plumbing, waterwise gardens, natural light in our buildings, returning organic waste to the ground, solar panels, revegetation and so on.

Earth Overshoot Day also points us to the fourth mark of mission:

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

That's because scarcity of resources feeds injustice and triggers violence. Isn't it interesting that when we are children we are told to 'Play nicely', 'Share our toy' and 'Not waste food'. Wouldn't it be good if we could do this when we are adults! Let's see if we are up to the challenge of pushing Earth Overshoot Day to later in the year!

The Lord be with you,
Archdeacon Geoff

Ministry Opportunities in the Bunbury Diocese

The Bunbury Diocese is seeking:

- A full-time chaplain for Bunbury Cathedral Grammar School.
- A part-time priest for Augusta/Margaret River.
- A part-time priest for Narrogin.
- Clergy willing to visit the remote parts of the Diocese which extend from Hyden to Hopetoun.
- Clergy looking for a short or extended 'tree-change' in a beautiful part of the world.
- Due the expanding responsibilities of our diocesan secretary/registrars, we plan to split the roles. Expressions of interest are now welcome.

Please contact Archdeacon Geoff Chadwick
 E: archdeacon@bunbury.org.au Ph: 08 9721 2100



In the Beginning

THE REVD SARAH STAPLETON

Member, Anglican EcoCare Commission and Priest-in-Charge, Parish of West Nedlands

Whenever we discuss or contemplate care of creation, it is good to begin our practice with a divine consultation. For most Christians, this means prayer to God and reading the Bible.

As a member of the Anglican EcoCare Commission, and as Sarah, lover of God, and all things creepy, crawly, feathered, gilled, cloven hoofed, hoofed, scaled, leaved and enclosed in bark, I like to begin at the beginning.

'When God began to create the heavens and the earth, the earth was complete chaos, and darkness covered the deep, while a wind from God swept over the face of the waters.' (Genesis 1:1 NRSVUE)

As God spoke light and breathed life into the world, all manner of animal and plant were created and found to be good. God saw that it was good – all of it, even us.

If you prefer the second account of the Creation (Genesis 2), then you might like the visual imagery of the dusty, earthy creature that God breathed life into and commissioned to care for the garden of Eden.

When God decided that this human needed a capable partner, he set about creating all sorts of creatures, but it was only when God took a part of the man and created woman, that all was in balance and creation was complete.

If you have ever taken the time to watch children grow, you might recognise the growth process in the story of the first woman and man. At first, they are happy to run around in their birthday suits, not conscious of their unclothed bodies. Then growing in understanding, they become self-conscious; then wanting to know everything, then knowing everything; then outgrowing their parental home, leaving after a blazing row, to begin their own families, and so to repeat the whole, glorious cycle of life.

If you choose to read on (highly recommended), you will be drawn into a ripping saga that begins with the (very human) sibling rivalry of Cain and Abel.

For the eagle-eyed, you will notice that the story of Genesis, from the beginning to the end, features more than just these new humans and their messy relationships with each other and God: it also features the constant, supportive presence of God's creation – the land, the waters and the skies. Even though the first man and woman are thrown out of Eden, God's creation wraps around them, feeding them, floating them, filling their lungs, and accepting their dead. Creation is the gift of ongoing, renewable, sustainable life. We are recipients, descendants, and part of God's creation, and it is ours to love and tend, as God loves and tends for us.

In the beginning God created the heavens and the earth: out of the nothingness, God extended God's self so that we might feel the love and magnificence of the divine in everything that surrounds us and sustains us. As we consider our connection to creation this Sustainable September, I encourage you to commit anew to tending and caring for everything that God finds to be good (you included).

Resources for Sustainable September can be found on our website and socials.

ecocare.perth.anglican.org

The Significance and Contribution of Celtic Spirituality to Contemporary Spirituality



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

The Tree of Life focuses on 'Exploring Celtic Spirituality' facilitated by the Reverend Lindy Rookyard at the Tree of Life Saturday Morning Practicum at Wollaston Theological College, 9.00am on Saturday, 18 October.

Celtic spirituality, with its roots deep in the landscapes of Ireland, Scotland, Wales, Cornwall, Brittany, and the Isle of Man, has experienced a remarkable resurgence and influence in the realm of contemporary spirituality.



Though emanating from a people whose written records are few and whose traditions have been sifted through centuries of Christian overlay, Celtic spirituality offers a unique, vibrant, and earthy approach to the sacred. These enduring contributions of Celtic spirituality to contemporary spiritual life are from an ancient wisdom that continues to shape modern hearts and minds.

Celtic spirituality is a tapestry of beliefs, practices, and sensibilities inherited from the pre-Christian Celts and woven with early Christian influences. Characterised by a deep reverence for nature, an embrace of mystery, and a sense of the sacred in everyday life, it is both earthy and transcendent.

