

MESSENGER

A MAGAZINE FOR WESTERN AUSTRALIANS | SEPTEMBER 2026

Anglican
Church
Diocese of Perth



And the gold of that land is good
Genesis 2:12

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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



Djilba (August-September)
Season of Conception

MISSION 2020+ PRAYER

Come, Holy Spirit!

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

Amen.



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THE RT REVD KATE WILMOT *Assistant Bishop*

Religious Communities – the more you look, the more you find

People are sometimes surprised to know that there are fourteen different religious communities recognised within the Anglican Church of Australia.

These are:

The Community of Contemplative Prayer

The Community of the Holy Name

The Community of Saint Barnabas and Saint Cecilia

The Community of the Sisters of the Church

The Little Brothers of Francis

The Oblates of Christ the King

The Oratory of the Good Shepherd

The Order of Preachers

The Order of Saint Benedict

The Sisters of the Incarnation

The Society of the Sacred Advent

The Society of the Sacred Mission

The Society of Saint Francis

The Third Order of Society of Saint Francis

Some of these have just one or two members remaining, while others are growing. Some communities are centred around a specific location while others are “dispersed” which means members live individually and meet together one or more times a year.

If we scratch the surface of some of our key institutions in the Diocese of Perth, we find the work and witness of religious communities.

Perth College was founded by the Community of the Sisters of the Church and Parkerville Children and Youth Care (originally Parkerville Children’s Home) was begun by two CSC sisters housed in a farm shed in the bush at Parkerville.

Before Wollaston Theological College was founded, many Perth clergy were trained in South Australia or overseas by the Society of the Sacred Mission.

An increasingly popular way for people to become involved in the life of religious communities is as tertiaries or oblates. These people remain in their secular lives and employment but commit to the organisation after a process of formation. The Order of St Benedict and the Third Order of the Society of St Francis have members living as laity and clergy within the Diocese of Perth.

It was a privilege to be with Brother Martin Bishop SSM as he formalised his relationship to the Society of the Sacred Mission in May this year (see Brother Martin’s article in this issue).

There are some opportunities within Perth Diocese to receive a bursary to explore a vocation to the religious life. In the first instance enquiries should be made to bpnamma@perth.anglican.org.

BR MARTIN SSM

Taste and See - Anglican Religious Life

What happens when you have glimpsed the infinite beauty and majesty of our gracious God? When you are laid to waste by the devastating reality of a God who, free of the vagaries and trials of human life chooses to assume human nature and go willingly to death on the cross to reconcile us to God's self?

For thousands of Anglicans and for hundreds of thousands of other Christians the only response can be to take our small gift: everything we are and everything we have, and offer it to God's glory and in the service of God's Church.

For some, the realisation of that call is as dramatic as that, for others it is emergent - over time we understand how we are meant to be by recognising how we are not meant to be!

In our Anglican tradition the professed religious life is its most radical expression and is offered by people who repudiate the secular focus on money, sex and power and make promises of poverty, chastity and obedience. The willingness of people to pursue what is foolishness and absurdity to the world is one of the most powerful affirmations of our faith.

As well as the professed life, some orders such as the *Society of the Sacred Mission* (men and women) and the *Society of the Sacred Advent* (women) invite membership to the vowed life. Vowed members may be partnered, they support themselves and generally continue to live in the circumstances in which they are called, but take on the titles of 'brother' or 'sister' and share in the governance of their respective societies with professed members.

There are other members of the religious life called oblates and tertiaries who may follow a Rule adapted to their circumstances. Here in Western Australia we have a number of Benedictine oblates attached to abbeys in Australia and the UK and a lively contingent of tertiaries belonging to the Third Order, Society of St Francis. These diverse expressions of religious life are a strength, allowing us to witness to the gospel in every diverse area of human life.

Are you interested in exploring a call to religious life, or are you wrestling with a call to a dual vocation of religious life and ordained ministry? Our support is inclusive and we would love to encourage you in your journey! In the future we hope to provide more information here, hold events and sponsor bursaries to allow people to explore their call alongside religious communities.

Make contact with our ACARLA representative (Advisory Council for Anglican Religious Life in Australia): Bishop Kate Wilmot, bpnamma@perth.anglican.org and let's get together!



Sisters of the Society of St Margaret, Duxbury, Massachusetts, USA



The Community of Mucknell Abbey and Bishop Anne, Worcestershire, UK



THE REVD DR MICHAEL JENSEN *Rector, St Mark's Anglican Church, Darling Point*

The Chaplain as Public Theologian

Faithful Presence, Truthful Speech, and Responsible Hope

From a series of talks originally addressed to Anglican Chaplains in the Defence Forces

At one level, all theology is public theology. Whether we want it to be or not, our talking about God, humanity, and the universe will be overheard in the various spaces we inhabit. But to speak of “public theology” as a distinct vocation means something more demanding.

Public theology is the deliberate act of addressing theological truths in public spaces, under intense public scrutiny, and applying them directly to matters of public concern. When we talk of public theology, we are recognising that theology is not simply an insular language meant only for the church, but may also be something of real value to those outside.

Today, this task is made more complex by the often disorienting context in which we have to do it: the post-Christian world. We can't assume that the public square is reliably hospitable territory for Christians. Now, the rules of modern discourse are shaped by secular, liberal assumptions; and often administered by secularists who firmly believe that theology has no business in the public sphere. Religious matters should be private: public religion is inherently suspect and probably dangerous.

Despite this cultural shift, the church - and particularly the Anglican church - retains a significant institutional and cultural presence. We've proved remarkably resilient. This is not least because when voices are raised that want to eradicate the Christian presence, we can still point to the value of the Christian presence in the community in terms of health and social cohesion.

Chaplains feel this tension more acutely than almost anyone else. They are very much in the

trenches of this cultural moment. The difficult task they have is to practise Christian theology in public when the public square is not always receptive or even at a basic level understanding of what their mission is. It is incredibly easy in such contested spaces to drift along and, eventually, to cease to be distinctively Christian.

How, then, do we navigate this? What should a robust, public Christian witness look like today? The Bible offers a few striking examples of this kind of work: Daniel in the corridors of Babylonian power, Jonah finally speaking to the Ninevites, and Paul standing in the Areopagus to reason with the Greek philosophers. Perhaps the first letter of Peter is the most instructive, with its vision of living 'such good lives amongst the pagans', of giving an account 'of the hope that is in you', and of suffering witness. Theologian Miroslav Volf calls this posture: "soft difference": Christians are to stand out, but for the sake of glorifying Christ and winning over those they serve.

To flesh out what this looks like in practice, we can turn to three towering theological figures of the middle of the 20th century, each of whom wrestled with these tensions: William Temple, Karl Barth, and Dietrich Bonhoeffer. Together, they help us to construct a framework for 21st century public theology and the vocation of chaplaincy: Faithful Presence, Truthful Speech, and Responsible Hope.

I. William Temple and the Incarnation of Faithful Presence



Though he was only Archbishop of Canterbury for two years, William Temple is one of the towering figures of mid-twentieth century Anglican theology - especially as it relates to the public square. For Temple, theology begins with the radical claim that in the Incarnation of Jesus Christ "the Word became flesh and dwelt among us". Temple famously declared that "Christianity is the most materialistic of all great religions" - by which he meant that the dwelling of God with and among human beings is a remarkable "yes" to the created order.

This means that the entirety of human life - our social, political, and economic realities - is meant to be sanctified. The Christian faith does not condemn the material world as such, nor does it recognise a purely secular sphere. Christ's Lordship is universal; as the saying goes: "Christ is Lord of all, or he is not Lord at all."

This means that Christian faith can never be merely private and internal. The church has a distinct vocation to be in and for the world, as complicated as that may be.

Writing in 1942, against the midst of a civilisational calamity that had starkly revealed the complete bankruptcy of selfish individualism, Temple argued that a society must be rooted in justice, fellowship, and freedom. Himself influenced by the Christian socialism of RH Tawney and others, his vision profoundly influenced the development of the British welfare state in the 1940s and 50s. "The church exists", he declared, "for the sake of those who are not its members".

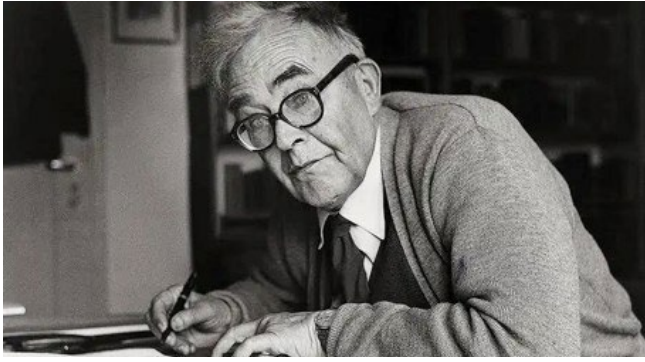
For Temple, the Christian law of fellowship and the love of one's neighbour are not merely private sentiments, but foundational social principles. Christian ethics are not just for private individuals; they are for societal structures, too. Because the common good is rooted in the image of God present in every human person, the Church possesses a unique moral vocabulary capable of resisting the dual excesses of totalitarianism and hyper-individualism.

