



Diocese of Willochra

The Willochra

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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





BISHOP JOHN STEAD

In the first article I wrote for the August edition of The Willochran I reflected on new beginnings. There is a cycle to life on a variety of scales. The latest cycle for Jan and me has covered ten years – we had a new beginning and have now come to the end of that cycle; the end though has within it another new beginning – as we commence retirement.

For the August edition in 2012 I wrote:

New Beginnings are opportunities to reassess where we have been and what we have been doing. Times to decide what it is we need to leave behind and what it is that we need to take with us into this new chapter of our lives; what new things we need to pick up as we move on beyond the point of that New Beginning.

Ecclesiastes, Chapter 3:1-8 has something powerful to say about the nature of there being 'a time', a moment, a New Beginning: verse 5, there is a time to throw away stones, and a time to gather stones together.

New Beginnings offer us an opportunity to 'sort stones' to throw away and to gather. Throwing away or leaving things in the past doesn't mean we forget, the memories of the good and the not so good is always with us. We need opportunities in our life when we can put those memories in their rightful place.

There are a lot of life experiences that I treasure, I delight in recalling them and reflecting upon them, but I do not live in that time any longer. While I might reminisce about the 'good old days', I know that I don't live then anymore. Equally there are some experiences that I am glad have past, either they were difficult to live through or they caused me great pain. Just as I do not live in or dwell on the past good times; I try to avoid dwelling on the negative experiences of the past too. That is not to say that both the good and the bad don't come to mind every so often, as I said we don't forget them, but when they do come to mind, I reflect on them from a healthy point of view – they happened, they are not happening – that was then, this is now!

I have come to realise that both the good and the bad of my past, both the easy and the difficult events have formed me for the now; and that the now is forming me for what will be. I am not the person I was when I was ordained a Priest, I am not the person that I was when I was consecrated a Bishop – I am not the person who became the Bishop of Willochra ten years ago.

Our God is a God of New Beginnings. The story of God's people, the story of the gospel is a story of New Beginnings. Indeed, the core story of our faith, the story of crucifixion is a story of New Beginning. Out of apparent defeat comes resurrection; comes New Covenant! Each Sunday as we gather for Holy Communion, for Eucharist we recall, we participate in the great memorial of the events of crucifixion and resurrection. We are fed for the continuing mission of God's Church in the world – the offer of new life in and through Christ, the offer of the New Beginning!

God can and will use the whole of our being, all our life experiences. God will take the good and the bad and transform it for his purpose and in that process, we will come to have life as it is meant to be abundant and fulfilled. The miracle of God's grace is the taking of the negative and positive of our lives and creating something new and glorious. In that creating nothing of who we are is lost instead it is integrated into our lives in new ways and we, as in the title of a book by John Powell, become Fully Human, Fully Alive.

New Beginnings are to be embraced!

I shall pray for the Diocese as you embrace a new beginning; I would ask that you pray for Jan and me as we embrace a new beginning.

Peace and Joy,

The Right Reverend John Stead ♦ Bishop of Willochra ♦ bishop@diowillochra.org.au ♦ Mobile: 0436 021 179

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Photo courtesy Roz Rowett, Holy Trinity, Riverton

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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.

Prayer of Adoration and Thanksgiving

How wonderful is your world, Creator God.
So intricate and delicate. So vast and rugged.
Breathtakingly beautiful and unexpected,
yet with complex patterns and cycles.
The seasons sing out your praise through their unfolding
colours and new life.
Life and death are entwined in a never-ending wave of
renewal.
We thank you for your wonderful creation,
For the sun and moon, the complexity of constellations
and planets,
and the deep inner workings of the Earth.
You are our Creator! Shepherd us as we travel in your
glorious world.

© Rev Anne Hewitt 04/05/2022



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FAREWELL TO BISHOP JOHN AND JAN

Bishop John and Jan reflect on their time with us

The Rev'd Anne and Michael Ford chatted to John and Jan earlier this month about the past ten years.

What were their first impressions of Willochra? The wonderful welcome they received – from everyone they met, in all the places they visited. As Fr Bill Goodes drove them from Adelaide airport up to Gladstone for 'the interview', John recalled how they marvelled at the clarity of the views, the huge horizons and that one could see so far, right across Spencer Gulf. Jan remembers as she stood for the first time on the verandah step at Bishop's House, *"It immediately felt like home"*.

And home it was, a most hospitable home, and many in the Diocese experienced it first hand – wonderful food prepared by a Bishop, doubling as a chef, who could conjure up a meal for a dozen people or more after a hectic and sometimes gruelling six hour stint chairing Diocesan Council.

When asked about the high points in his Episcopal ministry here, John named the creation of the healing space in the garden at St Peter's Mintaro, known and admired in many places around the world, where people have reconnected with God. He also listed the firm and ongoing partnership with the Diocese of Mandalay, the pilgrimage trip in the Centenary year *"In the Steps of Paul"*, and the instigation of the colourful cross in the Cathedral along with the travelling pastoral staff around the whole Diocese that year.



Bishop John and Jan with family member's at John's installation as Bishop of Willochra.

Jan was truly touched by the invitation to be the Artist in Residence at Roxby Downs for the Red Earth Festival. The painting of the burning bush, now hanging on the wall in Bishop's House chapel was an inspiration of Jan's at that weekend. Both John and Jan share a strong connection between Art and Christianity, helped by Jan's expertise as a photographer.

So, they will move back to Canberra and family next month, first to live in their apartment in the suburb of Turner while their new home is being built in the new suburb of Coombs in the Molonglo Valley.

What will occupy their time in retirement? For John, not long term locums, maybe occasional Services provision, but a real desire to assist as a pastoral supervisor for clergy, and – to train as a guide at the National Gallery *"if they'll have me"* As if not! Jan wants to continue her work through *"Dyslexia Unlocked"* and says she has perceived a real need to train parents of dyslexic children in dealing with the issues involved. Both have travel on the horizon. Next year, planning is well underway for John to lead a 26 day tour of northern Britain and Ireland to study the Celtic Saints. We will hear more about that soon.

Bishop John will lay up his pastoral staff on 2 July 2022, ten years and three days after his commissioning in 2012. It has been a time of great change in the Diocese – for them and us. We are grateful for his episcopal ministry in all its aspects, in particular his pastoral care, his attention to fine detail and for Jan's unstinting support of him.

"As we part, dear friends, may the love of God keep you safe in all your journeying. May the Risen Christ guide your feet in the way of joy and hope. May the Spirit encourage and accompany you wherever you go – until we meet again. Amen."



Bishop John and Jan

10 YEARS OF PHOTOGRAPHS



Celebrating the Eucharist In Coober Pedy



On the Diocesan Trail with the travelling Cross held by Fr David Thompson



Blessing the boat with Archdeacon Dave McDougall



First light, Easter morning



Bishop John and Jan with Bishop David and Nye Nye Naing



Visit to Riverton



The family of St Cecilia and St Barnabas

REVEREND MARTIN BLEBY, ADMINISTRATOR OF THE DIOCESE OF WILLOCHRA

With the retirement of Bishop John Stead at the beginning of July, the search has begun for the next Bishop of Willochra.

The Bishopric Nomination Committee has held a preliminary meeting. Archdeacon David McDougall is conducting consultations across the Diocese to assess what is good, and what may be not so good, about where we are now; where we want to go as a Diocese and what needs to happen to get there, or what stands in the way; and what we are looking for in a Bishop of Willochra to lead us in these next stages. This will feed into a Diocesan profile and Bishop's job description that is being prepared by Archdeacons Andrew Lang and Heather Kirwan.

