



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



Trinity Sunday

The Feast of Title for Holy Trinity Anglican Church, Riverton

Bishop David Nyi Nyi Naing from Mandalay, Myanmar, spoke on the difficulties of church life in the Diocese of Mandalay in Myanmar following the Military Coup, and the programs which have been originated to bring together the people, women and men, girls and boys. We pray for Bishop David and his people that God will protect them from the dangers of their life under a military rule.



**ANGLICAN CHURCH OF AUSTRALIA
DIOCESE OF WILLOCHRA**

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Dear Friends in Christ

The winter rains came spectacularly last night to Gladstone in the form of a thunderstorm. I awoke this morning to find pools of water, culverts overflowing and trees dripping. With crops recently planted, and many making a steady headway, its great image of refreshment and renewal.

Travelling with Bishop David Nyi Nyi Niang, has been a

Joy. Bishop David has been Bishop of Mandalay for over 12 years. Bishop John Stead visited there early in 2014, and in October 2014, Bishop David, his wife Mary, and son Solomon visited Willochra. This is his second visit. Sadly, Mary was unwell and unable to come across to Willochra, and Solomon has to be at school! We pray for them all, Bishop in his leadership and Mary as she leads Mothers Union. Coincidentally, Bishop David and I met in a Bible study at the Lambeth Conference last year. Out of 700 bishops with Bible studies of eight people each we found ourselves in the same one!

Last Sunday, we celebrated with Holy Trinity Riverton their 165th Anniversary of consecration. Bishop David's sermon used the final words of the prophet Habakkuk:

*Though the fig tree does not blossom,
and no fruit is on the vines;
though the produce of the olive fails,
and the fields yield no food;
though the flock is cut off from the fold,
and there is no herd in the stalls
yet I will rejoice in the LORD.
I will exult in the God of my salvation
God, the Lord, is my strength;
He makes my feet like the feet of a deer,
and makes me travel upon the heights. 3. 17-19.*

After 50 years of military dictatorship (with a spell of ten years of democratic government, 2010-20), Bishop David urges his people to remember the Hope they have in Christ Jesus. Quietly, in privacy, he prays to God

How long, O LORD? ... How long must I bear pain in my soul, and have sorrow in my heart all day long? Psalm 13.

With customary grace and good humour, Bishop David has brought to us an insight into the other side of worldwide Anglicanism that we seldom see or about which we never hear.

Each day in the Diocesan prayers we pray for a parish in Mandalay Diocese. Bishop David is updating these. Please use these prayers.

Clergy Conference, 1-3 May.

This was held at Camp Willochra. Canon John Fowler spoke

about the development of the different prayer books and how to use them effectively in worship. Rev'd Stephen Gibbs, from Perth, led sessions on Supervision and Spiritual Direction. Ms Sharon Lockwood, from the Diocese of Adelaide and Rev'd Louise Lang helped us to engage with the issues of Domestic Violence. Rev'd Ben Falcon, Anglicare representative South Australia, brought us up to date with the work of our largest organisation.

Travels

Since the 25 February, I have celebrated Palm Sunday in Roxby Downs, Good Friday in Orroroo, and Easter in both Blinman and Port Augusta (!) I enjoyed meeting the farming community at Cummins, parishioners at Cleve, Coulton, Streaky Bay and Ceduna. Bishop David and I were at Port Lincoln and Tumby Bay last week. In the Yorke Peninsula, Ven Andrew and Rev'd Louise Lang hosted my visit to Minlaton which was much appreciated. Rev'd Sarah Wiles and Rev'd Trevor Briggs introduced me to the Cornish practice of 'Dressing the Graves' at Wallaroo, as part of the 50th Anniversary of the Copper Coast Cornish Festival. I celebrated Eucharist with Rev'ds David and Jenny Thomson and people at St Barnabas, Clare and with Rev'd Dr Jane Lee-Barker and congregation at St Mary's Burra.

There is much to learn, to see and reflect on. I was recently asked to conduct a retreat and used these questions to reflect on where God is leading us (*with thanks to Rev'd Sr Sandra Sears CSBC*):

- Show me what you want me to see**
- Teach me what you want me to know**
- Tell me what you want me to hear**
- Take me where you want me to go**

A good start, for going forward as a Diocese.

The Lord be with you

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THE WILLOCHRAN

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Contributions towards the cost of printing publications would be appreciated and may be made to the Diocese of Willochra.

Have your say in The Willochran
Suggestions, comments, contributions and insights are welcome

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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.

Coronation of King Charles III

May 6 2023,

Westminster Abbey



*God of compassion and mercy,
whose Son was sent
not to be served but to serve,
give grace that I may find in thy service
perfect freedom and in that freedom,
knowledge of thy truth.
Grant that I might be a blessing to all thy
children, of every faith and belief, that
together we may discover the ways of
gentleness and be led into the paths of
peace; through Jesus Christ our Lord.
Amen.*

Prayed by King Charles III

God save the King

Bishop Jeremy James



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CLERGY MEET AT CAMP WILLOCHRA FOR ANNUAL CONFERENCE

In early May, the clergy of the Diocese gathered at Camp Willochra for their annual Clergy Conference. The last few years have been difficult for the clergy to meet together, largely due to Covid-19.

The clergy conference is always a rewarding time – chatting socially, sharing our joys and worries, hearing new ideas or reinforcing old ideas from guest speakers. There is usually some down time, where attendees can take themselves off for a quiet walk, or even, dare I say, a quick 40 winks on the bed. The setting of the camp site is wonderful, nestled at the foot of Mt Remarkable and I recall, on at least one occasion at a Ministry Weekend, seeing snow on the upper slopes. The camp site is constantly being upgraded and all of the rooms in the Jubilee Wing, which is on the northern side, have been improved with much better bathrooms and improved bunks with proper mattresses. The weatherboard American Wing is due for demolition ASAP.

This year, most clergy were in attendance. A couple had outside work commitments and one, me, attended from a room in Ashford hospital as my husband Michael was back in for treatment. One thing we learnt from the Pandemic is that it is not necessary to be physically present with others, in order to participate. It is not ideal but better than missing out altogether.

The conference began on Monday 1 May with a shared evening meal, followed by a guest speaker discussing 'Planning for retirement'. The following morning, Fr John Fowler celebrated the Eucharist and Bishop Jeremy preached. I joined the session after morning tea, (having been in transit to the hospital before morning tea) which was led by Fr John on Liturgy and Worship planning. This was a really good session, reminding us all that our prayer book is a wonderful resource and treasure, much envied by other denominations. Many clergy and lay people do not utilise it to its full potential.

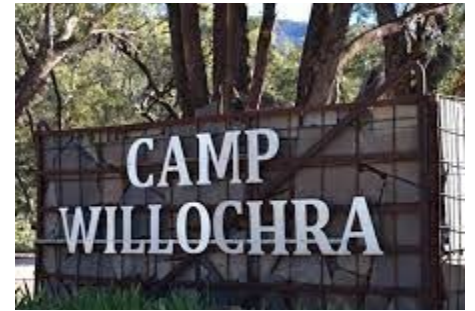
After lunch on Tuesday, the Rev'd Stephen Gibbs from W A talked to us about Supervision and Spiritual Direction. Supervision is something that the whole National Church is addressing. As part of our

responding to recommendations by the Royal Commission into Institutional Responses to Child Sexual Abuse, in

December 2022, Diocesan Council adopted the Clergy and Lay Ministers' Professional Supervision Policy. This policy mandates a program of professional supervision for all stipended licensed clergy and licensed lay ministers in our diocese. The implementation will be in two stages with stipended clergy commencing Supervision in 2023 and other licensed clergy to commence in 2024. *The overarching intention is that Supervision provides a supportive, reflective and education space to facilitate the professional growth and development of a person in ministry, so as to enhance their faithfulness and effectiveness in that ministry.*

On Wednesday morning, Sharon Lockwood and Rev'd Louise Lang ran a joint workshop on Domestic Violence and the Mates program, which is about creating a culture where people feel included, safe and equal. We followed a very good Power point presentation, which reminded many of us of our Safer Churches workshops pre-pandemic. Wednesday afternoon, the Rev'd Ben Falcon spoke to us about Anglicare SA. Following a short session with Bp Jeremy, the attendees adjourned to the Mount Remarkable Hotel for dinner.

