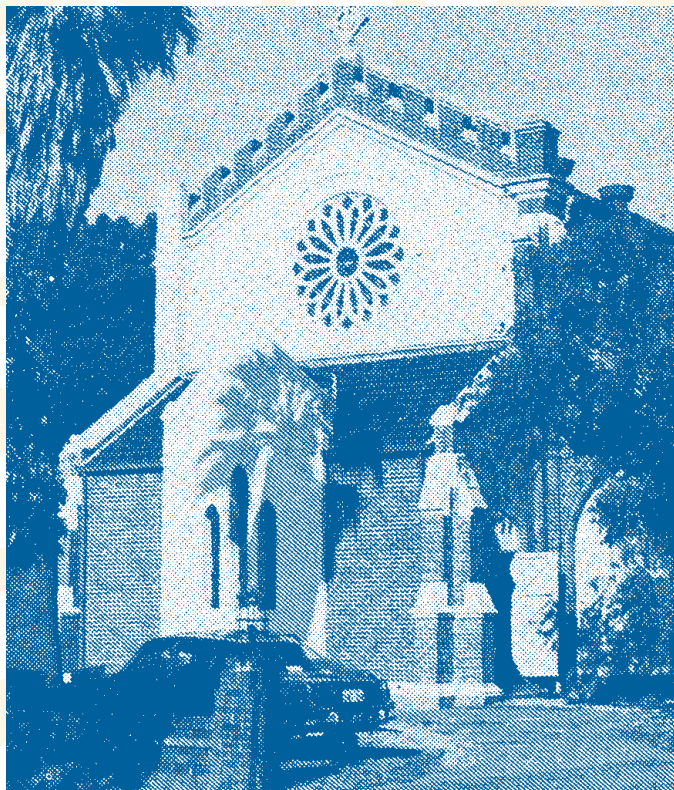


A History of St. Mary's Church West Perth





A History of
ST. MARY'S CHURCH WEST PERTH

— KAY KENG KHOO —



St. Mary the Virgin
West Perth Anglican Church

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Kay Keng Khoo

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The Most Reverend Roger Herft
Archbishop of Perth
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Diocese of Perth

FOREWORD

It gives me great pleasure to write a Foreword for the history of the Parish of West Perth published to mark the Centenary Celebrations of the parish.

The history of a church is filled with the testimonies of people who by their faithful discipleship and generosity make a community graced by God. Like the movement of the Holy Spirit in the Acts of the Apostles there is an ebb and flow in St Mary's story.

The decisions of Synods are enacted by local councils. Diaconal and educational ministry meets welfare and schooling needs. Word and Sacrament join together with minutes and resolutions.

Financial constraints mingle with despair that gives way to new vision – hitherto itinerant Mandarin speaking Anglicans find a home at St Mary's, enriching its life and the rich tapestry that makes the Church "the rainbow people of God".

May the God who has sustained this parish over the last 100 years continue to be with you as the Gospel of Christ is proclaimed with boldness:

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us." *Hebrews 12:1*

**The Most Reverend Roger Herft
Archbishop**

June 2006

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A History of St. Mary's Church West Perth

1. How the Parish was born

The beginning

Anglican Church services were held in the Swan River Colony from its inception, and the preaching of the Gospel commenced with the settlement of the land. 1856 was the year of the granting of Queen Victoria's Royal Letters Patent for the creation of the Diocese of Perth, and the declaration of the town of Perth to be a city. This was an important landmark, for fifty years later, the original Church of St. Mary's West Perth was consecrated. The following year 1857 Mathew Blagden Hale was consecrated Bishop on 25th July in Lambeth Palace, London. On 1st of January the next year, he was enthroned as the first Bishop of Perth. However, it was not until 21st August 1872 that steps were taken to formally pass and adopt the Constitution of the Diocese of Perth during the sitting of the first Synod. St. George's Cathedral was consecrated in 1888.

The suburb of West Perth was only coming to life towards the end of the second episcopate – that of Henry Hutton Parry, who died in 1893. By the time of the arrival in 1895 of the third Bishop, the Rt. Rev. C.O.L. Riley, the church was also coming to life in this fledgling suburb. St. Mary's West Perth was constituted a Parish on 1st October 1899. It was subsequent to this that three new Dioceses were created in Western Australia: the Diocese of Bunbury in 1904, that of North West Australia in 1910, and that of Kalgoorlie in 1914. It was in 1914 that the Province of Western Australia was formed and Bishop Riley became the first Archbishop of the Province.

The Parish took shape 1897 - 1899

The idea for the formation of a new parish in West Perth was conceived by people with a vision in the mother Church of the Diocese, St. George's Cathedral. Originally formed under the Cathedral Parish of St. George's, an out reach worship centre known as the "West Perth Mission," Ord Street, was established. The first church service in the district was conducted by Dean Frederick Goldsmith from the Cathedral on Sunday, 26th September 1897. The service was held in Miss Walton's schoolroom in Ord Street, West Perth. From that time onwards, church services, conducted by clergy from the Cathedral and by various lay readers, were held regularly in the schoolroom. Attendances at church services were encouraging. When it became clear that a church could possibly be established in West Perth, plans were made for the construction of a Church Hall of permanent structure, as recorded in G. C. Haywood's log book.¹

It was at the time of the discovery of gold to the east of Perth in the 1890s that West Perth began to develop as a residential suburb and within a decade it was recognized as a highly desirable and fashionable place in which to live. It would be good missionary strategy to plan for the establishment of a church in West Perth, which could develop into a Parish. In fact the vision

had already been conceived, for on the 20th of September 1890, the Anglican Church received as a crown grant for ecclesiastical purposes, Perth Town Lots H76 in Colin Street and H78 in Emerald Terrace. The Commissioner of Crown Lands who gave the grant was John Forrest.²

Building the Church Hall

Work began on the Church Hall in February 1899. In retrospect, it may seem that a long time had elapsed between receiving the crown grant and the building of a church hall. The nine-year interval indicated a lot of preparatory works were necessary before the initiative to launch a new church project could be advanced. The Foundation and Memorial Stones were laid on Wednesday 8th March 1899 for a brick building designed by J. Talbot Hobbs. Bishop Riley laid the Foundation Stone at the north-east corner; two stones in the front wall facing Colin Street were laid by Sylvia Forrest and Mabel Helen Mosey; these three stones alone bore inscriptions. Other memorial stones were laid in the buttresses by: the Hon. G. Throssell, Mrs. E. Sholl, Miss Leeder, Mrs. Courthope, and Mrs. Hughes on the north side, and on the south: Mrs. Hackett, Mrs. Webster, Mrs. Strickland, Mrs. Saltwell, Mrs. Kelsall and Mr. Piesse.³

G.C. Haywood continued to record the construction of the Church Hall and the raising of the fund necessary for the project.

The contractors for the Hall were J. Hawkins and Son and their charge for the completed building was £486.12.6. The amounts required to defray the cost of the building was raised by the following means:

<i>Collection at the laying of Foundation and memorial stones:</i>	<i>£ 86.03.04.</i>
<i>Marriott Bequest</i>	<i>£ 145.00.00.</i>
<i>Normandy Fete</i>	<i>£ 69.09.05.</i>
<i>Donations and concerts</i>	<i>£ 57.04.08.</i>
<i>Japanese Fete</i>	<i>£ 87.16.05.</i>
<i>Collected by Mr. A. Forrest MLA</i>	<i>£ 50.07.00.</i>
<i>Other Donations and Collections</i>	<i>£ 72.12.10.</i>
<i>Total</i>	<i>£ 568.13.08⁴</i>

The Marriott Bequest was financial aid received from the Society for the Propagation of Gospel in England. Two fetes were held for the purpose of raising money for building the Church Hall. The Normandy Fete was held on 30th January 1899 in the grounds of Sir Edward Wittenoom's home in Colin Street, West Perth. During the Fete, period-costumes were worn by the ladies, and formal attires were worn by the gentlemen. The amount raised was £69.9.5. Later that year, a Japanese Fete was held over 3 days from 21st November 1899 in the grounds of the home of Mr. Alex Forrest, MLA. The amount raised was £138.3.5, including £50.7.0 collected by Mr. A. Forrest. The rapid progress in building the Church Hall was made possible, no doubt, by the fast pace of fund raising, and the enthusiastic response of generous hearts. The Hall was opened on Sunday 30th April 1899. The service was conducted by Bishop C.O.L Riley, the Dean of the Cathedral – the Very Rev. Frederick Goldsmith, the Rev. E. Hughes and the Rev. A. Gailey. Rev. Edwin Hughes was appointed priest in charge of the district.⁵

Further funding was provided by the Cathedral and it was reported that the Cathedral Endowment Fund was to be divided into four portions between the Cathedral, St. Mary's, St. John's and St. Paul's. The expected amount was £40. As the sum was not received, it was recorded in the Vestry minutes of 15th June 1900 that a deputation of three people would be sent to lay the matter before the Bishop.⁶

How the Church welcomed the first priest in charge was described in the *Morning Herald*, which in its Wednesday 3rd May 1899 edition reported on the welcome social organized by the Church for the Rev. E. and Mrs. Hughes, who had just arrived from England. Bishop Riley in his address said that 4 years ago, the Dean of the Cathedral brought him to the site of the present building, where the country around it was a wilderness. He bore witness to the rapid pace of development taking place in that part of Perth, by saying that what was then desert and bush was now well peopled. There were splendid houses, good streets, and when the trams started running, the people would have every adjunct of modern living. Further, he was confident the same rate of progress would be maintained into the future.⁷

The request for a new parish was made to Bishop Riley by the people of the West Perth district in July 1899. It was perhaps very fitting for the petition to have been presented to him as various members of the Riley family for three generations would be intimately involved with the ministry of the Parish. At a later date it would be seen that the Bishop's son, the Rev. C.L. Riley was the Rector of the Church and the founder of St. Mary's Church of England Girls' School. The family involvement would continue from that time, for the Bishop's daughter Pauline Riley was appointed member of the School Board of Governors and her nephew, Canon L.W. Riley became Rector of the Church during the 1960s just as his father had previously done.

The Parish was constituted on 1st October 1899

In July 1899 the Parishioners of St. Mary's presented this petition to the Bishop, the language of the Petition conveys the politeness and properness of the correspondence in the 1890s, as shown in the following extracts:

- 1 *We are residents of the Cathedral Parish of Saint George, Perth and are members of the Anglican Church.*
- 2 *We are desirous of having a parish constituted within the meaning of the Parochial Statute to be created out of the said Cathedral Parish and to be known as the Parish of Saint Mary, West Perth.*
- 3 *We pray your Lordship in Council to be pleased to constitute such parish with its boundaries to be: Thomas Street, The Railway, the center of Havelock Street to Murray Street, then down the center of Murray Street to George Street, thence along the center of George Street to Malcolm Street, thence by the center of Malcolm Street to a Western Boundary across Mount Street to the River Swan.*
- 4 *We request that the Church of Saint Mary, Colin Street be declared the Parish Church.*
- 5 *We submit to your Lordship that a reasonable sum for the income of the Rector can be provided by local contributions to stipend, such local contributions to stipend from all sources to be not less than at the rate of one hundred and fifty pounds per annum.*

6 *And we the undersigned do hereby declare that we are willing to contribute to the support of a Rector of the said Parish of Saint Mary, West Perth and hereby engage to obey the Statutes and Resolutions already passed or to be passed by the Synod of the Diocese of Perth.*

This petition was signed by 31 members of the congregation. In comparison to-day, it certainly does not represent a large number, but in those days it was considered substantial enough, especially if we consider that the first house in King's Park Road was not built until 1897 and that only three houses were established in Colin Street by 1895. The benefits of establishing a Church in this area could also not be discounted as by the turn of the century and the decade following, West Perth was "one of the places to live" and certainly a most fashionable suburb to build a home. Needless to say, it soon became the suburb for many of the key public servants and businessmen of the time. Businessmen who made their homes in the district included Harry Boan of the Boan's Empire, Hugh Plaistowe and J. Caris. Homes built by such people were substantial in size with decorative ceilings and leadlights with extra rooms such as music rooms, servants rooms, and carriage houses. King's Park, within very close proximity provided an excellent place to promenade in public, and of course by 1913 Hale School was founded as the Private Boys School in the district.⁸

On 25th August 1899, a Mandate was received from the Bishop to convene a meeting of Parishioners to be held in the Church on Wednesday 6th of September for the purpose of electing Church Wardens and members of the Vestry. In accordance with the above mandate, a meeting was convened on the evening of 6th September. The Rev. D.J. Garland, Diocesan Registrar, chaired the meeting, laying on the table the Bishop's mandate to convene the meeting. All those present signed the declaration as required by the Statute of Synod, and the Chairman declared the meeting was in order. A Rector's warden was appointed, a people's warden, and three members of Vestry were elected, together with a supernumerary member of Vestry elected in reserve. Two auditors were also elected.⁹

The West Perth Mission District was constituted a Parish on 1st October 1899. The boundaries of the Parish were set down as follows:

Broaking Street to Thomas Street; Thomas Street going northwards to the railway line; along railway line to Havelock Street; along centre of Havelock Street to Murray Street; along centre of Murray Street to George Street; along centre of George Street to St. George's Terrace; along centre of Malcolm Street to western boundary of Perth Town Lot L50; thence crossing Mount Street along western boundary of Perth Town Lot L33 to Swan River.

These boundaries were arranged by two delegates acting conjointly from St. John's Parish. The Bishop in Council agreed to these boundaries enumerated and the Parish was duly formed.¹⁰

By October 1899 the Church had presented 4 male and 5 female members for confirmation. Sunday Eucharist, Morning Prayer and Evening Prayer services were held, with an average attendance of 10, 40 and 40 people respectively. In Sunday School there were 53 children who were taught by 7 teachers. Mr. Hughes' tenure at St. Mary's was brief, for in October 1899 he died of a heart attack. The Church's Synod assessment for ordinary Synod

expenses was £2.2.0. By September 1900 the Diocesan Trustees had given permission for the addition of two small galvanized rooms to be attached to the Parish Hall. Also during the year a portion of Town Lot H 78 was sold to the Loton family, a very dominant and influential family of the time, with a frontage of 15 feet 6 inches onto Ord Street with a depth of 127 feet 6 inches siding onto Emerald Terrace.¹¹

2. Building the first Rectory and the original Church 1900 -1906

Building the first Rectory

The congregation steadily increased in number. A parish was taking shape. Already there was the Parish Hall, which functioned as a church, and it was necessary to make provision for building the Rectory and eventually the construction of the Church. By 1901, permission was given for the building of a Rectory and the enlargement of the Vestry behind the Church Hall. Architectural plans for the Rectory were soon drawn. The tender of R. Dixon for the Rectory was £950, and in order to reduce costs, it was decided to accept the architect's suggestion that the kitchen maid's room and scullery with back verandah and bathroom were to be omitted. This alteration in the plan produced a saving of £165.¹² Money derived from the sale of a portion of Town Lot H78 was used for the building of the Rectory. A loan from the Building Fund of the Diocesan Trustees for an amount of £100 was approved, and added to the £194.6.2 which was the amount of the sale of the land. By this time the Church had conducted 18 baptisms and 8 marriages: an indication of its relatively rapid growth in a short period of time.¹³

Fund raising for the Church

Having first built the Rectory, the Vestry turned its attention to the building of the Church itself. The need for building the Church was clearly described by the Rector, the Rev. Thomas E. Peters, who in launching the Church Building Fund on 25th September 1902, gave a succinct account of the rapid growth of the Parish and the general atmosphere of prosperity of the State. He made a passionate appeal for the worthy cause of building a beautiful church, befitting the hope and aspiration of the congregation, and wrote:

Dear M _____

The Vestry have decided to inaugurate a fund for the purpose of erecting a Church in this Parish. The rapid influx of population, the increasing congregations, and the pressing demands upon our present limited accommodation render it necessary that immediate steps be taken towards carrying into effect the above object.

