



Diocese of Willochra

The Willochran

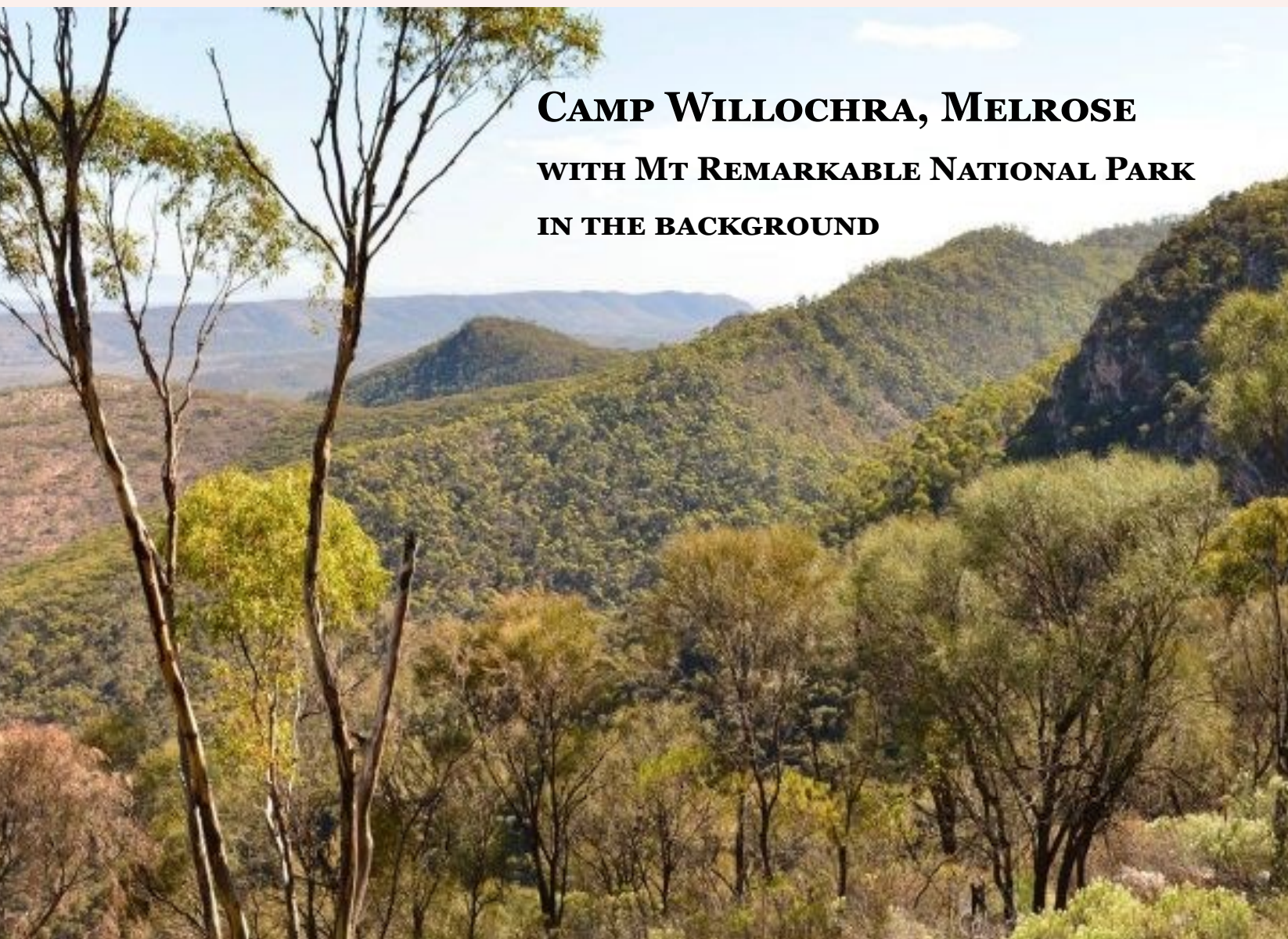
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A PUBLICATION OF THE ANGLICAN DIOCESE OF WILLOCHRA

FOLLOWING Jesus ♦ PROCLAIMING His gospel ♦ CONNECTING with His world ♦ and ENJOYING our common life

CAMP WILLOCHRA, MELROSE WITH MT REMARKABLE NATIONAL PARK IN THE BACKGROUND



THE WILLOCHRA

Published by the Diocese of Willochra

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Anglican Church Of Australia

Diocese Of Willochra

A PRAYER FOR OUR DIOCESE

God of hope and love,
you have called us to be the body of Christ.
Inspire us in the Diocese of Willochra
to worship with joy and energy,
serve with compassion and be welcoming
of others in our communities,
so that all will know the good news of Jesus
to whom with you and the Holy Spirit
be honour and glory for ever.

Amen.

DIOCESE OF WILLOCHRA

FACE MASKS



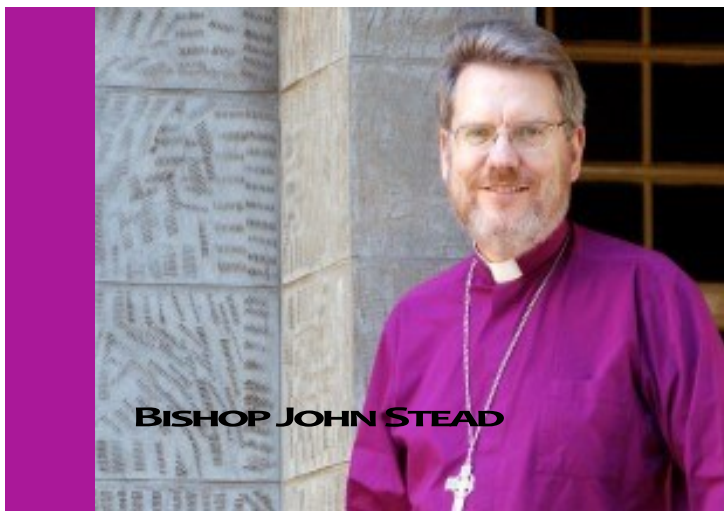
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BISHOP JOHN STEAD

By the time you read this, it will be spring. The change from winter to spring in the southern hemisphere is not heralded in quite the same way as it is in England, where most of my childhood was spent. Nonetheless, it is still a significant time of transition – deciduous trees are budding, some with blossom, others with new leaves; some flowers are beginning to emerge into bloom; and, of course, the temperature is steadily rising. If you walk early in the morning like me, you have progressively been walking in the light of dawn rather than the dark.

Nature has a cycle just as the Church year follows a cycle. Recently we have been chiefly journeying through the Sunday's After Pentecost, every so often interspersed with a Saints Day or the commemoration of a significant event in the life of the Church. You may plan to join in the celebration of The Season of Creation from Sunday 5 September to Sunday 3 October. You may find the following useful:

<https://acen.anglicancommunion.org/resources/season-of-creation.aspx>

<https://www.abmission.org/pages/season-of-creation.html> and

<https://seasonofcreation.org/wp-content/uploads/2021/05/2021-SOC-Full-Guide.pdf>

The rhythm of the church year and the natural year remind us of several significant points:

1. There is always a process of transformation
2. Everything has a rhythm, endings and beginnings

It is also so with our lives, with our faith life. The challenge is not to think we have arrived but rather to think that we are in process. There are parts of life we must let go of and other parts that we must pick up; the goal of our life is not happiness; instead, it is fulfilment – of potential, of our gifting, of becoming who God knows we can be, of embracing life in its fulness and as a result embracing life so that we thrive.

Part of that role is to enable others to thrive too.

Peace,

The Right Reverend John Stead ♦ Bishop of Willochra ♦ bishop@diowillochra.org.au ♦ Mobile: 0417551 689

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FROM THE PARISH OF ST MARY'S, BURRA

On Sunday 28 March the beautiful Church of St Mary the Virgin, at Burra, became a musical theatre for the day through a collaboration between the Burra Parish and Valley Productions.

St Mary's hosted a wonderful production of Vivaldi's "An Easter Passion", performed in the Church, by the Adelaide Baroque Orchestra, featuring soloist countertenor Max Riebl.