Unfortunately for me, attending by WEBEX did not allow me to join in that part of the conference, which was a great pity as the food at the hotel has always been rather good! The next morning, following an early breakfast, everyone departed for home. Although for me everything was done remotely, I didn't feel as though I had missed out on too much. I have spoken to a couple of colleagues who were there in person and they said that there was a good feeling amongst many the clergy about a positive future for the Diocese. Let us pray that we are all working to achieve that same outcome.



Rev'd Anne Ford

VALE DAVID SHEPHARD

We are saddened to hear of David Shephard's death. David lived at Jamestown from April 2003 until May 2012, when his wife Janelle was Ministry District Priest of the Southern Flinders. He endeared himself to the people of the Ministry District and the local community, being a warm, gentle and humble soul, with a quick wit and a wry smile.

His great gift was as a musician – specifically with the clarinet. Originally from the United Kingdom, he studied at the Royal Academy of Music, after which he played and toured the USA, Canada and Australia with the Irish Guards band based in London. Having moved to Australia, he was the Principal Clarinetist with the Queensland Symphony Orchestra and taught at the Queensland Conservatorium of Music. Next was a stint at the Canberra School of Music and playing with the Canberra Wind Players, before moving to Adelaide where he taught at the Elder Conservatorium. He was a leader of the annual Music Camp for secondary school and tertiary students, which encouraged young musicians, and was a supporter of the Adelaide Youth Orchestra. He was always keen to inspire and encourage others, especially the young. From such lofty musical heights, he then moved to Jamestown when Janelle was appointed as Ministry District Priest. Although officially retired as a musician, he still practised every day, maintaining his own skill and teaching some students in the local area privately and frequently travelled to Adelaide to take clarinet master classes. He often played his clarinet for worship if there was no other form of music available for the congregations' hymn singing. Early in his time at Jamestown, he performed a wonderful concert at St James' Church.

David was an integral part of the Belalie Arts Society, and played an important role in organising the biennial Bundaleer Forest Festival Weekends held during the Shephards' time at Jamestown in the Bundaleer Forest south of Jamestown. He offered his musical expertise to the planning of the events, bringing internationally renowned performers, the Goldner String Quartet and jazz clarinetist Andy Firth to Bundaleer. David also

performed on the 'forest walks' that were part of the festival weekends. He also gave recitals in the ballroom of the North Bundaleer Homestead, with various pianist accompanists, giving freely of his time and talent for

fundraisers. Prior to David and Janelle's departure from Jamestown in 2012, David had masterminded the entire musical programme for the 2013 Bundaleer event, drawing on his industry connections and knowledge. David and Janelle were very hospitable, hosting many meals at the Rectory in their time at Jamestown, including progressive dinners in aid of missions, meals in association with worship planning, or social gatherings of friends. They also opened the Rectory to host meetings. David supported Janelle in her ministry, generally accompanying and driving her to several services around the Ministry District each Sunday. He was also an active part of the Church Council in Jamestown. His own Christian faith was strong and was evident in his dealings with those around him. He always saw the positive rather than negative side of a situation – he was always a supporter rather than a 'knocker'. David and Janelle retired to country New South Wales, where they both continued their passions of music and ministry. David died at home on 6 June after a 6 month illness. We remember David very fondly and our thoughts and prayers are with Janelle and their family at this time.



From Ruth Robinson, St James' Church, Jamestown

ST MARY’S ANGLICAN CHURCH MEMBERS AT THE KERNEWEK LOWENDER

Growing up on a farm near Minlaton, I attended St Benedict’s Church of England. After getting married I went to St Margaret’s at Paskeville. In 1998 I started attending St Mary’s at Wallaroo and what a beautiful church it is.

When I was writing the book about St Mary’s celebrating 150 years of worship I learnt so much. The heritage and the magnificent stained glass windows became so important to me and also to find out that it is the oldest church in Wallaroo and I believe, the oldest Anglican church in the Copper Coast.

St Mary’s doesn’t have any spires or a pipe organ and perhaps the outside appearance may appear quite small but when I walk inside St Mary’s and see the magnificent windows and the altar I realise how close I am to God.

This year with the Kernewek Lowender I felt as though I wanted people to know some of the history and how proud we are of St Mary’s.

For instance, for people to see our Reredos that was made and designed by the Rev’d Wood in the late 1880’s. The pulpit was donated by someone visiting the church in the late 1880’s and our font was given by the parishioners in 1872.

To be able to show people some of our history and to display our beautiful vestments during the Kernewek Lowender I think is a wonderful idea. On the Thursday we opened to display our robes.

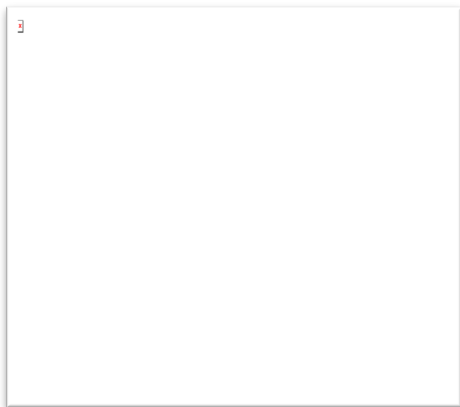
Joan Hill



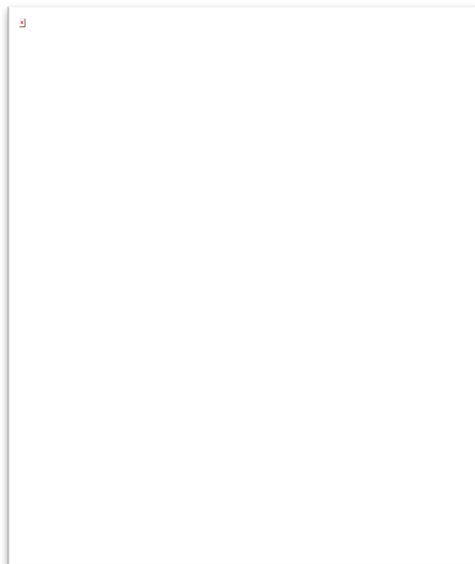
Green vestments



White vestments



Red vestments



Purple vestments



Lady Day at St Alban's, Gladstone 2023



*Palm Sunday at Holy Trinity Riverton
2023*



*Wednesday Anglican church at the Gilbert Valley
Senior Citizen Homes*



*Preparing for the Bards, Copper Coast
Church members - Kernewek Lowender*



Scones anyone? - Kernewek Lowender





BISHOP JEREMY VISITS THE 'WILD WEST'

In April, Bishop Jeremy made a whistle-stop visit to some of our lovely churches on Eyre Peninsula.