The growth of the Parish since its formation, three years ago, has been remarkable, and has far exceeded our highest expectations. God has prospered the labour of our hands and crowned our work with success.

Our present building is used regularly as a Place of Worship, at times as a Public Hall, and a part is at present utilized as a Day School. We are fast outgrowing our present

accommodation, and how to meet the increasing demands upon our space is becoming a serious problem.

There is a general feeling, which has my entire sympathy, that a Parish like this should possess a Church building consecrated and set apart solely for the worship of God. It was this feeling which inspired our Forefathers --- the founders of the Church in England --- to erect the beautiful cathedrals and Churches which are still the glory of the mother country. Happily it continued to find expression in munificent bequests, and in the steady increase of new Churches. Shall we not emulate the noble example thus afforded us, by the erection of a Church which shall be worthy alike of its sacred purpose and of the Parish in which we live? A more worthy object could not be commended to your earnest consideration, or be more deserving of your liberal support.

I therefore appeal for special donations to the above Fund, and confidently rely upon a hearty and generous response. The growing wealth and prosperity of the State, and more especially of the Capital, justifies the belief that it should be a comparatively easy matter to obtain the necessary Fund for the object in question.

I feel sure this appeal will find a responsive echo in the hearts of all who love the Lord and His Church, and who desire to see the kingdoms of this world become the kingdom of God and of His Christ.

*I am,
Your obedient servant,
Thomas E. Peters,
Rector.*

*St. Mary's Church, Colin Street,
September 25th 1902.¹⁴*

On 14th November 1902, a special meeting of the congregation was convened with the Bishop presiding. A motion of pledge to carry out the building of the Church with determination was passed. "This meeting pledges to raise funds with a view of commencing to build a church in this parish within twelve months from this date November 14, 1902."¹⁵ In the meantime a further loan of £150 was advanced to the Vestry to complete the Rectory building in accordance with the original design. During these improvements of 1903, the Reverend Edward Makeham was appointed Rector at a stipend of £200 per annum. To erect the first portion of the Church in accordance with the plan approved by the Trustees a mortgage was secured over the Rectory and Parish Hall for £2000 borrowed from sources outside of the Diocesan Building Fund.¹⁶

Contract for building the Church

The contract for building the Church was signed in August 1905 and very rapid progress was made once the contract was signed. At 4 pm on Saturday 18th November 1905 the Governor of Western Australia, Admiral Sir F.G.D. Bedford laid the foundation of the first portion of a brick building. The Architect was P.W. Harrison and the contractor was S.I. Anderson. The cost of the building was £3,500.¹⁷

Consecration of the original Church

Order of Service for the

Consecration of St. Mary's Church

The sermon of Bishop Riley, who declared the consecration during the Sunday Eucharist held at 11 am on May 6th 1906, was reported in the *West Australian*, Monday, May 7, 1906, as following:

Speaking of the difficulties which beset human being to-day in understanding the difficulties of life, the preacher pointed out that a similar state of things existed thousands of years ago. The sacred writer then said they set themselves to a solution of these things, but admitted they could not tell, or could not be satisfied, until they came into the house of God. It was their experience, as it was that of thoughtful people to-day, that the wicked prospered, while the godly person and the righteous did not apparently succeed. But the prophets wrote that, while they had studied these things, it was not until they went into the house of the Lord that they were comforted. It was only when they sought the consolation of the house of the Lord, they realized there that there was a God, that this was not the only life, that mere wealth, power, and prosperity were not the only things; that these came to an end in the world, and that all that remained was the thought of the other world, and of the belief that "God's in the Heaven; all's right with the world." Many men looking at only one side --- the side of disappointment, at the prosperity of the wicked, and the apparent poorness of the righteous, stayed away from church, and relinquished all beliefs. The Bishop said this was a mistake. He pointed out that the elevation of the worldly person, who thought not of God, would end with the present existence, while the path of the righteous is certain. The benefit of attending the house of God was that it would constantly bring our mind to a serious contemplation of the real position, to a realization in short, of the fact that he who walked uprightly, walked surely" and to an abiding satisfaction that the just way was the proper one and led to satisfaction in this world and abiding blessing in the next.¹⁸

3. Ministry after building the original Church, 1907 - 1921

After the consecration service for the original church on 6th May 1906, a beautiful church though not yet completed, but very precious to the congregation, was ready for use for Sunday worship. It was soon realized that there was insufficient funding to meet interest payment. Vestrymen on their meeting of 9th April 1907 donated £1 each towards interest payment.¹⁹ At this time, the return of religious education to Government and non-Government schools gave the opportunity for the Church to fulfill the need to provide religious education, and soon afterwards parishes rose to take up the task, including St. Mary's West Perth.

The building of two houses in Emerald Hill Terrace

A loan of £1,000 was granted; and a further sum of £500 was obtained over the mortgage of the Parish Hall and Rectory site. Another £250 was advanced for the enlargement of the

Parish Hall. With the availability of funds, two houses in Emerald Hill Terrace were built. The income derived from rental of these properties was used to repay the outstanding loan of the Parish. Two grass tennis courts were laid down behind the Rectory. Parochial statistics for 1912 showed average attendance at Sunday Services was 180, and the average attendance for Sunday school was 102. These figures showed a dip during the First World War, but increased after the War.²⁰

In 1914 the Rector, the Rev. E. Makeham asked for leave of absence as he had joined the Australian Expeditionary Force. He came back on 9th March 1920 after an absence of five years.²¹ In 1921 the Rev. C.L. Riley of St. Hilda's North Perth was appointed Rector, succeeding Mr Makeham. He founded St. Mary's Church of England Girls' School at the time when the right opportunities rose for a private church school to be established in West Perth. Mr. Riley's father had become the first Archbishop of Perth in 1914.

Furnishings of the Church

The church furnishings were donated by various parishioners, usually in memory of loved ones. Detailed records showed the dates of donations of these items and their use within the church.

The stone pulpit was the gift of Mr. And Mrs. P.W. Harrison, the stone font was the gift of the children of Mary and Dorothy Mosey, the rose window the gift of D. Sedgwick, the Rector's prayer desk and chair the gift of Mr. And Mrs. E. Allen, a Sanctuary chair by the Girls' Bible Class and another in memory of Elizabeth Charlotte Boyce, the Credence Table was given by Miss Scott's girls (Cowandilla School), the font ewer by the Sunday School children, and the original reredos by Mrs. Makeham. An Estey Organ was installed within three months, but it was replaced on 7th February 1911, when Bishop Riley dedicated an organ costing £375 that had been renovated by Messrs Dodd and Son. A brass eagle Lectern was dedicated in 1911 by Bishop Riley in memory of Minna Elizabeth Vincent and a three-light stained glass window depicting Faith, Hope and Charity was installed in 1912 also in her memory by her husband R.P. Vincent – it was made by Messrs Jones and Willis of London and dedicated by Archdeacon Hudleston on 19th May 1912.

In 1920 the erection of the tower and porch (part of the original plan) was proposed as a war memorial but this was not proceeded with. In 1924 the Altar from St. John's Church, Melbourne Road was placed in the side chapel and a jarrah chair and silver chalice also. Candles were approved on 5th July 1926 for use in St. Mary's Church, although it appears that they were in use in the old hall. The permanent brick east wall and a porch, which were the gift of Lady Northmore, were consecrated by Bishop Elsey on 11th September 1929. A new altar and reredos were dedicated by the Rev. C. L. Riley on 24th August 1930: they were given by Mrs. Ventris in memory of her father, mother and brother at a cost of £1,000.00 G. H. Parry was the architect and the firm of Baker and Matthews carried out the work in white Sicilian marble with Belgian rouge royal panels. A brick fence was erected along the Colin Street frontage in 1935-6.

The building was renovated in 1936 including repairs to the roof and on 11th October that year the new bell and Belfry were dedicated having been given by Mrs. F.W. Cooke – the

old Bell went to Morawa and an old harmonium was sent to Forrest River Mission. A new Sanctuary Lamp was lit for the first time on Christmas Day 1936 – it was an anonymous gift. On Easter Day that year there was an attendance of 844 with 431 acts of Communion. A stained glass window (depicting St. George and the Dragon) was dedicated on 12th June 1938 in memory of Thomas Britnall and another window was dedicated on 31st July that year in memory of George Bacon Sweeting. A Litany Stool was given in memory of Annie King and a new book cupboard in the porch was the gift of Lady James. The partly completed organ was used for the first time on Sunday 25th June 1939. A three-light stained glass window of the Annunciation, St. Mary and the Holy Child and the Presentation was installed in memory of Lady James and dedicated on Sunday 3rd September 1939 by Canon Stillwell, being made by Mathieson & Gibson of Melbourne. A processional Cross was dedicated on 16th June 1940 in memory of Canon E.S. Clairs and on the same day a stained glass window of the Lord's Temptation in memory of Mrs. Curthoys. In memory of the Rev. A. Macdonald a silver Ciborium was given to the church sometime after 1961. In 1965 the church was given what was described in the parish magazine as "a new look" through the efforts of Lindsay Short as architect with Peter Grigg. In 1966 a marble Credence was given in memory of Murtagh Yelverton O'Conor.²²

History of the church organ

The organ was built in Melbourne by the firm of George Fincham and Sons, to the order of a private citizen in the locality of Picton, now a suburb of the City of Bunbury. Construction commenced in 1903, and the instrument was installed in its owner's residence during 1905. It was purchased by the Parish of St Mary's West Perth in 1910 and was commissioned in the following year. Although Fincham organs are plentiful in the states of Victoria and New South Wales, the St Mary's instrument is unique in that it is the only Fincham product to have seen use in Western Australia.

This organ underwent at least three partial rebuilds during its time in the original St Mary's church building. The first was in 1952, the second during the late 1960s, and the third was in 1979. Its career following the last-mentioned was brief, as it was dismantled following a decision to demolish the original St Mary's Church towards the end of 1979. When, in the following year, a new St Mary's Chapel was completed, the organ was again rebuilt in a manner suitable for its installation in the new Chape . These repairs and renovations of the organ associated with the removal of pipe work were carried out. The organ bellows were re-leathered. The reed pipes were re-voiced in New South Wales. Most flue pipes were regulated upon re-installation. The roller cover for the console was repaired. The organ was cleaned and tuned. Its retention was largely at the behest of the then incumbent Archbishop of Perth, the Most Reverend Geoffrey Sambell. In its rebuilt, and slightly reduced, form, the organ was recommissioned during 1981.²³

4. St. Mary's Church of England Girls' School, 1921-1971

Opportunities for a private school

During the tenure of the Rev. C.L. Riley, opportunities arose for a private school to be founded at St. Mary's West Perth. Mrs. B. Gouly wrote to the Vestry of St. Mary's to explore the possibility of the Church taking over her Girls' Grammar School because its lease in Hay Street was due to expire in 1921. This school and Miss Hilfirty's Alexandra High School were amalgamated and the combined school opened at the Church Hall on 14th September 1921 with 98 pupils. The Vestry had decided to make this a Parish and not a Diocesan school, and that the Diocesan Trustees were to have nothing to do with it. The School was named "St. Mary's Church of England Girls' School." The Rector was pro tem Principal; Mrs. Gouly was Head of Upper School and Miss Hilfirty was Head of Lower School: both of them were appointed for one year at a salary of £260 per annum. St. Mary's Church of England Girls' School provided a truly Christian education to the daughters of businessmen, pastoralists, and civil servants; and it was in close proximity to Hale School, which was 10 minutes' walk away.

At the end of 1921, Miss Shepherd, who was on the staff of "Cowandilla" School, which was run by the Anglican Sisters of the Church as a branch of Perth College at Bellevue Terrace, joined St. Mary's and many of her pupils came with her.²⁴

The beginning of Perth College

It is interesting to note that Perth College had commenced at St. Mary's West Perth on 4th February 1902. After a partnership of three years, the school left West Perth, only for a branch of Perth College called the "Cowandilla School" to return to the fold of St. Mary's West Perth again in 1921. This is an extract taken from a book on the History of Perth College.

"Having settled into lodgings provided by the Dean, the Sisters set about their practical tasks, all of which were pressing. In little more than two months, they were to have a school ready to receive pupils. Dean Goldsmith recommended St. Mary's Hall in Colin Street as initial premises. The Sisters had some misgivings about the building itself, which would hold about sixty pupils but was of corrugated iron. On the other hand Sister Vera reported, "The district seems good, as there are large and nice houses being build all around and it is close to the electric railway." She referred to residential development in West Perth and its proximity to the Hay Street tram. They hoped to find something more presentable and comfortable than St. Mary's Hall, but eventually resigned themselves to it as a stop gap measure, partly on account of its location.

The Dean was in favour of the designation 'College' rather than 'School', so after much discussion, Perth College was decided on. As Sister Rosalie recalled: "The name might seem ambitious for a handful of children assembled in a corrugated iron building but the Sisters WERE ambitious. They visualized a work to be done for the glory of God in the education of His children, and it was the first step in the establishment of a school. 'Pro Ecclesia Dei.' ('For the Church of God' was their Order's motto)

Thirty two students were present at the School's opening on 4th February 1902, several boys among them. Though the upper years were only for girls, the kindergarten and lower primary remained co-educational until the 90s. By March the number had increased to forty, causing overcrowding. Bishop Riley, noting this on one of his visits, arranged for part of the new brick hall, which was used as a church, to be cordoned off so that the older girls could work under cooler and quieter conditions.

The Sisters moved quickly to provide for boarders and for growing enrolments. They took a lease on a stately two-storey home, Hawkesbury, situated at 14 Bellevue Terrace. By the middle of 1905 both the school and the boarding house were accommodated at Hawkesbury, which also became the Sisters' Headquarters.

The school, known as Cowandilla in West Perth, was a respected private school, which had been under the management of Elizabeth and Augusta Scott since 1906. When the Sisters moved to Mt. Lawley in 1916, Cowandilla, retaining the name and Sister Bessie (formerly Miss Elizabeth Scott) as Principal, moved into Hawkesbury and remained there until "the Anglican Church in West Perth took the initiative in 1921 and established St. Mary's as a school specifically for Anglicans in the local area. The prime mover was Reverend Tom Riley, son of the Archbishop and a good friend of the Sisters. He recalled on radio many years later : "When I was able to get St. Mary's School going, Sister Rosalie wrote telling me that they had kept Cowandilla open until a church school was started in West Perth and that now she was writing to tell all the parents to send their children to St. Mary's." ²⁵

In 1923, Miss Edith Tohill's "Roseworthy" School at 64 Ord Street, became the fourth school to join St. Mary's Girls School. She brought 42 pupils with her. Thus St. Mary's Church of England Girls' School founded in 1921 comprised of the amalgamation of four girls' private schools operating in West Perth at that time.