However, Temple knew that the church must also remain the church. Theologians, bishops, pastors, and chaplains are not sociologists or economists. They are 'experts' in heeding the voice of God in Scripture. Christian doctrine connects to specific public matters through what he called "middle axioms" - bridging principles that translate faith into secular life. For example, Scripture does not explicitly mandate universal healthcare, but the Christian ethic of loving one's neighbour might lead a society to implement it.

For the modern chaplain, Temple's thought translates to a vocation of *faithful* presence. Like Temple's vision of the Church, chaplains exist for others - specifically, for those who are under stress, far from home, and navigating moral or spiritual crises. Faithful presence means being with people in the complexity of modern life, not standing aloof or above them. It requires *being like Christ* to point them to Christ, witnessing to the God who is intimately with us. It is crucial to note that this is not simply offering vague empathy, nor is it "cosplaying" in a uniform. And it is certainly not a substitute for evangelism and witness. A chaplain must be dedicated to listening, but they cannot afford to be mute.

II. Karl Barth and the Revelation of Truthful Speech

If William Temple provides the framework for our presence, the Swiss theologian Karl Barth provides the blueprint for our speech. Barth's theology was forged in the fires of crisis—specifically, the moral collapse of German Protestantism. During World War I, Barth watched in horror as his own liberal theological mentors openly supported the war. Instead of the revelation of God, they stood for empty nationalism.



Later, in the 1930s, as the Nazis rose to power with the backing of the so-called “German Christians,” Barth helped draft the famous Barmen Declaration. Its core claim was emphatic: “Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God whom we must hear, trust and obey in life and in death”.

Barth reminds us that truthful theology is never neutral. It inevitably confronts earthly powers when they step out of bounds and demand our ultimate allegiance. For Barth, everything hinges on the primacy of revelation. We do not reason our way up to God through human speculation; rather, God makes Himself known on His own initiative, in His own way, via Jesus Christ. This revelation is an act of sheer grace! The Word of God is not a static possession we control, but a gift we continually receive - and so are called to pass on to others.

This helps us see who we are called to be as chaplains. A chaplain’s authority does not come primarily from their rank or institution, but from being one who first listens deeply to the voice of God in Scripture. That is true of the church, as well: its fundamental task is to hear the Word - and then to bear witness to it.

Sometimes the church is called to be more relevant. Barth would be appalled at this thought! We are instead called to bear witness within history, not to be the managers of moral progress or societal outcomes. We do not simply mirror the state’s or the culture’s views back to it. Rather, we are called to be a sign of strangeness and contradiction to it. Barth would fiercely warn against reducing chaplaincy to mere institutional endorsement or moral therapy. That is an ever present danger, especially when the oversight of the institution is secular. But our call is to faithfulness, not to visible success or measurable outcomes.

We must be people who obey the Word of God first, rather than desperately trying to get with the times.

To be honest, this kind of truthful speech will require immense courage. It may cost us, though we should be wise and winsome. Barth teaches us, however, that we must resist falsehood and refuse to let ideologies, nationalism, or shifting cultural sentiments define our reality. We must boldly name the idolatries of race, power, security, and even corrupted religion.

But we never do this as those who are self-righteous, or as those who love confrontation for its own sake. We must speak of the true God, but as someone whose witness is deeply penitent. We take our lead from the cross of Jesus Christ, where God’s “Yes” simultaneously reveals His “No”. To speak of the cross is to declare, at the exact same moment, both God’s unyielding judgment and His boundless grace. In this way, the chaplain’s speech is not merely therapeutic (though it will be); it is deeply prophetic.

III. Dietrich Bonhoeffer and the Resurrection of Responsible Hope



Finally, if we are to maintain a faithful presence and speak truthful words, something beyond ourselves must animate us. Here our guide is Dietrich Bonhoeffer and the necessity of *responsible* hope.

Bonhoeffer’s life and theology were defined by his context in Germany from the 1920s to his death in 1945. He famously wrote in his classic work *Discipleship*: “When Christ calls a man, he bids him come and die”. Bonhoeffer’s resistance to the Nazi regime was theological long before

it was political. In fact, it was political because it was first theological. He recognized that true obedience to Christ demanded the absolute rejection of the idolatry of the Führer.

Bonhoeffer observes that the gospel grants us extraordinary freedom. Yet, echoing Martin Luther, Bonhoeffer understood that this Christian liberty transforms us into servants, and that this service is our perfect freedom. This is the essence of *responsibility* - a key concept in his work. To be responsible means to be answerable to God. That is, we surrender to God our ultimate judgment over our actions and over what will come of them. This helps us to discern how we ought act for the sake of others while living continuously under God's gaze.

In the very midst of the rubble of his own life and his country's history, Bonhoeffer helps us to speak of hope. This is not, however, naive. Christianity, centred on the cross and the resurrection, has absolutely no truck with naive optimism. If a situation is bad, the Christian is free to say so. We have the theological vocabulary to name evil for what it is. We do not offer the world a shallow, self-help gospel. We do not place an unfounded hope in the supposed natural goodness or decency of human beings, nor do we put our faith in the illusions of technological progress.

Instead, our hope is anchored entirely in the resurrection of Jesus Christ from the dead. The resurrection offers the definitive, historical hope that God has not abandoned or forsaken His world. It is the ultimate promise: "Behold I make all things new!" And, as Temple would remind us, this newly redeemed reality will be gloriously material. We are pointing to God's day. The future belongs entirely to Jesus Christ, not to some nationalistic agenda or a progressive fantasy of human moral evolution. The arc of history is long - and it bends towards Jesus Christ.

With his execution impending, Bonhoeffer would speak of his fragmentary life, from which he could not make a clear meaning. For this, he submitted to the God of Jesus Christ. He is reported to have said near his execution, "This is the end - for me the beginning of life".

Yet this fragmentary experience is healed in anticipation by life together in the community of believers. The church - not the institution, but the actual community of brothers and sisters - is called to model and anticipate the future of Christ through confession, prayer, and service of one another. Together, they embody the reconciliation that the fractured world desperately longs for, which is nothing short of a miracle of God. It is not an ideal picture of a flawless community, but a genuine "foretaste of redeemed reality". However small a church may be, it exists for the blessing of others, offering the grace of community to those separated by dark circumstances.

During his time in prison, Bonhoeffer essentially served as a kind of chaplain - even to those who were his prison guards! He stood there as a *hopeful* presence. Exercising responsible hope means living answerable to the God who both judges and justifies. It means aggressively contradicting silly, shallow optimism while simultaneously opposing the crushing weight of despair. It means refusing to turn away from human suffering. Ultimately, the public theologian practices Christian fellowship not as an escape from the world, but as a living, breathing sign of hope for the world.

Chaplains have a unique vocation to be do their theological work and their Christian discipleship in public. In this post-Christian context, they are called to be a faithful presence, resembling the God who is Emmanuel, God with us. They are called to truthful speech, as those who are themselves called by the Word of God. And they are to live out a responsible, resurrection hope. By God's grace, they are not called to be mere mirrors reflecting a broken culture back to itself, but rather to be church spires, faithfully pointing the way toward the Kingdom of God.

Published 1 June 2026. Reprinted with permission.

John Ramsden Wollaston

Colonial Chaplain at Picton 1841-1848 and Albany 1848-56 Archdeacon of Western Australia 1849-56

The first and only Archdeacon of Western Australia and the first to be promulgated in Western Australia as a **local saint and hero of the Anglican Church 18 September**

PRAYER

Almighty and everlasting God,
we thank you for your servant
John Ramsden Wollaston,
whom you called to bring the gospel
to the people of Western Australia:
raise up in this and every land
evangelists and heralds of your loving reign,
so that the whole world may know
the unsearchable riches of our
Saviour Jesus Christ;
who lives and reigns with you and the
Holy Spirit, one God, now and for ever.
Amen.