An enthralled and enthusiastic audience of around 120 filled the Church on this lovely afternoon, and were spellbound by this amazing ensemble, which included a harpsichord and string quartet, all enhanced by the perfect acoustics and the soaring cathedral like roof of the church. Patrons came from all around the region, as well as Adelaide and after the performance, enjoyed afternoon tea in the Parish Hall, served by ladies of St Mary's. In addition, as the performers were packing up their equipment, the harpsichordist played a few pieces on the famous St Mary's pipe organ which provided a special bonus, particularly for our own parishioners who don't have a regular organist.

Over afternoon tea, the performers mingled and answered questions on the concert and the ancient instruments, adding extra depth to the afternoon. Future performances will be further enhanced by the sponsorship of a local winery.

A wonderful occasion, bringing quality entertainment and culture to the region, and of course, providing a successful fundraising opportunity to the Parish. We hope to continue the association with Valley Productions using St Mary's for other fundraising musical events.

Rob Heath and Denise Officer



The ensemble at the foot of the altar, and photo featuring Counter Tenor Max Riebl singing from the pulpit



Rev'd Dr Jane Lee-Barker after the performance.



WHEN BISHOP JOHN AND JAN VISITED HOLY TRINITY RIVERTON

In July, members of the congregation of Holy Trinity, Riverton, welcomed Bishop John and Jan to join with us in worship.

Grouped around the altar - from left to right : Pam, Betty, John, Melva, Liz, Bishop John, Roz, Ron, Blanche, Len, Charlie, Philip, Henrietta and Leighla

The service was followed by a special morning tea, enjoyed by all and we were fortunate to miss Covid-19 restrictions so **NO MASKS!**

HOW ABOUT MOVING FORWARD ?

So you think this is yet another impassioned plea from a humble lay person about the need to cast aside all our doubts, transgressions, prejudices and so-on inherited from the past, step out bravely in faith and just present a new image to the world?

Trouble is, we haven't quite worked out how to do it yet, have we?

Some very admirable efforts are being made.

No – I'm being far more prosaic with the title of this article.

I am an LLM at Minlaton and I want to suggest, perhaps on behalf of some other LLM's and even clergy, that there is a habit amongst worshippers everywhere which irritates me as much as my other pet hate (*namely the passing around of an offertory plate, about which I have previously written*).

I find it intensely depressing as a leader of worship to have to lead and preach over the top of rows of empty seats or pews, to a few faithful souls scattered around a large church building, and mostly towards the very back. It's off-putting to say the least, and I wonder why faithful worshippers continue to do it.

Is it because they arrive late and are embarrassed to stumble to the front? There's an easy way to fix that.

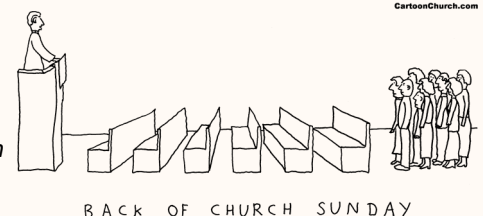
Is it because they are fearful of getting involved too closely in the service? We Anglicans aren't famous for our enthusiasm. They might even be asked a question during the sermon!

In my local case, I'm sure it's because the warm air conditioners are situated towards the back, so comfort rules. I'm glad we've got them, but it's not a good excuse theologically.

Please spare a thought for the leader of worship who has to struggle to make an impact across the vastness of space. The previous Bishop of The Murray spoke about this at a Synod years ago. "*It's not a good look*", he said – and he was right. The way we mostly sit now creates an impression of emptiness.

We could be a much better community of worshippers if we all huddled together at the front – a united front, giving some inspiration to the leader. You will have all noticed that, at political rallies, there are never vacant spaces at the front for good reason. It just creates an impression of vacancy, and dis-interest. And yet, in church, we contribute to this big-time.

Let's all move forward in this small way, and maybe, just maybe, it might inspire us to do the same on the big stage.



Michael Ford, LLM, St. Benedict's, Minlaton

FARINA OFFICIAL OPENING AND WEEKEND.

EXCERPTS FROM THE RESTORATION GROUP COMMITTEE REPORT

FRIDAY. What a fantastic day we had with our official opening of Patterson's House on the 18 June. We were lucky with the weather, whilst windy, it was dry and comfortable. This project was 3 years in the building by our wonderful volunteers and builders; so a big thank you to the many who come here every year.



More than 150 people attended including Hon Minister Dan van Holst Pellekaan, member for Stuart and Minister for Energy and Mining, State government departments, Patterson family, Steamtown Railway and many guests and volunteers. The Patterson family attended, and Richard Patterson read the family address.



Dick Smith OA opened the building with the unveiling of our commemorative plaque.

Unfortunately our founding volunteer and chairperson Tom Harding couldn't make the trip due to COVID restrictions in Victoria, so his pre-prepared speech was read by Diane Harris. The Reverend Trevor Briggs read the service of Blessing of the House; and returned the Memorial Cross from WW1,



which will now remain with Farina in our Museum and be used when we have future worship and memorial services.



Lunch consisted of more than 600 items of product all cooked in our new kitchen and underground oven.

SATURDAY moved on to the International cricket match, supported by a lot of the local station owners and Farina volunteers. We had a wonderful game and Farina retained the cup. The evening was spent listening to 2-man band, Bruno and Krouty, which went on till late in the evening.



SUNDAY IN THE MORNING... we held the Ecumenical Church Service on the site of the former All Saints Church led by the Rev'd Trevor Briggs, with 42 tourists and volunteers attending.

LATER IN THE AFTERNOON... The Rev'd Trevor Briggs officiated at our annual memorial service for Flight Lieutenant John Napier Bell (the first airman killed in World War 2) who came from Farina, and Doug Sprigg from Arkaroola Station flew several circuits over us in his Auster in salute.

One of the many and varied rewarding experiences that visitors to Farina have is the making of new, and renewing of former, acquaintances and frequently learning something new. We had no sooner arrived on site than I was approached by Adrian and Crena Kemp who were volunteering at Farina. Adrian Kemp formerly ran the business 'Memorial Print' in Adelaide with whom I did much business during my term as Registrar. Adrian also happens to be the brother of the Reverend Gail Hardy, and he was anxious that they shared with me two facts of which I had no previous knowledge. Their grandparents, Frederick Adolphus Smith and Sarah Catherine Fanny Wenzel, were married in All Saints Church at Farina on September 12th 1900. Not only that – but Frederick was the Baker in the Farina Underground Bakery in 1900.



CHURCH OF ENGLAND CRADOCK - MEMORIAL SERVICE, SUNDAY 15 AUGUST



Lot 56, Main Street, Cradock

On the morning of Sunday 15 August, a Memorial Service was conducted by the Rev'd Arthur Tanner at the site of the former St John's Church of England, Cradock. The service attracted 33 locals and visitors from Hawker and Quorn including the mayor of the Flinders Ranges Council, the Hon Greg Flint and Councillor Steve Taylor.

The Memorial commemorated August 1921, the 100 year anniversary of an engraved silver chalice being presented by the congregation of the day, to be used by the St John's Church of England clergy at Cradock. The chalice and paten had been located by Rev'd Tanner at the Leigh Creek Church, resulting in his seeking out its history and that of the old former church which is now a stone ruin at Lot 56 Main Street, Cradock.

The ceremony included a short communion

service with the old chalice providing a wine transfer to plastic containers and the paten with 'bread' wafers for those participating.

The Rev'd Arthur's follow up resulted in him contacting the current owner of Lot 56 who is a resident of North Melbourne, Victoria. The owner, surprisingly had no idea the block contained the ruins of the old church but gave his permission for the memorial service to be conducted.

At the conclusion of the service a luncheon at the Cradock Hotel was attended by a majority of the service attendees.

The chalice is to be located at the Cradock Hotel in a secure viewing area between the main bar and the small dining area adjacent to the bar.



St John's Church, Cradock



The Rev'd Arthur Tanner conducting the service



Guests at the service and lunch

ONCE UPON A TIME... *Mark 16:15*

Once upon a time there was a Storyteller. He would wander through the countryside and from town to town offering his stories to anyone who would listen. He would go where the people gathered - in the pubs, at the picnic tables, around campfires, and he would always begin his stories with 'Once upon a time.....,' because that's the way all good stories begin.

The Storyteller always told his stories with love, compassion and authority. But there were those who didn't like the stories he told. Perhaps they thought that they were nice, but only fairy stories, good for children, but not to grown ups like them who knew better.

But some went away angry. They didn't like what they heard, because all really good stories tell us something about ourselves, things that we sometimes just don't want to hear. And some didn't like his authority, because it reminded them of some bad experience in the past, like a teacher who picked on them at school, or an older kids in the schoolyard who bullied them, or bad parents.