Lock Anglican church



Cleve Anglican church



Coulton Anglican church



Minnipa Anglican and Uniting church



Elliston Anglican church



Streaky Bay Anglican church



Port Augusta Anglican church

TRINITY SUNDAY, the Feast of Title for Holy Trinity Anglican Church, Riverton, was celebrated on Sunday 4 June. We were privileged to have both Bishop Jeremy and Bishop David from Mandalay in Myanmar, attending the service and the lunch which followed. A great day was enjoyed by all present.



THE WONDERS OF NATURE AND OUR HUMAN DIVERSITY

Come with me and look out from the top of the hill where one sees a 360-degree vista broken only by a natural rock formation known as The Rock to the east rising almost a thousand feet straight up towards the sky and on a clear day just to its right the top of Mount Kosciuszko. All the other compass points show the uninterrupted horizon of the extended plains of the western Riverina of NSW. The hill, the top on which we stand was at first designated a mountain for it rose just a few feet above the minimum height of one thousand feet. (c.305 metres). It was always locally known as Galore Hill and it rises from the surrounding plain near the town of Lockhart which itself is 40 miles west of the City of Wagga Wagga.

I was the parish priest of Lockhart for a time. Galore Hill is a very comfortable picnic and barbecue spot with walking trails and native trees, shrubs, plants and many different furred and feathered animals. My favourite season on Galore Hill was Spring. Among the native eucalypts were bush wattles in full bloom and to add to its glory the native Hardenbergia climbed up through the wattles and draped its purple blooms in festoons from the top to the ground giving the impression of gilded trees draped in royal purple. The understory is the fragrant white flowered eriostemon bush which the locals call native daphne. Clumps of many coloured ground-hugging native liliiums decorate the soil completing the sylvan scene. At the base of Galore Hill is a series of caves that in the early 1860's gave refuge to a notorious bushranger, Captain Mad Dan Morgan who terrorised the surrounding Wagga Wagga area and the Kelly country of North-eastern Victoria. Morgan was reputed to be, *'The most bloodthirsty ruffian that ever took to the bush in Australia.'* How could this geological feature, Galore Hill gain its name you may ask? Galore is a word meaning *'in abundance'*. Let me tell you, its application. When squatters were pushing west of the Murrumbidgee River near what we call the City of Wagga Wagga in NSW, looking for free land, among them was Henry Osborne. He climbed this hill that rose dramatically from the surrounding plain and on reaching the top shouted to his companions, *'There's land enough and galore for me!'* He took up the surrounding land and ever since the white settlers knew the feature as Galore

Hill. Nearby on the Sturt Highway is the village of Galore. When, in the 1960s the local Anglicans decided to build their own church and move out of the old and crumbling wood and iron



community structure known as the Bridge Hall, they discussed with the bishop what dedication the church building should have. He was an English scholar among his many accomplishments and said that in a place called Galore there could be only one class of saints that did the name Galore justice and that was the angels as they were in a galore class as to their numbers.

He quoted Revelation 5.11 in the bible, *'I John, looked and I heard the voice of many angels.... they numbered myriads of myriads and thousands of thousands...'* (NRSV) So, from the calendar of saints and holy days in the Anglican Prayer Book the Feast of Saint Michael and All Angels on 29 October was chosen. One of the local people I got to know early in his career was Tim Fischer from Boree Creek near Lockhart. Tim was a local boy from a farming family. He later became the Member for the Country Party and rose to be its leader and ipso facto, Deputy Prime Minister. He served with honour and distinction. We could do with a bit more of those attributes in our society today. He was always the honoured guest at our annual debutante ball in Boree Creek. It made me feel good to see the pride, love, and affection that the whole community felt towards him and his natural integrity. It restored my faith in human nature and was a fillip for me in those times when I was disheartened by the negative side of the community in my work among them as a parish priest. Sometimes to see life more clearly, we need to take a nature walk to the top of the hill.

Fr Bart O'Donovan

'I AM IN MY FATHER'...

The Christian perspective of the two-year detention of the Murugappan family must be based on what the Bible teaches us about the way in which we are to live rather than political pragmatism and fear of the foreigner.

Refugees and asylum seekers are not new.

In the book of Leviticus, the Israelites were reminded they were once refugees and were commanded; *"When an alien resides with you in your land you shall not oppress the alien, the alien who resides with you shall be to you as a citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God."*

God's love is for every human being, of every creed and colour, gender and race – not just those who look like us or share our beliefs.

Jesus taught us to love our neighbours as ourselves and to be good Samaritans to strangers. When this family fled Sri Lanka, that country had just seen the end of a terrible civil war in which the Tamil Tigers were defeated and their fear of reprisal was real.

The Australian Government decided not to accept many Tamils as refugees, despite their credible fear of persecution.

'I believe this family has been treated so badly that the law must be tempered with mercy.'

The Murugappans came to Australia by boat arriving in 2012 and 2013. They met and married and applied for refugee status. Their two daughters were born here.

While the legal process of considering their refugee status proceeded they became part of the community of Biloela which

demonstrated the loving embrace of the alien among them.

The family was torn away from that community and incarcerated on Christmas Island for no conceivable reason other than to make an example of them.

Not only has the family had the threat of deportation hanging over them, but they have been unnecessarily harshly dealt with to the detriment of their health and in the face of the serious illness of one of the children.

Whilst the legal process took its far-too-long path to completion, there was no real reason why the family could not have remained in Biloela – even if they are ultimately judged not to be refugees. The Christian principle is clear. Foreigners in our midst, even if they arrive by boat, should be treated humanely while their circumstances are assessed. I believe this family has been treated so badly that the law must be tempered with mercy.

The common decency of most Australians helps us to understand that this family have not been given a fair go. I urge Immigration Minister Alex Hawke to exercise his discretion to let this family stay.

The two girls were born here, they have the right to be Australians, and to have their parents stay with them.

Archbishop Geoff Smith, Anglican Primate of Australia.



Lord you are righteous in all your ways and loving toward all you have made. You are near to all who call on you. You fulfill the desires of those who fear you; you hear our cry and save us. Dear Lord, watch over all who love you and all whom you love. We praise your holy name forever and ever. Amen.

From Psalm 145



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BUSPA'S CORNER - FAITHFULNESS

Throughout our life, and our desire for the life of those entrusted to us, our primary aim is to be faithful to the Lord, Our God. We are to be faithful and full of faith.

As members of the Diocese of Willochra, come with me to the time around 600-700 BC which is after the Children of Israel had split and divided into the Northern and Southern Kingdoms and before God banished them into the exile under captivity to the Babylonians. The Prophet Hosea identifies four kings from the Southern Kingdom (Uzziah, Jotham, Ahaz and Hezekiah) and Jeroboam who ruled over the Northern Kingdom. Hosea was a contemporary of Isaiah and Micah.

Through his obedience to God, he married a prostitute, Gomer, knowing that she would betray his trust and even gave his children names that reflected this betrayal and failure to maintain the bond of faithfulness.

If we fail the Lord with unfaithfulness in our service and obedience to Him, or if we have loved ones that are not following the Lord in their life and living, the full story of Hosea traces the normal cycle of repentance, redemption and restoration, but in this short article I want to concentrate on just one part of one verse that can easily be missed or read past quickly.

As we read, I encourage you to look beyond this book as just being about faithfulness in marriage or the unfaithfulness of Gomer. It was a living example of Israel's unfaithfulness in their living and worship of God, leading to the idolatrous worship of other Gods and the subsequent living contrary to God's Holy ways.