The immanence of the Divine characterises Celtic spirituality. Celts believed the divine was present in the world around them—flowing

through rivers, singing in the wind, shining in the stars, and blooming in the fields. God was not distant but intimately near, accessible in the ordinary rhythms of life.

The Holistic View of Life, as there was no strict separation between spiritual and physical, sacred and secular. All life was considered sacred; every action, even the most mundane, was imbued with spiritual significance.

The Celebration of Creation, as the Celts marked the turning of the seasons, celebrated the cycles of the moon, and honoured the interconnectedness of all living things. Their prayers and poetry overflowed with references to the earth, sky, animals, and elements.

Anam Cara, meaning 'Soul Friend,' is the ancient Irish concept of a spirituality rooted in relationship where spiritual companionship is vital for growth and wholeness.

Embracing Mystery and Paradox, as Celtic spirituality delights in mystery, paradox, and the 'thin places' where heaven and earth seem to touch.

The 20th and 21st centuries have witnessed a widespread revival of interest in Celtic spirituality, both within and beyond Christian circles. This resurgence is characterised by a longing for authenticity, rootedness, and holistic living, all of which the Celtic tradition offers.

The Recovery of Ancient Prayers and Poems, with collections such as the *Carmina Gadelica*, has preserved prayers, blessings, and incantations that continue to inspire modern seekers.

The Rise of Pilgrimage to ancient Celtic pilgrimage sites, such as Iona and Lindisfarne, have become a destination for spiritual renewal, attracting visitors seeking a sense of the sacred and a connection to history.

The Renewed Interest in Celtic Monasticism, with its emphasis on hospitality, learning, and community, has influenced new expressions of intentional living, both religious and secular.

The resonance of Celtic spirituality today offers profound gifts to modern spiritual seekers. In an age marked by fragmentation, alienation from nature, and spiritual hunger, Celtic practices and perspectives present a compelling alternative.

One of the most significant contributions of Celtic spirituality to contemporary practice is its invitation to see the natural world as alive with spirit and meaning. In a time when environmental crises dominate headlines, the Celtic reverence for creation inspires ecological awareness and action. Modern practitioners turn to Celtic prayers and rituals to honour the earth, celebrate seasonal transitions, and foster a sense of stewardship.

Celtic spirituality sanctifies daily life. Its tradition of 'blessing prayers'—invoking divine presence over tasks as simple as milking cows or kindling a fire—teaches that every moment is an opportunity for encounter with the sacred. This perspective counters the compartmentalisation of spirituality, inviting people to find holiness in the kitchen, the marketplace, and the garden.

The Celtic emphasis on hospitality, inclusivity, and the sacredness of relationship has found fresh expression in contemporary spiritual



communities. The value of the 'soul friend' is echoed in spiritual direction, mentoring, and the formation of supportive spiritual circles. In a digital age marked by loneliness, the Celtic model of spiritual friendship offers an antidote to isolation.

For the Celts, life itself was a pilgrimage—a journey marked by transformation, struggle, and revelation. Modern seekers draw upon this metaphor, finding meaning in the 'journeying' aspects of their own lives and honouring the thresholds, transitions, and liminal spaces that shape spiritual growth.

Celtic spirituality is comfortable with the unknown, the ambiguous, and the mysterious. It celebrates the 'thin places'—those rare moments or locations where the veil between the visible and invisible worlds grows diaphanous. In a culture that often demands certainty and control, the Celtic tradition teaches surrender, wonder, and openness to grace.

Celtic spirituality honours both masculine and feminine aspects of the divine, with historical veneration of goddesses and female saints such as Brigid. This inclusivity resonates with contemporary efforts to reclaim the feminine in spiritual life, challenging patriarchal paradigms and enriching the spiritual imagination.

At its heart, Celtic spirituality seeks healing, not just of individuals, but of communities and the entire created order. Its prayers for protection, peace, and blessing are adopted by those seeking spiritual and emotional wholeness. Many contemporary healing practices, including rituals of blessing and anointing, have Celtic roots or inspiration.