Governing bodies for the School

The management of the school was by a Board of Governors, consisting of the Rector of the Parish as Chairman, four members appointed by the Vestry and three members elected by the parishioners, with two members elected by the parents. The Trustees of the school were the Rector, two Church Wardens and the Secretary of the Vestry. This set up firmly established a close relationship both financially and in terms of sharing physical facilities between Parish and school.

Rector Riley was the first principal and Chairman of the Board of Governors of the school. His father, the Archbishop, was the official Visitor of the school. Mr. Riley cheerfully and enthusiastically helped the school to progress forward by participating in teaching and in doing many carpentry jobs to beautify the school. He was affectionately known to all as "Tommy" Riley, and was a tower of strength. He was remembered for rendering help in so many ways: in teaching, and in carpentry works such as making platforms, putting up blackboards and book-shelves in the class-rooms, and in so many other ways to make the rooms beautiful.²⁶

Confirmation services

From the very beginning of the School, Mr. Riley conducted special classes for girls being prepared for confirmation. Confirmation Services were conducted by the Archbishop at the Church in 1924 when 13 from the Girls' School and 16 from the Boys' High School were presented for confirmation. In the following year of 1925, due to the Archbishop's illness, confirmation services were held separately for the boys and girls at the chapel at Bishop's House. In his address during the confirmation service for the girls on 1st October 1925, the Archbishop said the chapel, built mainly of jarrah, had been constructed from money which he received as weddings fees. The tall candlesticks on the altar were made of wood, known to be over a thousand years old.²⁷

Rapid expansion

The newly formed school, after four terms, had progressed so well that the position of Headmistress was advertised in newspapers in the Eastern States and New Zealand. Miss E.H. Dannatt, a graduate of Oxford University teaching in New Zealand was appointed Headmistress in 1923 at a salary of £450 per annum. With the school rapidly expanding, the Vestry undertook to add a double storey wing of classrooms to the east end of the Church Hall. Then three large classrooms were added above the Church Hall; and then one large room and an office for the Headmistress were added to the front of the Church Hall. Furthermore, the Diocesan Trustees purchased an adjacent cottage in Colin Street, which was used after June 1925 by Kindergarten and Form 1. When the rooms of the cottage proved too small for the ever-expanding Kindergarten, Mr. Frank Wittenoom at the beginning of 1926 donated £330 to build a large Kindergarten room at the back of the cottage. This room was subsequently named The Frank Wittenoom Hall. One room was set aside as a Music Room. Another room was set aside as the Reading Room.

The various extensions to the school were made possible by a grant of £500 from the Trustees' Building Fund, and a loan of £1,600 from the Commonwealth Bank. Later the Diocesan Trustees granted another £900 to the Parish. The school was fortunate to receive an annual bequest of £260 from the estate of Sir John Winthrop Hackett, which had been set aside for the maintenance of a Church of England girls' or boys' school. From 1927 the Church became the recipient of £500 per year of the Loton bequest, a family devoted to the works of the Anglican Church.²⁸

The depression of the 1930s

The world-wide economic depression affected all aspects of life in the western world. The school was funded by the Parish, which in turned depended on the Diocesan Trustees for financial assistance. Both the income of parishioners and the Church suffered because of the economic depression. Many parents could not afford to send their children to private schools. The number enrolled at the school fell from an average of 300 to 182 in 1930, to 162 in 1931 and to an all time low of 127 in 1932. Members of the teaching staff were asked to help and they agreed to reduce their salary at the rate of 10% for those receiving more than £150 per annum, and 5% for those receiving less. Further measures were made to enable the school to survive the economic down turn. The Board of Governors reduced the

school fees to lessen the burden of parents and the staff was reduced in number. The kindergarten cottage was divided into two flats, which were leased to collect rents. The school made another gesture to lessen the burden of parents by offering ten scholarships of £10 each for a period of three years. The awards were made on the basis of examination results.

An event that had impacted upon the school and the Parish was the transfer of the Rev. C.L. Riley to become the Archdeacon of Northam in 1930. The School in its Almerta of December 1930 gave this glowing tribute to him.

*“It is to be feared that, both as a school and individually, we had come to depend too much upon him, and had taken his ready assistance too much for granted. This assistance was always there to be given – whether in a small matter, such as mending a broken desk, or in larger and more vital matters, such as helping us to face and conquer some of the knotty problems that come into everyone’s life. Now that he who was our general encyclopedia and helper has gone, we appreciate his almost paternal influence more than ever.”*²⁹

In 1938 Archdeacon Riley was elected Bishop of Bendigo in Victoria. Earlier his father, Archbishop C.O.L. Riley, who, as official Visitor of the school, had always taken a helpful and encouraging interest in the school, died in 1929. The contributions of the Riley family to the Anglican Church and the school however continued with Miss Pauline Riley being appointed to the Board of Governors in 1932 following the demise of Mrs. James Cowan. The Rev. F. Stillwell succeeded the Rev. C.L. Riley as Rector and Chairman of the Board of Governors. By 1934 the worst effects of the economic depression were over, and school enrollment increased, so that the Board of Governors decided on an increase in the salary of the staff, amounting to an annual increase of £12.10. In the same year, Miss Dannatt underwent two major operations. In 1937 she submitted her resignation to the Board of Governors, who acting on the report of a sub-committee, accepted the resignation, despite enthusiastic petitions by many of the parents of pupils to request her to stay on. In 1936, the school started to take on boarders. The expansion of the school meant the facilities at Colin Street were not sufficient. A lovely house, “Craigmores” with its acre of grounds in King’s Park Road was leased by the School to house the junior school and some of the boarders.³⁰

From a Parish to a Diocesan School

By 1962 the enrolment of the school had risen to 365, of whom 170 were boarders. At the same time the school remained a Parish school, unlike schools such as Guildford Grammar, Christchurch Grammar and St. Hilda’s School. This meant that the funding for the school remained the responsibility of the Parish. This was an obvious disadvantage. By that time West Perth was not a primarily residential suburb but gradually and steadily becoming a commercial and profession centre with multi-storey buildings rising up. The membership of the Church began to diminish significantly and the income of the Parish suffered greatly. It was at this time that the school became a Diocesan school, so that funding for the school could come from the Diocesan Council. After becoming a Diocesan school, the Chairman of the Board of Governors, in making the first report to Synod, said that the School performed its functions well and the spiritual, intellectual, social and physical development

programmes produced women, well trained and well prepared to take on the duties of citizenship in a modern society.

A new home for the School

In 1962 the State Government informed the Diocesan Trustees that a site of 25 acres at Karrinyup was available for development as a school. If the Diocese should accept the offer of land, work at Karrinyup must begin before 1964. At the same time the school lease of "Craigmore" house at King's Park Road, which accommodated the junior school and some of the boarders, was terminated. It became all the more urgent that the school must be prepared to make its move. A great effort at fund raising was called for and the Parents' Society and the Old Girls' Association responded to the call. A sum of £60,000 was raised towards an estimated fund required which was in excess of £125,000. Such fund raising was a wonderful effort in such a short space of time. However it was not sufficient for the entire school project to be carried out. St. Mary's West Perth, however, remained to accommodate the school, as it was necessary to move the school in stages. With the School enrolment of some 365 students, 170 of whom were boarders, accommodation for the boarders became a problem. This was because with the closure of Craigmore House, alternate accommodation had to be provided for the borders there. Furthermore, the existing accommodation for boarders at West Perth was in dire need of renovation and repair. A loan was taken for the purchase of a property at 18 Ord Street, West Perth in October 1964 and renovations had to be carried out to make it suitable as a boarding house ready for the commencement of the 1965 school year. At the same time, repair and re-painting were carried out in all boarding houses in West Perth.

In order to make the transfer of the School to Karrinyup much remained to be done, especially in the area of finance. The Board of Governors of the School worked with the Diocesan body, the Church of England School Trust Incorporated towards ways and means of securing the necessary funding. In 1966 the transfer of the School to Karrinyup became a reality. The 25 acre site at Karrinyup was formally transferred to the Board of Governors of the school. Meanwhile, the Church of England School Trust provided a sum of \$120,000 as an outright gift to help the school to develop this site. This contribution enabled the building project to commence.

On 28th November 1966, the foundation stone for the school at Karrinyup was laid by the Premier, Sir David Brand. This was a very significant event both for the School and for the Parish. However, West Perth remained the home for the School for several more years. At the completion of the first stage of the School at Karrinyup, it was possible to move part of the School to the new site. Thus the senior school was the first to move, while the junior school and Kindergarten and Boarders remained at West Perth. With the large number of boarders in West Perth, this involved a lot of transportation between West Perth and Karrinyup for the boarding students. This transportation service was greatly assisted by the Parents' Society.

The death of Mr. F. Ridgeway of 16 Ord Street, West Perth affected the School, because his house had been used to accommodate boarders of the School. Upon his death it became necessary for the house to be put up for sale by auction. The Diocesan Trustees purchased

this property, which was part of the original Town Lot H78, originally owned by the Diocese in the 1900s, later sold to the Loton family.

So it was that in 1971, the year of St. Mary's Church of England Girls' School Jubilee celebration, the transfer of the entire School from her original home at West Perth to her new home and independent new future at Karrinyup was completed. This spelt the end of a colourful era at West Perth, and the beginning of another era at Karrinyup.³¹

5. Church Ministry 1921 - 1971

Parish and School

In 1926 the Vestry was informed to look after St. John's Church at Melbourne Road, Perth (this was later re-named Milligan Street.) The Parish took over this responsibility by providing a lectern, carpet for the Sanctuary and provided new prayer books and hymn books. Soon afterwards, the Vestry was informed by the Diocesan Council that a decision had been taken to sell St. John's Church. However, St. Mary's would still be responsible for St. John's until an opportunity arose for the sale. By 1927 Church attendances at St Mary's increased to 50 people in the early morning service, 201 people in the late morning service and 104 people in the evening service. 76 children attended Sunday school. The Diocesan Trustees sold St. John's Church in September 1928.

After thirteen years as Rector, Canon later Archdeacon Stillwell, who during the depression years gave much encouragement to the Church, resigned as Rector due to ill health. He took up the position of Organizing Secretary of the Diocesan Church Extension. In 1943, the Rev. W.E. Jones of Cottesloe Parish took over as Rector. As noted previously, the financial difficulties of the Parish were linked to the financial difficulties of running the School. As the School was an integral part of the Parish, minimal rentals were raised from the School for use of various facilities of the Church, including the Parish Hall. Despite the weekly giving of an average Sunday attendance of 335 members, and the rental from the two houses in Emerald Terrace, the Parish remained in financial debt. By 1944, the Parish owed the Diocesan Trustees the amount of £3,859. By 1949, this debt was reduced to just under £3,000.³²

The unfinished Church

The Church building, however, remained unfinished by 1947, as this account in West Australian Church News of 1st November 1947 showed.

***St. Mary's, Colin St., West Perth**
One of Perth's Unfinished Churches*

The Vestry and Church people of St. Mary's, West Perth, have decided to set about the completion of St. Mary's Church.

The Foundation Stone of St. Mary's Church was laid in 1905. The Nave only was built at the time, the Chancel, Sanctuary and Vestries were put up as temporary structures of wood and iron, lath and plaster.

In 1930 the east wall and Memorial Reredos were added as permanent parts of the Church by the late Lady Northmore. The Chancel and Vestries between the Sanctuary and the Nave are still the temporary structure erected when the Church was built. The camera does not show the rusted roof, the damp walls and the white-ant riddled interior of the Vestry!

So far there are no signs of white ants in the main building, but the damp is gradually working through the unfinished walls, and the plaster is crackling and falling. To patch up the present temporary structure would be a waste of good money, and would be unworthy of the efforts of those who started to build St. Mary's nearly 50 years ago. The Vestry now hopes to complete the Church as shown in the Architect's sketch, with a Tower and Porch at the West End, not seen in the picture – as soon as building conditions permit.

The building scheme includes the building of the Chancel to replace the present temporary structure; the North Transept to replace the dilapidated Choir Vestry; a similar South Transept to house the re-built organ; and finally the Tower and Porches at the West End of the Church. The Vestry aims at completing the whole scheme including the Tower, by 1955 the Jubilee of the Church.

Part of the proposed new building will be dedicated as a memorial to those who gave their lives in the War and their names suitably recorded. Already two generous gifts of £500 and £250 have been received, which, together with £100 recently raised by the St. Mary's Guild, and other similar donations, have been invested at interest until building can be begun.

It is estimated that at least £6,000 will be required to complete the whole work, but the Vestry is confident that with such a generous start, the raising of this amount over a number of years, is well within the realm of possibility.

Some essential preliminary work must be done NOW, if further damage and consequently greater expenses are to be avoided, and the Vestry is appealing to all interested in St. Mary's to give the scheme their generous support.³³

Purchasing a new Rectory

In 1950 the Diocesan Trustees agreed that a new Rectory needed to be built. The purchase of a Rectory meant the old Rectory at Emerald Terrace could be used for school boarders. A loan to the value of the new Rectory was obtained from the Diocesan Trustees. These changes plus the lending of £600 to the school for the purchase of new equipment raised the debt of the Parish to £7,795. During the year, the Rev. F. E. Eccleston was appointed Rector and in 1951 the wooden vestry was replaced with a brick building. By 1954 the parochial statistics reveal that the Church was conducting 80 Baptisms, 38 Confirmations, and 87 marriages annually. The Synod Assessment was £136 per annum, as compared to £22.0. at the beginning; this was further raised to £200 per annum in 1955 and to £480 per annum in

1960. The Rev. A. Macdonald was appointed Rector in 1955, and by 1957 good progress was made in reducing the debt owed to the Diocese by £3,000.

Several important events occurred in 1962. First the Rev. P.H. Atkins was appointed Rector at the stipend of £1,300 per annum, with the use of the Parish car. Badminton, with a club membership of 20, was the attractive social activity among adolescents in the Parish. Forty children were enrolled for Sunday School, but the average Sunday attendance was about 12. In the same year, important changes took place, which affected the status and the future of the School. From the inception until 1962, the School had been a Parish School, whose funding had been the responsibility of the Parish. Schools such as St. Hilda, Christchurch Grammar, and Guildford Grammar were under the Diocesan School Council, and their funding was the responsibility of the Diocese. A constitution was drawn up to enable the School to come under the Diocesan School Council and thus became a Diocesan School. With this change in status of the School from Parish to Diocesan School, the Parish was freed of financial responsibilities for the school.

In 1962, the State Government offered a 25 acres site at Karrinyup for the development of the School and this offer set in motion a series of events leading to the eventual re-location of the School.

In 1968, Canon L.W. Riley was appointed Rector. His father was Rector and founder of the original St. Mary's Church of England Girls' School. In his father's day, the School once formed rapidly increased in the number of enrollment, and many facilities had to be added for the ever increasing needs of the School. It was perhaps ironical that Canon Riley should be associated with St. Mary's to witness the departure of the School and the decline in membership of the Church. Finally it remained necessary to settle the question of ownership of the different properties in West Perth, which had been used as facilities for the School.

Settlement of properties

To complete the move of St. Mary's Girl's' School from West Perth to Karrinyup, several properties had to have ownership transferred. St. Mary's Church of England Girls School Incorporated owned these properties at :

38 – 40 Colin Street,
18 Ord Street, and
11 Emerald Terrace.