Hosea 2:6 states (God speaking) 'Therefore I will block her path with thornbushes; I will wall her in so that she cannot find her way.' (NIV) The New King James version uses the phrase 'Therefore, behold, I will hedge up your way with thorns, And wall her in, So that she cannot find her paths.'

You would have seen many images of the Crown of Thorns placed on Jesus' head during his travel to the Cross. In this desert area, a species of Acacia (the same as our Australian wattle) has very long, thin and sharp



Acacia bushes

thorns which are leaves adapted to the harsh climate.

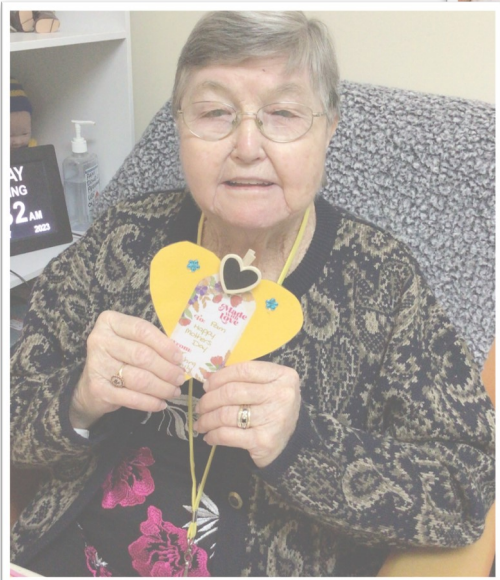
The Shepherds used this thorny bush as a temporary corral they could build to provide shelter for their flocks and it served a two fold purpose. It kept the sheep in each night and stopped them wandering, but it also kept out carnivorous, preying animals such as the lion and bear for they would never attempt to jump through such a hedge.

Notice the use of the hedge of thorns in God's loving protection. It serves a two-fold purpose, and it is a prayer we can pray for our loved ones who may need this protection. It protects those within from the 'roaring lion looking for someone to devour' (1 Peter 5:8) but it also offers protection from those within from straying; 'I will wall her in so that she cannot find her way.' (Hosea 2:6).

As you pray for your loved ones or friends' loved ones or yourself, take great Eternal encouragement (2 Thessalonians 2:16) that you can ask the Lord to 'hedge their way with thorns' to maintain their most important faith walk.

John Cronshaw, Buspa
April 2023

MOTHERS' DAY AT THE WILLOCHRA HOME



*Happy
Mothers'
Day*



SO, HOW SAFE IS THE COMMON CUP AT LIMITING INFECTIONS? A COMMON QUESTION.

PICTURE THIS SCENARIO

A parish member develops flu-like symptoms 3 days after taking Holy Communion at church. You wonder whether in the current climate of coronavirus (Covid-19) risk, does the sharing of a communion cup practiced by millions of Christians around the world, put its participants at risk of infection?

Similar issues have been the subject of much investigation in past years and there is a reasonable body of experimental reports from which to look at the facts objectively. In this short review I have taken the work of others to answer the question posed above.

Experiments in the 1960's were made to find out whether the common communion cup is likely to serve as a vehicle for the transmission of infection. A silver chalice and sacramental wine containing 14-5 % of alcohol were used. Observations with volunteers showed that the number of organisms deposited on the rim of the chalice varied from person to person, but was usually quite small - less than 100. Rotation of the cup was of no benefit except to those partaking during the first round, since the saliva deposited on the rim by each person in turn remained to contaminate the cup during the second round, and the combined effect of the alcohol and the silver of the chalice was not rapid enough to destroy the contaminating organisms before rotation of the cup was completed. Exploring our practices further, the experiments moved forward to look at the impact of wiping the rim.

On the other hand, the use of a linen cloth or purificator led to a diminution of about 90 % in the bacterial count of the cup. Organisms in saliva deposited on the interior of the dry chalice suffered some diminution in numbers within 8 min., presumably as the result of the disinfectant action of the silver, but the effect was too small to be of significance. Various

experiments designed to measure the disinfectant action of wine, and of silver and wine together, showed that the augmenting effect of silver on the disinfectant action of the alcohol was quite small.

The results of this work are in general agreement with those of previous workers, and show that the organisms deposited on the rim of the communion cup are not destroyed within the short time - 5 sec. as an average - elapsing between the partaking of the sacrament by each successive communicant. It must therefore be admitted that the common communion cup may serve as a means of transmitting infection.... Such risk as there is could be greatly diminished by the use of a purificator for wiping the cup between each communicant, and *could be abolished completely by substituting individual cups* or by the practice of intinction. [*the action of dipping the bread in the wine at a Eucharist so that a communicant receives both together.*] (1)

CLINICAL BOTTOM LINE

More recent research casts a slightly differing light on the findings. No evidence exists that sharing a Communion Cup or intinction have caused infections. In 1998 The Centres for Disease Control (CDC - USA) stated that the risk for infectious disease transmission by a common communion cup is very low, and appropriate safeguards - that is, wiping the interior and exterior rim between communicants, use of care to rotate the cloth during use, and use of a clean cloth for each service - would further diminish this risk. In addition, churches may wish to consider advising their congregations that sharing the communion cup is discouraged if a person has an active respiratory infection (i.e. cold or flu) or moist or open sores on their lips (e.g. herpes). At present there's no direct evidence that cases of Covid-19 have been transmitted through communion cups but there is evidence that Covid-19 virus is transmitted through saliva so there is

a theoretical risk of disease transmission. (2)

From my perspective as an infectious diseases nurse specialist, the bigger risk is in the queue waiting to participate in communion if the social distancing guidance is not followed. Infections that are spread by the droplet mechanism are common, mitigating risks can be as easy as the use of disposable paper handkerchiefs - material non disposable hankies allow infections to accumulate and multiply on the cotton. Shaking hands when you have a cold or infection is also a viable method of transmission of infections. People are shocked how often they touch their faces in the course of day-to-day living. The other issue to be aware of is disposable gloves, they go on after hand hygiene and come off when no longer in use and go straight in the bin, not put in your pocket or placed to one side - the direction is in the name DISPOSABLE. Simple mechanical hand washing with a soap-based product is sufficient when hands are visibly soiled or you suspect them to be. Sanitiser is used for "clean" hands and ideally will limit the on-going risk. In nursing we talk about the five moments of hand hygiene [3] - useful if you are unaware of good hand hygiene. COVID has not gone away and may never leave us, modification of how we manage worship with the lens of common sense will help protect the vulnerable in our midst - what I do know is that sense is not common! Let's respect the evidence, honour our traditions and meet at a safe place for all our benefit. Food for thought to you all, safety is a personal thing - the evidence is diverse but the bottom line is do what you feel meets your health and spiritual needs.

(1) <https://doi.org/10.1017/S0022172400045502>
Published online by Cambridge University Press. (2) <https://www.nature.com/articles/s41368-020-0075-9> (3) <https://www.hha.org.au/hand-hygiene/5-moments-for-hand-hygiene>

Adapted from the original documents by Colin Roberts RN MSc NP FRCN - Nurse Practitioner Adelaide Sexual Health Centre and LLM Anglican Parish of the Copper Coast
<https://doi.org/10.1017/S0022172400045502>
Published online by Cambridge University

PRAYER BOOKS: AN ANGLICAN TRADITION

I wonder how many of our Parishes, Ministry Districts and congregations are using either A Prayer Book for Australia or An Australian Prayer Book. There is an increasing trend among clergy and their congregations to produce worship service booklets rather than using a prayer book. The reasons for this vary, however, the main reason seems to be that it is easier for congregations to follow, particularly older folk. This, I believe, is a complete fallacy. If those leading worship services announce page numbers in a clear voice, people can follow along just as easily while using a prayer book.