	<p>Tree of Life Centre for Christian Belief, Spirituality and Australian Culture Wollaston College</p>	
<p>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</p>		

Locum Tenens

The Revd Dr Elizabeth Smith AM	Floreat Park	07.09.25-26.10.25
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Permission to Officiate

The Revd Dr Elizabeth Smith AM		30.07.25
The Revd Karen Lewis		13.08.25

Retirement

The Revd Jeff Astfalck	Priest-in-Charge, Armadale	07.01.26
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Resignations

The Revd Scott Rowland	Chaplain, St Mark's Anglican Community School	31.12.25
The Revd Jeff Astfalck	Priest-in-Charge, Armadale	07.01.26

RIP

The Revd Sidney Middlemost		09.08.25
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Messenger Quiz - with thanks to The Revd Frank Sheehan OAM

1. **On 2 September, we remember the Martyrs of**
 - (a) Africa
 - (b) Mexico
 - (c) New Guinea
 - (d) South America
2. **Along with Augustine, Jerome and Ambrose, he is honoured as one of the four Great Latin Church Fathers.**
 - (a) St Alexander the Theologian
 - (b) St Gregory the Great
 - (c) Saint William the Teacher
 - (d) Saint Thomas Aquinas
3. **She founded the Community of the Holy Name in Cheltenham, Victoria and led The Missions to the Streets and Lanes of Melbourne, ministering to those living in the city's slums.**
 - (a) Mother Judith
 - (b) Mother Ruth
 - (c) Mother Naomi
 - (d) Mother Esther
4. **An early Church bishop of Carthage. He opposed the Novatians and their extreme puritanism.**
 - (a) Cyprian
 - (b) Alexander
 - (c) Fortunatus
 - (d) Cyril
5. **Benedictine abbess and polymath who was also known as the 'Sybil of the Rhine'.**
 - (a) Inge Müller of Bielefeld
 - (b) Hildegard of Bingen
 - (c) Monika of Basel
 - (d) Adelheid of Cologne
6. **John Ramsden Wollaston campaigned vigorously for the establishment of a Bishopric in Perth. This was finally granted in**
 - (a) 1837
 - (b) 1847
 - (c) 1857
 - (d) 1867
7. **We celebrate this Apostle on 21 September.**
 - (a) Simon the Zealot
 - (b) James (son of Zebedee)
 - (c) Matthew
 - (d) Thaddaeus (also known as Jude)
8. **Priest who worked for some time in Paris among imprisoned galley slaves.**
 - (a) Vincent de Paul
 - (b) Bernard of Thiron
 - (c) John Vianney
 - (d) John Baptiste de La Salle
9. **Raphael's painting Saint Michael Vanquishing Satan has been located in this museum since 1667**
 - (a) the State Hermitage Museum, St Petersburg
 - (b) Museo Nacional del Prado, Madrid
 - (c) the Rijksmuseum, Amsterdam
 - (d) the Louvre Museum, Paris
10. **Best known for his translation of the Bible into Latin. This translation became known as the Vulgate.**
 - (a) St. Augustine of Hippo
 - (b) Saint Jerome
 - (c) St. Ambrose of Milan
 - (d) St. John Chrysostom

Answers can be found on page 26

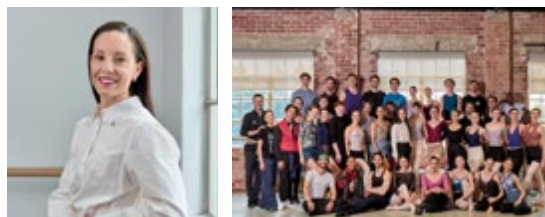


ANTHONY HOWES OAM

Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00noon on Capital Radio 101.7 FM and Capital Digital

Within the last few months, Western Australia's contribution to Australian Ballet has shown itself, once again, a powerhouse of our world of dance. We have witnessed the proof of that statement in the announcement from the WA Ballet Company of its new Artistic Director; the outstanding Gala Performance at the State Theatre Centre of Youth Ballet WA; and the release of the film **Pointe**, a bio-pic telling the story of the redemptive power of the dance here in Perth, following what might have been total tragedy. So; what exactly occurred in these three matters?

From January 2026 **WA Ballet's** new Artistic Director is **Leanne Stojmenov**. It's a full circle moment for the former dancer whose career began with the company at 17-years of age. Subsequently, Leanne went on to enjoy an illustrious 18-year career with The Australian Ballet, including eight as Principal Artist, performing leading roles across the globe. In 2024 she joined WA Ballet as Rehearsal Director, bringing her extensive experience to the company that nurtured her early talent. She says: 'As a proud West Australian, it's an honour to lead this extraordinary company where my journey first began'. Board Chair of the Company, Ingrid Puzey said: 'Leanne's appointment marks an historic and exciting moment for West Australian Ballet. As we approach our 75th Anniversary in 2027, we reflect on our rich history as Australia's oldest continuous ballet company'. Leanne's appointment follows an extensive search that attracted 38 applicants: 18 from overseas, 20 from Australia.