Diocesan Trustee owned the property at 16 Ord Street.

The following decisions were made by the Diocesan Trustees. The properties at 38 - 40 Colin Street and 18 Ord Street were transferred from St. Mary's Church of England Girls School (Inc.) to the Church of England School Trust Incorporated, and the Governors of Hale School for the sums of \$49,500 and \$51,000 respectively. The property at 11 Emerald Terrace was transferred from St. Mary's Church of England Girls School (Inc.) to the Perth Diocesan Trustees on trust for the Rector and Church Wardens of the Parish of St. Mary's West Perth for a sum of \$30,000.³⁴

6. A new vision conceived in the challenges of the 1970s and 1980s

The problems facing the Parish in the 1970s were largely financial and a dwindling congregation, and there were several reasons why this should be the case. West Perth had changed from being a residential area to becoming the commercial and professional centre of the inner city. As residential homes made way for commercial and professional buildings, membership of the church decreased. A shrinking congregation struggled to maintain a ministry in a part of the city that was no longer residential but commercial and professional. Because of financial difficulties, the Church changed its status from a Parish to a Parochial District. Canon Riley was replaced as Rector by Canon W. Painter as Priest-in-charge in 1971. The Vestry was changed to a Parochial Committee, consisting of the same personnel, in addition to the Priest-in-charge, the Archdeacon and the Diocesan Secretary. The loss of revenue resulting from the departure of the Girls' School was made good by the renting of facilities to the Patch Theatre and the Linley Wilson Ballet School. A proposal to build a large block of residential flats with the help of Diocesan Trustees was considered. On closer examination of the project, it was found that the anticipated return from rentals would not justify the capital outlay and the project was abandoned.³⁵

The phenomenon of redundant churches

The problems facing the Parish in the 1970s were comparable to many of the so-called redundant churches of the western world in recent years. Solutions were urgently called for the serious situation of a continually dwindling congregation in the face of maintaining a ministry in the changing environment in which the ministry of a Parish is being called into question. Before solutions could be adopted, certain serious obstacles had to be overcome. This can be seen from the article in the April 1980 of the Anglican Messenger which was published under the headline :

St. Mary's West Perth The Problem of Redundant Churches

“Redundant churches in inner-city areas have raised problems for the church's stewardship of its resources in every part of the western world in recent years.

Some of these buildings are a thousand years old and many of them have been turned into museums and offices for charitable bodies. But invariably many of these once flourishing churches have had to be demolished to allow the church's resources to be used in new and worthwhile ways.

National Heritage.

The church in Western Australia has had to wrestle with this same problem. Some of our churches are part of the National Heritage and will be preserved at all costs. St. George's Cathedral would be one, so would St. John's Albany and the lovely little church which Wollaston built at Picton. The historic church in the East Perth has been handed over to the National Trust.

Churches that have been built more recently in the inner-city areas present a different problem. Some of them are unfinished and many of them have little architectural merit.

People move away.

Over the years the congregations have moved away, homes have become offices and ultimately a handful of people is left to maintain a ministry that no longer makes sense and a building that is not worth maintaining.

Such has been the problem of St. Mary's, West Perth for a number of years now. As far back as 1966 there were discussions about the future of St. Mary's and the possibility of maintaining a ministry in West Perth which even then was becoming the professional centre of the city.

By 1973 things had begun to move. St. Mary's Girls School, which had used the church as their chapel had moved to Karrinyup and the Archbishop discussed the future of the parish at a meeting of the congregation.

It was this meeting that encouraged the Vestry of the parish to make its resources available for the Health and Welfare services of the church. It is interesting that it was suggested at this meeting that a chapel should be incorporated in the Health and Welfare office block.

Following this meeting the parish handed the care of the property to the Diocesan Trustees who have provided both the stipend and housing for the priest-in-charge since that time. The parish itself has retained its offerings for maintenance and mission.

A New Vision

At the 1973 Synod the Archbishop made a point of thanking the parish of St. Mary's for its vision and concern for the missionary outreach of the church.³⁶

St. Mary's West Perth in the 1970s had reached a critical point in her history, obviously unable to proceed along unchanged path, but uncertain of what the alternate path would be. Archbishop Geoffrey Sambell, after long and deep deliberation, eventually offered a bold and radical plan for the redevelopment of the Parish ground, as a way forward. The scale of the re-development was both large and controversial, and has to be understood from the bigger picture of the changes resulting from evolving Diocesan needs. The plan was large, because it involved the building of a multi-storey headquarter for the Anglican Health and Welfare Service Centre on a scale bigger than anything previously conceived. The plan was controversial because it involved the demolition of the dearly loved original Church. After 40 years of involvement with the Brotherhood of St. Lawrence, first as its Bursar, then Director of social services, then Director of the Brotherhood and eventually as its Chairman, Geoffrey Sambell came to Perth as the fifth Archbishop of Perth in 1969. As he toured the Diocese, he noticed many under utilized facilities. Bearing in mind welfare services were his forte, he began to develop action plans, based on his conviction that welfare services would be better regarded by the community if they demonstrated professionalism, strength and influence. Bishop Michael Challen, who worked closely with him offered these insights about the Archbishop's plans.

Furthermore, he had the special gift of keeping long term objectives in focus and putting his plans in operation in methodical sequence of steps. In his vision for the development of church sponsored welfare services on a large comprehensive scale, he looked for valuable assets in the Diocese. He consulted widely to gather the necessary information to formulate a feasible study for a master plan for the delivery of a consolidated welfare service system. When he was ready, he appointed committees to submit specific recommendations. It was due to his skill as a strategic planner that he was able to link the delivery of a professional church sponsored welfare service with two properties of the Diocese, which he considered as valuable assets, namely the Mount Hospital and St. Mary's Church, West Perth. When he was satisfied that he was ready, he announced his master plan to the Diocese.³⁷

The Mount Hospital

The healing ministry of the Diocese was conducted at Mount Hospital, since its foundation by Archbishop Henry Le Fanu in 1935. Over the years, the Committee of Management for the Hospital had not been asking the Diocese for financial aid to deliver the health care at the Hospital. It had been financially self-sufficient. It was not a profitable organization; and the fees received were expended in providing the best possible patient care and in the running of the training school for nurses. The training of nurses to serve hospitals was considered an important part of service to the community. In 1969, eleven student nurses who were trained at the Hospital sat for their final Nursing examinations and were successful. The works of honorary physician and lecturer to the nurses (Dr. I.O. Thorburn was specially mentioned), hospital chaplain and honorary librarian, and members of the Committee of Management, were acknowledged in the Hospital's annual reports to the Synod. In the 1970 Chairman's report to the Synod, Archbishop Geoffrey Sambell mentioned three areas of concern. The first was that the hospital building was showing signs of age. The second was that the increase in the volume of vehicular traffic made the rooms facing St. George's Terrace somewhat noisy. The third point was the present 93 beds hospital should be increased to at least 150 beds to provide a better and more economic service without disproportionately increasing administrative expenses.³⁸

Some statistics of the Hospital are given here as an indication of the volume of work undertaken at the Hospital:

	In-patients	out-patients	surgical operations
1966	3730	371	3377
1970	3827	414	3205
1972	4264	448	4098

The Vision defined

In 1973 in his charge, Archbishop Geoffrey Sambell announced a bold and radical plan involving major changes in the traditional delivery of community welfare services. Basically, it involved the replacement of the Mount Hospital as an acute hospital with a new programme called Mount Health and Welfare Services. It was proposed that these services were to be delivered from a centre to be established in St. Mary's West Perth.

The Archbishop said in his charge that when he arrived in Perth in 1969, negotiations were already underway between the Mount Hospital and Perth Medical Centre for the possible relocation of the Hospital, because of concern for its long-term viability. Accordingly he requested three committees to advise him on the retention or otherwise of the Mount Hospital, and the role of the church in the hospital area. A medical committee and a specialist in hospital administration similarly recommended that the private hospital should be located as a wing or extension of one of the Government teaching hospitals. A theological committee while agreeing that the Church has a place in the healing ministry, nevertheless recommended that instead of continuing to run an acute hospital the size of Mount Hospital, it should abandon the project and move more effectively into preventive health and welfare services.

A group of specialists, utilizing consultants wherever necessary, recommended a programme to set up a Health and Welfare Services Centre, to be established on the grounds of St. Mary's West Perth. The report recommended that this Centre would provide these services;

- (1) A Family Health, Welfare and Education Centre for marriage counseling, family planning advice, family and teenage counseling service;
- (2) The Administrative Headquarter for all the welfare services of the Church;
- (3) Field Services, Institutional Services, and an Organized Centre for Training and Deploying Voluntary Helpers in the Community;
- (4) A Centre for dialogue on theological, medical and ethical issues on matters affecting life and death, such as abortion, euthanasia, and the place of human values in a world of rapidly advancing medical technology;
- (5) A Pastoral Training Centre.³⁹

Meanwhile Archbishop Sambell, as Chairman of the Board of Management for the Hospital, had persuaded the board members to accept the idea of abandoning acute hospital care and to allow the Church to direct her resources to provide the community with other health and welfare services. In his Chairman report to Synod the following year in 1974, he reported that

“The Board of Management decided that the time was near when the Church should vacate the field of acute hospitalization, and that by the end of 1974 the Mount Hospital should be closed and the resources of Church of England Hospital (incorporated) applied towards serving the community in other areas of health and welfare.

Accordingly in December 1973, after discussion with the Minister for Health, agreement was reached to lease the Hospital to the Government for an initial period of five years. The State Medical Department took over on July 1, 1974, and the entire staff transferred to the Government Service. It is the intention of the Medical Department to conduct the Hospital along the same line as under our management.

The terms and conditions of the lease provide an adequate return on the capital value of the property, and the Board regards the arrangements as highly satisfactory.”⁴⁰

According to this vision of Archbishop Sambell to bring together into one body the health and welfare services of the Anglican Church, a three level office complex as headquarters for the delivery of these services would be built on St. Mary's Parish ground.

Demolition of the original Church

The establishment of the Health and Welfare Service Centre at West Perth was more complex than resolving the Mount Hospital in preparation for the master plan to be fulfilled. The plan called for the demolition of the original Church. This proposal was met with strong opposition from a group of worshippers at St. Mary's. The West Australian on 24th January 1980 reported this opposition under the headline "Fight to save old church." The newspaper report went on to say that the Archbishop of Perth, The Most Rev. Geoffrey Sambell had called a meeting of the congregation for February 17th when he would discuss the matter with them.⁴¹ The Archbishop then replied to the criticism of the group of protestors that the proposed major development affecting the Parish had not been discussed with the Parish. He detailed the long process of consultations that had taken place. The next day, Friday January 25th 1980, the West Australian newspaper reported this statement from Archbishop Geoffrey Sambell, under the headline

Archbishop replies on St Mary's

"The congregation of St. Mary's Church, West Perth, approved the redevelopment of the church site in 1973, says the Anglican Archbishop of Perth, the Most Rev. Geoffrey Sambell.

Under the redevelopment plan, the site would house the headquarters of the Anglican health and welfare services, he said yesterday.

Regular reports of the progress of ideas for the prospective use of the site had been presented to the vestry – the executive body of St. Mary's since 1973.

The archbishop's statement came after claims by a group of worshippers fighting to save St. Mary's from demolition. They said plans to bulldoze the church had gone ahead without reference to them.

The archbishop said that the immediate development on the site would not be an office block but a building that would be the base for a variety of services provided by the church's health and welfare services.

The architect's brief regarding any new chapel to be built was basically that it should link the past with the present and the future.

"The past is largely contained in the memorials and these, where possible, are to be retained," the archbishop said.

The brief calls for the chapel to be visible from Colin Street and to be accessible to cars being driven to the door for events such as weddings and funerals.

*There would be accommodation in any new building for a resident priest in charge."*⁴²

On February 17th 1980, Archbishop Sambell met with the group of protestors, about thirty in number, who called themselves "Friends of St. Mary's". Bishop Michael Challen who was present at the meeting gave this account of what took place.

“He met with them that February on site for what was a painful meeting for them all. Some of the protestors could see he was in actual pain and was moving towards death. That inhibited the conversation. All present, whether a regular worshiper, a past student or a follower of the Catholic tradition for which St. Mary had become a focus were sentimentally attached to that Church. The difficult conversation at least passed a compromise resolution. The construction of the accommodation for the caring services would still proceed but the Church remained for worship “in the interim” and “its future be considered at a later date.” The other contentious point was the loss of what was regarded as the Church’s attractive rose window. This was of some historical significance because it was so large and was one of a few remaining examples where coloured paper was superimposed to “tint” the otherwise plain glass. The Archbishop made it clear that all buildings had to be demolished to fit with the total site plan; that there would be a splendid new chapel near the street; that it would have a new rose window of truly coloured glass and that the National Trust had “determined that St. Mary’s was not of a sufficient merit to be recorded or classified in the Register.” He reminded the Friends that the Diocese through the Synod had been advised of this development back in 1973 and that the Parish Council had reaffirmed their approval in recent days. In spite of the feeling that had been expressed, the Friends finally passed a motion supporting the development including the demolition of the Church with only one person dissenting.”⁴³

The Mount Centre

Once the obstacles to the demolition of the original Church had been overcome, planning for the building of the commercial complex to house the Anglican Health and Welfare Services went on at a rapid pace. It soon became clear that the building would include spaces to rent for professional and commercial use, thereby deriving regular income from such rental. This building complex was originally named the Mount Centre. The Perth Diocesan Trustees report to 1980 Synod gave this account of how the project came to be realized.

“During the year the Trustees completed the planning of the Mount Centre in the context of the Synod Charge of 1973 and in accordance with resolutions passed by the vestry of St. Mary’s, West Perth on the 10th October, 1978 and 2nd March, 1980.

Following a careful appraisal of the alternatives and after taking legal advice the Trustees resolved to structure the development on the basis of:

- 1. A ground lease for 99 years to be entered into between The Perth Diocesan Trustees as registered proprietor and Church of England Hospitals (Inc) at a peppercorn rental in view of the Report and the direct requirement that Anglican Health and Welfare Services only be charged a peppercorn rental. The lease should be a “closed lease” i.e. no right of assignment without the written consent of The Perth Diocesan Trustees.*
- 2. Church of England Hospitals (Inc) at its own cost to erect a building or buildings during the 99 year term on the land the subject of the ground lease and to enjoy the rental from the balance of the commercial building to be erected on the site.*

3. *Church of England Hospitals (Inc) to enter into a sub-lease with Anglican Health and Welfare Services at a peppercorn rental and on other terms and conditions acceptable to both bodies and again with no right to assign.*

4. *The Committee of Management of Church of England Hospitals (Inc) to determine from time to time the purposes to which the income which it derives from the balance of the development and other sources is to be applied.*

The Church of England Hospitals (Inc) considered the terms of the proposed Lease and resolved on the 7th May 1980 to accept the terms thereof. On the 13th May, 1980 The Perth Diocesan Trustees and the Church of England Hospitals (Inc) signed a building contract with Hallcraft Construction to erect The Mount Centre on 22,00 square feet of the West Perth site fronting Emerald Terrace.