However, there were people who saw that his stories were for them, and invited him into their homes to stay. And around the dinner table, the stories continued, but then a wonderful thing would happen. The Storyteller would encourage them to tell *their* stories. Sometimes these had never been told before, perhaps because they were too shameful, or too painful, and the telling of them would have meant the shedding of tears. But the Storyteller would listen intently with love, and wipe away their tears with compassion, and, if necessary, use his authority to banish fear and shame. As a result, little miracles would happen, in that some sort of healing always took place.

These people and their homes were blessed, and they didn't want him to leave. But he told them that he needed to go and tell his stories in other places, but that he would never really leave them, because they had allowed him into the most intimate places of their lives.

If ever the Storyteller could find no place to rest at night, he would go to the places where the homeless were, on the fringes of town. He would doss down with them under the motorways and bridges, or in cold doorways, and listen to their stories, and weave the magic of his healing into their lives as well. In fact, sometimes he felt more welcome in those places than anywhere else in the town.

There came a time in one town, however, when the angry people who didn't like what they heard got together to rid themselves of him altogether. They invented some charge, accusing him of something he could not possibly have done, took it to the authorities, and had him arrested, beaten, and eventually put to death.

For those who knew him and been touched by his healing, this was devastating. They gathered together for comfort, and grieved for days, wondering what they could do next. Then suddenly he reappeared. He reminded them of the gifts he had given them, especially (and this was something they hadn't thought of) the gift of storytelling. He stayed with them for a while, mainly using his authority to prepare them for the task ahead, and then he left, promising to send them someone to help them.

And the Storyteller kept his promise. His friends began to do what he did, go out and tell his stories in his name with love and compassion and authority. They too brought about healing as they encouraged others to tell their unique stories. And sometimes they were received, and sometimes they were turned away or suffered like the their friend and master. But the storytelling went on.

And that is why I'm telling you this story today.

© **Rev'd. Sr. Sandra Sears CSBC** 2/1/17



COOL WORLD

THE REV'D JOHN FOWLER

With her caustic wit and singular charm, DCI Vera Stanhope and her team face a series of captivating murder mysteries set against the breathtaking Northumberland landscape.



Loyal readers of my column will have noticed my affection for British crime drama and in recent issues of *The Willochran* I've extolled the virtues of *Midsomer Murders* and *Inspector Lewis*. Both shows are mostly conventional, from the attire of the detectives to the way they go about solving crime. Then there is Detective Chief Inspector Vera Stanhope, played by veteran actor Brenda Blethyn, with her crumpled mac and ever present green hat. Unconventional barely covers the way Vera approaches life and crime solving.

As one reviewer suggests Obsessive about her work and driven by her own demons, if she's lonely she doesn't show it, DCI Vera Stanhope faces the world with caustic wit, guile and courage. Her trusted and long suffering colleagues approach every new case with unparalleled gusto and professionalism.

Now in its eleventh season, *Vera* has been charming audiences for over a decade and has an impressively large fan base who regularly post photos of themselves wearing Vera-type outfits which always include the aforementioned hat and coat.

Vera can be divided into two sections, the Joe Ashforth era and the Aiden Healy era, her two sergeants having their own supporters who are fiercely loyal to them. Played by David Leon, Sgt Joe

Ashforth was Vera's right-hand man for the first four seasons, while Sgt Aiden Healy, played by Kenny Doughty, began working with Vera at the beginning of Season Five. Viewers still ask if Joe is likely to return at some stage.

I enjoyed Vera's relationship with Joe Ashforth who took an active, at times too active, interest in Vera's health and personal relationships. Joe was always well dressed and his wife and children often appeared in episodes and were incorporated into the storylines. Aiden Healy dresses casually, has a more informal relationship with Vera and I still haven't decided how I feel about him.

The other constant presence is Detective Constable Kenny Lockhart, who has appeared in all but the very first episode. Kenny's relationship with Vera is one of the show's highlights as Vera can be delighted and annoyed with Kenny in equal measure, sometimes in the same episode. Kenny was once sent home after divulging details of a case to Vera's predecessor. Vera later relented and told Joe to ask Kenny to come back into the office, fearing he may resort to self-harm.

One aspect of *Vera* that I find off-putting is the number of staff who come and go without viewers knowing why and where they went. Claire Calbraith as DC Rebecca Shepherd and Noof Ousellam as DC Hicham Cherradi, both came and went after only a handful of episodes without any explanation.

For those readers who are yet to experience *Vera* and all its charms, episodes can be seen on ABC TV and Foxtel.



Rev'd John Fowler, Ministry
District of Southern Flinders

ISSUES

THE REV'D FLO WALTERS

YOU KNOW YOU'RE GETTING OLD WHEN...

Recently at a hospital-based medical appointment I was reminded that widely held assumptions about grey-haired folk such as myself can be very untrue and extremely annoying. Towards the end of the appointment the specialist nurse said to me: *"Now dear make sure you get your family to help you send me an email."* I was gobsmacked by her immediate assumption that I didn't know how to use a computer.



This is not the only assumption people may make about senior citizens. Another is that all older people are weak and frail. I will remember that assumption the next time I easily and willingly move and stack over a ton of wood in a couple of hours!


Still another assumption is that older people are not into romance and cannot fall in love. Then there's the assumption that older people can't keep up with the interests and social lives they had in their younger days – again not necessarily true. It is also widely believed that disabled senior citizens are helpless and useless, and they certainly can't drive!

Our world abounds with negative age-related stereotypes, the existence of which has led to the expression *"ageism"* attributed to Neil Butler in 1969. Ageism can be described as stereotyping and/or discrimination, and can be spontaneous or systemic. According to the World Health Organisation ageism includes how people *"feel"* (prejudice), how people *"think"* (stereotyping), and how people *"act"* (discrimination).

However assumptions are not just made by younger people about seniors. Senior citizens can also make some pretty quick assumptions about things like tattoos and skin piercings on younger people. No matter what stage of our lives we are in, we need to be aware of the assumptions we make about others – because they can be so wrong. If we don't like assumptions being made about us, we need to stop making them about others.

The Bible tells us that God sees not as people see. People look on the outward appearance, but God looks on the heart (1 Samuel 16:7). Perhaps regardless of our age we can strive to do likewise.


The Rev'd Flo Walters



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88 422 835 or 0429 670 422*

THE MUSINGS OF FR BART

HUNTER GATHERERS

Autumn was a time in my childhood that had great joy. It was mushroom time, when in late autumn the rains came and with them the mushrooms came up in great abundance. The ground was still warm from the hot temperatures of summer, (though not as extreme as we have had this summer,) and the days were cool. There was also a lesser mushroom event in spring when those rains came. We had two areas that produced mushrooms. Some years they came up on the sand hills topped by the native Cypress Pines to the north of our village and other years they came up under the big red gums in the clay soil along the banks of the Murrumbidgee River to the south. The sand hill mushrooms were the best as they came right out of the sand and could be easily cleaned by washing any sand away. Most of the riverbank mushrooms did not fully come out of the clay. You could see by the raised mound that they were under the clay crust. The clay stuck on them and it was a tedious job to wash off the clay without destroying the mushrooms. For the week or so that the mushies lasted we would feast on them, sometimes three times a day with mushies and scrambled eggs for breakfast, as a sauce with the meat for the main meal at midday and on toast for tea. We did not eat them raw as is the custom now.

I recall going home one long weekend on the goods train from Hay NSW to Carrathool when it made an unscheduled stop in the middle of nowhere. Looking out from the passenger compartment at the end of the guard's van I saw the engine driver and the fireman away in the distance picking mushrooms in the paddock. When they returned to the train, they had a large cardboard box full of them. Mushies were a natural delicacy in those days and everyone kept a look out for them. They were not available in the shops.

We depended on other natural delicacies to break the monotony of mutton, pumpkin and potatoes which was the staple food. We looked for food that was in season. In our house we often had rabbit when my brother and I trapped them. There was an added incentive to do this in that we could sell the skins that gave us an income. Parents giving children pocket money without them earning it was only something that happened in American moving pictures. We had to earn our pocket money. Occasionally we had kangaroo tail soup when Dad killed one as meat for his curly haired retrievers. (Come to think of it, no one in our area ate emu.) Wild duck was another occasional delicacy and so were top knot pigeons and galahs. It is not true that the way to cook galahs is to boil them with a brick and when the brick is soft throw away the galah and eat the brick. As grain eating birds, they have a delicious taste. Another way to vary the menu was to use the entire animal. Many and varied were the ways our mother utilised the offal and it was a tasty and welcome change from the basic mutton and veg.