At our recent Clergy Conference, held at Camp Willochra, I was asked to lead a session on using the prayer book. There was a feeling that clergy weren't as familiar with our prayer book and the variety of worship services and other resources contained therein, as we should be. As we tend to use the second order Holy Communion almost exclusively, this is understandable. I was pleasantly surprised to learn that one of our congregations uses the first order Holy Communion once a month on a Sunday. I've always felt the first order was more appropriate during Lent and then only for a midweek celebration, however, using it on a Sunday certainly has its merits.

For those who celebrate the Eucharist, the third order of Holy Communion is another option for use either on a Sunday or during the week. One of the main attractions is the intercessions, which are the most comprehensive within the three Eucharistic options within the prayer book. That being said, the first order intercessions, based on the Book Of Common Prayer's *Prayer for the whole state of Christ's Church militant here in earth*, are very good, although there is no congregational participation.

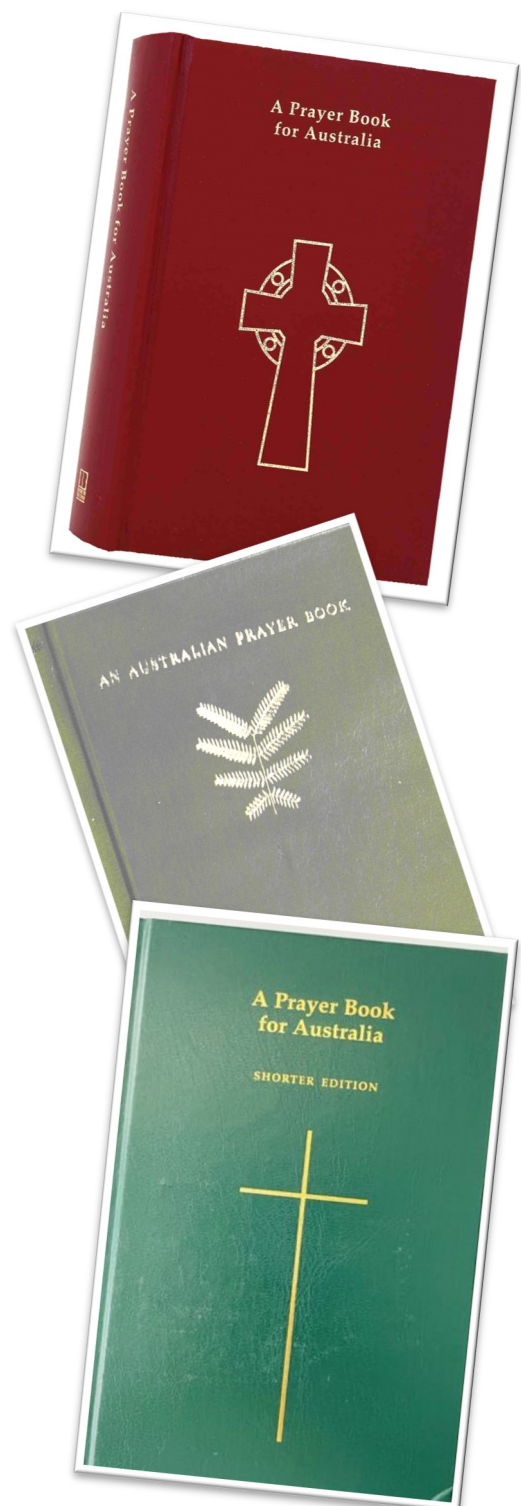
We are almost spoiled for choice when it comes to non-eucharistic worship services, with two orders of Morning and Evening Prayer, A Service of Praise, Prayer and Proclamation as well as the daily service for Sunday Morning and Sunday Evening. Another option, which I reckon is superior to the aforementioned Praise, Prayer and Proclamation, is *Another Order of Service for Prayer and the Hearing Of God's Word*, which you will find in An Australian Prayer Book on page 39.

There isn't the time or space within the confines of this article to showcase all the merits of our prayer books,

however, I will be speaking on this subject in August at a couple of teaching days for our LLMs and other interested lay people.

Our prayer book is much more than a collection of worship services and resources. It is who we are as Anglicans; we are a prayer book denomination.

Rev'd John Fowler: Ministry District of Southern Flinders



ISSUES: TOO DEEP FOR WORDS

Recently I preached a sermon about the Holy Spirit as the *parakletos* or advocate. As I prepared this sermon I was moved by a couple of things. The first is that regardless of all our shortcomings, the Holy Spirit of God chooses to live within us giving us direction and compassion. He also rejoices and celebrates with us when things are going well, and strengthens and comforts us when life gets rough.

Sometimes the struggles of other people can leave us speechless. Some endure unspeakable suffering, but all we can do is sit and watch. While we are moved to the point of tears, we feel powerless to say or do anything that can actually help.

This can become quite an issue for us because many of us are problem-solvers. We like to fix things so that life is once again peaceful and happy for everybody – including ourselves. We are disturbed when something cannot be fixed. However some situations in life are unfixable, and so what do we do then?

What we can do is to remember with relief and gratitude, the second thing that moved me about the Holy Spirit, as I prepared that sermon. The Holy Spirit can intercede not only for us, but also for other people – and according to the will of God. So as our hearts start to churn and our sense of frustration and powerlessness start to build, let us bring to mind and take hold of what we already know.

And what we know is this - that the caring is not all up to us. The *'Spirit helps us in our weakness, for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words'* (Romans 8:26). **The Rev'd Flo Walters**

Prayer - From the First Drop

As the rain falls and meets the earth, the blessed cycle of healing begins. Droplets sliding from leaf to leaf, like tears of thankful joy, cascade and fall, quenching the earth, soaking the soil, refreshing the thirsty, delicately giving life.

From the first drop all life is touched, connected with the earth, all living beings are restored through this gift.

Be awake to this first drop, so that, with our feet firmly planted on the ground, our senses aware of being embedded in this cycle, we, who live and breathe and seek our being, grow, too, in our understanding.

Together, with the earth and all that is subtle and delicate, we breathe in the healing air, we drink in the restoring water, we share in the gifts of foraged food, and find healing from the microbe, to the many gifts of which we are unaware.

So, let us go gently with our earth, who, mothering and holding all, speaks with the Spirit of Life, declares the Knowledge of Creation, and enables us to find firm footing, even when we do not always live lovingly. May we listen, learn and love with creation as we all partake the gifts from the first drop. © Rev Anne Hewitt 31/05/2023

Churches together SA.

I WILL NOT DANCE FOR YOU

'He said to him, "Teacher, I have kept all these since my youth."

Jesus, looking at him, loved him....' (Mark 10:21)

I will not dance for you.



You may entreat me,
beg me to show you
signs and wonders
that verify the intensity of your faith in me,
but although you pull all my strings,
I will not dance for you.

You may quote scripture,
pointing to chapter and verse
delineating past miracles
experienced by a distant,
ancient peoples,
sure that I will perform them again,
but I will not dance for you.

You may shower me again with gifts
of prayer, praise, programs,
good works and ministry,
confident in my rewarding so much diligence,
but still I will not dance for you.