The Centre which is scheduled for completion in March, 1981 will enable Anglican Health and Welfare to centralize its activities under one roof.”⁴⁴

Having made plans to bring about the building of the Mount Centre to house the Anglican Health and Welfare Services under one roof, it remained necessary to plan for the building of a church to replace the demolished original Church. It also became necessary to accommodate what were the essential features of the original Church in the new Church. The new building was referred to as the Chapel of St. Mary's West Perth, so designed as to suit the ministry envisaged for the Parish at the time. The congregation was small, but there were opportunities to minister to those who worked in the offices and professional centers of West Perth, as well as the staff and clients of the Mount Centre, which was situated on the Parish ground. The Parish should also have a Parish office, a Parish Hall and a Rectory. The original idea of incorporating the Chapel in the Mount Centre was later changed to a separate building for the Chapel.

The vision realized

The April 1980 issue of the Anglican Messenger continued its account of the proposed new development at St. Mary's West Perth.

An exciting new chapel

Over the past six months much forward thinking and planning has been done which has changed some of the initial thinking. The plan now includes a completely free standing chapel in the shape of a Celtic Cross.

The chapel is both exciting and caring in the way it preserves all that is best in the old church. The memorials from the old building will be incorporated into the narthex and other parts of the new chapel. The organ and stained glass windows are also part of this plan.

Another helpful touch is the provision of a small museum which will house items from the old church such as the Bishop's Chair and the font.

Te chapel itself will be furnished with chairs to leave room for liturgical experiment and there will be easy access from the east end of the chapel to the conference room and coffee facilities.

May be no Sunday services

In the course of a recent statement the Archbishop said it was a misconception to imagine that this chapel was being built for Anglican Health and Welfare Services.

“The time may well come,” he said, “when St. Mary’s Chapel might have no Sunday worship and its major role would be the provision of week day activities from Monday to Friday, catering for the thousands of people who work in West Perth.”

As provided in the Statutes of the Diocese, the vestry of St. Mary’s received and adopted the development plan for the site in the middle of February this year. These plans were subsequently endorsed by the Diocesan Trustees and the Diocesan Council early in March. It is hoped that the new headquarters of Anglican Health and Welfare services and St. Mary’s Chapel will be completed before the end of the year.⁴⁵

A three level office complex to house the Health and Welfare Services of the Diocese and a separate Chapel for St. Mary’s, West Perth were planned and carried out. The office complex and Chapel were designed by the Architectural firm of Cameron, Chisholm and Nicol. The builders were Regency Constructions Pty Ltd for the Chapel and Hallcraft Construction Pty Ltd for the Sambell Centre. For the Chapel, the architect was asked to incorporate the Melbourne-made Fincham organ, which is unique in Western Australia, and eighteen of the twenty stained glass windows from the original Church. The other two windows went to St. Mary’s Girls’ School at Karrinyup. The architect was also asked to design a building that could be used by as many as 120 people and by as few as 20. The attractive Chapel is cruciform in shape but almost circular in appearance. The sanctuary at the traditional east end is bathed in natural filtered light, while the richly coloured rose window high on the west wall complements the ranks of organ pipes, standing on a cantilevered platform. The afternoon sun shines through the coloured rose window onto the sanctuary. The stone font from the original Church has been placed under the organ loft near the church entrance. Other memorials were on display in the Geoffrey Sambell Centre.

The vestry and people of St. Mary’s West Perth have demonstrated a generous and deep concern for the wider ministry of the church, in allowing the Chapel to be so located within the land of the Parish that maximal use could be made for other Diocesan purposes. The Geoffrey Sambell Centre situated on the Parish land gave rise to opportunities for partnership in ministry. Three distinct roles for the Chapel were envisaged. The first one was to minister to the congregation and residents of West Perth with regular Holy Communion Services and occasional services of baptisms, weddings and funerals. The second role was to make use of the specially designed open space between the Chapel and the Sambell Centre. This plaza was meant for open air forums for speakers, for music to be played and as a place for people to meet, relax, talk and eat. For this purpose a lunch bar was incorporated into the ground floor of the Sambell Centre. The third role of

the Chapel was to minister to the staff, clients and trainees of the Anglican Health and Welfare Services who would use the Sambell Centre. The Parish would be involved in the new exciting venture in partnership with the provision of health and welfare services to the community, and to cater to the spiritual needs of this important work.

The last service held in the original Church was on Sunday 16th March 1980. Services were then held in the Ross Memorial Presbyterian Church, until the new Chapel was completed. Bishop Michael Challen described the further progress of the project.

“\$100,000 was allocated for the chapel and \$900,000 for the welfare offices. The latter was custom designed to provide for counseling rooms for marriage guidance, seminar room and library for dialogue between the medical profession and theologians, office for policy staff and managers of the proposed Anglican Health and Welfare Services together with facilities for the Parish, consisting of an apartment for the Rector, a church office and a Parish Hall/seminar room, and kitchen facilities. Construction proceeded as scheduled. Sambell by August was far from well, yet he insisted on standing amidst the incomplete roofless chapel, pleased to view the bricks and mortar that were increasingly expressing his eleven years old dream. On his behalf some critical decisions had to be made as the building progressed. It was decided that the large foundation stone of the old St. Mary’s should be cut in half longitudinally so that an inscription marking the dedication of the new chapel might be placed on the unused half and the two stones mounted on either side of the chapel’s entrance. The new inscription duly recorded the dedication, now scheduled for the 20th December, was by the Archbishop. Unfortunately his health continued to deteriorate; it was unlikely he would be able to be present on that day. Consequently the fresh stone was reversed and the inscription adjusted to refer to the Administrator who would have to act in his absence. The Archbishop died on the morning of the day before the dedication.”⁴⁶

Sambell Centre and Chapel dedicated

Bishop Michael Challen, as the Administrator of the Diocese, performed the dedication service for the Mount Centre and St. Mary’s Chapel, on Saturday 20th December 1980.

During the dedication service of the Chapel, the side windows, the font and other furnishings and memorials from the original Church were re-dedicated. Incorporated were the Melbourne-made Fincham organ from the original Church, as well as 18 of the 20 stained glass windows. The remaining windows went to St. Mary’s Girls’ School at Karrinyup. The new “Creation” Rose window, Prayer desk and chairs, Lectern and Altar were also dedicated as was the Courtyard. The restored organ was dedicated by Archbishop Dr. Peter Carnley on Sunday 12th December 1982. An Aumbry was dedicated on 28th March 1987 by Bishop Brian Kyme in memory of Canon C.A. Walsh and Canon W.G.P.D. Painter.⁴⁷

“That service had special meaning and a deep impact upon those present. The fulfilment of Geoffrey Sambell’s vision was now in the hands of others. At the end of that morning service, all present spontaneously agreed that the name of the welfare complex should be changed from “The Mount Centre” to the “Geoffrey Sambell Centre.”⁴⁸

The Mount Centre was duly re-named the “Geoffrey Sambell Centre”, in recognition of the founding spirit and vision of Archbishop Geoffrey Sambell. It was owned by Anglican Care Incorporated, which was registered under the Association’s Incorporations Act in February 1982. It was formerly known as Church of England Hospitals Incorporated, which owned the Mount Hospital. The objects of the Association are set out in its Rules of Incorporation, which provides for financial assistance and support for the sick, aged or needy, and any organizations established by the Anglican Church for the provision of health and welfare services to the community within the Diocese of Perth. Its Chairman was Archbishop Dr. Peter Carnley.⁴⁹ The land upon which the Geoffrey Sambell Centre was situated was the subject of a 99 year peppercorn lease dated 4th March 1982 between The Perth Diocesan Trustees as the lessor and Anglican Care Incorporated as the lessee. The Trustees hold the land in trust for the benefit of the West Perth Parish. The major tenant of this building complex was the Anglican Health and Welfare Services Incorporated, which paid rent for 205 square metres of office space, and enjoyed rent free use of the rest of the building in its ground, first and second levels of the complex. The complex housed the Rectory for St. Mary’s West Perth, a seminar room which was also the Parish Hall, and office space, Vestry, kitchen and toilets for the Parish.⁵⁰

The Anglican Health and Welfare Services Inc. was formally incorporated on 3rd June 1976. Its establishment was based on the founding vision and energy of Archbishop Geoffrey Sambell. The values of social justice, respect, compassion, empowerment, independence, integrity and non-discrimination remain the driving force of its service delivery.⁵¹

St. Mary’s West Perth Chapel was situated facing Colin Street, with street access to its front door and space for car park for people who had business to visit the Church during the week.

Linkage with Crosslinks

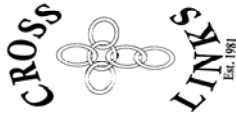
The year after the dedication of the Chapel, a fellowship group of disabled people and members of their families and friends, in seeking to grow spiritually formed an organization and chose St. Mary’s West Perth as home for their monthly meetings. This organization was established for the interaction of members and their friends and relatives and for interested members of different parishes in the Diocese to show their love and concern for the disabled.

In 1981, the International Year of the Disabled, a group of people who were concerned about the spiritual welfare of their children and friends with disabilities, requested a meeting with the then newly enthroned Archbishop of Perth, Dr. Peter Carnley. At the meeting with the Archbishop at his residence, those present sought expressions of inclusion, respect and care for their loved ones from the church, since it was pointed out it was not easy for disabled people to find welcome in the parishes which they were attending.

A group called Crosslinks was formed to meet every third Sunday of each month at 5.30pm in St Mary’s Chapel West Perth. A Eucharist would be followed by a “bring and share supper” to foster fellowship.

Archbishop Carnley presided at the first gathering on the 3rd Sunday in September 1981, while Mrs. Alison Dewsbury, who was doing educational research in learning disabilities, gave the address. The first Chaplain to Crosslinks, the Rev. Les Goode, jointly celebrated the Eucharist with the Archbishop. The Chapel was full to capacity with disabled people who lived in their own homes or in institutions or in group homes, as well as their relatives and friends.

The Crosslinks symbol was designed by a gifted commercial artist. The cross formed by links of a chain symbolises the aims of Crosslinks, in providing a bridge between those we care for and their loving Lord and between all as living members of His body, the Church.



The Crosslinks fellowship has produced moments when a tear, a smile, or a prayer was shared between members; and moments of spontaneity when a hug was given, the laying on of hands was shared, and a prayer was offered. Their current membership includes many who were part of the founding group, growing old together, while a number have died in the faith.

CHAPLAINS:

The Rev. Canon Les Goode, 1981 – 1987 (while Hospital Chaplain);

The Ven. Stanley Threlfall, 1987-1988 (while Rector of St. Mary's West Perth);

The Rev. Terry Curtis 1988- 1991(while Rector of St. Mary's West Perth);

The Rev. John Ward, 1994 – 2004;

The Rev. Alexander Nakoi 2004- ;

On Sunday, 17th September 2006 at 5.30pm in St Mary's Chapel West Perth, Crosslinks will celebrate its 25th Anniversary with the Eucharist and supper.

Canon Les Goode made these remarks about Crosslinks' relationship with St. Mary's West Perth and about the present Archbishop:

"The Parish of St Mary's West Perth has generously shared their wonderful facilities with Crosslinks for the past 25 years. Their beautiful Church with the wonderful organ and stained glass windows have comforted and inspired us these many years.

*Archbishop Roger Herft brings a rich experience of exposure to people with disabilities. He is involved at an international level with the L'Arche movement, founded by Jean Vanier, the French Roman Catholic who has inspired so many to live in communities where people live as equals and grow by their intimate experience of love and life. Crosslinks looks to the Archbishop and the Diocese for our future."*⁵²

7. Venture in faith: the Perth Anglican Mandarin Community

The preparation

Archbishop Dr. Peter Carnley had wished to minister to those Anglicans who came from overseas, and who were not proficient in the English language, and would otherwise not be attending the Anglican Church. He asked Dr. Kay Keng Khoo, who came to Perth from Sabah, Malaysia in 1990, to assist him in this venture in faith. Dr. Khoo had a meeting in Singapore with Bishop Yong of the Diocese of Sabah on first of August 1991, and conveyed to him the invitation of Archbishop Carnley for him to come to Perth to minister to the Anglican Chinese community, and to arrange a suitable date for the visit. Bishop Yong indicated August 1992 would be a suitable time, as he would be visiting Melbourne at the invitation of Church Missionary Society. In his letter dated 19th June 1992 accepting Archbishop's written invitation, Bishop Yong also wrote, "Dr. Kay Keng Khoo spoke to me over the phone about the use of the Sabah Holy Communion Service book (with English and Chinese text) for the Chinese congregation. He also thought appropriate to change the cover of the booklet with the crest of your Diocese together with a little forward or note of explanation from you. I fully agree with him."⁵³ On 23rd of June, the Archbishop wrote to Bishop Yong accepting the offer of the bilingual Holy Communion Service books from the Diocese of Sabah, saying he would authorize their use in Perth, thus paving the way for the establishment of an Anglican Chinese congregation in Perth with the use of a Chinese-English bilingual Holy Communion Service Book.⁵⁴

A historical Mandarin-English bilingual Eucharist was celebrated at St. George's Cathedral on 16th August 1992. Archbishop Carnley was the celebrant, and the sermon was delivered in both English and Chinese languages by Bishop Yong Ping Chung of Sabah, who was specially invited by the Archbishop for the occasion. The first part of the service in Mandarin was led by Kay Keng Khoo. A congregation of about 250 people, including Bishops, Archdeacons, the Dean of the Cathedral and parish priests, attended the service. Many in the congregation originally came from Malaysia, among them many knew Bishop Yong personally, so the preaching of Bishop Yong probably had an influence on the size of the congregation. This first Mandarin-English service to be held at the Cathedral was conceived and planned to give birth to the Perth Anglican Mandarin congregation.

During the bilingual service at St. George's Cathedral, the Archbishop announced that a Mandarin service would be held at St. Mary's West Perth at 3:00 pm each Sunday, and extended a warm welcome to those who would feel at home in the Mandarin Service. On 8th September 1992, the Archbishop convened a meeting at his residence, with the Rev. Nigel Leaves, Rector of St. Mary's West Perth, and Dr. Kay Keng Khoo to review the progress of the Mandarin service. After hearing the report from Dr. Khoo that three Mandarin Eucharists were celebrated with the assistance of the Rev. John Yapp and the average attendants and communicants were 38 and 35 respectively, the Archbishop decided that the weekly Mandarin service should continue, and the congregation should be known as the Perth Anglican Mandarin Community. The Archbishop said Mr. Yapp should be paid a car allowance for visitation and he would look into raising a stipend for him for a period of three months, commencing the first of October. The Archbishop then set up a Committee of Management, consisting of the Rev. Nigel Leaves (Rector), Dr. Kay Keng Khoo as

Chairman, and the Rev. John Yapp (who acted as secretary). Other members might be co-opted as the need arose.⁵⁵

The first Episcopal visit

The Perth Anglican Mandarin Community, which came into existence because of the vision of the Archbishop and his concern for the Chinese Anglicans in Perth, was greatly encouraged by the pastoral visit of the Archbishop so soon after its inauguration. On 8th November 1992, the Archbishop celebrated the Eucharist, during which five adult members came forward, three for baptism and confirmation and two for confirmation.

The Dioceses of the Anglican Province of South East Asia received the news of the establishment of the Perth Anglican Mandarin Community with joy and immediately gave their warm support with love gifts. One hundred Chinese Bibles and one hundred Chinese-English hymn books were donated by the Singapore Anglican Church. The Cathedral of Kota Kinabalu, Sabah, donated one thousand Malaysia Ringgit (A\$544) to the Community.