Mushrooms amongst the grass

I say mutton because no one killed their lambs as they were too valuable. You only killed the old ewes past lamb bearing or the old rams past their usefulness as sires. Even now store-bought meat to me is a bit tasteless as my tastebuds remember the full flavour of mature sheep meat. A beef meal was a rare event for us as the village in which I lived did not have any facilities for the slaughter of cattle. There was no need, for it was a sheep grazing area and the only bovines were a few milk cows kept on the village common with one bull jointly owned by the villagers. I recall one time when the bull died, the local publican as a public gesture bought the new bull for the benefit of all. Some families went out to the common each day and brought in the cows for milking and then sold the milk to the rest of the village families.

Quandongs were another bush delicacy. These trees grew wild on some of the properties in the area. There were two varieties, one that produced red fruit and the other cream coloured fruit. They made a good substitute for rhubarb, but you had to harvest them early in the season for if left too long on the bush they would be infested with fruit fly maggots.

My father taught me one major principle about using the natural food. If we harvested it then we had to eat it. Nothing was to be picked or killed that we did not take home to eat. He taught us that killing and destroying for its own sake was not the right thing to do with God's creation.

"God blessed Noah and his sons and said to them.... Every moving thing that lives shall be food for you; and just as I gave you the green plants, I gave you everything. Genesis 9:1,3. NRSV.

Father Bart O'Donovan



The Willochran Remembers

An Excerpt from 'The Willochran' No. 94, the 1st of January 1936.

JANUARY 1st., 1936.

THE WILLOCHRAN.

858.

WILLOCHRA DIOCESE 21ST ANNIVERSARY.

The coming of age of Willochra Diocese will occur on July 28th, 1936. It is proposed to mark the occasion with Thanksgiving Services at a Church accessible to the Diocese on both sides of Spencer Gulf—probably at Port Augusta.

In the meanwhile we are appealing to our friends to make a liberal contribution to the work of the Diocese by sending a donation in support of one of the following funds—as a 21st birthday gift:

(A) The Bishop of Willochra's Church Extension Fund.

(B) A Fund in support of Missions to the Aborigines.

(C) The work of the Bush Brotherhood of St. Stephen.

(D) Extension of Bishop's House and the building of a chapel as a memorial to the late Bishop Gilbert White, the first Bishop of Willochra.

Contributions should be sent to Archdeacon Dunn, Crystal Brook; or Canon Urch, Port Lincoln; or the Bishop of Willochra, Gladstone, S.A. Contributions in England should be sent to Miss Sayers, Chipstead, Sevenoaks, Kent.

21st ANNIVERSARY 5/- FUND

In connection with the 21st anniversary fund for the diocese it has been suggested that every one should be asked to contribute 5/-. Everybody belonging to the Church should be able to do this. Will the clergy let their parishioners know, and arrange for contributions to be collected? People can give the contribution to their parish clergy or send to one of the authorised collectors mentioned in the large type notice of the fund. The Bishop strongly commends this appeal.

It is hoped that some of our friends will make liberal contributions to the appeal, as we are at the present time very much in need of funds. The 5/- contribution is suggested so that those who are not well off financially may have an opportunity of contributing.

ORDINATION AT PORT AUGUSTA.

The Bishop of Willochra administered the Sacrament of Ordination in the Church of St. Augustine, Port Augusta, on Sunday last, when the Reverend S. James and the Reverend Ernest W. Dilena were raised from the Diaconate to the Priesthood. A large congregation filled the Church. The Rev. W. H. Terry acted as Deacon to the Bishop, and the Rev. G. P. Hadden was sub-Deacon. The Bishop's chaplain was the Rev. D. I. M. Anthony. The Rector of the parish, the Rev. E. Robinson, L.Th., M.A., presented the candidates. The preacher was the Rev. F. Weston, Rector of St. Augustine's Unley. The following clergy were also present: The Rev. G. W. Scholesfield, J. A. Frary, and A. H. White.

The service followed the order set out in the Book of Common Prayer, and was carried out with a dignity and reverence which will not be forgotten for a long time by those who were present. After the sermon and the presentation of the candidates to the Bishop by the examining chaplain, the Bishop proceeded with the Holy Eucharist till after the singing

of the Gospel. Then the candidates, vested in the garments of a deacon, stood before the Bishop, and the solemn charge was read to them, after which they took their vows of loyalty to the Church and obedience to their spiritual authorities.

The actual moment of ordination was a great climax. Each candidate in turn knelt before the Bishop, who was seated before the altar, and while the Bishop conferred the office of a Priest upon each of them, every Priest present was grouped around, and each laid a hand upon the candidate's head. Immediately after the Ordination, as each Priest knelt before the Altar, he was vested in the Eucharistic Vestments, and was given, first a copy of the Holy Scriptures (at the words "Take thou authority to preach the word of God"), and secondly a chalice and paten was placed in their hands for the ministration of Holy Communion (at the words "and to minister the Sacraments").

The service of Holy Communion then proceeded, and the new Priests knelt before the altar till each had received the Holy Sacrament.

THE WILLOCHRA AUXILIARY ASSOCIATION IN ENGLAND.

General Secretary: Miss Sayers, Chipstead, Sevenoaks, Kent

to whom all subscribers in England and Wales and places outside Australia should send their subscription to "The Willochran." A life subscription to this paper amounts to twenty-five shillings. Subscribers in Bournemouth are asked to send to Miss Clews, 4 Arcadia Avenue, Bournemouth N.

St. Stephen, Bournemouth (Miss Clews, 4 Arcadia Ave., Bournemouth N.); Platt (Rev. A. Cross, Platt Rectory, Kent); Reading (Rev. F. A. Judd, Holy Trinity Rectory); Needham Market (Rev. A. Hargrave Thomas, Needham Market Rectory, Suffolk); Kenilworth (Miss

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BISHOP OF WILLOCHRA'S CHURCH EXTENSION FUND.

I take this opportunity of commending the appeal which has been made on behalf of this fund. Its main object is to provide means for adequate ministrations to our people, particularly in the Bush. Any donations sent to the Ven. Archdeacon Dunn at Crystal Brook or to the Bishop will be gratefully received and duly acknowledged.

"THE WILLOCHRAN."

Subscriptions received at the Church Office, Gladstone, S.A., since September 7th., 1935. Where amount is not stated 2/6 has been received.

Commonwealth: Miss Martin 6d, Miss A. Lawrence, Archdeacon Whittington 10/. Total 13/.

Overseas: Rev. G. H. Shaw 2/6, English subscriptions per Bishop of Willochra £25.

Diocesan: Miss Alice R. Freeman, Mrs. A. McCarter 4/6, Mrs. E. Houston 2/, Mrs. W. A. Swearse 6/6, Mrs. A. Solomon 5/, Mrs. J. A. Chadwick, Mrs. G. Murray Munro 5/, Mr. W. A. Swearse, "No Name," Stamps 2/6, Mr. W. B. Richardson, Mr. W. W. Fiddaman 3/6, Mr. A. Steer, Mrs. A. Shipard 20/, per Bishop of Willochra 30/6, Mrs. Jeffery 2/, Mrs. W. V. Virgo, Miss E. M. Bryden, Mrs. L. Cadderwood

REAL FELLOWSHIP



When I was scrolling through Facebook I came across an article in the UK Guardian Newspaper by a man called John Harris. The title was *'How do faithless people like me make sense of this past year of Covid?'* Harris ticks the 'no religion' box in the census. But Covid

has forced him to ask questions about the meaning of life. He really sees the need for community. He sees that Christians have both these things because of our hope in God's promises and his gift of the Church.

Now I agree that our church experience is not always as happy as we would like it to be. It can be boring, it can be irritating, and sometimes it can even be difficult. But I am always encouraged when I read about the church in the New Testament. It also had big problems (e.g. those described in Acts 5; 1 Corinthians 5).

There has never been a golden age of church!

But, whether difficult or joyful, God has provided us with the fellowship of our church family for a reason. He knows that we are, we don't like being on our own, that relationships are the most important things in life. And his plan is that what we experience now in a fellowship of believers is a foretaste of the heaven yet to come.