A circular has been sent out to all Synod members asking them to submit names of suitable candidates, with the consent of those named, by the end of June this year. We are also casting the net more widely to ask for expressions of interest from across the Anglican Church of Australia. Those whose names are submitted will then be sent a copy of the Diocesan profile and job description, and will be invited to make a formal application by the end of July.

From these candidates, the Bishopric Nomination Committee will draw up a shortlist, with the necessary checks, and request answers to more detailed questions, with a curriculum vitae and referees, from the shortlisted candidates, by the beginning of September.

The Committee will select from these a smaller number to interview. Following the interviews, the Committee will choose three or four candidates to nominate to a confidential session of the Synod, which is planned to meet at the Clare Valley Racing Club on 29 October 2022.

At the Election Synod, after a series of ballots, the candidate who obtains two-thirds of the votes of both the clergy and the laity will be the Bishop-elect.

If this process is successful, it is hoped that we may have a new Bishop of Willochra by the beginning of February 2023.



The whole process needs to be steeped in prayer. We invite everyone in Willochra to pray this prayer daily:

*Eternal God, shepherd and guide,
in your mercy give your Church in this
Diocese of Willochra
a shepherd after your own heart
who will walk in your ways,
and with loving care watch over
your people.
Give us a leader of vision and a
teacher of your truth.
So may your Church be built up
and your name glorified;
through Jesus Christ our Lord. Amen.
A Prayer Book for Australia p. 212*

Bishop John Stead has appointed the Reverend Martin Bleby as Administrator of the Diocese, to oversee this process, and to exercise some of the Bishop's responsibilities during the vacancy. Martin is a retired priest with Permission to Officiate in the Diocese of Adelaide. With his wife Vivien he has served

in all three dioceses of the Province of South Australia, with experience in country ministry, including a time with the Bush Church Aid Society as Missioner for Coober Pedy and the Far North-West Mission (1984–1987). We say 'Once a Willochran, always a Willochran', and they have visited the Diocese extensively since then to consult and speak at Synod and elsewhere, particularly with Vivien in her capacity as a Ministry Development Officer and as BCA Regional Officer for South Australia and the Northern Territory, and Martin as locum priest at Port Lincoln in 2018. Martin has been chair of the CMS–Australia board and secretary of the Anglican–Lutheran Dialogue in Australia. He is a qualified pastoral supervisor for people in ministry, and an examining chaplain for the Diocese of Adelaide. Martin can be contacted by email:

DioceseAdministrator@diowillochra.org.au

THE SEASON OF LENT AND EASTER DAY AT HOLY TRINITY, RIVERTON.



Foot washing during our service and tea on Maundy Thursday.



Palm Sunday with Fr David Thompson



Easter Day with Rev'd Jenni Thompson.

Members of the congregation at Holy Trinity, Riverton observed the Season of Lent and Easter Day, firstly with pancakes in the Church hall on Shrove Tuesday followed by a mid-day service on Ash Wednesday. Fr David took our Palm Sunday service, and a meal and service including foot washing was held on Maundy Thursday. We held a lay-led service on Good Friday morning and the Rev'd Jenni Thompson led us in a joyous Easter Day service at which we were joined by several families who were staying in the Riverton Caravan Park.



A display of beautiful quilts at St Peter's, Peterborough

The Peterborough Art and Cultural Festival runs annually over the 10 days before and including Easter each year with Markets, Music, Drama and Exhibitions of all kinds. This year we agreed to give exhibition space in St Peter's church to the Peterborough Patch workers who were looking for a place to exhibit their beautiful quilts. The rear of the church became a blaze of colour aided by the light through the stained glass windows. We welcomed family, friends and travellers to our Easter services—Palm Sunday, Maundy Thursday, Good Friday and Easter Sunday – worship and contemplation surrounded by beauty.



Father Brian Bascombe - St Margaret of Antioch Church, Tumby Bay

ST MARGARET OF ANTIOCH ANGLICAN CHURCH IN TUMBY BAY

More than 7 years ago the people at St Margaret's Church prayed for a priest or someone to come to lead a service and bring us communion once a month. It wasn't too long and local Priest in Port Lincoln, Father Brian Bascombe, offered his services to come twice a month! The amazing power of prayer; our prayers were answered two-fold. Father Brian fulfilled all that was asked of him and more. He has been a great encourager, challenged us with new ideas, found us an old 3 glass door fridge to be used as a Street Library in the church grounds (it is well used and often overflowing with books. St Margaret's Church is often referred to locally as the 'Church with the Street Library'). Father Brian has brought his camper and stayed as Priest in Residence, particularly over Easter weeks, to enable him to offer more services and have the church open during those times.

On Sunday, 1 May Father Brian Bascombe led his last communion service at St Margaret's as Local Priest. It was with gratitude, thanks and some sadness that 24 people attended to wish Brian many blessings for his retirement after serving the people at St Margaret's so well for 7 years. There were other apologies from people who were unable to attend and one wrote... *"Please pass on my best wishes to Father Brian he is a beautiful priest. We certainly have been fortunate to have him help out at St Margaret's. Have a great morning and we will be thinking of you all"*.

Following the service the congregation gathered outside as Father Brian blessed the new deck. We were so grateful that, while the surrounds still need some gravel and extra work, the deck was ready for use and for Father Brian to bless. Father Brian was presented with a bag of goodies and a framed photo of St Margaret's Church with our thanks and appreciation.

Most then enjoyed a scrumptious Devonshire morning tea. About a dozen people were able to linger on for a simple lunch of pumpkin soup with damper followed by chicken with salad/meat/ cheese platter and fresh garden fruit.

Father Brian also leaves knowing that he has trialed our 'Priest in Residence' concept/plans for staying on site. He slept in his small camper and living space was expanded with the use of the deck, Church Hall and kitchen facilities. Our hall is multi-functional and includes a large TV and armchairs. We are praying for the installation of a shower and upgrade of the outside accessed bathroom/toilet to complete the basics. This will enable holidaying priests plus their families (with the appropriate permissions) to stay and to bring communion and services to St Margaret's and maybe even be a base to reach out to meet the needs of other churches in need of a priest's services.

An inaugural 'St Margaret's Farmers Market' will be held on Sunday 25 September in the church grounds. This fills the fourth Sunday to be part of the regular Farmers Markets which are held on Lower Eyre Peninsula. So save the date and come. There will be 20+ stalls promoting local farm and garden produce, plants, art-works displayed in the church, crafts while enjoying Devonshire tea, a sausage sizzle and/or a scrumptious lunch at one of the many venues in Tumby. A Face Book page has been developed – check it out for future monthly markets.

Caryl Cabot



Fr Brian Bascombe blessing the new 'deck' at St Margaret of Antioch Anglican Church in Tumby Bay.

Saint Margaret's is in good heart and we look forward to a future of innovative mission and inclusion to grow our vision for an exciting future as we serve God, through the people, in Tumby Bay.

WALK WITH JESUS IN THE LIGHT OF LIFE

The Melbourne Anglican 26 April 2022



Archbishop Philip Freier reflects on John 8.12

Jesus' words in John 8.12 have been a source of sustained reflection for me over these past months. I mentioned them last month in the context of our journey through Lent. These words are a wonderful reassurance in a time of moral darkness that extends even to the affairs of nations, most notably through war and conflict. *"I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."* These words, of course, echo the creation narrative, with light among the first of God's creations. Just as God sees the light of creation as good so the light that Jesus gives to all who follow him is also good – and not only good but life-giving. Living in the light of Christ is, to follow Irenaeus of Lyons, to show *"the glory of God in a human life"*.