The first anniversary

To mark the first anniversary of the Community, the Archbishop invited Bishop Peter Kwong of Hong Kong to come to Perth from 19th to 26th July 1993. Three evangelistic meetings and a one day seminar on “Faith and Culture” were planned for Bishop Kwong’s visit. From New York, the Archbishop wrote to affirm that he would be glad to address the seminar. In his letter, he gave us news of his experience in New York and said he was sure God would visibly bless the ministry at the Mandarin Community. Bishop Kwong came and addressed three bilingual evangelistic meetings on the theme of “The Gospel and Chinese culture.” About a hundred and twenty people attended the meeting each night. On 24th July, a one day seminar was organized at Wollaston College, with Bishop Kwong speaking on “Faith and culture: from Old Testament perspective”; and the Archbishop speaking on “Faith and culture: from New Testament perspective.” Bishop Kwong’s visit ended with an Eucharistic service, which was held on 25th July 1993 at St. George’s Cathedral: the Archbishop celebrated and baptized nine and confirmed 12 members, while Bishop Kwong preached during the service. This series of talks proved to be of great importance particularly to those of Chinese cultural background as they had been trying to seek understanding in how to live out their Christian faith in western cultural society. Archbishop Carnley said, “*The New Testament principle of the incarnation of God means that we must necessarily live out our faith in and through our own culture with all its particularity and seek to express the truths of the Gospel in our own language. This also means that the Church is constantly involved in the re-expression of the Gospel so as to make it understandable not just in different times and different places but within different ethnic contexts.*”⁵⁶ Bishop Kwong gave many examples of the interaction of Chinese culture and the Christian faith, and the Christian understanding of filial piety and Chinese festivals. He laid a good foundation for the Mandarin Community to live out Christian faith through the interaction of Chinese and Western cultures.

Interaction of gospel and culture

From the very beginning, it was clearly understood that the Mandarin Community should not remain isolated as an island, but that constant interaction within the Diocese was vitally important, and what better way to do so than through the interaction of faith and culture. The Rector of Gosnells, the Rev. Dennis Cloughton, had attended the faith and culture seminar at Wollaston College, and so through him members of the Gosnells Parish were invited to come for a fellowship meeting on the evening of 1st of November 1993, during which cultural aspect of the Chinese Moon Cake festival were introduced. 75 people from Gosnells tasted and enjoyed the moon cakes. The Gosnells Parish in return invited us for an Agape meal on 27th May 1994. On second of October 1994, the parish of York invited us to join them at a blessing of the fleece service. For many of the 50 of us who went, witnessing the shearing of a sheep was a first time experience. We were invited to visit York again on 24th September 1995.

On the evening of 20th September 1994, over 180 people, including parishioners from the parishes of Duncraig, Fremantle, Gosnells and Nedlands (York was unable to come) joined in a worship service, which was conducted by the Archbishop. This was followed by a liturgical concert held in the plaza in open air between the Church and Sambell Centre. The original purpose for the design of the plaza was to hold public meetings; and for dialogue sessions between church and the professions to take place there. This cultural event fulfilled the original purpose of the plaza, and many more events of this nature were planned.

Participation in Diocesan multicultural events

The Mandarin Community actively supported the ministry of the Diocesan Task Force for Multicultural Matters. The Community contributed to Diocesan Multicultural activities not only through representatives serving in the Task Force, but also by actively participating in Diocesan liturgical concerts through songs and dances. The first Diocesan multicultural liturgical concert entitled "Across the Rainbow," was held at Christ Church Grammar School on 28th September 1996. The second Diocesan multicultural liturgical concert entitled "Celebrating the goodness of the earth," was held at Hale School on 13th September 1997.

3rd and 90th Anniversary

1995 was a busy year as the Community celebrated its third Anniversary and the 90th Anniversary of the Parish. Archdeacon Thomas Wilmot was invited to conduct a day retreat on Australia Day, 26th January 1995, during which a Vision Statement for the Community was formulated. A musical evening was organized on 28th of April 1995 to offer the opportunity for young adults from many different ethnic backgrounds to come together for fellowship and to enjoy different types of music. Bishop and Mrs. Luke Chhoa of Sabah joined in the celebration, bringing with them a group of fifty Anglican church members from the Diocese of Sabah. They attended a special church service, and after the service enjoyed a food fair which was held in the plaza of the Parish ground. They attended an evening of organ recital and other musical items. The Archbishop conducted Baptism and Confirmation on 3rd of September 1995.

Having experienced good response of open-air events, another open-air function was held in the plaza of the Church on 9th of September 1995. Parishioners from many parishes were invited to join us in a worship service, which was conducted by the Archbishop. This service was followed by a liturgical concert. A special welcome was extended to the members of the Aboriginal Evangelical Church, whose pastor, Harley Hayward gave a very delightful recital of didgeridoo music mimicking the sounds made by many different native Australian animals. The Rev. Dr. James Taylor, a well-known missionary who had spent many years in China, spoke about his missionary experience in China.

These anniversary celebrations came to a conclusion with a Eucharist, which was celebrated by the Archbishop, and the congregation included guests who had past connections with the Parish.

Other ministry activities

Archdeacon Walter Newmarch who had served in Sabah as a CMS missionary for many years, was invited to come from Sydney on 2nd of June 1996 to conduct Bible teaching for two weeks. Archdeacon Newmarch also spent time ministering to these fellowship groups: Lady Fellowship, Young Adult Fellowship and Home Bible Study Groups, and to Sunday school children and Sunday school teachers. The average Sunday attendance was about fifty, although on special occasions, the number could reach one hundred and twenty.

The Archbishop requested the Community to host a gathering for new Anglican University students at the commencement of university year to emphasize the importance of Christian faith in University campus. This was held on 22nd February 1997 when newly enrolled University students, University Chaplains and others interested in the welfare of University students attended and listened to an address delivered by the Archbishop. During refreshment time students had the opportunity to get to know one another and to be acquainted with their Chaplains.

Plan had been made by the Vestry of the Parish to extend the Church to accommodate an office, a vestry and a small kitchen as well as enlarging the pew capacity. The Chair of Management Committee of the Community, on 4th May 1997. wrote to thank Mr. David Kwan of Sabah, who had donated thirty thousand and eight-three dollars towards the Building Fund of the Church. Mr. Kwan donated to the Community and to the Church in Sabah the proceeds of the sale of his land in Queensland. On 2nd June 1997, the Most Rev. Moses Tay, Bishop of Singapore and Archbishop of the Anglican Province of South East Asia, was invited to conduct a one-day retreat for the Community. From 21st to 24th of February 1998, Bishop Yong Ping Chung, who came for the inauguration of the Community, was invited to conduct Bible teaching. The Diocese of Sabah continued to be a source of inspiration and encouragement to the Community.

Finance

The Perth Anglican Community was set up using the facilities of St. Mary's West Perth, but it had been functioning independently and operated a separate budget. Since its

establishment, the Community depended heavily on financial support from the Diocese, especially the Cathedral Square Foundation. The Parish of Fremantle had assisted with part payment of Housing Allowance for the clergy. St. Mary's West Perth had gradually been bearing a larger share of the financial needs of the Community. On 21st March 1994, the Archbishop wrote to the Management Committee, which he had set up on 8th September 1992, advising the Community that St. Mary's West Perth would contribute \$17,000.00 next financial year towards the stipend of the Assistant priest, while the Community was responsible for the balance. He further suggested that the Community should work towards integration with the Vestry of the Parish of St. Mary, with two members of the Management Committee standing for election at the next Parish AGM. The aim was for the gradual integration with the Parish.

This matter was discussed at the Management Committee meeting. The Rev. Nigel Leaves, Rector of St. Mary's West Perth, and a member of the Management Committee since its inception, had been giving the Community much encouragement and practical help.

Amalgamation with the Parish

By mutual consent, the Management Committee continued to function side by side with the Parish Vestry, making contributions towards the Parish in the various activities planned by the Management Committee as outlined above. Through the Rector and our elected representatives, the Vestry was fully briefed on these activities. The Community continued to receive financial assistance from St Mary's West Perth. On 2nd July 1996, Mr. Harry Williams, Diocesan Secretary, wrote to the Chairman of Management Committee, stating that our request for \$10,000 deduction from the income of the Community for the purpose of Diocesan assessment was to be shared with the West Perth Parish, the ecclesiastical district of which the Community was a part. The process of integration with St. Mary's Parish had taken another step forward.

At the Parish AGM held on 18th May 1997, Dr. Kay Keng Khoo presented his annual report as Chairman of Management Committee, Perth Anglican Mandarin Community, for the last time as a Management Committee separate from the Parish. This Community was henceforth fully integrated with the Parish of West Perth, and would function within the Vestry of St. Mary's West Perth.⁵⁷

There are two church services each Sunday: the 8:30 am service is in English, while the 10:00 am service is bilingual in Mandarin-English, which is attended principally by the Mandarin Community. By 2005, the average Sunday attendance for the 8:30 am service is sixteen, while the average attendance for the 10:00 am service is ninety. There are 3 teachers for the 12 children attending Sunday school. There are four Bible study groups, which meet regularly either weekly or fortnightly.

8. A new commercial venture, 1991 to the present

A commercial venture

The impact of commercialization upon the suburban character of West Perth has been described resulting in the gradual but persistent fall in the number of church attendances. The difficulty of maintaining an effective ministry in the face of such serious challenges has been recognized. *“From 1984-1985 there was effectively an interregnum with services conducted by a retired Bishop and then by a Deacon with help from visiting priests. A more normal Parish life was established by Ven. Stanley Threlfall (1986-1988) and by Canon Terry Curtis (1988-1991) who was also Chaplain to the Archbishop as was Rev. Nigel Leaves (1992-1998). The 1990s transformed the Parish with the formation of the Perth Anglican Mandarin Community that later merged entirely with the Parish. Financial viability came through management of the Car Park and then through the redevelopment of the site.”*⁵⁸

Members of the Perth Mandarin Community are scattered over several suburbs on both sides of the River Swan. This gathered congregation has altered the traditional character of a Parish and becomes the new characteristic of the Parish. Another way to overcome the relentless march of commercialization of the district with its stifling effect on the traditional character of the Parish is to consider the utilization of the full commercial potential of the Parish land as a way forward for the long-term viability of the Parish. Thus the Diocesan Trustees had, on behalf of the Parish, explored possible commercial ventures as effective returns for the Parish land, which had been increasing significantly in commercial values. It will be good stewardship to ensure not only the long-term ministry of the Parish but the ability of the Parish to contribute to the needs of the wider ministry of the Diocese.

In his report to the 1999 Diocesan Synod, Mr. B. D. Mickle, chairman of The Perth Diocesan Trustees, mentioned that after some time of negotiation, a Memorandum of Understanding had been signed between The Perth Diocesan Trustees (as the registered owner of the land), Monteath Properties Pty Ltd (developer) and Leighton Contractors Pty Ltd (builder). The Memorandum of Understanding had provision for the establishment of a committee comprising of representatives of trustees, developer, builder and the West Perth Parish. The proposal included for the demolition of Sambell Centre to make way for the construction of a five level office building and extensive landscaped gardens. St. Mary’s Chapel was not included in the lease. The negotiations reached a stage where considerable details were worked out. Unfortunately Monteath Properties Pty Ltd eventually was not able to carry on with the negotiations and the project came to a stop. Although disappointed at the change in the circumstance, The Diocesan Trustees continued to look for other developer to resume the negotiations.⁵⁹

Signing the contract

Despite the initial setback, the Diocesan Trustees made good progress in their search for a suitable developer. In his report to the 2001 Diocesan Synod, Mr. B. D. Mickle was very happy to announce the successful outcome of negotiations with a new developer, who had signed an Agreement of lease with the Trustees on 19th April 2001. In the report he

described the background for the redevelopment of the Parish land and the sequence of events leading to the successful conclusion of negotiations under the heading

“West Perth Parish Land, Colin Street, West Perth”

The site of which the Sambell Centre occupies in part Colin and Emerald Streets, West Perth is beneficially owned by the West Perth Parish and partly leased for 99 years at a peppercorn rental from 4th March 1982 to Anglican Care Inc which owns the building. The property was the subject of negotiation regarding development between The Perth Diocesan Trustees, Monteath Properties Ptd Ltd (as developer) and Leighton Contractors Pty Ltd (builder) for some time.

The proposed development required demolition of the Sambell Centre and construction of a commercial office building. Unfortunately Monteath Properties was eventually unable to proceed with the negotiations.

Trustees then considered other developers and reached agreement with the Pivot Group Pty Ltd, which was able to step in very quickly and assume the developer’s role under very similar terms and conditions negotiated with Monteath Properties, including the commercial building design. This latter aspect saved considerable time in the building process.

An agreement for lease was signed by the Pivot Group and the Trustees on the 19th April 2001. The development will commence in July 2001 and demolition of the Sambell Centre will commence in September 2001.

The terms and conditions of the agreement with the Pivot Group are now:

- | | |
|-------------------|---|
| * Commencing rent | \$300,000 per annum |
| * Term | 20 years |
| * Option | 3 periods of 20 years and one of 19 years |

The total term is 99 years

The lease of Anglican Care Inc. will be surrendered and the proceeds of rental income from the ground lease shared as follows:

- | | |
|-----------------|----------------------|
| * Year 1 to 5 | Parish 50% - ACI 50% |
| * Year 6 to 10 | Parish 55% - ACI 45% |
| * Year 11 to 15 | Parish 60% - ACI 40% |

The sharing of the rent between the above two parties compensates Anglican Care Incorporated for the loss of income it derives from the Sambell Centre. The demolition of the Sambell Centre at 42 Colin Street will mean that Anglican Health and Welfare Services (Anglicare) needs to be accommodated elsewhere. That agency has taken positive steps to secure a building at 41-43 Adelaide which will be funded by a capital grant and ongoing funds from Anglican Care Inc. Alternative accommodation for Anglican Youth Ministries and Social Responsibilities Commission, which are both currently accommodated in the

Sambell Centre, is the responsibilities of Diocesan Council. It is anticipated the latter will join Anglicare in its new building."⁶⁰

Sambell Centre was demolished and re-located to Adelaide Terrace, Perth

The Geoffrey Sambell Centre was owned by Anglican Care Inc. A committee of management conducted its affair, and the chairman was Archbishop Dr. Peter Carnley. The building's major tenant was Anglican Health and Welfare Services (Inc). The Anglican Health and Welfare Inc. is now known as Anglicare, a term coined by Archbishop Dr. Peter Carnley. The term "Anglicare" is now adopted by the national network of caring agencies.

⁶¹ Before the Sambell Centre could be demolished, Anglicare had first to be relocated. While negotiations for the new development were being conducted, the process of purchasing the new home for Anglicare was being set in motion. A suitable building was found, and Anglicare would be re-located to its new home in 41-43 Adelaide Terrace on 31st August 2001. The demolition of Sambell Centre would then proceed in September 2001.

The agreed ground lease of \$300,000 per annum reached with the Pivot Group was \$20,000 per annum more than the amount the original developer Monteath Properties was prepared to pay. While the Parish shared the ground rent on an equal footing with Anglican Care Inc initially, during year 11 to year 15, the Parish will receive 60% and ACI 40%, which represents the current ratio of land upon which the Sambell Centre occupied to the size of the Parish land leased to the developer, that is 39.8%.⁶²

In his Chairman's report to the 2001 Diocesan Synod on the activities of Anglican Care Inc, Archbishop Dr. Peter Carnley said, "*Thanks must be given to The Perth Diocesan Trustees for the resolute manner in which it has tackled the project given the many obstacles that have been presented over the years of negotiations.*"⁶² The Parish expressed similar feelings of gratitude.