READINGS

Isaiah 52.7-10 Psalm 96
Acts 1.1-9 Luke 10.1-9



In 1979, Western Australia celebrated the 150th year of its settlement by Europeans. Plaques were placed in the footpaths on either side of St Georges Terrace, Perth, in commemoration of some of its citizens who had made significant contributions to its development. Among them was John Ramsden Wollaston who, in 1849, was appointed the first and only Archdeacon of Western Australia

(photograph by E W Doncaster, 1 May 2007)

SYNOD 2026

Friday 16 October and Saturday 17 October

Friday 16 October

6.30pm Eucharist
St George's Cathedral

Saturday 17 October

9.00am - First Sitting of the
Second Session of the Fifty-Second Synod
including the President's Address

Esplanade Hotel Fremantle by Rydges
46-54 Marine Terrace, Fremantle

Please note: Lay Conference at 8.00am

DEADLINES for SYNOD BUSINESS

EARLY MOTIONS

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

EARLY QUESTIONS

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

NOMINATIONS FOR ELECTIONS

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

DISTRIBUTION OF SYNOD PAPERS

18 September 2026

For further information, please contact

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

THE REVD STEVE HILTON SCP *Priest-in-Charge, Parish of North Perth*

The Quiet Evangelism of Evensong

On Sunday 9 August, St Hilda's North Perth launched a new monthly Choral Evensong. It was, in many ways, a simple beginning: a choir, an organ, the ancient words of Scripture and prayer, and a congregation gathered as evening fell. Yet there was also a real sense that something significant had begun.

One of the things I have become increasingly convinced of is that the Church does not always need to respond to a noisy and anxious world by making more noise. Sometimes our gift is to offer something different: beauty, stillness, music, prayer and space.

Choral Evensong does this remarkably well. The service itself asks very little of those who attend. Much of the prayer is carried for us by the choir. We are invited simply to be present: to listen to the psalms, to hear the *Magnificat* and *Nunc Dimittis* sung, to receive Scripture, and to allow the music and prayers of the Church to do their quiet work.

That makes Evensong particularly accessible to people who may be curious about faith but unsure about coming to church. There is no pressure to know the responses, to sing unfamiliar hymns or even to understand everything that is happening. You can simply come and sit. In many ways, it is less demanding than a eucharistic celebration.

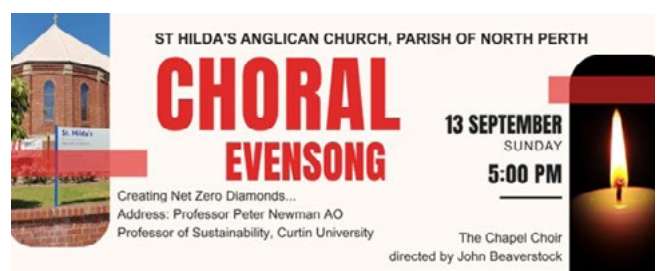
Our first Evensong was sung by The Chapel Choir, directed by John Beaverstock, and included Stanford's *Evening Service in B-flat* and Charles Wood's *O thou*, the central orb. The church was transformed by the sound. But what mattered most was not simply musical excellence. It was the way the music served prayer and created a space in which people could encounter something beyond themselves.

For St Hilda's, this new monthly service is also part of a wider aspiration to make the church a place of encounter for the whole community. We want to recover the confidence to say that the Anglican tradition has something beautiful

and generous to offer - not as a museum piece, but as a living tradition capable of speaking deeply into contemporary life.

Our next Choral Evensong will be on **Sunday 13 September at 5.00pm**, during the Church's Sustainability Month. The address will be given by Professor Peter Newman AO, Professor of Sustainability at Curtin University, and long-time member of St Paul's, Beaconsfield, who will reflect on the theme **"Creating Net Zero Diamonds..."**

That combination feels entirely appropriate. The ancient prayer of the Church should never detach us from the world God loves. At its best, worship enlarges our vision: drawing us more deeply into the beauty of God and, therefore, more deeply into our responsibility for one another and for creation.



Our hope is that Choral Evensong at St Hilda's becomes a regular breathing space in the life of North Perth: a place where believers, doubters, music lovers, neighbours and those simply searching for a moment of peace can come together.

Sometimes evangelism begins not with an argument, but with an invitation: **Come in. Sit down. Listen. There is room here for you.**



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**STEPHANIE BUCKLAND** *Chief Executive Officer*

A Voice When It Matters Most

Advocacy is about ensuring that every person is heard, respected, and supported to make decisions about their own life

The Anglican Church has a long tradition of standing alongside people whose voices may not always be heard. Grounded in the belief that every person is created in the image of God and worthy of dignity, respect, and compassion, advocacy is expressed through service, hospitality, and a commitment to justice.

At its heart, advocacy begins with listening carefully, understanding what matters most to a person, and ensuring their wishes, values, and choices are respected.

This is particularly important in aged care, as people navigate changes in health, living arrangements, or support needs, decisions can feel complex and overwhelming. During these moments, having someone who can listen, explain options, and ensure a person's voice is heard can make a meaningful difference.

At Amana Living, advocacy is woven through the everyday work of our teams and reflected in the way staff support older people to understand their choices, access services, and make informed decisions about their care. In many ways, advocacy is a form of accompaniment, walking alongside people and ensuring they remain at the centre of decisions that affect their lives.

One example is our Residential Liaison Officers, a role created to support residents and families through one of life's most significant transitions. For many people, the aged care system is unfamiliar and moving into residential care can feel overwhelming. Residential Liaison Officers connect with families before a resident arrives, answer questions, provide guidance, and help them navigate the process with confidence. They welcome residents on their first day, support them during their early weeks in care, and help ensure individual preferences and wishes remain central to every decision. Through regular contact and reassurance, they help residents and families feel supported from day one.

Advocacy is equally important for people receiving support in their own homes and our Client Service Managers help clients access services that enable them to maintain their independence and continue living in the communities they know and love. In doing so, they ensure care arrangements reflect the goals and priorities of each individual.

We also see advocacy through the work of our McCusker Nurses, who provide support and guidance to carers of people living with dementia. By sharing knowledge, offering reassurance, and helping carers navigate challenges, they advocate not only for those living with dementia but also for the families supporting them.

Another important expression of advocacy is creating opportunities for older people to influence the services they receive. Through initiatives such as our Consumer Advisory Group, residents and clients can share their perspectives and help shape the future of care.

Australia's new Aged Care Act represents an important step forward, placing dignity, independence, choice, and connection at the centre of aged care. Yet many older Australians continue to experience long wait times, complex processes, and barriers to accessing support. The promise of the new system will only be realised when those rights are consistently reflected in people's everyday experiences, and for this reason, advocacy remains as important as ever. We must continue to listen, speak up, and work together to ensure the system delivers on its promise for older Australians.

When we listen well, honour individual choice, and stand alongside others in times of change, we give voice to what matters most. In doing so, we live out a simple but profound expression of Christian service: recognising the dignity of every individual and ensuring they are seen, heard, and valued. Through these everyday acts of advocacy, we help build communities where older people are not only cared for, but truly heard.



MARK GLASSON *Chief Executive Officer*

50 Years of Supporting Community and Advocating for Change



This year, Anglicare WA proudly celebrates 50 years of supporting individuals, families, and communities across WA and advocating for a more just, compassionate, and inclusive society where everyone can thrive.

Advocacy has long been a central part of Anglicare WA's work. The Anglican Marks of Mission call us to serve people in need and to challenge the injustices and systems that contribute to poverty, exclusion and inequality.

Our Advocacy Aims

Anglicare WA's advocacy challenges the systems and structures that prevent people from living safe, stable and hopeful lives, and calls for a better and fairer life for all. Our advocacy is guided by four key priorities: creating economic justice and fairness, ensuring everyone has a home, freedom from family and domestic violence and abuse, and Aboriginal and Torres Strait Islander recognition and justice. These priorities are informed by research and the lived experience and needs of the people and communities we serve.

How We Advocate

At Anglicare WA, we identify community needs and the barriers that prevent people from thriving through deep listening, evidence-based research, and collaboration. We bring together insights from people with lived experience, frontline services, research, and sector expertise to develop innovative solutions to complex structural challenges and inform our advocacy and policy work.

We share these insights with sector partners, Members of Parliament, government policymakers, and decision-makers to influence the policies, systems, and institutions that shape people's lives. Through trusted relationships across government, academia, civil society, and the community services sector, we work to shift public narratives, amplify community voices, and drive meaningful and lasting systems change.

Over the last year we have made numerous policy submissions, convened and supported coalitions, and contributed to important public conversations on issues affecting our communities. These include social and affordable housing, poverty and economic justice, family and domestic violence, human rights, reconciliation and truth-telling, and social inclusion. We believe that by working collaboratively across sectors, we can help create the conditions for a fairer and more equitable WA.

Our Impact

We have seen positive social policy reforms and investment following Anglicare WA's targeted and collective advocacy.