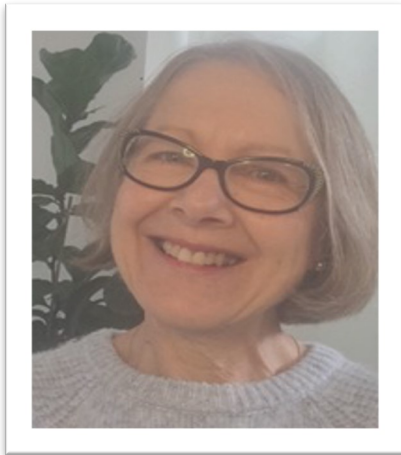
Though it may cause pain and confusion,
though it tests your faith to the limit,
cause you to doubt your faith in me,
tempt you to walk away from me,
I will not dance for you.

But I will-dance with you.

For I long for you to trust me
with your deepest desires,
even though the paths I lead you on
may seem to take us
further and further away from your goal.
I long for you to move into my intimate embrace
and learn the steps of my dance,
for I need your love
to complete my plans for you.
So that's why
I will not dance for you.

But I will always dance with you.

© Rev'd Sr Sandra Sears, CBSC 2/11/22



Roz Rowett, Diocesan Mothers
Union President



*Toiletry bags for men, women and children, made and filled
by members of Auburn Riverton MU for Quickest Warmth*



ANGLICAN MOTHERS
UNION AUSTRALIA
Diocese of Willochra

MARY SUMNER DAY SERVICE

Annual General Meeting
&
Presentation by

DR ROBIN RAY
AMUA Australian President

at

HOLY TRINITY, RIVERTON

on

TUESDAY 8 AUGUST, 2023

TIME: 10:00 FOR 10:30 SERVICE

Morning Tea provided on arrival ...

Pooled Lunch

Produce table for Bring and Buy toward
Project Fund

Publication Table sales

MU branches bring banners if possible

Members and visitors — all welcome

GIFTED TO LEAD A MOUNTAIN KINGDOM



developed teenage crushes, and through her grandmother, came to love the Church.

'It was not an option at all,' Dr Kgabe said. *'My grandmother made it clear that anyone living under her roof would attend church every Sunday, whether they felt like going or not.'*

Dr Kgabe said she went on to help out with altar service, got involved with the youth groups and learned about leadership.

She loved it so much that at just 16 years old, she decided that priesthood was her goal.

After graduating high school, Dr Kgabe eventually went on to study at the country's only residential seminary The College of Transfiguration.

She chalked up postings in several churches around Johannesburg, became an ordained priest and went on to pursue a PhD.

Dr Kgabe was appointed principal at the same seminary where she had been an undergraduate, the youngest person to land the role, and worried about people thinking she might be too inexperienced. But she drew on her memories as a former student there to discern what could be changed for the better.

One of the programs under her leadership was designed to give students with opposing views on the church's approach to gender and sexuality the chance to have constructive rather than inflammatory conversations.

Reflecting on that time, Dr Kgabe said she came to see that heading the theology college prepared her for her current ministry. There also seemed to be a pattern in where God placed her, and she could trace it all the way back to her youth.

Among the ruinous impulses of the

apartheid government was a policy to divide black South African communities along language lines. Dr Kgabe's grandmother wasn't prepared to let her travel far just to get to a school where they spoke her language, so Dr Kgabe ended up at a nearby Sesotho-speaking school and came to know a language of the very nation where she would one day lead the church.

Realising that God has always been in her story made her all the more determined to use the gifts He gave her to serve Lesotho.

SHE BELIEVES THAT IF MORE PEOPLE IN THE CHURCH USED THEIR TALENTS IN SERVICE TO THE COMMUNITY, THEY MAY POSSIBLY HELP FIND A WAY TO DEAL WITH THE PROBLEM OF PEOPLE LEAVING IT.

'We can't say to people who are hungry we will pray for you. That's not enough. How do we feed those people? How do we clothe the naked, shelter the homeless. It is the gospel's imperatives that we are called to do. That's where having a prophetic voice and ministry of presence is required of us,' she said.

But Dr Kgabe believes those challenges are not unique to Africa, and that more needed to be done throughout the Communion using the key components of Christianity. There would always be other hurdles that the Church would face and disagreements, including about resistance to change, women in leadership, issues of race, social standing, Dr Kgabe said. *'It's an entertaining conversation for those who have time for it to say women don't belong in the church. But I don't have time for that. The world needs us to really be debating about serious things that bring hope in life,'* she said.

Jenan Taylor, The Melbourne Anglican, May 2023

The Right Reverend Vicentia Kgabe, Bishop of the Diocese of Lesotho, has no time for those focused on creating age, gender, sex, race or class roadblocks. When Dr Kgabe was consecrated Bishop of Lesotho in December 2021, she made history as the third Anglican woman bishop to be installed in southern Africa and the sixth on the entire continent. But her outlook is rooted in the very challenges Lesotho faces. The Kingdom of Lesotho is an independent nation perched among glorious mountain terrain in the middle of South Africa. It is half the size of Tasmania but, at 2.2 million people, has four times its population. Poverty is widespread, and HIV AIDS and tuberculosis have ravaged the country, leaving a wave of homeless orphans, few schools and a fragile medical system. Immersed in energising the church to take practical action to help the community, Dr Kgabe said she has come to realise that God had long gifted her to meet the tests. Dr Kgabe was born in Johannesburg in 1976, a dangerous time for black South Africans, and particularly school children. Opposition to the brutal South African apartheid regime led to a bloody put down by the police and military, and the deaths of several black high school students, among others. For the next 11 years, Dr Kgabe attended school, made friends,

...WE ARE GROWING OLD (WELL, SOME OF US ANYWAY)

SILVER THREADS AMONG THE GOLD!

THE PROBLEM WITH GROWING OLDER IS THAT AGE CREEPS UP ON YOU. SO SAYS SOMEONE WHO COULD NEVER SIT STILL, DASHED AROUND FROM ONE PLACE TO ANOTHER, LOVED GARDENING AND IN GENERAL WAS VERY HEALTHY AND MOBILE!

Then came an incident when slipping on wet leaves in a gutter and damaging my back, suddenly I was not as able to do the things that I had done when fitter and younger.

I don't like to admit that at 83, I need help. Not a lot of help but help with gardening, cleaning, shopping and travel to appointments etc. It has become increasingly difficult to perform basic tasks due to a loss of motor function and a general increase in fatigue throughout the day. Small-scale tasks such as replacing light globes can become difficult due to a loss of dexterity, and of mobility. In speaking with an occupational therapist under the scheme, I was able to consider such items as a walker, recliner chair, electric bed, gopher, ramps, hand rails, and so on. **It's all better than falling.**

Several years ago, these types of issues prompted me to start thinking about finding suitable assistance and being able to stay in my own home with a home care package, seemed to be the right option for me. There are so many advantages in a home care package and with support from the right provider, serviced locally, I could continue living as independently as possible.

If all you need is a bit of general assistance with everyday tasks then at-home carers can provide you with plenty of useful services that will be extremely convenient and offer you more comfort in your everyday life. Speaking with a home care provider you can ascertain what your exact needs are. Care services are incredibly flexible in the level of care they can offer, so no matter how broad or specific your requirements are, there's a home care service that can offer a bespoke approach to make you feel more comfortable in your everyday life.

SOCIAL CARE SERVICES

There are times where physical needs aren't the most important thing for a senior, but rather, social care services that can help ensure that you do not alienate yourself from family and friends due to your lack of mobility. Here are some of the additional social care services that a home carer can offer you:

- Help you connect with friends and family members, going out for the day, taking you to medical appointments.
- Helping you prepare your home for visitors if you're expecting people to come around.