Church is special. The message of the Bible gives us meaning and purpose. We experience the wonders of the grace of God and we worship him, acknowledging that we are not the centre of the universe, but he is. Do you remember that Jesus said, we are called on to worship him in spirit and in truth? (John 4:23). This is a wonderful privilege which blesses us and enriches us, cleansing our sins and lifting our spirits.

Church is special because the Lord Jesus promised to be with us, *'whenever two or three are gathered together in my name, I am in the midst of them'*. (Matthew 18:20)

Church is special because it is where love rules (see 1 Corinthians 13). We are meant to take the gifts the Lord gives each one of us and use them for the benefit of one another. We are meant to build up the body of Christ.

Let me ask you - what are the sort of things you love about your church?

Here's some of the ways I would answer that question.

First, we are taught the truth in love in our main meetings and in small groups.

Second, we sing God's praises together.

Third, we care for each other, listening, following up, providing when there is special need such as the birth of a new baby, sickness and family crises.

Fourth, we pray for each other.

Fifth, we belong to different age groups and different life-experiences and different ethnic groups.

The church is like an extended family, and it brings many of the blessings of a family, often to those who don't have a family of their own. We welcome people in need and make them our own. In my church a homeless man comes each Sunday and lies on the floor at the back. But he is not ignored. People sit on the floor next to him and spend time with him. One man even contacted his family in the UK when he was very ill.

Of course, one of the key things about being church is regular attendance. During the lockdown, our church met on zoom. At the end of the service, we went into small groups and talked. It was actually quite fun. We met new people and talked to friends. It meant that instead of rising fairly early on a Sunday morning and driving to church, we could simply stay at home and not even dress up!

At first it seemed tempting to think that this may have been the best way to do it from now on. But it was not long before we realised that it was not a substitute for the real experience. We need to be in church. We need to sing together. We need to see each other. We need to eat and drink together.

Also, it taught us that when we attend only from time to time, we are actually missing out and affecting our church family. We need each other and we need to bless each other. Church is not an optional duty or entertainment.

John Harris was absolutely right. We all hunger for meaning and for fellowship because that is how God has made us, both now and in the age to come. Where he is sadly wrong is in thinking that we can find other ways to have the same blessing.

God knew what he was doing when he founded the church on the Rock of Jesus Christ our Lord.

**Christine Jensen, Vice President, Anglican Mothers' Union
Australia**

SISTER EILEEN

A life with the lid off

By Annette Roberts

Eileen Heath was born in Freemantle, WA in 1905. At age 20, she moved to Perth for work and joined the congregation at St George's Anglican Cathedral. During this time, she added to her church activities; membership of the Australian Board of Missions (A.B.M.). A meeting with Deaconess Dorothy Genders, caused Eileen to become interested in the activities of parish workers in the diocese.

By 1935, she had completed the Th.A and was half way through the Licentiate in Theology when she was invited to take further training in Sydney. Her plans were interrupted however by a suggestion by Archbishop Le Fanu to consider going for two years to work at Moore River Native Settlement, north of Perth.

The two years turned into nine years. By 1935, the settlement had reached crisis point, overflowing with more than 300 'inmates', most of them children living in the compound. Others, 'campies' lived in humpies a short distance away.

Between the Department for Native Affairs, A.B.M and the Western Australian government, money was always an issue and the difficulties of improving conditions became a nightmare. Staff came and went, living conditions were intolerable and Eileen became the victim of a so-called lack of 'on the ground' knowledge and a lack of insight, by the various authorities, as they vied with each other for ownership.

Following an enquiry in 1944 by the Minister and the Commissioner for Native Affairs into conditions at the settlement, Eileen received news from the Archbishop, that she was to be dismissed from the Moore River settlement.

Coming to terms with her dismissal was a slow and painful process, but the next year brought her news of two positions, one of which was at a hostel in Alice Springs. This she accepted and January 1946, she boarded the train from Perth to Alice Springs to work at the newly-formed hostel which was to provide a home for half-caste children attending school in Alice Springs, and to train boys and girls for future work. The hostel was situated at the base of Mt Blatherskite just out of Heavitree Gap in Alice Springs, and being an existing settlement, the buildings and surrounds were in good order. The building was renamed St Mary's C of E Hostel.

Her years at St Mary's from 1946 to 1955 were pleasant but marred by continual money differences of opinion between the agencies involved in running the hostel. Eileen's plans for improvement did not enhance her position with the authorities.

At this time Eileen became the 'meat in the sandwich' between the authorities. To the government she was superintendent of St Mary's Hostel, but at the same time she was 'matron' in the eyes of the church. The Diocese of

Carpentaria saw her as coming under its direction but she saw herself as an employee of A.B.M. and therefore answerable to them. The situation became untenable once again.

On the brink of her 50th birthday Eileen drove to the post office in Alice Springs where amongst the mail was a letter bearing the insignia of the Diocese of Carpentaria. Curious, she

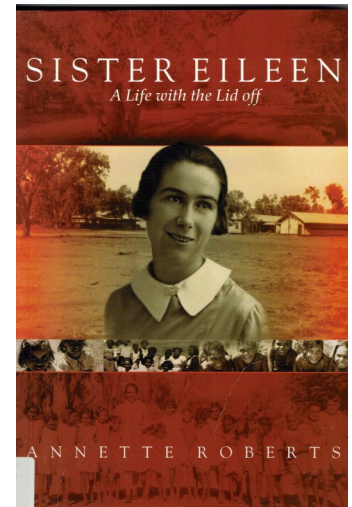
opened it and nothing could have prepared her for what was to come. She wrote *"The bishop has informed me that he has appointed a married couple to take charge of St Mary's Hostel and I have been asked to resign."*

Carrying on with her mission to assist the aboriginal people of the Northern Territory, Eileen began work Darwin in 1956, establishing a Receiving Home for neglected and destitute children prior to their court appearances, after which she returned to Alice Springs, and began working as a welfare officer. In 1970 Eileen celebrated her 65th birthday and retired from the Welfare branch but continued as a voluntary worker. Nearing her 70th birthday she suggested that someone younger should take over her role and in 1978 she was involved with assisting at a training centre for so called juvenile delinquents.

Back in 1968 Eileen had received the award of 'Member of the British Empire', and in 1988 she was invited to attend a Service of Dedication at St Paul's Cathedral in London to commemorate the 70th anniversary of the founding of the Order of the British Empire. So came an opportunity to travel to the United Kingdom for a well deserved holiday.

By 1991 Sister Eileen was beginning to 'feel her age' and retiring to Western Australia, she continued to read and write extensively on Aboriginal affairs. Writing in 2002, she said

"Aboriginal people incarcerated 'for their own good' was a tragic mistake. Yet despite failure, controversy, stigmatism we have gained experience from lessons learned. The Aboriginal people taught us by their patience, endurance, long-suffering and challenged our sense of values."



BUSPA'S CORNER

MOUNTAINS 3 MORIAH AND NEBO

Well to the south of Jerusalem is Mount Sinai, sometimes called Mount Horeb, the Mountain of God. This was featured in our last Buspa's Corner, and moving north and a little to the east of Jerusalem, on the eastern side of the Jordan River we find Mount Nebo.

In many ways, these two mountains mark the beginning and the end of The Exodus, but featuring in the lives of the Israelites over forty years apart in time.

As we get older, physical tasks become harder to accomplish. Running for many is impossible, and climbing pathways or steps reaches a stage where, if we can avoid such a route, we avoid it. When Moses was leading the Exodus and they had camped at the foot of Mount Sinai, he was 80 years of age. We are all aware that Moses went up Mount Sinai and received the Ten Commandments from God, but are you aware of the number of times he scaled the mountain?

Count the times – 19:3 *"Moses went up to God."*; 19:7 *"So Moses went back and summoned the elders..."* 19:8 *"So Moses brought their answer back to the Lord."* 19:10 *"Go to the people and consecrate them today and tomorrow."* - 19:14 *"After Moses had gone down the mountain..."* 19:17 *"19:20 "The Lord...called Moses to the top of the mountain. So Moses went up."* 19:21 *"Go down and warn the people."* 19:24 *"Go down and bring Aaron with you."* 19:25 *"So Moses went down to the people and told them."* (References are from Exodus)

Physically, that is some feat of endurance. It doesn't stop there. Moses led the Israelites through the wilderness after that for forty years before they reached the end of their journey on the banks of the River Jordan and at the foot of Mount Nebo. Add 80 years to another 40 years, and we have an old man of 120 years who then climbed Mount Nebo to see the extent of The Promised Land.