Our advocacy efforts, delivered in partnership and collaboration with sector colleagues, community organisations and supporters, have

contributed to significant policy wins, reforms and government commitments over the past year. A key milestone is the annual launch and circulation of the Rental Affordability Snapshot, which continues to spotlight the growing challenges facing people seeking affordable housing in WA.

We also welcomed important reforms to the Residential Tenancies Act 1987 (WA), including the end of no-grounds evictions, new legal protections for boarders and lodgers, and the introduction of minimum rental standards to ensure properties provide adequate facilities, health, safety and privacy.

Alongside these reforms, we saw progress through fairer tax settings, extended funding for the WA Rent Relief Program, and the celebration of No Place for Poverty's first anniversary, highlighting the growing momentum for systemic change.

Importantly, we know governments are considering measures that address the broader drivers of poverty and disadvantage. These include boosting the supply of social and affordable housing and associated support services, investment in housing and construction workforce initiatives, expanding universal access to high-quality early childhood education and care, increasing healthcare bulk billing, and improving access to free mental health support.

Together, these outcomes represent meaningful progress towards a fairer WA where everyone

has access to secure housing and the supports they need to thrive.

Our Collaboration

Collaboration is central to our approach, enabling us to achieve lasting impact and build a fairer, more inclusive WA. We are proud to have worked alongside partners on campaigns including Make Renting Fair, Social Reinvestment WA, WA for a Human Rights Act, and Human Rights Act Australia. We have also supported initiatives that advance truth-telling, reconciliation, and anti-racism, including engagement around Change the Date discussions and broader efforts to challenge racism and discrimination in all their forms.

The Future

As we mark 50 years of service and advocacy, we are grateful to the communities, partners, supporters and advocates who have worked alongside us to advance positive change. While we celebrate this milestone, we also recognise that the challenges facing Western Australians continue to evolve, and our advocacy must evolve with them.

The next 50 years will require courage, collaboration and compassion. By continuing to listen deeply, elevate lived experience, strengthen partnerships, shape public narratives and advocate for systemic change, Anglicare WA will remain committed to creating a fairer, safer and more connected WA where everyone can thrive.





THE REVD PETER LAURENCE OAM *Chief Executive Officer*

A Grace-Full Celebration in Perth

It was a great privilege to welcome almost 300 delegates from Anglican schools across Australia to Perth for the 2026 Anglican Schools Australia (ASA) Conference.



Held from 30 July to 1 August, this year's Conference brought together Anglican school principals, chaplains, governors and other educators, together with many bishops and other supporters of Anglican schools, from across the country.

The conference theme 'Grace-full Hospitality: Anglican Schools as Expressions of God's Generosity' invited us to consider what genuine hospitality looks like in the life of an Anglican school. We delved beyond hospitality as an act of welcome and explored it as an expression of faith, generosity and service.

Across three full days, we were challenged and inspired by an exceptional line-up of speakers, including our very own Archbishop, The Most Reverend Kay Goldsworthy AO DD; Professor Stan Grant, acclaimed journalist, author and academic; Mr Max Jeganathan, Senior Research Fellow at the Centre for Public Christianity; and also Perth's own Ms Kim Brooklyn, CEO of Parkerville Children and Youth Care. Each brought a distinctive perspective, prompting us to reflect on our

purpose as Anglican educators and the contribution our schools can make to the lives of young people and to the communities we serve.



The Conference also provided something equally important... and that was time to connect. There is enormous value in bringing together people who share both the opportunities and challenges of leadership and ministry in Anglican schools. Whether through formal sessions, workshops, times of worship, meals or conversations over coffee, the relationships strengthened during the Conference are an important part of ASA's mission and purpose.

A particular highlight was our Conference Eucharist at St George's Cathedral, where delegates gathered in worship, followed by a wonderful reception in the Cathedral and Burt Hall. The Conference Dinner was another opportunity to celebrate our community, including recognising those who have made an enduring contribution to Anglican schools over a long time. This year, Ms Anne Ford was deservedly awarded Life Membership, ASA's highest honour, in recognition of her generous contribution of time, experience and leadership. Anne served as Principal of John Wollaston Anglican Community School in Kelmscott for over 23 years. Currently she serves as a Perth Diocesan Trustee as well as a member of the Perth College Council.



For those of us at AngliSchools, it was also a pleasure to welcome interstate colleagues to Perth and to share some of the warmth and hospitality of our beautiful city. The strength of ASA lies in its community. While our schools differ in size, history, location and context, we are united by a shared commitment to Anglican education and to creating communities in which young people can flourish.

The Conference reminded us that hospitality is about making room for others: listening generously, welcoming difference, building relationships and recognising the worth of every person. These are principles that sit at the heart of every Anglican school and which I hope delegates have carried back to their local context.

I want to thank everyone who joined us and helped make the 2026 conference such a memorable gathering. I also acknowledge the wonderful students (and their accompanying teachers) who helped us extend truly grace-full hospitality by welcoming delegates, creating custom welcome cards, performing at the Acknowledgement of Country, creating student celebration videos, and singing in an incredible 150-student choir for the Eucharist as well as in smaller groups during daily Morning Prayer.

We look forward to coming together again in Sydney from 29 -31 July 2027, when the conference will explore the theme 'Called to Serve: Anglican Schools - Building Bridges, Transforming Lives'.

You can view our short 2027 conference video here: [ASA 2027 Conference | Videos & Movies](#) on Vimeo. Registrations will open in March 2027. All are welcome!

WA Families Urged to Consider Foster Care as Demand for Safe Homes Grows

Parkerville Children and Youth Care is calling on Western Australians to consider becoming foster carers as demand for safe and supportive homes for vulnerable children continues to grow.

Parkerville CEO Kim Brooklyn said there are currently more than 5,000 children and young people in the out-of-home care system in WA.

"These children come into care for a range of reasons including family crisis, abuse, neglect, substance addiction, and parental mental health issues impacting on their capacity to care for their children. It is never the fault of the children and rarely a choice parents make themselves.

"It is no secret we don't have enough foster carers in the system across WA, and as a result these children are not being placed in stable homes quickly, and this makes it impossible to establish routine and consistency which all children need to feel safe. A foster carer can't

undo what's already happened to a child, but they can absolutely change what happens next, and all it really takes is someone who's consistently there for the children and who thinks highly of them."

Parkerville's therapeutic out-of-home care model, Our Way Home, provides respite and long-term foster care for children and young people who are unable to safely live at home.

Executive Manager Our Way Home, Johnny Rylatt, said many people dismiss the idea of fostering because they believe they do not fit the traditional image of a foster carer.

"One of the biggest misconceptions about foster care is that you need to be a certain type of person," said Johnny.



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

"The reality is our carers come from all walks of life. Some provide care for a weekend, some during school holidays, and others offer a child a long-term home and support network.

"Our focus is not on finding perfect people. It's about finding caring people who can provide stability, encouragement and connection for children who need it most.

"For example, you don't need to own your own home, be married, or to have raised a child before. You can be single or married, younger or older, working part-time, casual or full-time – and it isn't about having the perfect house either. It's about showing up consistently for these kids."

Parkerville's Our Way Home model was designed to ensure children experience more than just care. It aims to provide children with connection, belonging and hope while maintaining important relationships with family, culture and community wherever it is safe to do so.

Therapeutic Foster Carers provide long-term support and stability for children and young people, while Respite Carers offer regular weekend or holiday care that helps strengthen the broader care network around a child.

"We know everyone's not in a position to provide long-term care, but many people could offer occasional respite care that gives children new experiences and provides valuable support to foster families," said Johnny.

"Every child deserves the opportunity to feel safe, valued and connected. Sometimes changing a child's future starts with a simple conversation."

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

Excited for the Future

Matt (15) is the youngest of three siblings and was brought into care as an infant due to family domestic violence, substance abuse and neglect in the family home. Matt lived in a family group home with his siblings for many months while reunification with his mum was being explored. Following a failed reunification, Matt and his siblings re-entered care. The group home could not provide a therapeutic placement for all siblings together, so Matt was fostered into a community foster care placement in 2023.

Matt has remained in this placement to this day, and while it has not always been smooth sailing, he has shown incredible resilience and has been a part of many open and honest conversations. Matt is now on track to graduate high school and has ambitions to go on to university.

Matt plays sports and is very engaged in his education. Matt also sees his family regularly on school holidays who are all proud of the incredible effort he has put in to become the person he is today. Matt's family and carers are in regular contact with each other and have a positive relationship, ensuring the best outcomes for Matt.



SAMANTHA DRURY *Chief Executive Officer*

Saint Bartholomew's Feast Day

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 join a special Sunday service at St George's Cathedral where our Chaplain, Ian Hewson joined The Reverend Michelle Yuen for an engaging Q&A discussion.