- Visiting places of interest, for example, shopping or garden centre.

CHOOSING THE RIGHT AT-HOME PROVIDER

With so many home care services, it can be difficult to choose the service that can fit your needs. You'll need to think about things such as the hours they're available, the qualifications they have and also their experience. But what exactly should you look for? Here are a couple of points to consider:

Their lifestyle and how it fits with you – At-home care is a far more intimate journey than going to a care home. It relies on the bond of trust between you and your carer and as such, having lifestyle similarities can be an important consideration.

Their experience working with your case – If you have a specific case that demands the utmost attention then it's vital that your at-home carer has some experience working with someone who possesses your conditions or needs.

I have a wonderful cleaner who is almost part of the family and goes out of her way to do additional jobs for me when needed.

I have a wonderful gardener for three hours once a month. He does the top and I do the bottom.

I have a wonderful driver who takes me to appointments, shopping, places of interest and...

A wonderful Care liaison person who organises all of these things for me.

I'm at home with my gorgeous dog, I'm well and happy, I have company, and I thank God for His help in bringing me to age 83 (nearer 84) with all of these services to continue to live an independent life - main job - **writing and setting up the Willochran four times a year.!**

As you can see, there's a lot to think about when picking the right at-home carer. Thankfully, care services will provide you with a total level of care from your physical and mental needs to ensuring that you stay connected with your local community, friends and family members.

Need more information? Contact My Aged Care to arrange for an ACAT assessment and go for it. There are four levels of care provided from minimal day to day tasks to more complicated needs.

Elizabeth Harris

WRONG WAY, TURN BACK TO REAL HUMANS AT THE TILL

The McDonald's Quarter Pounder might not be the greatest hamburger of all time but it is certainly the best one-handed hamburger for the hungry motorist on the go. Quarter Pounders never fall apart. In their natural state they may be a touch bland, but if you pimp them up with a slice of bacon and plenty of extra pickles, they pack more flavoursome punch. Clearly I've spent a lot of time thinking this through. Anyway, the merit of the Quarter Pounder is not the subject of this column. It is about the expendability of human beings in the workplace, and the imposition of supposed 'convenience' to the detriment of those of us who prefer things the old way, but are shoe-horned into altering our behaviour to satisfy new corporate work practices. Since Christmas I have noticed on my occasional trip to the Macca's drive-through that the staff ask me a weird and slightly annoying question.

'Are you using the app today?'

No, I'm not using the app today. I have no intention of using the app tomorrow or the next day either. The reason I am at the drive-through talking to you from inside the car is that I would like you to give me a hamburger in return for which I will give you money.

I don't want to go to the app store to download something, and am pretty sure that operating the Macca's app in a moving vehicle is against the law (although less sure about the legalities of driving one-handed while eating a Quarter Pounder). But as for the transactional nature of this relationship, it's simple. Me customer, you burger vendor, me no have app.

Macca's do a great job giving kids their start in the workforce. These part-time jobs teach them excellent life skills – team work, punctuality, how to deal with a deranged father who exits the drive-through, chucks a U-turn and storms angrily into the restaurant shouting: *'I AM HALF WAY TO SYDNEY ON A FAMILY DRIVING HOLIDAY AND THERE ARE NO TOYS IN THESE HAPPY MEALS.'*

But I wonder whether the youngsters behind window 1 who have all been told to inquire cheerily as to whether we are using the app today realise they may be complicit in their ultimate demise. It is hard not to suspect that the long-term aim of the app is to eliminate the need for a human being in window 1, where having pre-ordered online, or perhaps via a touchpad in the drive-through, you can simply have your credit card

billed automatically, or scan it at window 2 when you pick up your food? Big businesses like these operate on a vast scale and there would be savings to be had from removing the person from window 1 of each of the 1033 McDonald's restaurants there are in Australia.

The battle has already been lost in many of our supermarkets which invested a decade or so ago in self-scanning technology. The upfront cost of buying those machines, even the factored-in cost of shoplifting by people who 'accidentally' forget to scan items, was quickly defrayed by the removal of labour costs for the checkout chicks and checkout chaps who once worked behind the now-banished registers. To this day I refuse to endorse this dehumanising evil.

We are now seeing this unstoppable march of technology in the banking sector, both in terms of their determination to push people online and even to stop handling cash at some branches. This bothers me less in a personal sense as I have been banking online for a fair while, and cannot imagine wasting my time going to the local branch to withdraw or deposit money. In fact, my nearest 'local' branch is three suburbs away as the local branch itself goes the way of the dodo.

The demise of cash is changing banking and will no longer be handling actual money for deposits or withdrawals and will be focused solely on business banking, mortgages and face-to-face loan matters, meaning if you're an aged pensioner (or a Luddite) who prefers keeping track of your finances the old-fashioned way, your options may be seriously limited. It is the bank branch equivalent of the disappearing act being performed by automatic teller machines, the numbers of which have more than halved from 13,814 in 2017 to 6412. It is convenient for people who are comfortable with digital banking and a cashless existence – which these days is almost everybody – but hugely inconvenient and stressful for the people left behind. Both the take-up and rollout of technology is happening at great pace, but the corollary of that pace is that poorer and more isolated people are finding that the world is becoming tougher to negotiate.

As for that Macca's app, I wouldn't even know where to get one anyway. I'm still waiting for it to come out on video. Just don't forget the extra pickles.

David Penberthy

Adelaide Advertiser, April 2023

THE TIME IS NOW

A CALL TO UNCOMMON COURAGE BY JOAN CHITTISTER

Have you ever wondered what the New Testament is referring to as the “gift of prophecy”? Perhaps you assumed prophecy was only for a select few, like the major and minor prophets of the Hebrew Scriptures or stand-out saints. Well, Joan Chittister, a leading Benedictine nun, is very clear that the world is calling for prophets and she offers many current social justice issues that are desperate for the prophetic voice. She asserts “prophecy is Christianity at its best”. “It is the soul mate of prayer”. Furthermore, she says prophets are you and me.

While we enjoy the many feel-good aspects of our faith, there is another, more edgy side that requires courage, boldness, risk-taking and obedience. It requires us to accept responsibility for carrying the message of Christ the prophet.

Following is a brief summary of Chittister’s explanation of prophetic spirituality. We are often perplexed about how we can respond to worldwide suffering and evil. Perhaps we can pray about it, donate money, join a charity or trust that leaders at a higher level will fix things up. However, each of us has God-given gifts to equip us for a riskier journey of discipleship. It insists we take the Gospels seriously.

Prophetic spirituality has the courage to look closely at what is happening and to describe it truthfully. It does not involve judging others or making personal attacks, but it must speak up and persevere. Undoubtedly, those who benefit from maintaining the status quo see things very differently. Chittister provides many descriptions of prophetic spirituality and how we behave when we follow this calling. It soon becomes clear that prophets do not obey their calling in order to gain public respect or to make it into the media and history books. They act with humility, in the community. They may not even see the fruits of their efforts in their lifetimes. They are agitators, often rejected by those who are heavily vested in worldly power, wealth and traditional practices.

Prophets share the vision to “bring the world closer to the reign of God”. This is a kingdom where all people are equal and have equal rights. * People genuinely care for one another. Intrinsic values of justice, steadfast love and peace characterise this kingdom.