We know *"moral darkness"* when we see its effects. The reckless destruction of people and property in Ukraine by the Russian army is a case in point. No wonder there is such tight control over information within Russia and dissembling about the facts of what happened. A regime that acts in this way has the most to fear from the moral conscience of ordinary people. Time and again history has shown us that people are attracted to the light and that, even in the worst of times, the light of Christ shines out through the sacrifice and generosity of ordinary people.

We now know that *"moral injury"* is a real issue among those who serve under arms. I cannot imagine what harm now adheres so closely to the young Russian conscripts who perpetrated or even just witnessed the atrocities in the occupied cities of Ukraine. We need to guard our own souls from the vicarious effects of things that we see in such graphic

detail. Despair, anger or just a sense of futility about life can easily build up in the hearts of people like us so far away from the tragic events we see in news reports.

"I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." These words are rich for us to reflect on, to speak to each other and to hear in our minds as from the Lord himself. *"Walking with Jesus in the light of life"* can be a physical as well as a mental exercise. Many of us improve our bodily fitness by walking, and we can also hold these words in our thoughts as we walk. Small practices like this can nurture a better awareness of whom we walk with, whom we follow and who is the source of light, life and hope for the world – the Lord Jesus himself. Baptism draws us into the lifelong journey of the integration of head and heart as we grow into the life-changing reality of living in the light. This is a beautiful gift that we have received and that we can share. Jesus calls people of any age and every life experience to walk with him on that illuminated path of peace and joy.



WALKING TO THE DESTINATION THAT GOD HAS PREPARED

Getting to a specific destination that we want to arrive at means that we must take one step at a time. We may have to be prepared to get outside of our comfort zone. We cannot also walk where it is easy to walk.

A smooth flat surface will not always be present for us to take our steps upon. We are assured that no matter where our Christian walk takes us, Christ will be there with us along the way ([Hebrews 13:5](#)).

COOL WORLD

I'm often bemused at how clergy are depicted in popular culture. More often than not they aren't portrayed in a sympathetic light. *Midsomer Murders* is a case in point. Detective Chief Inspector Tom Barnaby makes no secret of his contempt for the established church, their clergy and those who worship. I regularly find myself embarrassed by the behaviour and personalities of the various clergy who appear in *Midsomer Murders*.

One of the more bizarre examples is in the Season Nine episode 'Country Matters' during which we meet a clergy person who refers to herself as Rev Suze. Among Rev Suze's many annoying character traits is her collection of t-shirts that describe whatever activity she is engaged in. For example, when she meets Tom Barnaby in the supermarket she is wearing a t-shirt which proclaims *Shopping With Jesus*. Later in the episode, while out jogging, Rev Suze is wearing a *Jogging For Jesus* t-shirt. When she gets caught behind the bushes making out with a married member of her congregation, I was disappointed that Rev Suze wasn't wearing a *Shagging For Jesus* t-shirt!

The 'Made-to-Measure Murders', an episode from *Midsomer Murders*' thirteenth season, is another example of how poorly and inaccurately the church and its clergy are portrayed. Guest starring Philip Bretherton, who played Alistair Deacon in *As Time Goes By* and Sonya Cassidy, who played Celine Ashworth in *Vera*, these two top of the range guest stars make this episode essential viewing.

The Reverend Moreland, as he is referred to throughout this episode, is described as being 'high church' and employs a tailor, played by the aforementioned Philip Bretherton, to make him a set of vestments. Which is fine, however, when the Vicar puts on his new vestments he wears the stole outside the chasuble instead of underneath the chasuble. Maybe this is why he is murdered later in the episode.

It might seem like a good idea to have clergy featured in popular culture, but if they are portrayed incorrectly then there is no value whatsoever. As one reviewer of this episode writes,

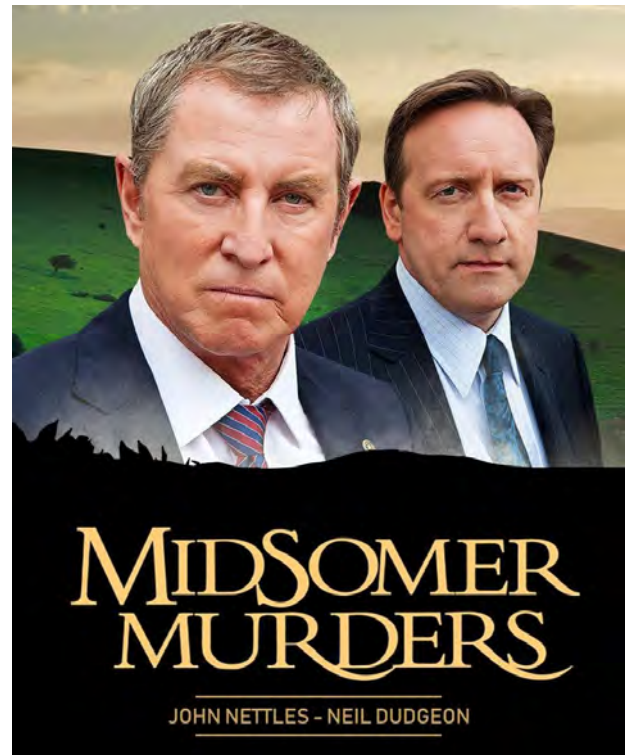
'In an early part of the episode, the vicar is portrayed as declaiming what sounds like a hellfire and brimstone passage about sin. Actually, this is the confession of sins from the 1662 Book of Common Prayer, and it is to be said by the whole congregation, not harangued at the congregation by the vicar. The congregation recites the confession of sins, and the vicar pronounces absolution.'

The reviewer goes on to write *'If script writers are going to include the Church of England, or any other institution, in their plots, they should learn about it first.'*

It is worth noting that in *Father Brown*, another popular murder mystery series, the producers employ Fr Tony Nye SJ, as a 'Priest Advisor'. Perhaps the producers of *Midsomer Murders* should do the same.

Midsomer Murders can be seen on 9Gem on a Wednesday evening and every day on Foxtel.

John Fowler (Ministry District of Southern Flinders)



I have read several English WW1 & WW2 books lately in which the priest and or the church is referred to as 'Anglican.' An episode of Father Brown also spoke of the Anglican Church.

To the best of my knowledge, the church in England was at that time and is still 'The Church of England' and not the Anglican Church in the UK.

Willochran Editor

"PEACE I LEAVE WITH YOU..."

There is no doubt that the last 3 years have been very difficult for many people. You only have to turn on the TV to watch with horror seemingly endless reports of natural disasters and human conflict. No wonder some people are becoming genuinely frightened as they look at the world and wonder if it will soon spiral down into complete climate change-induced or nuclear destruction.

Then of course there is still COVID 19! It may be less severe these days, but it still puts many of us on edge – especially if we have underlying health conditions. People infected are sometimes still being hospitalised and even dying from the virus. If all this is not bad enough, we now have an influenza crisis to get our heads around, as well as a new infection spreading throughout the globe – monkey pox. There is indeed much we can be frightened about.

Some folk blame the media for the widespread fear in our society. No doubt sensationalising things does not help. However, the media tends to only report on what is actually happening. Unlike some people I do not believe that the media actually makes up or fakes the news. I also do not believe that we can go back to former times of idyllic bliss when people's peace was not so disturbed by bad news from the outside world. In those days there was no incessant perceptual bombardment of unsettling information – but we can't return to those days!

My dear old Mum was a great believer in *The Serenity Prayer*. When I would get fired up about this, that, or the other disaster or injustice in our world, she would simply say that she had learnt in life to pray that she could accept the things she couldn't change, had the courage to change the things she could, and was given the wisdom to know the difference.

I cannot go into details in this article but believe me - fear can do dreadful things to us, including having a very bad effect on our bodies, our mental health, our capacity to think rationally, our decision making, and on what we say and do. It can also affect our spiritual health if we listen to fear more than we do to God.