Ian shared his move from Aged Care Chaplaincy to St Barts as "being a "God" thing where he was given a divine shove from the comfort and safety of Aged Care to the frontline of providing care for the homeless and the challenges and messiness that comes with it". They also talked about a recent request, where Ian was asked to bless a St Bart's client's home to rid a mean spirit. This was an enlightening experience for all concerned and Ian was pleased to have been able to assist.



We continued our celebration of Saint Bartholomew's Feast the following day, welcoming Bishop David Bassett to our Lime Street residence in East Perth. The service brought together residents, staff and board members in a spirit of reflection and community.

Resident Andrew delivered a reading from Matthew 25:31-40, often known as "The Sheep and the Goats." The passage highlights the importance of living our faith through practical

acts of love, generosity, and care. It encourages us to recognise the dignity of every person and to make a positive difference through even the smallest acts of kindness.



Bishop David reflected on Saint Bartholomew and his courage, honesty and unwavering loyalty that ultimately cost him his life. He blessed St Bart's Chaplaincy, granting them wisdom, compassion and steadfast faith to bring comfort and hope to St Bart's. His messages 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. The event was a genuine expression of community and care, representing St Bart's commitment to stand beside those in need.

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. St Bart's remains committed to providing care and opportunity to those experiencing or at risk of homelessness.

DR MEG WARNER *Principal*

Reading the Bible while Anglican

Like a number of those who have written for this month's *Messenger*, no doubt, I have recently returned from the meeting of General Synod held in Melbourne.

Happily, this most recent General Synod was a good deal calmer than some past Synods. Even so, there remains wariness and a degree of division between representatives from dioceses around the national church, because of the different viewpoints and approaches that they bring towards living their faith. Often at the root of this wariness and division are conflicting viewpoints about how one should, as an Anglican, read the Bible.

It is undoubtedly true that Anglicans across Australia read differently. And there is a range of views even about that. For some Anglicans, there is, and should be, just one approach to reading. Central to this approach are twin convictions that the Scriptures are the Word of God, and that God's Word speaks with a clear voice that is accessible to all who read and hear.

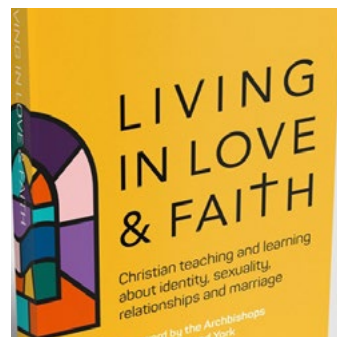
For other Anglicans, it is acceptable, and even ideal, for Christians to read the Scriptures with a variety of approaches. Central to this set of convictions are understandings that both the Scriptures, and the act of reading them, are contextual. Our Scriptures, while being the Word of God, were physically written at certain times and places, and developing understanding around those times and places can help to deepen our engagement. At the same time, we as readers are so shaped by our contexts that we will inevitably approach the Scriptures from out of our own experience, and appreciation of this, too, can deepen our engagement, and help us to hear what God is saying to us in the place where we are.

This kind of contextual understanding can also open us up to the challenge of hearing when the Scriptures are speaking with multiple voices, that seem to be different from, or even contradictory towards, one another.

Have you ever found yourself thinking about how best to read your Bible? Perhaps you have found yourself disagreeing with Anglican friends, and would like to know why you see things differently. Perhaps you feel that you are not as confident finding your way around the Bible as you think you should be. Perhaps you would like to take a first step in a journey towards better understanding of your faith.

If any one of those things is true, you could consider coming to Wollaston for the day on Thursday 1 October for 'Bible 101'. This is a day designed to be an absolute first step in thinking about structured or academic approaches to reading your Bible. No prior expertise is required. See the advertisement in the *Messenger*, or on Wollaston's website.

If a day at Wollaston is too much, you might like instead to read what a group of highly experienced Anglican Bible Readers from the Church of England have to say about different approaches to reading the Bible. Chapter Thirteen of the Church of England publication *Living in Love and Faith* offers a terrific introduction to the differing ways in which we read our Bibles around the Anglican Communion. You can access this book online for free at



www.churchofengland.org/resources/living-in-love-and-faith/living-love-and-faith-book.

Happy Reading.



Doing Theology Together: Bible 101

An introduction to Biblical Studies for Beginners



Presented by
Associate Professor Robert Myles
and Dr Megan Warner



Thursday 1 October 2026



10:30am - 3:30pm



Wollaston Theological College
5 Wollaston Rd, Mt Claremont



\$25 (includes lunch)

Curious about the Bible but unsure where to begin? Bible 101 is a day-long event designed for beginners, offering an accessible introduction to the Bible as a historical, literary, and historical text.

Led by Meg Warner (Hebrew Bible) and Robert Myles (New Testament), the day combines engaging presentations with lively discussion to illuminate the Bible in new and exciting ways.

You'll also explore some of the interpretative tools scholars use to make sense of scripture.

Wings and Wildflowers – an EcoCare initiative

Last year the EcoCare Commission launched an opportunity for the Anglican community to engage with caring for our unique wildlife through the “Wings and Wildflowers” project.

Its launch was designed to inspire and support parishes, parishioners, schools, and agencies in creating native gardens that attract, feed, and protect our local birdlife and native flora. Together, we can make meaningful contributions to the wellbeing of our natural world, right in our own backyards.

As an extension of this initiative EcoCare encourage the community to engage the WA Government initiative to plant native trees. This program is called “Treebate” and whilst it was launched last year this program is continuing this year.

Trees show up throughout Scripture from Genesis through to Revelation. Their appearance is important to convey spiritual truths either literally or symbolically. Ancient wisdom demonstrates that these living beings are life giving. We know this thought the way these remarkable living organisms sustain life on our planet in a variety of lifegiving ways from keeping saltwater at bay, cleaning and replenishing our air and providing homes, food and security to thousands of species across the planet, to name a few.

The increasing urbanisation and extensive agricultural growth have dramatically reduced the area our native plant habitat, damaging the viability of native species. To this end we are encouraged, in a small way to bring back this lifegiving organism. The State Government currently has implemented a program as part of a broader Urban Canopy Growth package to support both household and community planting. The purpose is to plant 1 million trees by 2035. This program is part of the ambitious WA Government aim to achieve 40% urban canopy cover across Perth by 2040. Perth currently has the lowest canopy cover of any Australian Capital city.

Here is an opportunity for every home, parish, agency or school to participate in a small way towards healing the damage that has occurred with the clearing of native vegetation that has been ongoing since European colonisation.

The way to participate is very simple, an annual rebate is available valued at \$150 per WA resident (18+). This money is redeemable via the ServiceWA app. In other words, the money you spend will be paid back to you. In this project there are no losers for it benefits the environment, the liveability of our city, and provides a canopy for humans and our animals.

Treebates now available to claim. It’s as easy as One, Two, Tree.

One: Buy up to 5 trees. (Eligible tree species must be natives that reach a canopy height of over 3m at maturity.)

Two: Plant your trees. (Don’t forget keep your tax invoice and take a photo of the plant label/s to get your rebate) - send EcoCare your planted tree so we can share your celebration.

Tree: Make a claim via ServiceWA (app) (There is an online form if you don’t wish to use the app).

For more information search “Treebate” on the internet

If you would like to do more to help to improve our tree canopy cover you might also consider:

1. Writing to local councillors asking them to protect trees in your neighbourhood through changes to local legislation.
2. Support a not-for-profit group that is protecting and planting trees in your neighbourhood.
3. Learn about the value of canopy trees and share your knowledge with your community.
4. Ensure the existing trees on your property are well cared for with regular maintenance such as water, mulch and fertiliser as required.
5. Plant more trees in your own urban garden.
6. Join a community planting day.

Wishing you the best and our support in caring for our planet.



THE REVD CANON DR PHILIP RAYMONT

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

Anglican Diocese of Perth Enables Upgrade of River Trail in York

The completion of the realignment of part of the walk trail along the Avon River in York below Holy Trinity Church was celebrated at a Ceremony of Blessing after the Church's 9.30am Eucharist on Sunday, 16 August.

The project was made possible through the cooperation and efforts of several local groups alongside a Memorandum of Understanding between the Anglican Diocese of Perth and the Shire of York that enabled church land to be used for the trail to be realigned away from the water's edge with an even, stable surface. Volunteers from the River Conservation Society planted trees and shrubs beside it.

The realignment forms part of a bigger project involving many partners. In her remarks to the gathering, Shire of York Cultural Heritage Officer, Carol Littlefair, thanked the York Parish Council and the Anglican Diocese of Perth for agreeing to the Memorandum of Understanding allowing the track to pass through church land. She described it as an example of neighbours working together for the enjoyment of the community.