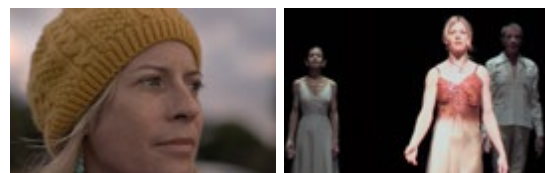
(Left) Leanne Stojmenov; (Right) Leanne Stojmenov and the company. Photo Credit: Shot by Thom

Motion in Play at the State Theatre Centre, was **Youth Ballet WA's** August production. The reaction of the audience to the breadth and vitality of our young artists in a program featuring vibrant Spanish flamenco, classical excerpts and contemporary works, indicated joy and excitement, not only at the spectacle of the production, but at the professionalism of the young dancers. This was not a 'feel good' children's mid-term concert – it was real ballet, performed with skill and understanding by dancers, fullstop. No need to use the qualification: 'very good for children'. The Company created two decades ago by ballet legend, Terri Charlesworth and now directed by her daughter, Sonya Shepherd, has again proved that our younger artists only need dedicated and talented adults with leadership qualities, to ensure a very bright future for Ballet in Western Australia. For me, *Motion in Play* was a totally satisfying experience of significant artistic quality with powerful entertainment value. The ballet future is bright, indeed.



Photo Credit: Bradbury Photography

The publicity for **Pointe** states: 'a film produced and directed by Dawn Jackson in her debut feature; a story of survival, self-discovery and the enduring strength of creative expression'. It is that; but much more. It tells of 22-year-old, Floeur Alder, daughter of ballet 'greats' Dame Lucette Aldous AC, and Alan Alder, on the cusp of an international ballet career, becoming the victim of a random, near-fatal knife attack outside her Perth home. While her physical wounds eventually healed, the psychological scars ran deep — stirring painful memories and forcing a reckoning with her past, and future. *Pointe* traces Floeur's courageous journey to rediscover her identity using movement to process grief, rage and hope. In a defining moment, she returns to His Majesty's Theatre, performing the emotionally charged piece born from her experience — receiving a standing ovation and stepping into her own legacy. *Pointe* includes appearances from ballet's Chrissie Parrott, David McAllister, Dame Monica Mason, Dame Gillian Lynne, Dame Margot Fonteyn, Rudolf Nureyev and Robert Bestonso of the Paris Opera, thus honouring the global ballet community that helped lift Floeur in her darkest moments. Screenings: Lunar Palace Cinemas.



Screenshots from *Pointe*. (Left) Floeur Alder; (Right) Lucette, Floeur and Alan

WA ballet – alive and well!

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Phone: **08 9425 7200**

Email: messenger@perth.anglican.org

DEADLINE:

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

PHOTOGRAPHS:

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

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QUIZ ANSWERS

1. (c) New Guinea
2. (b) St Gregory the Great
3. (d) Mother Esther
4. (a) Cyprian
5. (b) Hildegard of Bingen
6. (c) 1857
7. (c) Matthew
8. (a) Vincent de Paul
9. (d) the Louvre Museum, Paris
10. (b) Saint Jerome

Your Cathedral Welcomes Everyone

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

SUNDAY SERVICES

8.00am	Holy Communion <i>the Book of Common Prayer</i>
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

SEPTEMBER

Tues 2	12.15pm	Holy Eucharist with Prayers for Healing & Wholeness
Wed 3	1.00pm	Concerts at One - Prendiville Catholic College <i>free concert</i>
Wed 10	9.30am	Centre for Spirituality including soup for lunch
	- 1.30pm	<i>begins at Holy Grounds, Eucharist, then Presentation at 11am in Lower Hall</i>
Wed 17	1.00pm	Concerts at One - UWA Conservatorium of Voice Students <i>free concert</i>
Wed 24	9.30am	Centre for Spirituality
	- 12.15pm	<i>begins at Holy Grounds, Eucharist, then Presentation at 11am in Lower Hall</i>
Wed 24	1.00pm	Concerts at One - WA Academy of Performing Arts <i>free concert</i>
Sun 28	4.00pm	Pet Blessing on the Parvis, followed by Evensong <i>all pets and their owners welcome to stay for Evensong</i>

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

CENTENARY ANNIVERSARY FOR THE ORDINATION OF THE REVEREND JAMES NOBLE

The Rev'd James Noble was ordained Deacon on 13 September 1925 in St George's Cathedral, and is the first known Aboriginal person ordained in the Anglican Church of Australia. All are welcome to attend this special commemoration with a Smoking Ceremony, Sung Eucharist and refreshments.

Saturday 13 September

1.30pm - Smoking Ceremony at the Cathedral's West Door

2.00pm - Sung Eucharist, followed by refreshments in the Burt Memorial Hall

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 20 September | 9.15am

Creedal Christianity: An Australian Indigenous Perspective from the Wiradjuri Heartland
by Prof. Robyn Heckenberg, *Cathedral Scholar*