We all experience fear from time to time, but should we notice that fear is taking a firm hold on us, let us with those first disciples listen to and embrace Jesus' words of reassurance: *"Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."* (John 14:27)

The Rev'd Flo Walters

PEACE I LEAVE WITH YOU

My peace I give you. I do not give to you as the world gives.

Do not let your hearts be troubled and do not be afraid

John 14:27



Photo: Sunrise from Ian and Roz Rowett's home at the top of the hill in Riverton

VALE ELLEN ZIBELL

On the previous day Ellen was on her way to Crystal Brook to take up residence at the Willochra Home when she suddenly took ill. A detour to the Pt Pirie Hospital resulted in her being admitted and passing away the following morning.

Ellen was born on 22 September 1936 and was the eldest in the family of ten children. As was a common occurrence at that time, Ellen left school early to help with her younger siblings. She was devoted to her own immediate family, husband Keith, daughter Rebecca, grandchildren Daniel and Abbie and great grandson Lucas. However Ellen had another love - her church. She had been a member of Christ Church, Pt August West for all of her life and in these 85 years had taken part in many aspects of church life. Ellen was instrumental in getting the toilet block rebuilt, she painted the interior of the hall herself. In addition she would regularly clean the church and hall, and took much pride in periodically oiling the hall floor. Ellen took responsibility for rostering the use of the hall. She took part in every church fundraiser.

Ellen was involved in anything and everything to do with Christ Church. It was however, in her role of Lay Reader that she really excelled. When we were without a Minister for many months, Ellen kept Christ Church together. She would hold church services every Sunday, delivered a sermon, administered Holy Communion, (with the Bishop's permission) and performed home communion to people unable to make the service. Ellen was laid to rest at the Pt Augusta West cemetery on Tuesday, 19 April 2022.

Christ Church has much to be thankful for from the life of Ellen Rebecca Zibell - may she rest in peace.

Remembered by her Christ Church friends.

Roma Masters

On March 17, Pt Augusta/Quorn Parish lost one of its most valuable members - Ellen Zibell (nee Absalom)



ANGLICANS TAKE ON GLOBAL 'PLASTIC PANDEMIC' AT THE UN

Anglican representatives to the United Nations are celebrating the passing of a major international agreement on plastic pollution, a breakthrough influenced in part by the voices and experiences they were able to share from faith communities.

At the start of March, the United Nations Environmental Assembly (UNEA), the world's overarching decision-making body on environmental issues, reached an historic resolution to tackle what they called the "epidemic" of single-use plastics. The resolution, proposed by Rwanda and Peru and reached at UNEA 5 in Nairobi, commits signatories to reaching a legally-binding agreement on plastics by 2024.

Inger Andersen, Executive Director of UN Environment Programme, said it was *"the most significant environmental multilateral deal since the Paris accord"*.

As an accredited observer at the UNEA, the Anglican Consultative Council (ACC) was able to play an important role in the negotiations, lobbying ministers and representatives from some of the 173 member nations on behalf of Anglicans.

The ACC drafted and co-signed a letter from global faith communities to the Assembly, warning that the world is "facing a triple planetary crisis of climate change, biodiversity loss and pollution" and calling on member states to recognise that plastic pollution is a "pervasive and escalating phenomenon" which requires urgent, co-ordinated global action.

SHARING THE 'LIVED EXPERIENCE' OF ANGLICANS

Jack Palmer-White, the ACC's Permanent Representative to the UN, said the delegation's commitment to environmental issues like plastic pollution was grounded in the **Marks of Mission**, which call on Anglicans to "safeguard the integrity of creation". "What brings our work to life is the lived experience of local Anglicans, every day in every context around the world," he said. As a global body representing some 80 million people with a huge variety of backgrounds and cultures, the ACC is uniquely placed to confront UN delegates with the realities of plastic pollution, he said, and what churches are already doing to tackle the issue. "I think that's what makes faith voices at the UN have impact. Beyond just talking about the moral and ethical reasons why this is important, we're actually doing it."

The UN says global plastic production increased from two million tonnes in 1950 to a staggering 348 million tonnes in 2017. Already, some 11 million tonnes of plastic flows into the oceans each year, a figure that may triple by 2040.

"Currently 6% of global emissions come from plastic," said the Rev'd Dr Rachel Mash, the Environmental Co-ordinator of the Anglican Church of Southern Africa, and a member of the ACC delegation to the UNEA. "Plastics impact on people's health, the health of ecosystems and particularly marine life. Plastics do not break down, they break up into micro plastics. It is an issue of intergenerational injustice that we are leaving our waste for future generations."



Dr Rachel Mash and Nicholas Pande beside the #Turn Off The Plastic Tap sculpture

Nicholas Pande, Project Officer at the Council of Anglican Provinces in Africa and one of the ACC delegates at the UNEA, said the resolution was "a huge milestone in dealing with pollution crisis we face globally". "UNEA 5 has been to plastic pollution what Paris was to climate change. We are turning off the taps that have been churning out plastics for decades."

'FAITH OFFERS MOTIVATION AND VALUES'

The Rev'd Dr Rachel Mash said the impact of plastic use could be seen everywhere. "There are the health impacts when sewerage systems become blocked by plastic waste and the treatment plants stop working and overflow. There are the economic costs, when plastic tangles in boats' propellers and the engine is damaged, or the hospitality trade is impacted when tourists stop coming to a particular site.

"And there are the devastating effects on marine life from the greatest whale who dies of starvation because her stomach is full of plastic, to the tiniest plankton who becomes polluted."

She said relying on recycling alone was "like mopping a floor without turning off the tap". Instead "it is time to turn off the tap".

She said she was "delighted" with the UNEA resolution, but that there was still a lot of work to be done on reaching an agreement by 2024, including agreeing on caps for the production of new plastic, which items will be banned or controlled, and how any future resolution will be enforced.

She particularly celebrated the work of Christian charity Tearfund in ensuring that the voices of waste pickers - who make a low-income collecting discarded plastic and could be adversely affected by a plastic ban - were included in the negotiations.

"What is important is for us all to get involved in the public participation processes in our own countries," she said. "Faith voices are important because we offer values and reach. We have the science to solve all the environmental challenges we face - but we are hindered by greed and apathy. Faith offers motivation and values - to care for creation and to care for the health of those impacted by plastic."

1979

DIocese
OF
WILLOCHRA



Published by the Anglican Diocese of Willochra, Church Office, Gladstone, S.A. 5473

THE WILLOCHRAN

3RD SERIES. No. 1

February

Registered at the G. P. O. Adelaide for transmission by post as a periodical — Category A

ORDINATION

One hundred and thirty parishioners and visitors celebrated the 100th year of Augustine's, Stansbury, first Anglican church on the Yorke Peninsula. Coincidence there were exactly 100 communicants.

Many former residents and clergy and representatives of other denominations joined the celebrations. In welcoming them, the Rector, Rev'd David Hand pressed the hope that by the time of the next century all churches would be under the same roof.

At the luncheon which followed the service there were several speakers, including Bishop Rosier, the Rev'ds David Hand and Ben Williams (Rector 1951-63), churchwardens, Mr Ken niell and Mrs Claire Wilson, Canon Shelby-ae (Rector of Yorketown) and the treasurer, Mr Arles Natt.

During the afternoon the day school children enacted the history of St Augustine's, which goes back to 1862 when the owner 'Omeo' took a missionary expedition, led the Rev'd C.W. Morse, to Port Adelaide to Salt Creek (Coobowie). The Rev'd William Marshall was jointed assistant mission for the area in 1877, doing services in Stans-



Bishop Bruce Rosier unveiled the plaque commemorating the centenary of the opening of the first Church of England building in Stansbury.