Lotterywest provided funding for the new section of track that is part of a project to create an Aboriginal river trail as proposed by local elder, Dennis Kickett, in an effort to raise the profile and understanding of Ballardong Noongar culture. A grant from the Department of Cultural Industries, Tourism and Sport enabled the filming of ten Ballardong Elders and

community members telling river stories, and eight Ballardong artists creating paintings that illustrate those stories. The films and paintings will form a virtual trail on the Experience York App. The paintings will be used also in signage at nine points of interest along the river with a plan for one to be transformed into a permanent projection at night across the river in Avon Park.

In blessing the trail, The Revd Canon Dr Philip Rayment, said the Bible records the place of rivers and trails, more often called paths. He noted that rivers are powerful symbols of life and renewal, divine provision, spiritual symbolism and rebirth. As such, they mark sacred boundaries, serve as sites of miraculous transformation and frame the entire Scriptures, starting in a watered garden (Genesis) and ending with the river of life (Revelation).

He explained that the metaphor of paths in the Bible is a rich tapestry that interweaves themes of preparedness, righteousness, faith, patience and healing. These paths encourage believers to consider not just their physical journey but their spiritual one as well.



Residents gather for Blessing of the River Trail



The Revd Canon Dr Philip Rayment blesses the Avon Valley River Trail

York Residency Museum honours Anglican Priest

Presently displayed at the York Residency Museum are artwork and personal objects left to the York Residency Museum by The Revd Peter Mold, a long serving priest at the Parish of York.

The Revd Peter Mold died on 22 February 2025 having drawn many paintings in retirement. About 60 people attended the official opening of the Exhibition, "Faith, Art and a Life in York" by the current Priest-in-Charge, The Revd Canon Dr Philip Raymont on 2 July 2026.



Philip Raymont opens the Faith, Art and A Life in York exhibition. Peter Mold's artwork on the walls.



Philip Raymont with Glenys Pechel, President and Morag Whitney, Secretary of the Beverley Historical Society



Glenys Pechel and Morag Whitney President and Secretary, Beverley Historical Society, with Annie Medley, Curator, York Residency Museum

The Revd Peter Mold was parish priest in York from 1979 to 1990 and involved in many aspects of community life. He went on in retirement to develop his interest in art, taking lessons and completing a significant number of paintings.

In his address Dr Raymont recounted how he and Peter Mold first met when they had lunch at the home of Sally and Tony Boyle in York while he was the senior chaplain at Guildford Grammar School." On that occasion Peter gave Philip a 'travelling set' consisting of a large chalice and paten that belonged to Bishop John Frewer, the Bishop of North-West Australia from 1929 to 1965. As well as being a simple but elegant set, a gift Philip honoured by using it weekly for the School's Wednesday Eucharist, it reflected Peter's interest and ability in making connections; something which was quite central to both his personality and ministry, indeed his life in York! Frewer, as Philip had, studied at Selwyn College at the University of Cambridge, albeit Frewer did not complete his degree, subsequently studying at the Lincoln Theological Hostel in the Diocese of Lincoln in England. It was in that Diocese that Peter studied, was ordained, and undertook his earliest ministry as an ordained person. As Dr Raymont reflected one might assume Bishop Frewer had some influence or impact on a young Peter Mold in seeking formation and ordination in the Diocese of Lincoln. Another reason Peter thought it appropriate for this gift to be at Guildford Grammar School was it was to that School that many students from the vast region of the Diocese of North West Australia, the largest land-based Diocese in the Anglican communion, came.

Among the legacies Peter Mold left at Holy Trinity Church are works of creative significance, the Juniper, stained glass windows and the peal of eight bells.

Dr Raymont noted that Peter Mold was in someways an old-fashioned Church of England priest in the sense that as the parish priest one is the "Cure of Souls". Bishop Martin Gorlock, the Bishop of Dudley in the Diocese of Worcester, and as with Frewer, a Selwyn man, writing in 2025 said of the notion of "Cure of Souls" that it demands "The care and cure of all the souls in your parish, the good and the bad, residents, workers, visitors. Each one a soul known and loved by God. To be entrusted with that is a gift beyond words. The "Cure of Souls" demands partnership working, for how could any priest possibly do this alone? It demands community working, because not every soul will be in your churches on a Sunday. It demands creative working, as you make church open to all and open to God, and mixed ecology responses as you ask God to help you reach the parts of the parish, the traditional church cannot reach. The "Cure of Souls" requires healthy curiosity as you develop interfaith and intercultural sensitivity, and whatever your particular parishes call forth from you." In quoting those sentiments Dr Raymont suggested we hear something of the way Peter conducted his ministry in York not only when the Rector but later as a resident of the town; he was "out and about" involving himself in its life; he was certainly well known!

Dr Raymont went on to explain that it is not unkind to suggest that Peter enjoyed a little controversy or mischief making. He was not a

supporter of women priests or "priestesses" as he was inclined to call them. Despite his long-held position, he developed an appreciation and fondness for the local Regional Bishop, Bishop Kate Wilmot, whom he would have known for much of her life since she was from Northam.

Peter's retirement home was 'Stone Grange', a single-storey stone construction with a steeply pitched gable roof in Newcastle Street. The architect designed, Victorian Rustic Gothic building, was the home of a Pensioner Guard from York's convict era and part of the early development on the east side of the Avon River in York.

In concluding his address Dr Raymont observed "One can only imagine that Peter would have enjoyed coming to the Exhibition! For certain he would have appreciated the hospitality of the night, and the opportunity to meet and greet so many people. Might I say in conclusion that we can praise God that The Revd Peter Mold came and dwelt in York and that through Faith, Art and a Life in York, he made York and our lives, better, more stimulating and more agreeable. Might the story which is that of The Revd Peter John Mold be one that also encourages all of us to think about the other story his life told, and which he boldly proclaimed, the story which is the life and Gospel of Jesus Christ, Lord and Saviour."

SPRING FAIR

Join us for a community Spring Fair at St Hilda's!
Enjoy a sausage sizzle, browse the op shop,
and pick up homemade cakes, preserves, and pickles.



SATURDAY, 14 NOVEMBER 2026



8:00 AM - 12:00 NOON



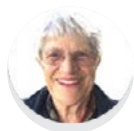
15 VIEW STREET, NORTH PERTH

Sausage Sizzle · Op Shop · Cakes · Pickles & Preserves

Fresh, local, and welcoming —
come along and support your community!

FREE ENTRY - ALL WELCOME



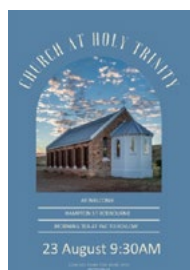


JOCELYN ROSS OAM

Nor'West Postcard

Hannah Combe, daughter of Dampier Mission to Seafarers' Chaplain, Steve and Tamara Combe, is in Sydney studying the Bridge Course with Sydney Missionary Bible College for 12 months. Hannah and her fellow students are about to embark on their overseas mission trip, the Cultural Study Tour! This will be a significant part of the year as the students have the opportunity to step outside their familiar context, serve alongside local ministry partners and learn from the work God is already doing across South-East Asia.

Vale: The Revd Fr E W (Ted) Doncaster OAM, a very good friend to our Diocese, Rector at Bluff Point 1959-64 and Carnarvon Parish 1964-68, then the Parish of Gascoyne/Ashburton until 1970. In the years since, Ted has written histories of most of the parishes in our Diocese, and those in Bunbury and Perth Dioceses also. Pictured receiving a Certificate of Appreciation from the Diocese of North West Australia.



In August, Karratha Anglican Church joined with the Roebourne Aboriginal Church for their quarterly service in Holy Trinity Church, Roebourne. There is lots on in the West Pilbara parish - great outreach activities especially before the really hot weather sets in.

Recently the Youth team held an evangelistic movie night, making an outdoor cinema and putting on burgers, chips and drinks. The "youth" invited their friends and watched 'School of Rock' together.



A blast from the past (1970s)!!! Bonnie Levi, from Port Hedland recently visited Karratha and called in to St Mary Magdalene's Church taking photos. Speaking to rector Frank Nicol, she told him of growing up in Pannawonica and Wickham and forwarded him a photo of the Levi families, Bonnie at the left in front of her mother and father Mick and Evelyn Levi, attending Marilyn Blanket's confirmation. Tracey Blanket is there with Patrick and Edith Levi, Bob and Kaye Levi and the kids, all surrounding Bishop Howell Witt in the middle row!!