Read the Song of Moses in Deuteronomy 33, when, at the age of 120 years of age *"Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho."* (Deuteronomy 34:1) His eyes were not weak, nor was his strength gone. God took the breath of life from Moses, and buried him – a site unknown today.

What an epitaph, despite his human frailties –

"Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel." (Deuteronomy 34:10-12)

While thinking of the physical strength and endurance of Moses, it is also good to think of Caleb. You may remember that it was Joshua and Caleb who were two of the twelve spies sent by Moses to spy out the promised land (Numbers 13). While ten of the leaders weakened at the site of the descendants of Anak, feeling like grasshoppers in comparison to their size, *"Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it.""*

Come forward to the allocation of lands and we read of the gifting of Hebron to Caleb (Joshua 14:6-15). Caleb reminds the people of his trust in the Lord after the spying expedition then states *"Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about the desert. So here I am today, eighty five years old. I am still as strong today as the day Moses sent me out; I am just as vigorous to go out to battle as I was then."* (my emphasis).

We are all aware of our limitations. It may be an age factor, or an academic shortfall. We may be shy and feel that we cannot speak. Look to Mount Sinai. Look to Mount Nebo. Trace the example of how God called, led and empowered His people who also had these same limitations. Philippians 4:13 can be a great encouragement to us. *"I can do all this through him who gives me strength"*. The Amplified version expands on some of the words used.

"I can do all things [which He has called me to do] through Him who strengthens and empowers me [to fulfill His purpose—I am self-sufficient in Christ's sufficiency; I am ready for anything and equal to anything through Him who infuses me with inner strength and confident peace.]"

"Now give me this hill country that the Lord promised me that day." (Joshua 14:12)



The author with family on Mount Nebo standing by the statue of the bronze serpent

John Cronshaw (Buspa)

ANGLICAN MOTHERS' UNION AUSTRALIA

AS TIME GOES BY

Time out for Women was a program run by MU members in our diocese in the early 2000's. It was held at Camp Willochra at Melrose over a weekend, usually in October. Unfortunately due to age, travel, and the leasing out of the campsite, the program is no longer in existence but I have found in my MU records, some articles and photos from which you might recognise members or even see yourself. Sadly some have now passed on, but I am sure it will be with pleasure that you remember them.

Elizabeth

"TIME OUT FOR WOMEN" 2000

From Roxby, Yorke Peninsula, East and West
We responded to the MU call "come have a rest"
Together we came, spirits high and low
"Nothing to lose - we'll give it a go"
Yes we responded to the call "come have a rest"
And yes it has been 'one of the best'
To nurture, encourage, love and be loved was the aim
We've chatted, listened, prayed, laughed & played games
The Sisters soothed in music and song,
We all brought different talents along.
We praised and thanked God in dance and in song -
And you bet next year - we'll be back again.




Jane Tanner in the Chapel at Camp Willochra

WILLOCHRA DEC 2001
TIME OUT FOR WOMEN

The third Mother's Union sponsored TIME OUT FOR WOMEN Weekend was a resounding success. Women came from Leigh Creek, Port Augusta, Ardrossan, Quorn, Maitland, Peterborough, Burra, Yorketown, and Gladstone. There were only two children this year, but as usual Jane Tanner entertained them and occupied their time well so that their mother was able to have time to herself.



Sisters Jean and Sandra provided lively and meaningful times of worship and praise. The Music Workshops provided opportunities to learn the bells, new songs, and even a "Cosmic Dance".

Helen Pammenter using Maurie Penn as a "demo" of the equipment needed on a painting expedition. He was




At Time Out for Women. Too many to mention here



Again, too many to mention. Before my time in MU

CROSS ROADS DEC-2001-JAN 2002




Barbara & Stephanie Wall, Bev Pratt, Judy Allen and Sisters Jean Johnson and Sandra snapped at the Diocesan Centre

MU's - TIME OUT WEEKEND

What a wonderful time we all had at melrose, with old and new friends from all over the Diocese. Sister Jean and Sister Sandra had us singing and dancing. The Saturday night Concert was a lot of fun, the workshops were relaxing and enjoyable. There was plenty of food, fellowship and laughter. All in all a good weekend never to be missed.

CHRISTIANS AT RISK OF PERSECUTION AND DEATH IN AFGHANISTAN

Extracts from an article by Rebecca Abbott, Eternity News, 15 August 2021

It is feared that Christians together with women and children will be in grave danger in Afghanistan, following the seizing of control of the capital, Kabul and the takeover of the country.

A researcher at the Arthur Jeffery Centre for the study of Islam who is currently studying Christian-Muslim relations – fears that death awaits any Afghani Christian who reveals their faith under the Taliban regime.

“What might be the future of Christians in Afghanistan now? I don’t know. But certainly, if the Taliban find out that anybody doesn’t hold to their particular interpretation of Islam, they’re considered infidels and therefore liable for death but we’ve got a great God, and God’s Holy Spirit can move in incredible ways.”

Despite this seemingly hopeless situation, this researcher is still hopeful about the future of Afghanistan, and even of Christianity in that country. *“For house churches and Christians in Afghanistan, it will be very difficult and they will surely face persecution and maybe even death, but God somehow still works; he is still able to do incredible things.”*

“With the ongoing effects of civil war, the expansion of extremism, food shortages and the raging pandemic, Afghanistan needs urgent prayer from the global Church right now more than ever.”

A representative of Open Doors Australia, a non-denominational mission, Christians throughout the world told *Eternity*.

“Our hearts are heavy with the news coming out of Afghanistan and we’re praying for believers and everyone who may be caught up in the violence, we know it is impossible to live openly as a believer in Afghanistan as leaving Islam is considered shameful, and believing converts are forced to flee the country or be killed. Anyone living as a secret believer is at risk of losing their life.”

“With secret believers forced to keep their faith hidden, it is very difficult to determine how many believers were living in Afghanistan when the violence erupted. But it is safe to assume anyone living as a secret believer is at risk of losing their life. Many of these believers have been forced to flee and leave everything they own to find safety in an already unstable and dangerous situation. And with the ongoing effects of civil war, the expansion of extremism, food shortages and the raging pandemic, Afghanistan needs urgent prayer from the global Church right now more than ever.”

Prayer points for Afghanistan supplied by Open Doors:

- Ask God to provide relief and aid to every citizen – including the small community of believers – during this devastating surge in extremist control.

- Ask God to comfort families who have fled and pray they find a safe place.
- Pray for protection for Afghanis from the spread of COVID-19 – and the rapidly spreading Delta variant.
- Ask God to give Afghani believers his protection and strength to withstand persecution – and that their faith would remain strong.
- Ask God to protect the children of Afghanistan from the traumatic impact of extremism and religious violence.
- Pray that God would bring his miraculous peace and stability to the nation through its leaders.

Prayer points supplied by a researcher from Melbourne School of Theology’s Arthur Jeffery Centre for the study of Islam:

- Pray for the people of Afghanistan as they confront this very conservative interpretation of Islam. For those who don’t hold on to that same interpretation, their lives are in danger.



Christians in Afghanistan

WHAT IT MEANS TO FOLLOW CHRIST IN AFGHANISTAN:

Afghan Christians cannot worship openly. They must worship in homes or other small venues, and evangelism is forbidden. Christians and seekers are highly secretive about their faith or interest in Christianity, especially following a surge of arrests in the past decade. Beatings, torture and kidnappings are routine for Christians in Afghanistan. Although waves of Christians have moved to neighbouring countries to worship openly, Afghan house churches continue to grow. A small number of Christians are martyred every year in Afghanistan, but their deaths generally occur without public knowledge. A few are also in prison, but imprisonment is not common. Christian converts from Islam are often killed by family members or other radicalized Muslims before any legal proceedings can begin.

Voice of the Martyrs, praying for Christians in Afghanistan.

ADVENTURE CONNECT CAMP AT HOGWASH BEND



Back when the weather was warmer (remember that?) — in February, Adventure Connect volunteers put on a camp for St John's Youth Services up on the River Murray. The purposes of our camps include providing good memories and 'fun' such as many of us grew up enjoying on family

holidays, but for young people who mightn't have ever been in a position to access these types of experiences because of circumstances in their lives such as poverty or homelessness.