— courtesy Yorke Peninsula Country Times

bury and other towns south of Maitland.

The first St Augustine's was a wooden structure built in 1878. The present stone building replaced it in 1898.

A souvenir booklet, presenting a record of the early days of the church and its people, has been published.

From the Bishop ..

Dear Friends,

Greetings in this new style of "The Willochran" — a trial period, since we had to make changes. Since our printer could no longer do the job for us "The Willochran" sub-committee will try new ways as well as new printers. Please be sure to let us know your views. Subscribers in our parishes will get their copies in the parish bundle, subscribers elsewhere by the post, as previously. If you miss your copy, be sure to ask for it or write to tell us.

Welcome too, to 1979, one more Year of our Lord. I am convinced that we Christians have a very great joy, of knowing what God has made us and the world to be — Jesus Christ in his life, death and now alive in his risen power shows us, gives us hope and gives us the strength to trust and to live. All evil, crookedness and trickery is beaten — and we can live free of it by His presence and power in our lives. We who know Him ought to be witnesses by our living and speaking so that people look to Jesus, and to his Heavenly Father. The presence of His Spirit in us will let others see the way.

In the Church we worship God, seek forgiveness, renewal, refreshment and are quickened. In our living — at the three levels: personal; family, neighbours, friends; and in society, economics, politics, unions, associations, organizations — let us be ready to make God our Lord, our Master, and the sparkle of life will be given to us.

Yours sincerely,

Bruce
BISHOP

From ... Diocesan Council

G.B.R.E.

The Rev'd R. Niehus reported that a Regional meeting of the General Board of Religious Education had been held in Adelaide on 14th November. The "Education for Ministry" programme was under way and a S.A. training course would be held early in 1979, with three places for Willochra, offered to Port Pirie, Port Lincoln and Whyalla.

Legacy

The late Mr P.L. Flint of Maitland, who was a member of Diocesan Council, has left a legacy of \$2,000 to the Diocese.

Vacancies Filled

Mr E. Hollams was elected to the places on the Parish Boundaries Board and the Steering Committee made vacant by the resignation of

I.Y.C.



Twenty years after the Declaration of the Rights of the Child, the United Nations has proclaimed 1979 to be International Year of the Child.

The Australian National I.Y.C. Committee has chosen "CARE" for the national theme. I.Y.C. will focus attention on the total needs of children, their spiritual, moral and mental needs as well as their physical needs.

I.Y.C. will need the application of the initiative and

APEX GIFT TO HOME

The staff and residents of the Willochra Home for the Aged are most grateful to the Apex Club of Crystal Brook for the gift of an evaporative-type air conditioner costing almost \$3,000.

It has brought relief from the hot January weather and cools the large dining and sitting rooms and the cooled air reaches the residents' rooms and the kitchen work area.

enthusiasm of Australian adults from all walks of life, as well as parents, and the involvement of children. Seeking their contribution is necessary for the success of I.Y.C. and in ensuring that there is a lasting effect beyond 1979.

BISHOP'S DIARY — FEBRUARY

1st	8 p.m. Orroroo	Commissioning of the Rev'd Peter Smith
4th	10 a.m. Whyalla	Prayer for the Uniting Church Commissioning of Clergy
5th	8 p.m. Maitland	Commissioning of the Rev'd Peter Williams
7th	8 p.m. Cummins	Commissioning of the Rev'd Roy Todd
2th	Gladstone 12 noon	Finance Committee
6th-17th	Gladstone 1 p.m.	Diocesan Council Social Questions Committee
8th	South Yorke Peninsula Sunday Worship 8 a.m. Edithburgh 9.30 a.m. Yorketown 11 a.m. Corny Point	
3rd	8 p.m. Port Pirie	Missions to Seamen meeting
5th	Elliston	Parish service and meeting

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WHAT TITLE WOULD YOU GIVE OUR COLLECTIVE STORY?

REFLECTIONS

"As a Church, our values have emerged from the Christian stories. So knowing our stories helps keep us grounded and consistent in our values. Do we know our stories as well as we know the associated values?" asks Bishop John Roundhill

Bishop John Roundhill

[@AJRoundhill](#)



What title would you give our collective story if you were to write humanity's biography? What word might best capture what the story is all about.

How about the word, "Failure"?

Many of us never thought we would see war in Europe again. My own parents grew up in the Second World War. Serious commentators are describing the current situation being the nearest to World War III since 1945.

Jesuit priest and chief military chaplain for the Ukrainian Greek-Catholic Church Andriy Zelinskyy wrote in last week's *Economist* magazine:

"We, intelligent and responsible citizens of the global village, must ask ourselves how such levels of inhumanity are possible in Europe in the 21st century. At this moment in our history we need answers—as does our common future. It may become even a new mission for today's intellectuals to seek and find out how we arrived at this moment. They may uncover areas of politics or sociology that we have forgotten in the decades since the great wars of the last century. Our institutions and organisations are weaker than we thought and this has cost human lives. A crucial question remains: "Where have we failed?"

He might give the story of the West the title, "Failure".

He then goes on to write, *"The war in Ukraine uncovers a difficult question: "What do we really value?"*

This is an important question for all of us in the Church.

To answer this question, I think we need to know our stories.

As a Church, our values have emerged from the Christian stories. So knowing our stories helps keep us grounded and consistent in our values. Do we know our stories as well as we know the associated values?

Easter is the foundation story for all Christians. It is the story of love winning in the most extraordinary of circumstances. It shows us that death does not have the final word in the book of life. The Easter story also shows us how God takes the initiative to restore our relationships with each other and with God.

It is much more than the story of an empty tomb. It is a big story that has impacted much of Western culture.

How does the Easter story shape you? How do you tell that story for yourself? What are your values?

These words from Cannon Hill Anglican College's hymn, which I sang recently with the school's community, are especially prescient at this time:

*"Cure the world's warring madness,
bend our pride to your control.
Shame our wanton selfish gladness,
rich in things and poor in soul.
Grant us courage, grant us compassion,
lest we miss your kingdom's goal."*

I pray that each of these may be granted.

If you looked up at the sky at Easter time you would have seen a full moon. The date of Easter in Western Christianity is tied to the first full moon, known as the Paschal Full Moon, on or after the calendar year's first Equinox.

What was especially remarkable this year was that three of the world's major religions marked major observances. Jews celebrated the Passover festival, Muslims kept Ramadan and Western Christianity observed Holy Week. So all around the world, people of different faiths prayed for peace as each of these three traditions kept their own observance.

There can be a better world. And we need to work for it with courage and compassion. It, too, has a story – what name would you give it?

TRANSFORM MY GROUP/MY CHURCH

If only...!

Isn't it frustrating when "they" never seem to do things the way 'we' think they should be done?

How many times, when chatting with friends, do we solve the problems of the world over a coffee and lament the *good old days*, the days when it all used to be so different?

If only...!

Have you noticed that The Bible often refers to groups of people? The Tribes of Israel, families, gatherings into synagogues and so on? Promises made by God throughout history to the Israelites were often promises made to the group. The Lord's Prayer begins with the term "*Our Father*", not "*My Father*".

I sense a conundrum developing here. The collective 'our' also includes the individual "me". The last edition of The Willochran focused on the individual transformation. The important concept to bear in mind as we look at the transformation of my group or my church is that, as an individual person, I/You are an integral part of that group or church. So, the transformation that begins with the individual is essential before any form of transformation can occur within the group.

We read in 2 Corinthians 1:3-5 "*Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also comfort abounds through Christ.*"

As an individual person, we can read this Scripture when we need comfort because of something in our life at the moment. We can take the word "us" and "our" to mean me and my. We can appropriate the promises made by God to our individual need. We can be greatly encouraged knowing that our God is the God of all comfort. What a beautiful, individual encouragement.