Geraldton Ministers Fellowship recently hosted the Annual Mayor's Prayer Breakfast, with 240 Geraldton citizens enjoying visiting speaker Henry Olonga, former Zimbabwean cricket star who bravely stood up to a dictator, now living in South Australia. Voice Australia contestant, Henry (seen with Mullewa artist Helen Ansell), also sang "You Raise Me Up" and "Amazing Grace" to much acclaim.

The Revd David Mansfield, one time assistant minister at Karratha, conducted a launch of his biography of the life of The Revd Dr David Secombe (Rector of St Matthew's Shenton Park 1979-93) in Geraldton on 9 August 2026.

The Diocese of North West Australia was represented at General Synod held in Melbourne recently by Bishop Darrell Parker, Broome Rector Michael Baines, lay representative Jenny de Vries of Kununurra and our Chancellor, Fiona Henderson (pictured).



The Mothers' Union Geraldton Branch celebrated the 150th anniversary of the Anglican Mothers' Union. We had a great Service in St George's Bluff Point, followed by lunch, then an entertaining guest speaker Miriam Handsworth, speaking of her grandmother's involvement in MU in Tasmania and links to our Diocese through her great aunt Margaret Douglass, who came to Port Hedland in 1959 with her husband and two small children as one of the first BCA missionaries.

But godliness with contentment is great gain. (1 Timothy 6:6)

THE VEN GEOFF CHADWICK *Archdeacon*

Bunbury Bulletin

Bunbury Cathedral Grammar School Welcomes its New Chaplain

Bunbury Cathedral Grammar School welcomed its new chaplain, Adam Maynard and his family, Naomi, Harvey and Donny at a full school Eucharist on 24 August. After a four-year interregnum, the joy at their arrival was palpable! It was a colourful affair, with Bishop Ian presiding alongside a dozen diocesan and visiting clergy, all resplendent in full regalia. The school musicians enhanced the worship, and it was wonderful to hear the whole school join as one in the singing of the school anthem: *Here I am Lord*.



Symbols of ministry such as a bible, a prayerbook, a bowl and towel and bread and wine were handed to Adam by members of the school community.

Bishop Ian preached a memorable sermon on abiding in the vine that is Jesus, with many illustrations relating to the nearby Margaret-River wine growing area.

And because us Anglicans can't celebrate without food, a very lovely afternoon tea in the staff room allowed for conversations and reconnection amongst the Old-Grammarians.

We look forward to the many blessings to come from Adam's ministry with us.

The service also included a Farewell to Bishop Ian with the laying on of hands. He has been the official visitor of the school for eight years. Bishop Ian lays up his staff at 11am on 29 August in St Boniface Cathedral. All are welcome at this service.



He and Anne will be retiring to Bunbury.

You will be able to read a full report in the next edition of the *Messenger*.

Pinjarra/Waroona Parish has become vacant, and Abby Fischer and Gail Smit have become joint part-time locums. The parish includes the localities of Pinjarra, Waroona, Dwellingup and Coolup and has begun the process of seeking for a new incumbent. Pinjarra is close to Perth, on the Australind trainline and includes many tourist attractions. Expressions of interest for Priest in Charge can be made by approaching me the Diocesan Office. We would love to have you in the Diocese!

Blessings from Bunbury
Archdeacon Geoff

JAN ROSE OAM *Perth MU Diocesan President*

What in the World is Perth Mothers' Union Up To

What a Celebration! Mothers' Union turned 150 years old and Members gave thanks for the Vision of Mary Sumner

Perth Diocese Mothers' Union celebrated 150 years with prayer and thanksgiving on the 20th June with over 130 members, and guests attending.

A Eucharist was led by Bishop Kate Wilmot assisted by Mothers' Union Chaplain Father Des Smit and The Revd Frida Lemi. The singing by the Sudanese member sechoed around St David's Church, Applecross in praise of the day.

A luncheon was served and a decorated cake cut, by a long time member Merle Andrews from Bassendean. This preceded a variety of speakers. Members were reminded of how this great organisation began in 1876 with Mary Sumner, the wife of a vicar who saw a need to help families. Mary believed that women could support each other and strengthen families and communities.

Our Perth Diocese Mothers' Union began in 1898 and there were many memories as members heard about the conferences that had been held, the hosting of overseas visitors and the many faithful women, who have given service throughout their life time to Mothers' Union and their communities. Friendships have been forged through Mothers' Union many overseas projects. There have been international programs of literacy, women's empowerment to work and the prevention of gender based violence in countries including the Solomon Islands, Myanmar and South Sudan. These projects have helped greatly in making a better life for women.

Our guest speaker, Kim Brooklyn from Parkerville showed that many families still require help. Mothers' Union in Christian faith moves forward in hope to give love, prayer and support to the disadvantage and hardship we see in our communities today.





THE REVD JUDY VAN ROSSUM *Programme Director, Tree of Life*

**"Instructions for living a life:
Pay attention.
Be astonished.
Tell about it."**

Mary Oliver, Sometimes

These famous lines from Mary Oliver's poem offer fitting words to carry with us as we enter spring and journey through the Noongar season of Djilba. Spring invites us to slow down and notice. It is a season of awakening, as the earth stirs with new life and beauty.

A gum tree stands in front of my home, and each morning it becomes a place of wonder. Birds gather in its branches, singing their morning hymn to the world. They flit and play, search for food, and patiently teach their young. There is something intriguing about listening to a mother and father kookaburra teach their baby to laugh, watching a hen tend her chicks, or seeing a flower unfold and offer its smile to the world. These small, ordinary moments are extraordinary gifts. They remind us that creation is alive with the presence of God, if only we take the time to pay attention.

The psalmist tells us that "The heavens declare the glory of God; the skies proclaim the work of his hands" (Psalm 19:1). Creation is God's handiwork, revealing beauty, wisdom and love. Yet in our busy, often noisy lives, we can easily miss these quiet revelations.

The Tree of Life Spirituality Programme is holding a Quiet Day at Wollaston on 19 September, offering an opportunity to step away from the demands of daily life and enter a slower rhythm. Surrounded by the beauty of Bold Park, we will take time to be still, listen, pray, and reconnect with the God who is always present in creation and within ourselves. Together, we will explore what it means to pay attention with all our senses, to become open to wonder, and to discover how God may be speaking through the natural world around us. Through praying with poetry; wandering the 'stations' of Bold Park; silence; journalling; and simply being present to the sights, sounds and

movements of spring, you are invited to 'come and be still and know that I am God.'

As the wildflowers emerge, birds nest, and the land awakens during Djilba, may we also awaken to God's presence, astonished by the beauty around us and renewed by the One who delights in meeting us there.



Join us for a day of stillness, wonder and renewal in creation.

**Come away.
Pay attention.
Be astonished.
And discover what God may be longing to tell you.**



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



**For further information on the Tree of Life programme, please contact the Programme Director:
The Revd Judy Van Rossum on 0409 116 622
or judithaclay1@bigpond.com**

Appointments

The Revd Brett Gibson	Area Dean, Gwaya Deanery	04.08.26-31.10.28
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Locum Tenens

The Rt Revd Dr Peter Brain	Maddington	01.10.26-31.12.26
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Permission to Officiate

The Revd Tony Drayton		17.09.26
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Resignation

The Revd Roger Morey	Assistant Priest, Shenton Park	17.08.26
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RIP – Clergy

The Revd Fr Ted Doncaster OAM		13.08.26
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RIP – Lay

Mrs Robin Farran	Wife of The Rt Revd Dr Brian Farran	19.07.26
Mr Robert Baynes	Husband of The Revd Joanne Baynes	03.08.26

Clergy and lay people interested in Christian Spirituality are invited to hear

**The Reverend Ronald Henderson OGS
of the Sydney Mission-College of the
Oratory of the Good Shepherd**

who will talk about the history of the Oratory in Australia and explain some of the aspirations and values of the founders in 1913 and the Seven Notes of the Oratory, its foundational document

**Thursday 10 September 2026
5.00pm-7.00pm**

**Anglican Parish of Murdoch-Winthrop
118 Somerville Boulevard, Murdoch**

Fr Henderson's talk will be followed by Evening Prayer together and then refreshments.

Register via Trybooking:
www.trybooking.com/DPBRS

The Oratory of the Good Shepherd is a religious order of celibate Anglican Priests who promise to embrace a disciplined life of prayer and mutual support in shared community. This commitment is initially renewable annually, then for five-year terms, and eventually, if a candidate so wishes, for life. Though they live and work separately the Brethren pray for one another each day, and gather regularly, both locally and nationally, and hold an international meeting of the General Chapter once every three years.

Anglican
Church
Diocese of Perth

**Anglican Chaplain**

Sir Charles Gairdner Hospital (Full-time)

An opportunity is available for a full-time Anglican Chaplain to join the chaplaincy team at Sir Charles Gairdner Hospital and Osborne Park Health Care Group.