Anglicare re-located to its new home in 41-43 Adelaide Terrace in Perth, which is named Geoffrey Sambell Centre. The original Geoffrey Sambell Centre at 42 Colin Street, West Perth was demolished. The official dedication and opening of the Adelaide Terrace building took place on Sunday 9th June 2002. The honourable Sheila McHale, Minister for Community Development, opened the building. Archbishop Dr. Peter Carnley dedicated the works of Anglicare undertaken from the building. Bishop Michael Challen, who dedicated the original Sambell Centre at 42 Colin Street, West Perth, also participated by outlining Archbishop Geoffrey Sambell's founding vision for Anglicare.⁶³ After Anglicare moved into its new home in 41-43 Adelaide Terrace, the number of the new Geoffrey Sambell Centre is now officially changed to number 23.

A new five level office complex was being built by Multiplex Constructions, a well known Construction firm with international projects, on behalf of the Pivot Group Pty Ltd. The lease to the Pivot Group negotiated by the Diocesan Trustees had been amended from a 99 years lease to one having the initial term of twenty years with three options to renew of twenty years and a last option of nineteen years – a total of ninety- nine years. The Pivot Group Pty Ltd entered into a ground lease commencing 1st September 2001. The initial rent for the ground lease was \$300,000 per annum, payable for the first five years, with a rent

review five years after practical completion, which was expected to be the end of 2002. The major tenant of the 8,600 square metres net lettable area building was NMRA, a New South Wales based company which has taken over the operations of SGIO in Western Australia.⁶⁴ The new office building at 42 Colin Street was completed on 25th September 2002. The SGIO building was officially opened on 18th October 2002.

New Parish Hall Complex

With the demolition of the original Sambell Centre, the Parish is without a Parish Hall, a Parish office and a Rectory. A building complex incorporating a vestry, a large Parish Hall with kitchen facilities and a spacious foyer on the ground level; and offices and meeting rooms on level two, was designed by the architect of the Bollig Design Group. The builder was Multiplex Construction Pty Ltd, which also built the SGIO office complex on Parish land at the same time. The contract sum was eight hundred and seventy five thousand and six hundred dollars (\$875,600). A loan of seven hundred thousand dollars was obtained from the Anglican Community Fund. Building commenced on 8th April 2002. After the demolition of the Sambell Centre and during construction of the Parish Hall complex, two temporary portable buildings on loan from the builder served as Parish Hall and Parish office.

The complex was completed on 5th October 2002, almost one month ahead of the scheduled date. The Parish Hall complex was so designed that it merges with the Church, so that the main entrance is no longer from the west, facing Colin Street, but from the South, facing the SGIO building. There is a large foyer on entering the building, from which one enters the Church on the right and the Parish Hall on the left. This foyer can serve as an extension of the Church by opening the folding door of the Church. If necessary the foyer can serve as an extension of the Parish Hall for large seminar gatherings by opening the folding door of the Hall. Upon entering the foyer, one finds that the stair leading to level two offices is directly in front on the left, and the vestry is directly in front to the right. The vestry has a specially designed compartmentalized cupboard for robes for Clergy and for Pastoral Assistants as well as for sanctuary necessities. To the left of the foyer is the multiple purpose Parish Hall, with chairs which can be arranged in many different ways, for example, in theatre style for seminars, or around tables for group discussions. A well-equipped kitchen, with a refrigerator, a microwave, and a gas-stove, opens into the Hall. Toilets and a spacious storeroom complete the facilities on the ground level. On level two, there is a large office with computer, printer, photo-copying machine and desks. It can serve as a meeting room. There is the Rector's office and two other meeting rooms for Sunday school, youth ministry and other small group meetings. There is a ramp for wheel chair access to the building. Both the Church and the Parish Hall have reverse cycle air-conditioning. The successful conclusion of the building project is a blessing of the Lord, for which we must give thank. It is incumbent upon the Parish to plan for ministry that will make good use of the facilities.

An Eucharist for the dedication of the new Parish Hall complex of the Church, which was attended by 150 people, was conducted by the Archbishop Dr. Peter Carnley on 3rd November 2002. Two years later on 25th November 2004, the new Parish Hall was used to wish Archbishop and Mrs. Carnley happy retirement at a gathering of the congregation,

during which a gift was presented to the Archbishop and one to Mrs. Carnley in appreciation of their dedicated services to the Diocese. A Mandarin hymn was sung by the choir in appreciation of the inauguration of the Mandarin Community by the Archbishop.

The Centenary Celebrations

The Parish Council meeting of 2nd February 2005 decided to celebrate the Centenary of the laying of foundation stone of the original Church on 18th November 1905 by the Governor of Western Australia. The celebration was to extend over a one year period. A Centenary Celebration Committee was formed with Dr. Kay Keng Khoo as chair. With the announcement by the Rector, the Rev. Noel Chin, that he would retire in July 2005, and the uncertainty of when a new Rector can be appointed, this Committee will ensure continuity of the celebration. The events of the celebrations were:

1. A Eucharist to launch the centenary celebrations on Sunday 20th November 2005, to be presided by Archbishop Roger Herft;
2. A series of seminar and teaching sessions to be conducted by Bishop Yong Ping Chung of the Diocese of Sabah;
3. A Eucharist to mark the close of centenary celebrations to be presided by Archbishop Roger Herft;
4. Writing the centenary history of St. Mary's Church West Perth 1905-2005 by Dr. Kay Keng Khoo.

Eucharist at 10:00 am on 20th November 2005 to launch the centenary celebrations

120 people, including regular members of the congregation and representatives from St. Mary's Girls' School, and past Rectors and Anglican members of State and Federal Parliament, attended the service. They signed a specially designed register, which was then laminated and bound into a book for preservation as souvenir of the occasion. Archbishop Roger Herft presided and preached at the Eucharist. 120 specially designed Centenary Mugs, bearing the logo and name of the Parish and the inscription Centenary celebration 1905 – 2005, were sold on that day. A celebration luncheon followed.

A multicultural seminar and a series of talks by Archbishop Yong Ping Chung

Bishop Yong Ping Chung of Sabah, recently retired as Archbishop of the Province of South East Asia, was invited to conduct a teaching series as part of the Centenary celebration. He gave a talk on "The centrality of Christ," to a luncheon gathering of forty people on 23rd February 2006. In the same evening a multicultural seminar, on the theme of "Christians living in multicultural society," was organized in view of the participation of the Parish in all the activities of the Diocesan Multicultural Ministry Committee since its inception on 11th May 1996. Clergy and parishioners from parishes around us were invited to share in our joy of holding the Centenary celebration, and many of them participated in both events of this day, the 23rd of February. Clergy and parishioners from many neighbouring parishes, as well as our own parishioners filled the Church to hear Bishop Yong speaking from the Asian perspective; while Archbishop Roger Herft spoke from the Australian perspective. Recent events in New South Wales prompted a public debate on whether there is racism in

Australian, and whether such sentiment is compatible with multicultural society. Both speakers addressed questions lying at the root of harmonious living in a truly multicultural society. The topical importance of the theme of the seminar gave special significance to the audience, who expressed great interest in the proceedings. The talks were recorded on CD, which was made available for sale.

On Saturday 25th February 2006, in a series of 4 talks on Christian living and Christian commitments, Bishop Yong used many real life situations for illustrations, and he ably assisted by Mrs. Yong. The whole day teaching was designed for the spiritual enrichment of the parishioners. Bishop Yong preached on Sunday the 26th. Instead of the usual two Sunday services, there was one combined service, and this was followed by a Parish luncheon. This series of events gave the congregation a spiritual uplift, and will go a long way towards imparting us with the joyful awareness of the importance of living with a deep commitment for the ways of Jesus Christ.

Eucharist to mark the close of Centenary celebrations and to launch the history of St. Mary's West Perth

On 29th October 2006, there will be a Eucharist to mark the conclusion of the Centenary celebrations with Archbishop Roger Herft as the celebrant. It is planned to launch the History of St. Mary's Church West Perth 1905 – 2005 on this day.

9. The past, the present and the future

The history of St. Mary's Church West Perth during this century has been characterized by the formation of partnerships in ministry and in mission with several bodies, some of which were at the initiative of the Parish, while others were the results of circumstances.

The first partnership

The first body to form a partnership with the Parish was Perth College in 1902. After three years, the College left the Parish to grow in number and in size elsewhere, but a branch of the College considered it desirable to come back to join in partnership with three other schools in the district to become St. Mary's Church of England Girls' School, which was established in 1921.

The second partnership

The second partnership was formed with St. Mary's Church of England Girls' School. Favourable circumstances in 1921 by themselves were not sufficient for the School to be given birth to by the Parish had it not been also for the determination and the desire and the dedication of the Parish, and especially its Rector, to serve the community in establishing a private school to cater to the speedy growth in need for private education. The School was unique in the Diocese at the time in that unlike other Anglican schools, it was established as a Parish and not as a Diocesan school, with the expressed intent that the Diocese should not run it. As it transpired in the course of time that the burden of financing a private school,

particularly one in which the provision of boarding facilities for the large proportion of country students was essential, would prove to be too great for it to remain a Parish school. In 1962 it became a Diocesan school; with the passing of the financial burden of providing an ever-expanding need of upgrading equipments and space to meet the rising expectations of the time, the Parish found the relief very timely. A partnership of fifty years came to a fitting end, when on its Jubilee year St. Mary's Girls' School took proud possession of her new and spacious home in Karrinyup that can provide not only all the modern educational facilities but the necessary space for her continual expansion. This was a blessed partnership.

The third partnership

The third partnership, formed in 1980, was with Anglican Health and Welfare Services and its lesser known parent body of Anglican Care Incorporated, later on popularly known as Anglicare. The departure of St. Mary's Girls' School to her new home in 1971 gave rise to more than an "empty nest" feeling. While the nest was strictly speaking not empty, the Parish was during that period facing the problems of a dwindling congregation due to the environment of the district, which changed from a suburban to a professional and commercial character, with the result that families moved out of the region in droves. Instead of focusing on the question of the survival of the Parish, which would invariably consider ministry along traditional mould, attention was rightly turned to how to make ministry fit the changing needs of the environment. The environment always has its needs, albeit with changing times, the needs change. Although the Parish owed the solution of the problems to the far-sighted vision of Archbishop Geoffrey Sambell, the Parish once again rose to the occasion and embraced the Archbishop's suggestion of partnership with the Diocesan welfare ministry with a smile and a willingness to resolve important outstanding issues. Chief among the issues was the heart-rending consent to demolish the original Church, memories of the warmth and comfort of its ministry and its unfinished beauty, were being cherished in the heart and mind of all those who had reasons to be associated with it.

This partnership was symbolized by the building of the Geoffrey Sambell Centre, a three level office complex, which housed the Anglican Health and Welfare Services under one roof. This partnership gave a new vigour to the life of the Parish, in being able to participate in the new vision of delivery of health and welfare services on a professional frame of reference. This partnership came to an end on 31st August 2001, when the original Geoffrey Sambell Centre was demolished, and a new home of this center is now situated at 23 Adelaide Terrace, Perth. This partnership was also a blessed one.

The fourth partnership

The fourth partnership that has made an important impact on the life of the Parish is the partnership with the Perth Anglican Mandarin Community, which was conceived on 16th August 1992, and came to be nurtured in the Parish from its inauguration. This community came into being as a result of the vision of Archbishop Dr. Peter Carnley, who cherished and encouraged the expression of multicultural ministry. Under the tenure of Archbishop Carnley, the Diocesan Task Force for Multicultural matters was formed on 11 May 1996, which later changed its name to Diocesan Multicultural Ministry Committee. It has been said that the

Mandarin Community came to the Parish, bringing with it “a breath of fresh air.” As a result of this partnership, the Parish formed cross-cultural links with several parishes, and contributed to many of the Diocesan multicultural ministry activities, which were reported in Anglican Messenger and the national Church Scene. The Parish also contributed to the multicultural seminar of the Australian Health and Welfare Chaplains National Conference held in Perth from 2nd to 3rd February 1998, and to the Bishops’ conference of the Anglican Council of Churches of East Asia, which was hosted by Australia through the Diocese of Grafton, which chose Coffs Harbour as the conference venue. Unlike the previous three partnerships, which came and departed, this partnership came to stay and the Perth Anglican Mandarin Community became amalgamated with the Parish in 1997.

The fifth partnership

The fifth partnership was formed on 19th April 2001 by the signing of a ground lease for a period of 99 years, with a commercial developer, the Pivot Group Pty Ltd. With the signing of this ground lease a five level commercial complex which now houses the SGIO Insurance was built and now stands in the ground of the Parish. While this partnership, being a commercial one, is quite unlike the previous three partnerships, it has very much the same significance for ministry as the previous ones. The physical asset of the Parish is the generous endowment of the size of the land granted by the Government for the establishment of the Parish. This asset had been made good use of by succeeding generations of stewards of the Parish and of the Diocese. The large size of the Parish ground had enabled the establishment of St. Mary’s Girls School, which flourished on the precinct for fifty long years. This service to the community and this link with the School will be long remembered.

The continual decline in membership of the church in the 1970s raised the serious question of the survival of the Parish. The dwindling congregation was due to the commercialization of the district, which should bring with it the realization of the increase in value of the land asset of the Parish. The use of the land asset for Diocesan purpose in the provision of services addressing community needs, was a good way forward for the Parish. The next use of the Parish ground was for the building of the original Geoffrey Sambell Centre, which was the headquarters of health and welfare services of the Diocese for twenty one years from 1980 to 2001. The demolition of the original Sambell Centre to make way for a commercial project is due to other realizations of good stewardship in the use of the land asset. In the sphere of church ministry, the traditional residential congregation can give way to a gathered congregation, which was the case of the Perth Mandarin Community. With regard to the rising commercial value of the land asset, to enter into a partnership with a commercial venture will bring assured revenue for a long time, which can be used to provide all the modern facilities required for ministry, and then there will be the ability of the Parish to carry on its tradition of contributing to the wider needs of the Diocese.

The challenges

The history of the Parish is likened to the sowing of the mustard seed, and its growth into a big tree, so that birds of the air can come to rest on its branches. The vicissitudes of events created by changes in the environment, both in the demands made upon the Church and the

response of the people to these demands, go into the make up of the history we have witnessed. The workings of the Holy Spirit in the moments of joy, or in the hours of despair in the heart of men, and in the critical juncture in the ministry when bold and wise decisions are being called for, can be clearly discerned, if we pause to reflect on the past. The criticism, the admiration, and the gratitude we have for our predecessors, must be remembered by us for some future generation will look upon us with the same inquiring mind. The rich endowment with which we have been bequeathed is a precious gift of God. It is upon this firm foundation laid down for us that we should carry on the mission of the Church to proclaim the good news boldly, to make disciples and to nurture them, and to respond to the needs of our neighbours with loving service.

APPENDIX

(1)

Log Book of St. Mary's Church, Coler St.
West Perth.

Commenced 1st August 1902.

Curate: Mr. J. B. Baywood.