Notice this promise of comfort does not stop with me as an individual. Please try to keep last issue's concept in mind and expand this concept into our wholistic life, and the corporate life we share as a group. The comfort we receive from God is something personal, but it is also something to be shared – we are to comfort those in trouble with the same comfort we received.

Is your group/church a loving, caring group? If it is Praise God. But if your answer to this question is negative, if your group needs transforming, is it reasonable to suggest that the loving, caring actions such as minding children, cooking meals, making phone calls (the list really is endless as to the variety of ways you can express love and comfort) could start with you as an individual member of your group?

Prayerfully examine your group and write down how you would recommend to the leadership the things that are needed to be done to transform the group. From that list, prayerfully identify what actions you could initiate to start the transformation.

There is a beautiful incident recorded in the very early days of the church – even before it was called a Christian church – when a widow called Dorcas had died in Joppa. We read "*All the widows (of the town) stood around him (Peter), crying and showing him the robes and other clothing that Dorcas had made while*



Dorcas (Tabitha)

she was still with them." (Read Acts 9:36-43 for the full incident). One person had made an impact on a wider community through lovingly sewing for their needs. Matthew 10:42 encourages us, as individuals to serve the broader community "*And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.*"

The Diocese, a church congregation or a sewing group is composed of individual members. The transformation of that group must begin with the individual transformation of each individual – beginning with me/you.

John Cronshaw
(Buspa)
May 2022

MOTHERS' UNION SUPPORTING PACIFIC NEIGHBOURS WITH CLIMATE RESILIENCE

"Anglican Mothers' Union Australia (AMUA) recognises the privileged position that comes from living in a high-resource country and the need to share financial resources with Mothers' Union members overseas. To this end, AMUA is supporting specific projects in the Pacific over two-year periods," says AMUA Coordinator for Overseas and Northern Outreach, Dr Robin Ray.



While the probability of dying in a natural disaster is greatest in low resource communities, it is 14 times greater for women and girls"

While facilitating training for Mothers' Union members in the Torres Strait Islands in 2014, I was shocked by the impacts of climate change, says Robin. On one island, the sides of several houses were crumbling into the sea. Local people explained that when the houses were built, they were a safe distance from the water's edge. While I had heard about rising sea levels, seeing the effects on people's lives first hand brought home the necessity that research has to demonstrate a clear relationship between damage to the climate and natural disasters associated with the weather. Damage to the climate increases the intensity and frequency of extreme weather events such as tropical cyclones, floods and heatwaves. Our Pacific neighbours are increasingly experiencing the impacts and adversity of climate change, with cyclones and flooding becoming regular events, along with ongoing rising seawaters. Repeat natural disasters destroy infrastructure, homes, hospitals, churches and schools and damage economies, while also destabilising family life and placing children at risk. While the probability of dying in a natural disaster is greatest in low resource communities, it is 14 times greater for women and girls. The Anglican Diocese of Polynesia is well-respected in Tonga and Fiji, playing a pivotal role in not only engaging communities in worship and prayer, but critically in times of disaster, mobilising people to serve those in need. In times of

adversity, the Church can reach outlying communities often much faster than relief agencies to provide families with much-needed support. The Diocese is also at the forefront of demonstrating how a strong theological underpinning (based on the Theology of Disaster Resilience), can inform an appropriate and relevant response to climate change. Further information about the Theology of Disaster Resilience can be found on the Anglican Overseas Aid website. The Anglican Diocese of Polynesia has successfully piloted a project to improve communities' preparation and management of natural disasters, and is now ready to embark on a wider rollout of the project. Young people are being equipped to go into their communities to engage in disaster preparedness activities through the Church and Community Disaster Resilience Project, such as by

- Locating buildings (such as churches) suitable for cyclone shelters and mapping these.
- Identifying the skills of local people who can be called upon in a crisis.
- Encouraging people to store non-perishable supplies (prepositioned supplies) in readiness.

Working with churches to equip them to be first responders in their local communities. Prepositioned emergency supplies located in Anglican churches in Tonga were opened after the 2022 Tsunami. Such initiatives will assist with food and equipment shortages and bridge gaps until outside aid arrives. These measures and accompanying shifts in beliefs and attitudes build safer, resilient communities. Equipping young people also ensures that these initiatives and shifts are sustainable, as communities move forward in the future fundraising to support specific projects in the Pacific over two-year periods.

Editor's note: If you are interested in finding out more about Church and Community Disaster Resilience Project, please contact the AMUA Coordinator for Overseas and Northern Outreach, Dr Robin Ray via robin.a.ray@gmail.com



Cyclone damage in Fiji (Image by Danielle Parry / OCHA)

THE MUSINGS OF FR BART 'BUSH WISDOM 2'

As I am cosseted by the comforts of urban living this frosty winter I find it hard to believe that for the first twelve years of my life and for the adults among whom I grew up there were no modern luxuries like electricity or reticulated water or bitumen roads. Church was once a month unless it rained and then you hoped it was not raining for the next month. It was an existence without electric blankets, central heating, flush toilets, and every other convenience that we now cannot live without. Yet we survived because we had the wisdom that allowed us to prosper and grow. I write this month about some of those things that helped us survive.

Fighting the flies for food. Meat was a hard gained and staple commodity in our diet. Most people had it in some form every meal of every day. In those times you had to kill and dress the animal yourself. Cattle were too big for you to do over in your back yard so we had a staple diet of mutton. And I mean mutton, not lamb because you only killed and ate the old rams and ewes when they were no good for anything else. Even then it took a week or more for a family to eat a whole sheep. One of the dangers to guard against was the blowflies. They could quickly muck up your meat supply with their maggots as it hung in the meat house. Bush wisdom had a strategy to reclaim blown meat, which was to place it on a meat ant's nest. The ants relished the maggots above all other food and would carry them off to their nests before munching the meat itself. So when the last maggot went into the ant larder you retrieved the meat, gave it a wash and it was edible once again.

Down by the riverside. One of the few available recreations was to go camping in tents on the banks of the Murrumbidgee River. The riverbanks were heavily timbered with gigantic red gums that cast cool deep shade right down to the edge the water. The gums also provided protection from the ever present wind that blew over the plains through which the river coursed. Bush wisdom warned you not to pitch your tent under the branches of the old gums, tempting as that was. They had a tendency on a hot and windless day as the sap ceased to flow to drop their huge branches without warning. Many a city bred camper was killed or injured in the summer holiday season when they pitched their tent or set up their caravan in the tempting shade of the red gum elders. The safe place to camp was in the shade of the young red gums whose branches were still vertical in form and the wood more supple and inclined to flex rather than snap.

Speaking of tents. I learned from the fettlers living in tents along the railway line that if you are going to make a tent your permanent home as they did for themselves and their families, then you needed to cover the tent with a fly over the top. This makes a double stretch of canvass. The top fly as an outer roof and the lower as an inner roof. The air space in between creates a convection current that continually flows between the two stretches of canvass keeping the inner canvas cool under the shade of the top one and so making the inside of the tent cooler for the occupants. It had another use in the rain. The water is caught as runoff by the top fly, thus the underneath fly remains dry along with the interior of the tent and its inhabitants.

Coping with falling and rising standards of living are really all about making the most of the situation in which we find ourselves. Happiness comes when we are mindful that we do better by making the most of what we have and where we are. Making the most means sharing our insights and our lives with our neighbours, thus learning from one another. I grew up in a time and place where there was very little affluence yet I did not grow up with a sense of missing out on the essentials of life. It is about the difference between what I need and what I want. "God has told us what is good. What he requires of us is this: to do what is just, to show constant love and to live in humble fellowship with our God." (Micah 6:8 CEV)

Father Bart O'Donovan



A Fettlers camp along the railway

NEW HOPE FOR ACTION ON REFUGEES, CLIMATE AND INDIGENOUS AUSTRALIANS

Now that Australia has voted, Christian leaders hope the new government addresses the issues it promised to prioritise.