Our camp took place over three days, the young people coming up after their work or study commitments on Friday evening. We picked them up in a bus with Tim Hender (pictured here) volunteering driving. One of our policies at Adventure Connect is to not hold back too much on spending money on the meals and things we might provide for the young people. This seems profligate, but, when you think about it, the clients we are dealing with have never felt as though they can choose what they like, or have those special treats and so on that we might give our own children whilst on holidays almost without thinking. Apparently when Tim arrived at the Blanchetown Roadhouse at 8 o'clock at night, the young people asked him 'What are we allowed to have?'

Tim, remembering that this was our approach said 'Whatever you like from the menu board!' The poor lady serving by herself that night had to go out the back and get all the deep fryers in the place going as she created a dozen fisherman's baskets and etc. The tired but happy crew arrived at nearly 11pm at our campsite...but these are the kinds of experiences which communicate being valued and honoured, and they change people's lives — and their attitude towards God and the Church.

At the camp we used our equipment to provide some pretty cool water sports. A great time was had by everyone. Looking on at our fairly trendy looking ski-boat, one client said, 'I feel rich today, and I've never felt rich in my life. It sure is a nice feeling, and I know that it's the Church that's made me feel this way!' — over the course of our camps and events there have been many similar experiences related to us, but, for this comment alone I thought it was worth every expense and all the trouble we take.

Adventure Connect exists to provide high quality recreation experiences to those who not normally be able to access them. We are Incorporated and Insured but remain a visible ministry of the Anglican Church. We encourage any parishioner or member of a ministry district to apply to volunteer with us

- all you need is to be comfortable in the outdoors, care about disadvantaged young people and have your *DHS Working With Children Check* completed, which you can easily do online!

Rev'd David McDougall



Set in the beautiful Southern Flinders Ranges, just 5km north of Melrose, Camp Willochra is an ideal spot for camps and provides a great place for exploration, peace, study, play and worship.

It can accommodate up to 94 people at an affordable price in a rural environment, and also has a swimming pool and coffee lounge.

Diocesan Road, 5km north of Melrose SA 5483

Email: campmanager@diowillochra.org.au
Website: www.campwillochra.org.au
Facebook <https://www.facebook.com/campwillochra/>

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Bush Church Aid collects postage stamps which help raise money to support the work and ministry of BCA. We accept all Australian and International stamps along with stamp albums. If you would like to trim the stamps before you send them, please leave a 3mm margin around the edge of the stamp, and post them to GPO Box 5389, Sydney NSW 2001.



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THE QUICKEST WARMTH PROJECT

Quickest Warmth began some five years ago, with MU members, the Rev'd Prue O'Donovan and Gail Hardy. The program provides hundreds of useful, new or near new excellent quality items to any staff of any organisation, which need particular things for their clients who are people experiencing hard times.

Currently 300 or so volunteers from all over SA, including from all three dioceses, a significant number of whom are AMUA members, create, purchase or access hundreds of items. A monthly newsletter put together by two AMUA members, lets supporters know where the contributions went and what is needed when the cupboards 'are bare'

Once sorted and checked for quality, goods are packed and delivered to their clients which include Anglicare, Dept for Child Protection, several Aboriginal support programs, Access4you and other NDIS programs, providers of support programs for domestic violence, homelessness, suicide prevention, mental

health, special needs, aged care and disability programs, housing and tenancy programs, schools and emergency relief. Items contributed include bedding packs, toiletries, kitchen and cleaning items, pamper and hair care packs, feminine hygiene and incontinence support products, bathroom items, baby bundles, children's activity packs, school and stationery, packs, toys, curtains, and clothing from babies through to adults.

To find out more about Quickest Warmth, contact the editor, rusnliz2@bigpond.com.

QUICKEST WARMTH

Quilt, Crochet, Knit, Embroider, Sew, Toy making, to assist others in our community



Rev'd Prue O'Donovan

ANGLICAN BOARD OF MISSION 2021 MARTYRS APPEAL

Strengthening community through education

Dear Friend in Mission,

This August marks 130 years since the first Australian Anglican missionaries arrived in Papua New Guinea, sharing the gospel of Jesus, both in word and practical service. This makes it a particularly important year for celebrating the Martyrs of New Guinea and their legacy, particularly in the field of education.

The 2021 Martyrs Appeal celebrates the wonderful legacy of teaching and learning left by the Martyrs and other ABM missionaries in former years. It is a legacy that has been enthusiastically taken up by the Anglican Church of Papua New Guinea in more recent decades, a legacy of which they can be rightly proud. Funds raised by the Martyrs Appeal will strengthen communities in Papua New Guinea by further strengthening the education work of the Anglican Church.

Firstly, it will continue to strengthen the Adult Literacy program of the church, which provides literacy and numeracy skills to more than 3,000 women and men in Papua New Guinea each year.

Secondly, it will help the church begin to realise a dream to establish early childhood schools in rural and remote parts of the country. These schools, many of them attached to Anglican parishes, will give children aged 3-5 a head-start in life, and will lead to more children enrolling in and completing their primary education. This, in turn, will mean a reduced need to address a lack of literacy in adults.

All gifts to this appeal over \$2 are tax deductible. To make a donation please visit www.abmission.org/Martyrs2021

Yours in Christ,

The Rev'd John Deane, Executive Director

The life-blood of the Diocese of Willochra is the commitment, faith and compassion of its members and friends.

Generations of women and men have invested in our diocese, so that today it is healthy, alive and growing. Now the future is in your hands.



"Like a tree planted by water, with roots that reach deep by the stream." Jeremiah 17:8

Legacies can make a lasting difference to the Diocese of Willochra's future. To find out how you can include us in your Will, you can contact

The Registrar,
Diocese of Willochra
PO Box 96, Gladstone 5473
Ph (08) 8662 2249



Allan Street, Crystal Brook SA 5523
Email: rcm@willochraagedcare.org.au
Website: <https://willochraagedcare.org.au/>
Phone: 08 8636 2320

CARING PROVINCIALLY FOR CREATION

"You have given us this earth to care for and delight in, and with its bounty you preserve our life." (Thanksgiving 4, Second Order of Communion A Prayer Book for Australia, 1995)



Eco--Spirituality in the Diocese of Willochra

There is much to delight in God's creation and ongoing creating and the awe-inspiring intricacies of the relationships between the

physical and living of this world. With that delight comes responsibility and it is very visible that humanity does not take on that responsibility easily, or willingly.

Caring for creation, known by various names across Christian denominations, has gathered apace since the mid-1990's, thanks to the spiritual and theological work of the Greek Orthodox church. That call has now begun to develop in the Anglican Province of South Australia.

In October 2017 Synod of the Diocese of Adelaide passed a motion on Creation enabling the Anglican Creation Care Network (ACCN), a core group of people who were keen to *'encourage and promote actions towards the care of God's Creation' as a local response to one Mark of Mission that encourages people of faith "to strive to safeguard the integrity of creation, and sustain and renew the life of the earth."*

Little did the core group of twelve people realise that very soon, two other dioceses would join their ranks; the Dioceses of the Murray and Willochra. I happened to be the Clerical Observer for our diocese that year and once I had heard of the group meeting I contacted the key people of the ACCN and asked if Jenny and I could come to one of their meetings.

The ACCN came under the banner of AnglicareSA and was chaired by Peter Burke who is well-known in this diocese, and the secretarial duties ably conducted by Beth Walton, a retired meteorologist. It was soon apparent that the ACCN was a useful conduit for us as we explored the expansion of the Eco-Spirituality ministry in our diocese. We were also fortunate to have Nel Taylor from Port Lincoln, join our meetings when she was in Adelaide, who has exceptional experience living to a small carbon footprint. The ACCN also welcomed The Rev'd Margo Holt, Deacon in the Diocese of the Murray, based at Strathalbyn and Milang, a Third-Order Franciscan who has a passion for the environment.

Since 2018 the ACCN has met quarterly in person, or on Zoom when needed, with a guest speaker wherever possible, raising awareness of creation care and environmental concerns, and sharing information and resources. For a while, the meetings were Adelaide-centric but in late 2018, the mould was broken with field trips to the Lower Murray and the Clare Valley.