————— " —————
This log book contains the history of the chief
events of the Parish from its inception.

Parish
Original
name
in "West
Perth Mission

The Parish of St. Mary's originally formed a
portion of the Cathedral Parish of St. George's, and
was known as the "West Perth Mission" Ord. St.

First
Church
Services

The first church service in the district was
conducted by the Very Rev. the Dean (Dean Galdenith),
on Sunday, 26th September 1841, the service being
held in Miss Walton's schoolroom, Ord. St.

Thenceforth services were regularly held in the
schoolroom until 30th April 1849, the services being
conducted by the Cathedral ^{bliss} and ~~the~~ various lay
readers.

Parish.

Constitution
of Parish The West Perth Mission District was constituted
a Parish on ^{1st} October 1899. The boundaries of the
district were set down as follows:—

Boundaries
of Parish Brooking St. to Thomas St.: Thomas St.
going Northward to Railway line: along Railway
line to Bavelock St.: along centre of Bavelock St
to Murray St.: along centre of Murray St to
George St.: along centre of George St to St George's
Terrace: along centre of Malcolm St to Western
boundary of Perth Town Lot (L 50): thence across
Murray St along Western boundary of Perth.
Town Lot (L 33) to Swan River

These boundaries were arranged by two delegates
acting jointly from St. ^{John's} George's Parish. The boundaries
enumerated were agreed to by the Bishop in Council
and the Parish was duly formed.

Church Hall

Foundation
and
Memorial
Stones

The foundation stone of St. Mary's Church Hall was laid on the 8th ~~Month~~ ^{March} 1899 by the Lord Bishop of Perth (Bishop Riley), Memorial stones ~~being~~ were also laid by Miss S. Forrest, Mrs A. G. Barrell, Miss Debsall, Miss Leeder, Miss M. H. Morrey, Mrs Couthorne, Mrs Saltwell, Mrs Thole, Mrs Strickland, Mrs Webster, Mr. G. W. Dent and J. W. Backett M. L. C.

Opening
Hall

The Hall was opened on Sunday 30th April 1899 the service for the day being conducted by His Lordship the Bishop of Perth, the Very Rev. the Dean, the Rev. E. Hughes and the Rev. A. Gailley B. A.

First
Priest in
charge

The first priest in charge of the district was the Rev. Edwin Hughes, who commenced duties in April 1890.

Contractors
for and
cost of
Building

The Contractors for the Hall were Messrs
J. Hankins and Son and their charge for the
completed building was £486:12:6.

Amounts
collected to
defray exps
of Building

The amount required to defray the exps of the
Building was raised by the following means :-

Collection on laying of Foundation and memorial stones	£86:3:4.
Marriott Request	£145:0:0
Normandy Fete	£69:9:5.
Donations and Concerts	£57:4:8
Japanese Fete	£87:16:5
Collected by Mr A Forrest M.L.A.	£50:7:0
Other Donations and Collection	£72:12:10
	<hr/> £568:13:8.

120 2 20
100 4 0
20 0 0
120 2 20

Transfer this to
page No 2 after
Rev G. Quilley B.A.

30th January Normandy
 1899. Fête

A Normandy Fête for the purpose of raising funds for the new Parish Hall was held in the grounds of Sir Edward Wittensoam, Coleridge, on 30th January and following days.

The Fête was arranged and carried out by the following ladies and gentlemen :-

Mr. H. Macey	Sir E. Wittensoam
" Jackson	Mr. Macey
" Ravis	" Macey
" Ruck	" Ruck
" Saltmarsh	" Daddan
" Woolf	Rev. H. Coates
" Courthage	
" Howkin	

The nett amount raised was
 £69 : 9 : 8.

8th March Church Hall - See introductory notes.
 1899 (Foundation Stone).

William street, Adelaide, the 8th day of January, 1899.
 WARE, Secretary.
 of South Australia by bank draft. In all intercolonial cheques be added. Names and shares must be given.
 679

L.S.A., F.R.G.S., etc. (bournel), consults with £1. Medicines, forwarded free from obsce. SMITH'S Medical or the profession, the the miner, the honse- 41 Collins-street, Mel- ce of His Excellency Dr. Brown-Seguard to represent him

Admission, etc.
Public Notices.
ST. MARY'S CHURCH-HALL,
 Colin-street (Hay-street west).
 The FOUNDATION-STONE of the above hall will be LAID by the Right Rev. the BISHOP of PERTH on WEDNESDAY, MARCH 8, at 4.30 p.m.
 Other friends have kindly consented to lay memorial stones at the same time. X
NOTICE to PUBLIC.
 Having disposed of my Business to the FREDMANTLE COAL SUPPLY and

56
 1899
 No 36

25th
August
1899

Bishop's
Mandate
Electing of
First Vestry

On 25th August 1899 a Mandate was received from the Bishop concerning a meeting of parishioners to be held in St Mary's Church on Wednesday 6th September for the purpose of electing Churchwardens and vestry men.

In accordance with the above Mandate a meeting was held on the evening of 6th September, the chair being taken by the Rev. W. J. Garland, Diocesan Registrar, who laid on the table the Bishop's Mandate concerning the meeting.

All those present having required the declaration required by the Statute of Synod, the chairman declared the meeting in order.

The following officers were elected :-

<u>Rector's Warden</u>	<u>People's Warden</u>
Mr. F. F. Cross	Mr. H. Moorey.

<u>Vestrymen</u>	
Mr. W. Stephens	Mr. A. P. Gwynne.
" J. C. Strickland.	

" Substitute to the superannuated member of vestry to take the place of any one of the three who might cease to act.

<u>Auditors</u>	
Mr. C. Dent	Mr. H. Holman.

This marks the inception of St Mary's Parish: and the formation of same was agreed to by the Bishop in Council on 1st October 1899.

24th
October
1899.

Death of Rev.
E. Hughes
(1st Priest in
charge).

The Rev. E. Hughes, Rector in charge passed away in his sleep early on Tuesday, 24th October, 1899. Death was due to failure of the heart's action.

The body was conveyed to the Cathedral where it remained till the following day, when a short service was held at 9.30 am, by the Bishop.

After the service the body was carried to the East Perth Cemetery, the Bishop, assisted by the Dean and the Rev. W. J. Garland, conducting the funeral service.

At a special meeting of parishioners held on 3rd November 1899 it was proposed and carried that a letter of condolence be sent to Mrs Hughes, with thanks for the admirable services rendered to the Church by her deceased husband.

24th
21st 22nd & 23rd
November
1899

Japanese
Fête

A Japanese Fête in connection with the Church was held in the grounds of Mr. Alex. Forrest M. L. A. on 21st November 1899 and following days.

The fête was arranged by the following ladies :-

Mrs H. Moorey Mrs Petherick
" Jackson " Olivier.

The amount raised was £138 : 3 : 8 including £50 : 7 : 0 collected by Mr. Forrest.

November
1899

Priest in charge
(temporary).
(Rev. G. C. Lefray).

The Rev. G. C. Lefray, Rector of Helena Vale,
was appointed by the Bishop to take
temporary charge of the Parish.

December
1899

2nd Priest
in charge.
(Rev. J. E. Peters)

At a special meeting of parishioners held in the
Church Hall on 3rd November 1899, it was resolved
that a letter be sent to the Bishop informing him of
the wishes of the parish in regard to the appointment
of a rector.

At this meeting the names of several clergymen
were brought forward, and a consensus of opinion
was taken by means of a ballot.

The following is the order of the clergymen
mentioned :-

- | | |
|------------------------|----------------------|
| ① Rev. D. H. Griffiths | ④ Rev. E. M. Collick |
| ② " J. E. Peters | ⑤ " G. C. Lefray. |
| ③ " E. J. Saville | ⑥ " Buddlestone. |

In December the Bishop appointed the
Rev. J. E. Peters to take charge of parish.

and he entered upon his duties on Sunday
14th January ~~1899~~ ¹⁹⁰⁰.

On Thursday, the 18th January, a public
welcome was given to the newly appointed
Rector, and short addresses were given by
the Rev. C. C. Jeffrey and Major Strickland.

28th March
1900. — Curtain in
front of
Sanctuary.

On 28th March 1900 the large curtain
in front of the Sanctuary was fixed in
position. The curtain was the gift
of Mrs E. Shall.

15th
April
1900 — Dossal

The green dossal over altar, the gift of
Mrs E. Hughes, widow of the late priest
in charge was fixed in its place on
Easter Day.

15th
April
1900

Choir stalls. Two choir stalls were made and used
for the first time on Easter Day.

22nd
April
1900.

Church
Bell

A small bell, the gift of the Rector,
was hung in a tree on the South side
of the Church, and was rung for the
first time on the 1st Sunday after
Easter.

30th May
1900

Fair linen
Cloth.

A fair linen cloth, the gift of Mrs E.
Hughes, widow of the late Rector,
arrived from England today.

The work was done by Mrs Hughes
personally.

29th
June
1900

Confirmation Service. A Confirmation Service was held by the Bishop on 29th June 1900. Eight (8) ladies were presented.

5th
August
1900.

Bell and Bell Stand.

A new Bell weighing 102 lbs was erected on a stand on North side of Church Hall, and was used for the first time on Sunday, the 6th August.

The money (£8) for payment of Bell was raised by Mrs J. Sherwood of Harvest Terrace.

The bell was obtained from Messrs McLean, Bros, and Riggs, who accepted the old bell as part payment.

ORDER OF SERVICE FOR THE

Consecration of S. Mary's Church,

WEST PERTH.

By the Right Reverend The Lord Bishop of Perth,

on the

3rd Sunday after Easter, May 6th, 1906, at 11 a.m.

Hymn 166.

During the singing of this hymn the Clergy and Officials will meet the Bishop at the West Door.

The **Petition for Consecration** will be read.

As the Bishop, Clergy and Officials proceed up the Aisle

Psalm xxiv. will be said.

The Bishop will say the **Exhortation** and then offer up prayer.

Psalm cxxii. will be sung.

The Bishop will pray for :—

1. Those who shall be Baptised.
2. Those who shall be Confirmed.
3. Communicants.
4. Hearers.
5. Those who shall be Married.
6. Those who shall make Offerings.
7. All who shall Worship.

The **Deed of Consecration** will be read by
The Registrar, The Hon. J. W. HACKETT, LL.D.

Declaration of Consecration by the Bishop.

Hymn 215.

The Holy Communion.

Hymn before Sermon, 242.

Preacher—The Bishop.

Offertory hymn 395.

Communion hymn 313.

After the Benediction—*Nunc Dimittis.*

The National Anthem.

Recessional hymn 239.

"For the glory of God and the advancement of His Church."



St. Mary's
Church Building Fund.

West Perth, 1902.

Dear M.....

The Vestry have decided to inaugurate a fund for the purpose of erecting a Church in this Parish. The rapid influx of population, the increasing congregations, and the pressing demands upon our present limited accommodation render it necessary that immediate steps be taken towards carrying into effect the above object.

The growth of the Parish since its formation, three years ago, has been remarkable, and has far exceeded our highest expectations. God has prospered the labour of our hands and crowned our work with success.

Our present building is used regularly as a Place of Worship, at times as a Public Hall, and a part is at present utilized as a Day School. We are fast outgrowing our present accommodation, and how to meet the increasing demands upon our space is becoming a serious problem.

There is a general feeling, which has my entire sympathy, that a Parish like this should possess a Church building consecrated and set apart solely for the worship of God. It was this feeling which inspired our Forefathers—the founders of the Church in England—to erect the beautiful Cathedrals and Churches which are still the glory of the mother country. Happily it continues to find expression in munificent bequests, and in the steady increase of new Churches. Shall we not emulate the noble example thus afforded us, by the erection of a Church which shall be worthy alike of its sacred purpose and of the Parish in which we live? A more worthy object could not be commended to your earnest consideration, or be more deserving of your liberal support.

I therefore appeal for special donations to the above Fund, and confidently rely upon a hearty and generous response. The growing wealth and prosperity of the State, and more especially of the Capital, justifies the belief that it should be a comparatively easy matter to obtain the necessary Funds for the object in question.

It would be a great help if, in addition to special donations, we could secure a considerable number of regular subscribers, who would endeavour to give a fixed sum monthly, quarterly, or annually. For example: one hundred subscriptions of 5s. per month would add £300 per annum to the Fund.

Donations may be sent direct to the Rector, or to the Secretary, who would also be pleased to receive the names of all those who are willing to become regular subscribers. Donations may also be paid to the credit of the Fund at the West Australian Bank. Each donation will be acknowledged by the Secretary, and a list of amounts received will be published in the Annual Report.

I feel sure this appeal will find a responsive echo in the hearts of all who love the Lord and His Church, and who desire to see the kingdoms of this world become the kingdom of God and of His Christ.

I am,

Your obedient servant,


THOMAS E. PETERS,

RECTOR.

St. Mary's Church, Colin Street.

September 25th, 1902.





Lyntonville," Richardson Street,
Hay Street West.

March 1st, 1899.

The Bishop of Perth has kindly consented
.. to ..

Lay the Foundation Stone

of St. Mary's Church Hall, Colin Street,
Hay St. West, on Wednesday, March
8th, at 4.30 p.m.

The Building Committee of the above
Hall have much pleasure in asking ..

to be kind enough to lay a Memorial Stone
at the same time.

Hon. Sec.

R.S.V.P.

Clergy stationed in St. Mary's West Perth

Prior to 1899	From the Cathedral
1899	E. Hughes (April to October)
1899 - 1900	C.E.C Lefroy (temporary charge)
1900 - 1903	T.E. Peters
1903 - 1921	E. Makeham
1914 - 1915	C.E. Groser (locum tenens)
1915 - 1917	S.T. Lindsey (locum tenens)
1917 - 1919	G.R. Holland (locum tenens)
1919 - 1920	J. Williams (locum tenens)
1921 - 1930	C.L. Riley
1930 - 1943	F. Stillwell
1943 - 1949	W.E. Jones
1949	A.A.E. Binns (locum tenens)
1950	F.E. Elliott (Priest-in-charge)
1950 - 1955	F.E. Eccleston
1955 - 1961	A. MacDonald
1962 - 1964	P.H. Atkins
1964 - 1968	A. Lee
1968 - 1970	L.W. Riley
1971 - 1977	W.G.P.D. Painter
1977 - 1981	F.D.P. Penning
1982 - 1984	W.J. Ogle
1984 - 1985	C.E. Firman (Deacon-in-charge)
1985 - 1986	I.F. Head
1986 - 1988	S.F. Threlfell
1988 - 1991	T.P. Curtis
1992 - 1998	N. Leaves
1998 - 2005	N. Chin

Assistant Clergy

1924 - 1926	W. Berner
1926 - 1928	S.C. Kell
1931 - 1935	P.S. Lawrence
1935 - 1936	S.J. Spratling
1936 - 1938	H. Baxter
1938 - 1940	F.G. Murray
1941 - 1942	R.W. Hamilton
1943 - 1944	F.G. Murray
1946 - 1950	T. Whitehead
1947 - 1948	E.K. Bennett
1958 - 1959	W. Adams
1959	R.B. Ball
1992 - 1998	J.K. Yapp
1994	S.K. Gordon

Notes

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8. Penny Preen, *ibid*, p. 3.
9. G. C. Haywood, *ibid*.
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45. *The Anglican Messenger*, April 1980.
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