Kirralee Nicolle, 23 May 2022

Some Christian leaders are hoping for “a new era” with the election of a new government, after a landslide federal election which saw Labor leader Anthony Albanese become the new Prime Minister.

Anglican Overseas Aid chief executive Jo Knight said she felt as if the changed government meant there were new possibilities, and that she hoped it meant the beginning of “a new era”. She said she hoped for vision and leadership from the Labor government, particularly in the areas of climate and foreign aid.

Ms Knight said that since the last election, Christian volunteers across the country had been praying for their representatives, and that positive changes from this election proved that many prayers had been answered. *“I felt emotional seeing the new Prime Minister commit to the Uluru Statement [from the Heart] and a commitment on climate action,”* Ms Knight said. *“Christians have been part of [this] change-making movement.”*

Ms Knight also encouraged readers of *The Melbourne Anglican* to hold their representatives to account and to not let them forget the promises they made prior to the election. She encouraged readers to write handwritten cards to their MPs and think of further ways to develop a relationship with them. *“Help them remember the poor and the need for action on climate justice, Let them know you are praying for them and share with them some of the areas you are passionate about. [Tell them] that you hope they lead with wisdom and courage in those areas.”*

With an election looming, here’s what Anglicans had to say:

Aboriginal Christian Leader Brooke Prentis was also hopeful that Prime Minister Albanese’s embracing of the Uluru Statement from the Heart meant that Indigenous Australians would be better prioritised under a Labor government. *“I encourage everyone to get behind the Statement, however you voted,”* she said. *“We have waited 250 years for the healing that comes from truth and justice, and that finally seems possible,”* Ms Prentis also said she was encouraged to see that the first Aboriginal woman was set to become Indigenous Affairs minister under the Albanese government. Minister for Indigenous Affairs Linda Burney was the first Aboriginal woman to be elected to the House of Representatives in 2016. Ms Prentis added that she was “cautiously optimistic” about the new government.

Micah Australia executive director Reverend Tim Costello said that the key issues for him in this election were integrity of leadership, climate change, refugees and stronger regulation around sports betting advertising. He said he was encouraged to see that the newly-elected so-called ‘teal’ independents shared these values. The teal independents who gained seats this election were all female and included paediatric neurologist Dr Monique Ryan in the electorate of Kooyong and former ABC journalist Zoe Daniel in Goldstein. Mr Costello said that it was clear that women were seeking integrity and accountability from the Prime Minister following the allegations of sexual misconduct in Parliament House which surfaced last year.

“The big message from this election is that women spoke, in fact they roared,” Mr Costello said. Christians needed to maintain pressure on Labor to deliver on their election promises.

From The Melbourne Anglican 23 May, 2022



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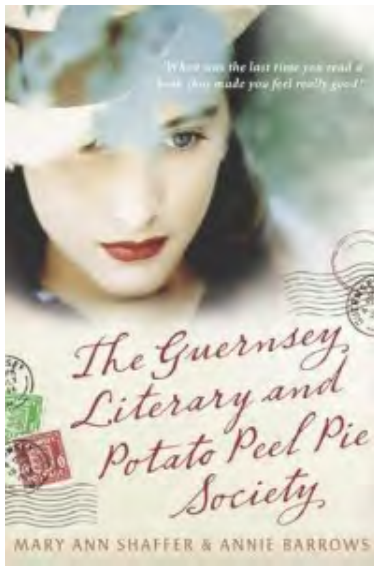
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A BOOK REVIEW



January 1946: London is emerging from the shadow of the Second World War, and writer Juliet Ashton is looking for her next book subject. Her Izzy Bickerstaff Goes to War column in the Spectator was very popular during the War but now she wants to put it behind her and work on something new. Who could imagine that she would find it in a letter from a man she's never met, a native of the island of Guernsey, who has come

across her name written inside a book by Charles Lamb....

The book begins as Dawsley Adams writes to Juliet.

12th January 1946

'Dear Miss Ashton

My name is Dawsley Adams, and I live on a farm in St Martin's Parish Guernsey. I know of you because I have an old book that once belonged to you...'

As Juliet and her new correspondent Dawsley exchange letters, she is drawn into the world of this man and his friends. **The Guernsey Literary and Potato Peel Pie Society** - born as a spur-of-the-moment alibi when its members were discovered breaking curfew by the Germans occupying their island - boasts a charming, funny, deeply human cast of characters, from pig farmers to phrenologists, and literature lovers all.

When Dawsley reveals that he was a member of the Guernsey Literary and Potato Peel Pie Society in 1940, the name itself is enough to make Juliet extremely curious – what in the world is a Potato Peel Pie? – and when she learns that the society came about because of a roast pig party and the need to keep it a secret in the German-occupied island, she decides she needs to hear more about it.

Juliet then starts to research everything she can about Guernsey under the German Occupation: Guernsey children were evacuated to England just as the island was invaded by a huge contingent of Germans. The island was completely isolated from the mainland and some of its inhabitants were sent away to concentration camps. In fact, a concentration camp was built on the island itself (the only ever on British soil) to host slave labourers. When she starts receiving more letters from other members of the Literary Society, she is able to see a

human portrait of the island and its inhabitants as it was under German Occupation.

The book is written in letter format and it follows Juliet's correspondence with not only her new friends in Guernsey but also with her editor Sidney and others friends. Juliet's growing love for Guernsey, its people and its stories as well, focus on her own growth as a person and as a writer is one of the main threads. Captivated by these stories, she sets sail for Guernsey, and what she finds will change her forever.

Why did I read this book?

I was a member of a book club and this book was a monthly project. I too wondered about the name - what was a potato peel pie other than being something difficult to say? I had in the past watched documentaries about the islands of Guernsey and Jersey and nearly went there in 1988 when I was in the UK, but circumstances prevented me from doing so. I knew very little about the German occupation of the islands and had no idea of the hardships of living there in 1940.

I enjoyed the book in its letter form, and found it to be a an uplifting story which never denies or hides the horrors of the Second World War and truthfully depicts not only the conditions under which the residents were forced to live, but also the plight of the German soldiers stranded there. People were going hungry on both sides. It doesn't shy away from the truths about death, torture and survival but at the same time, the activities of the residents to still try to have fun make it a very human story. *The Guernsey Literary and Potato Peel Pie Society* is at once delightfully funny and sadly poignant, uncompromisingly romantic and ultimately unforgettable.

The book was first published in Australia in 2008 and is certainly available on line if not also in bookshops. No doubt it is also available in community libraries.

Elizabeth Harris



AS CHRISTIANS WE ARE CALLED TO CREATE A COMMUNITY OF RADICAL INCLUSION

Patty Fawkner

Good Samaritan Sister Patty Fawkner is the Congregational Leader of the Sisters of the Good Samaritan. She is an adult educator, writer and facilitator with formal tertiary qualifications in arts, education, theology and spirituality. Patty is interested in exploring what wisdom the Christian tradition has for contemporary issues. She has an abiding interest in questions of justice and spirituality.

“preferential option for the other” is at the heart of the Gospel, and what it means to be Christian, while also offering a fresh way of thinking about love,” writes Patty Fawkner SGS.