In the Clare Valley, we took the ACCN members to the Gleeson Wetlands, to explore both the spiritual and physical resources that place can offer; then to Penwortham Cemetery, in the grounds of St Mark's, the church that has always been off the

grid since 1851. There the group was shown the complex issues that face the congregation regarding land management uses that include an active cemetery including historical significance with John Horrocks, founder of Penwortham and explorer; native vegetation care, fire prevention management and exotic plant species invasions.

After that the tour went to Mintaro and the Sacred Space and Spiritual Garden at St Peter's church. The ministry there is fostered by Joe and Jean Johns, former Air Force chaplains to both the Canadian and Australia Armed Forces who provide a space for reconciliation between the survivors of institutional abuse and God. The grounds are being cared for by the Mintaro Progress Association, in partnership with the diocese, to develop pods of vegetation that reflect the various spiritual aspects the open space offers, including Indigenous plants, spaces for reflection and plants for understorey development and bird and butterfly attractor. The group concluded their tour at Auburn and inspected St John's, where there are plans to use the church and wider community as a hub for Eco-Spirituality, inspired by the previous work of late Reverend Gerald Moore and his late brother Tom.

In August 2020, a delegation of the ACCN met with Archbishop Geoffrey to report to him the activities of the ACCN and to seek his advice as to its future direction. (In the Adelaide diocese each parish has a Mission Action Plan, so it was felt the ACCN needed one too.) We were part of that taskforce and part of that presentation included our aspirations for Eco-Spirituality ministry in this diocese.

The Archbishop responded by saying that it was essential that a mainstream theology be taught regarding our mandate to care for the Earth and all life, that a sense of hope be promoted amidst the doomsayers and negative media, that all three dioceses should be encouraged to continue membership in the ACCN and finally, the network be invited to inform both the clergy and parishes of what is already done environmentally and what can be practised into the future. Communication, said the Archbishop was paramount.

To that end the ACCN now has a Facebook page (Anglican Creation Care Network), has held a couple of seminars at St Peter's Cathedral, under the care of the Reverend Jenny Wilson; and is planning an information session with the Adelaide clergy for next year. We are moving a series of motions for Synod in October, that compliments the 2017 Adelaide synod motion, to affirm the membership of this diocese to the ACCN and promote our own ministry opportunities in eco-theology, intentional immersion events and liturgical celebrations.

With the aid of the Holy Spirit, the ACCN has grown from humble beginnings and reached out across our vast province. With the Season of Creation upon us, we invite you to look at the materials on our diocesan website but more importantly, recognise what yourselves can to *'care for and delight in'* creation, so that we can discover, uncover and recover our mandate as faith-filled custodians called by God.

The Rev'ds David & Jenny Thompson

Ministry of EcoSpirituality

THE LAST WORD - ELIZABETH HARRIS



Good evening.

It is 5 o'clock on a Tuesday evening and although I can still see some blue sky, it is beginning to get cold. It is time I closed down my computer and prepared an evening meal for my cat Stripey and my dog Benny. At present, both of them are curled up asleep in my office, keeping warm and not moving too far from me. I live alone these days after my husband died some 31/2 years ago and my pets are good and faithful 'furry friends'.

I am fortunate to have more than enough to keep me occupied, sewing, knitting, gardening, writing and catching up with friends, so I am not really lonely, although sometimes I do, as we all do in these present times, feel a bit isolated, living in our own little cocoons.

Several weeks I was taking Benny for his evening walk and as I approached my home I met up with an elderly gentleman, who seemed a bit agitated. He told me that he was lost - he didn't know where he lived. I discovered that he was a resident in the senior citizen's home across the road and so I duly took him home... end of story - no not yet.

The next morning I discovered in my letterbox, a note from his wife who lives alone because she is physically impaired and cannot care for Bernie. She thanked me for looking after him and I was very touched by her thoughtfulness... end of story again - no not yet.

The next day when again walking Benny, I decided to drop in to thank her for the card and we had a wonderful couple of hours chatting away. She remarked as I left, that she was house bound and lonely and that my visit had made her week.

I am aware that there are many lonely or house bound people in Riverton, some in the Home, some in the hospital and some in their own homes who would love to see a visitor for an hour or so during the week. They have so much to give in return for such a little time.

Foodbank delivers six food hampers to the primary school each fortnight and I have been invited to distribute two of these into the community. How welcome are these small gifts to people living alone, or people with many mouths to feed and not much spare cash. What a privilege it is to meet the people in the community and to help out by visiting them and perhaps for an hour or so, 'making their day'.

Elizabeth

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25% discount if two successive editions

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See the Willochran contact details on page 2

ALWAYS WAS. ALWAYS WILL BE



Christ is not past tense:
Living, Dying, resurrected
2,000 years ago.
Nor is he future tense:
Sometimes, whenever:
At the second coming.
Christ is present, continuous.

Always was.
Always will be.

Prayer is not past tense:
Last Sunday,
or even this morning.
Nor is it future tense:
Evening prayer,
Or next Sunday.
Prayer is present continuous,
Without ceasing,
Lived out in Christ.

Always was.
Always will be.

And so it is with love,
Poured out continuously
In Christ.

Sister Sandra Sears CSBC

30/3/21

The Friends of the Diocese of Willochra has been established to help support the Diocese of Willochra See Endowment Fund, but now also helps other groups and projects in the Diocese which need ongoing support.

These include Ministry Training, the Cathedral Endowment, our Linked Diocese of Mandalay, Anglicare, The Willochra Home for the Aged at Crystal Brook, Camp Willochra at Melrose, and our Indigenous Bursary Fund.

Any of these can be accessed on our Website under 'Make a Donation'.

We invite you to consider making a bequest to the Diocese for any of its missional initiatives.

The Willochra Bursary. School completion rates for Aboriginal and Torres Strait Islander students are well below the rates for non-Indigenous students. In recent years there has been an improvement in retention rates and we are proud to be involved in this movement for change.

Mission, it's been said, is finding out what God is doing and joining in. (Archbishop of Canterbury)

We established the Willochra Bursary in 2015 to assist bursary winners with the costs associated with their study. The bursary grant may be used for stationery and equipment, books, IT supplies, uniforms, sporting goods, school excursions, or school fees.

We invite you to consider making a donation to the Bursary Project.

THE FRIENDS OF THE DIOCESE OF WILLOCHRA

Send completed form to

The Registrar, Diocese of Willochra, PO Box 96,
Gladstone 5473

Membership \$25.00 per family per annum due 30th June
each year (6 months \$12.50)

I/we wish

- ☐ to become a Friend
☐ to renew a membership
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Name: _____

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PAYMENT OPTIONS:

a cheque for \$_____/_____ is attached
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Visa

☐ Mastercard

☐ 3% surcharge is applied for credit card transactions

Name on card: _____

Expiry date: ____/____/____

Card Number: ____/____/____ CVC: ____ (3 digits on back of
card) Credit our Bank SA account: Name: Diocese of Willochra

BSB: 105-049 Account: 0324 395 40

(Please use your Name and FOW as your reference)

Please send me information on making a bequest
to the See Endowment Fund in my Will

☐


Allan Street, Crystal Brook 5523

Email: rcm@willochraagedcare.org.au

Website: <https://willochraagedcare.org.au/>

Phone no: 08 8636 2320

THE ANGLICARE WILLOCHRA BURSARY PROJECT

for THE WILLOCHRA BURSARY

Send completed form to

The Willochra Bursary, Diocese of Willochra,
PO Box 96, Gladstone 5473

I/we wish to make a donation of \$_____:_____

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Town: _____ P/code: _____

PAYMENT OPTIONS:

a cheque for \$_____:_____ is attached or

Please debit

☐ Visa

☐ Mastercard

3% surcharge is applied for credit card transactions

Name on card: _____

Expiry date: ____/____/____

Card Number ____/____/____/____

CVC: ____ (3 digits on back of card)

Credit our Bank SA account:

Name: Diocese of Willochra

BSB: 105-049 Account: 0324 395 40

(Please use your Name as your reference)

Please send me a receipt so I can claim tax

☐



Our Cathedral

It took 84 years for the Diocese of Willochra to designate a Cathedral Church. On 29 June 1999, the feast day of the two patron saints, the Church of Sts Peter & Paul, Port Pirie, became the Cathedral Church of this Diocese.

The Cathedral Chapter was established during 2014.

The Cathedral played a prominent part in the Centenary celebrations when many people gathered there to give thanks to God for the many blessings bestowed upon the Diocese of Willochra.