Working Monday to Friday, the successful applicant will also participate in a shared after-hours on-call roster, approximately one week in every 5–6 weeks, providing urgent end-of-life pastoral ministry.

The chaplain will serve as part of an ecumenical team, offering Anglican worship and sacramental ministry alongside compassionate pastoral and spiritual care for patients, families and staff of all faiths and none.

For more information about the role, visit:
[perth.anglican.org/church/work-with-us/
vacancies/chaplain-scgh](http://perth.anglican.org/church/work-with-us/vacancies/chaplain-scgh)

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

1. **On 2 September we remember the martyrs of**
 (a) Fiji
 (b) New Guinea
 (c) Nauru
2. **During his papacy (590-604), he greatly improved the welfare of the people of Rome**
 (a) Gregory I
 (b) Pius II
 (c) Leo III
3. **A social reformer whose husband was Governor of New South Wales (1825-1831), she wrote the booklet Young Christian's Sunday Mornings (1834)**
 (a) Eliza, Lady Darling
 (b) Jane, Lady Franklin
 (c) Elizabeth, Lady Gipps
4. **A feast in honour of Mary's birth was first kept in Syria and Palestine in this century**
 (a) 3rd
 (b) 4th
 (c) 5th
5. **This bishop of Carthage opposed the extreme puritanism of the Novatianists**
 (a) Lucianus
 (b) Carpophorus
 (c) Cyprian
6. **This saint is known as Ringan in Scotland and as Trynnian in Northern England**
 (a) Ælred
 (b) Comcille
 (c) Ninian
7. **This saint was also known as the Sibyl of the Rhine**
 (a) Hildegard of Bingen
 (b) Richardis von Stade
 (c) Blessed Jutta of Disibodenberg
8. **John Ramsden Wollaston was born in**
 (a) Dublin
 (b) London
 (c) Edinburgh
9. **The Archangel Michael is also known as Michael the**
 (a) Ferryarch
 (b) Taxiarch
 (c) Uberarch
10. **Artists have often included this animal in paintings depicting St Jerome**
 (a) bear
 (b) tiger
 (c) lion

Answers can be found on page 32



ANTHONY HOWES OAM

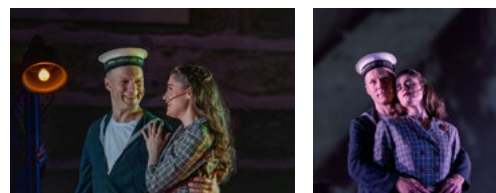
Anthony presents more news of arts and entertainment every Saturday from 10.00am till 12.00noon on Capital Radio 101.7 FM and Capital Digital

It was T S Eliot who said that God, as Creator, had made humankind in his image, to be, in turn, creators. It is just on twenty years that, in this periodical, I have recorded that creativity as seen in the Arts of Western Australia.

In today's column, I pay special tribute to two (of the many) of our arts companies who exemplify the poet's statement. The impact they have made is significant.

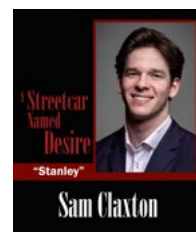
After 25 years in 2018 "Agelink Theatre" became "Theatre 180". Jenny Davis OAM was joined by Stu Halusz and Rebecca Davis in a joint directorship and the motto, 'Great Stories, Well Told' became the company signature with productions depicting Western Australia's heritage resounding in great success, not only here in WA, but throughout Australia. Theatre 180 has devised a production style they call 'Cinema-Stage' which allows stage and film techniques to be combined. This, in turn has made touring productions in cinemas using projection with live action. Thus, audiences in country towns get to see plays often only seen in Perth.

In interviewing Stuart Halusz and Rebecca Davis on radio, they told me: 'We embark on another Creative Development next week, with **Harbour of Love and Secrets**. We head back to the dark days of 1944 as the war came to Australia's doorstep, and American, UK and Dutch servicemen came to Fremantle Harbour in flotillas of submarines. Rehearsals follow for **Our Place, Rain or Shine** - for Albany's anniversary celebrations at the Albany Entertainment Centre on 25-26 September; then, **SYDNEY II: Lost and Found** is next up at the WA Maritime Museum from 19-29 November, marking the 85th Anniversary of the sea battle which saw the loss of both HMAS Sydney II and her entire complement of 645 crew'.



The Company has done so much in the last 10 years and is preparing a great deal more - 'creating theatre' and providing experiences for thespians, technicians (and audiences!) who call WA their home. A quick look at their website (Theatre180.com.au) will give much more news of the Company, its works in past years and its plans for the future.

Harriet Marshall is the founding director of "Freeze Frame Opera", which took an open truck touring opera extracts through our suburbs during the Covid pandemic. They are staging the WA premiere of Andre Previn's opera, **A Streetcar Named Desire** - from the play by Tennessee Williams, at The Liberty Theatre in Barrack Street, 10-13 September (Tickets at Trybooking). Blanche DuBois' tragic story sees Hattie Marshall in that role. She says, 'I am really excited that Freeze Frame Opera is performing the opera version of such an iconic play and it is a great privilege to be performing the role of Blanche. Her character is incredibly complex, and bringing her to life is a huge challenge. She is so vulnerable and broken, and her fierce determination to see beauty in a world that is increasingly cruel to her is heartbreaking. She reminds us to look beyond someone's behaviour to understand the pain beneath it. Singing the role is both incredibly demanding and deeply rewarding. The music gives the emotional complexity another layer. I hope audiences will enjoy the power of the music, the magic of opera in an intimate setting, and the emotional immediacy of the storytelling'.



Diary note: 4 December at 7.00pm sees the play with music, **A Goldfields' Christmas Carol** by Jenny Davis OAM in St George's Cathedral: all proceeds go to "Operation Sunshine WA", launching its Christmas Appeal which will assist homeless women and young people. Tickets via Trybooking: adults \$45/Concessions \$40. Details of cast, etc next issue.

Quiz Answers

- | | |
|------------------------|------------------------|
| 1. New Guinea | 6. Ninian |
| 2. Gregory I | 7. Hildegard of Bingen |
| 3. Eliza, Lady Darling | 8. London |
| 4. 5th | 9. Taxiarch |
| 5. Cyprian | 10. lion |



THE ANGLICAN
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5 to 8 October 2026

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Led by The Revd Canon Dr Jamie Hawkey, Canon Theologian of Westminster Abbey

This course explores six decades of dialogue between Anglicans and Catholics through the ARCIC texts, examining what remains distinctive to each tradition and what is still needed for unity.

The registration form is located on the Anglican Centre in Rome website - [Courses](#)
Registrations close on 15 September 2026
Please note this is an in-person course only.

For regular ACR updates please visit:
anglicancentreinrome.org
www.facebook.com/AnglicanCentre/

Everyone is invited to browse the collection to learn more of how The Anglican Centre in Rome has brought Anglicans and Catholics together in recent years

TANNER STREET TRUST Parish of Swan

Take notice that the Perth Diocesan Trustees of the Anglican Diocese of Perth (PDT) propose to seek court approve of a scheme under s10(1) of the Charitable Trusts Acts 2022 (WA). The trust fund is currently held for the purpose of:

the costs of constructing a new building at All Saints Church, Henry Street, Henley Brook to be used as a place of worship and a community hall.

The scheme proposes to instead allow the trust fund to:

be used for alterations, improvements, ongoing maintenance and repairs to parish properties within the Anglican Parish of Swan.

The scheme is proposed because it is impossible, impractical or inexpedient to carry out the original purpose, principally because of the rise in construction costs, planning constraints, the possible presence of burial sites, and the proximity of the Swan Valley Anglican Community School chapel.

The scheme application will be heard on 26 November 2026 at 11.00am.

Any person who wishes to oppose the scheme just given written notice of their intention to do so to:

PDT C/- WSR Law, Level 2, 3 Norfolk Street, Fremantle 6160

and to

the Principal Registrar of the Supreme Court and to

the Attorney General of Western Australia no less than 7 days before the date proposed for the hearing of the application.

KINLAR VESTMENTS

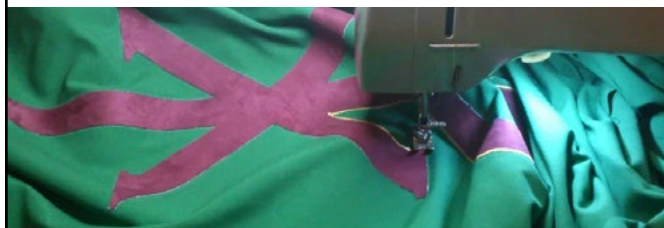
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Phone: **08 9425 7200**

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.