Perhaps you’ve had the experience of coming across a phrase or quote which pulls you up and sets you thinking. Consider, for example, *“Love means never having to say you’re sorry”*

On a recent Zoom session on Interculturality I encountered the phrase *“preferential option for the other”*. I was familiar with the notion of *“preferential option for the poor”*, but had never heard of *“preferential option for the other”*, and neither had Google so it seems when I did a search!

I contacted the presenter and discovered that the phrase was coined by missionary anthropologist Anthony Gittins in his book *Living Mission Interculturally*. Gittins builds on the notion of *“option for the other in their otherness”* developed by German theologian Johann Metz.

A *“preferential option for the other”* is at the heart of the Gospel, and what it means to be Christian, while also offering a fresh way of thinking about love.

CARING FOR THE FOREIGNER AND STRANGER – THE “OTHER” – IS A BASIC TENET OF THE HEBREW AND CHRISTIAN SCRIPTURES.

The Hebrew people are constantly reminded that they who were once strangers in a foreign land, now have an obligation to generously welcome the stranger (*Deut 10:17-19*). And Jesus invites his followers to be neighbour to any stranger or foreign other in the parable of the Good Samaritan.

Christian theology asks us to see Christ *in* the stranger: *“I was a stranger and you invited me in”*. *“You did this for me whenever you did it for another”* (*Matt 25: 35, 40*). Christian theology also invites us to see Christ *as* the stranger, the one *“came to what was his own, and his own people did not accept him”* (*Jn 1:11*).

GOD IS ALWAYS A GRACIOUS MYSTERY AND INTIMATE OTHER.

It occurs to me that a *“preferential option for the other”* has principled and pragmatic implications for any communal setting such as family, church, or workplace. Gittins says we experience community in three different ways: a community of invitation, a community of inclusion, and a community of radical welcome. An example of a **community of invitation** is a country which welcomes migrants who are expected to fully assimilate and adopt the cultural norms of the host country. The onus is fully on invitees to adapt and change.

An invitation to be part of a community can be readily withdrawn if the invitees do not fully inculcate the cultural norms of the host; non-conformism will result in

marginalisation. Some people will never be invited to join a particular community, because *“we will decide who comes to this country and the circumstances in which they come,”* and if you come by boat, the invitation will never be yours.

A **community of inclusion** may honour diversity and, in terms of the Australian community, be committed to multiculturalism. In practice, however, the norms of the dominant culture prevail. A heartbreaking example occurred recently on the Ukraine/Poland border, where it was *reported* that people of colour were denied the right to cross to safety. Polish officials have *denied this as “fake news”*.

There are always lines in the sand in communities of invitation and inclusion. You are included if ...

ANY MINORITY GROUP LIVES UNDER A CLOUD OF POTENTIAL EXCLUSION.

Fr Ronald Rolheiser OMI says that *“For all sorts of pragmatic reasons, political, social, economic, and security, we can perhaps justify not welcoming the stranger; but we can never justify this on Christian grounds.”*

IF I WISH TO CREATE A COMMUNITY OF RADICAL INCLUSION, I MUST EMBARK ON A JOURNEY OF CONVERSION WHICH IS A PATH-WAY OF LOVE.

How would it be if I thought of love as a *“preferential option for the other”*? True love is beyond infatuation and beyond romanticism. True love requires a de-centering of myself and my own preference.

This is truly radical and truly an ideal presented to us by Jesus. How can I live up to this ideal? I can’t on my own. I am only able to have a preferential for the other, because of the grace which flows from the Eternal Word who *“emptied himself, taking the form of a slave”* (*Phil 2:7*) for us. Perhaps I can live up to the ideal by *preferencing one other at a time*.

A *“preferential option for the other”* is the hallmark of a community of radical inclusion. In such a community, love will always mean saying sorry. In such a community, sure, I will back Self-interest, but equally and mutually, I will back the interest of the *“other”*.

The Good Oil is the magazine of the Sisters of the Good Samaritan of the Order of St Benedict.



Sr Patty Fawkner

THE LAST WORD - ELIZABETH HARRIS



Dear All,
As I write this column, I am aware that this is the 20th edition of the Willochran that I have edited. It has been an enjoyable task, albeit that at times, 'digging' up articles to fill its pages is a frustrating job. I have written on various topics over the seven years but as the years have gone by, I have come to realise that faith and love feature as the two principal meanings in my life as a Christian. In the community of Riverton it is not difficult for me to practice faith and love.

Having faith that God will 'see me through' is sometimes difficult but through prayer and self-belief, I have overcome many obstacles in my 83 years of life. Taking a deep breath and praying that I can do it has led me down many paths which I would never have considered travelling.

The article in this edition by Patty Fawkner on 'love' as a preferential option in our lives is interesting. How do we love and do we keep out some to whom we should make a special effort to love?

Love means giving - how much of ourselves can we afford to give to others. There are so many people, so many causes, so much sadness and grief in our world, that love could sometimes become all-consuming.

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Costs are as follows: per edition

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1/3rd column quarter page	\$30.00
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See the Willochran contact details on page 2

I am part of an organisation called "Quickest Warmth" which some six years ago, began in a small and modest way, making quilts for children in organisational care. We then progressed to making clothes for these children, providing activity packs, book bags and other items.

Then there were refugees and indigenous families in need, women and children experiencing domestic violence; and so we progressed to collecting manchester, kitchen and cleaning products, special items for those needing a bit of love.

Young mothers needing clothing for their babies - op shops are wonderful places from which to purchase these items in good condition.

For homeless people and those in residential care a birthday card and a small gift can make a difference.

Quickest Warmth began in the Gawler area, as an idea of the Rev'd Prue O'Donovan and it is now supported by volunteers in many areas of our state.

These volunteers (including myself) make, collect, pack and distribute goods and are supported by many generous people in the city and country. A branch of Quickest Warmth has now been established by the Anglican congregation in Pt Lincoln and as members of Mothers Union we are supporting Anglicare Willochra.

Quickest Warmth radiates love to many in the community in a quiet and unassuming way. The 'give and the given, the love and the loving' are what we practice. On Trinity Sunday this coming weekend, I am reminded that Quickest Warmth allows us to use our Gifts of the Spirit to show love and to love one another as Jesus has asked us to do.

Elizabeth

A PRAYER FOR WINTER

Let us huddle together, our community a place of warmth in our lives as we share the flame of hope and connection. Let us allow the frost of isolation and bitterness to melt away as we open ourselves to a sense of peace and spirit. We extend our thoughts to all those who are cold, lacking shelter or love to keep them warm. Let us wrap our prayers around them and each other like scarves, and wish each other safe journeys through the storm. May we be insulated from fear as the earth is insulated by the frost and, like bulbs, may we continue to grow and open inside, despite the cold; ready for the spring, to stretch and grow towards love and justice.
Amen.

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

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Membership \$25.00 per family per annum due 30th June
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Allan Street, Crystal Brook SA 5523

Email: rcm@willochraagedcare.org.au

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

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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

'Such a war has no excuse, neither from God, nor from people'

Amid the current tensions between Russia and Ukraine, and widespread diplomatic efforts towards de-escalating the situation, Bishop Robert Innes has led prayers for peace, echoed by the archbishops of Canterbury and York.

'At a time of international crisis, please join me in praying fervently for peace in Ukraine and especially for the wellbeing of our little Anglican community of Christ Church Kyiv (which meets in the German Evangelical Church of St Catherine's),' Bishop Innes wrote.

PRAYER FOR UKRAINE

Loving God,
 We join with people in many parts of the world to pray for the people of Ukraine.
 Console those who have lost loved ones,
 those who are injured,
 and those who are frightened.
 We pray especially for children, women and men who have fled their homes.
 Give warm and generous hearts to those whose countries they have fled to.
 And bring peace to our warring world.
 In the name of Jesus, the Prince of Peace,

Amen.