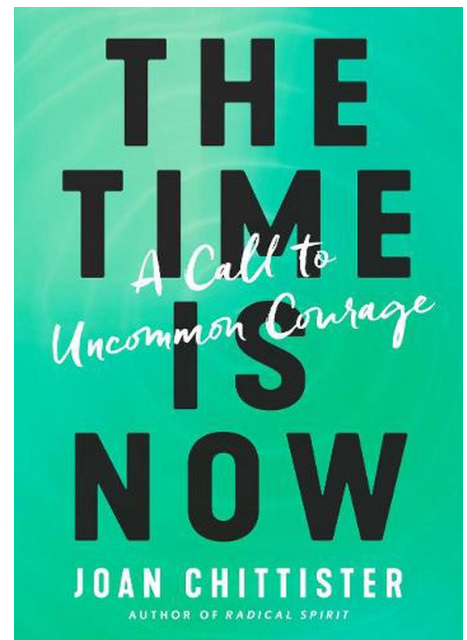
We already get daily glimpses of this new world in our own lives and the actions of groups shining lights on injustice everywhere. Prophetic acts always bring the world to breakthroughs. The changes may be disruptive, but they are true.

The strategy for us is simply faithful obedience. Of course, we are never alone or uninformed, no matter what dangers emerge. Together with our co-workers, we are parts of the body of Christ. As we faithfully serve God to build a better world, we are guided by the Gospels, which form the trustworthy blueprint for our work.

Along the way, Chittister motivates readers with well-chosen quotes from several poets, writers and prophets, such as Dorothy Day and Thomas Merton. Her own words at the end of this book also deliver some sustenance for the long journey ahead.

To follow the path of the prophet is to discover what it means to live driven by the wind of the Spirit to complete the work that the greatness of God has begun.

**Comment: One of the useful benchmarks for building a better world is the UN Declaration of Human Rights. A summary of its 30 articles can be found at this link <https://www.un.org/en/about-us/universal-declaration-of-human-rights>*



Summary by Anne Baumgarten

Wangaratta Advocate, Summer 2022/23

About a fortnight ago, I was talking to a parishioner during a Sunday visit. He told me about his practice of using the Bible devotional *Every Day with Jesus* alongside his morning prayers. He said he recently encountered a particular Scripture verse in the day's reflection 'as if for the first time', remarking that: 'I've known that verse almost my whole life, but last week I understood it in a way that I've never considered before.'

This is, of course, one of Scripture's greatest gifts. There is always more to learn, always more depths to explore. There are regular moments for me when I read a familiar verse 'as if for the first time'. I wonder how many of you believe all the same things that you did when you were a child? As you did 10 or 15 years ago? Even five years ago? In John's Gospel (16.12-13), Jesus says:

'I still have much to tell you, but you cannot yet bear to hear it. However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come.' This suggests to me that we are always on a journey into truth. Through our intellect and reason, through our tradition's wisdom, and through praying and reflecting on the Scriptures, the Holy Spirit leads us into truth.

About 13 years ago, while serving as the Dean of Darwin, I said during an ABC Radio National interview that, 'I'd be happy to abandon the creed.' This comment inadvertently made for a terrific headline and clickbait. With the wisdom of hindsight, I would express myself differently. At the very least I would unpack the nuances of what I meant regarding the challenges of including the Creed in our regular worship services. This is especially given that the then-Dean of Darwin had no idea that six years later he'd be a Bishop and that his words might carry more weight – or at least spark more interest.

While ritually saying the Creed together in services is important, it's more important that we first demonstrate what the Creed means from the moment we arrive to worship. This means being welcoming and inclusive of everyone as soon as they set foot on church grounds. The challenge before us, regarding including the Creed in our worship services, is being consistent with what we say and do – in Christian speak, it's about 'walking the talk'.

The Nicene and the Apostles' Creeds are central to our understanding of the Christian faith. However, they are dense theological statements that demand careful unpacking if they are to be properly understood. They

also tell us nothing of Jesus' ministry or teachings. As Thomas Cranmer would have us do with the scriptures, we should, '*heare them, read, marke, learne, and inwardly digest them*', so that each time we come to them we might proclaim them as if for the first time. And, when used inappropriately, the Creeds can become just an intellectual exercise and distract us from living out our faith.

When I reflect on the Creeds' limitations, I'm reminded again of blind Bartimaeus who regains his physical eyesight, is freed to follow Jesus, and follows him on the way, no longer excluded, shut out, or labelled as other... no longer sitting alone by the side of the road, but travelling on it with a band of companions. A man from the margins, separated from the community, alone and in poverty, is invited in. He's not asked to sign up to a creed or a great list of doctrines, he's healed and invited in.

New Testament scholar Stephen Patterson (2018) recently argued that the first Christian creed was not a proclamation of separation from others (believers from non-believers) – the sort of thing that might be used as a divisive 'weapon'. Rather, he says, it was a declaration of human solidarity. This creed was part of the very first baptismal liturgies of the Early Church:

'For you are all children of God in the Spirit. There is no Jew or Greek; There is no slave or free; there is no male and female. For you are all one in the Spirit.' (Galatians 3.26-28)

He insists that Christianity was successful because it imparted a vision of unity in a deeply divided world, calling people to a new identity. He writes: 'We human beings are naturally clannish and partisan: we are defined by who we are not. We are not them. This creed claims that there is no us, no them. We are all one. We are all children of God.'

Not only did the first Christians proclaim these words from Galatians, they practised them in their communities. They developed habits of including others, of breaking down barriers, of eating with and befriending those they once found objectionable or considered to be outcasts. Reflecting on the Early Church, I feel compelled to prayerfully wrestle with the Bible's meaning and to explore its mysteries. And, I feel the Holy Spirit's invitation to go deeper into understanding the Gospel's call on my life and the place of the Creeds in the life of the Church.

Bishop Jeremy Greaves for Anglican Focus, Brisbane

THE LAST WORD - ELIZABETH HARRIS



Greetings to all. As I write this, the rain is finally falling with some impetus. Sitting here at my computer, I am beginning to feel cold - time to turn on the heater - or can I afford it?

On Sunday 4 June, Holy Trinity at Riverton celebrated its 'Feast of Title', 165 years since its consecration in 1858. We were excited to welcome Bishop Jeremy to this service and not only one bishop but two with Bishop David from Mandalay, accompanying him!

I wonder what things might have been looked like some 165 years ago. We have a montage of photos of priests over the years and some look very kind and some a bit frightening. No doubt all of them would have been following the same path - to 'grow' the congregation and to look to its spiritual growth.

The land for the church was originally donated by James Masters and he and others whose names are recorded on plaques around the church walls, were seemingly a generous group who dedicated much of their life to the young church and its congregation.

Moving forwards to 2023, church records show that there has always been a dedicated band of volunteers who undertake these 'duties' but today, sadly that group has diminished due to age, death, moving away, and I think a general lack of interest in being a part of a communion. Russ and I came to live in Riverton in 2005 and were welcomed at that time by a congregation to whom these reasons over the years had applied. This is not uncommon in the church

communities in rural areas, and I hear the same comments from other denominations.

I often reflect on Holy Trinity's history from 1858 to now when our small group still manage conduct of a weekly service, have morning tea together and organise monthly vestry meetings. Several weeks ago, I conducted a funeral service for one of our older church members and it was inspirational to see the church filled with people. Would this have been what it was like on a regular basis, 165 years ago?

Still we continue to worship, pray and seek spiritual direction in our church which stands tall and proud, welcoming all who may decide to 'try it and see'.

Elizabeth

DEM BONES



There is a softness about flesh
that belies it's strength of purpose;
to gather into itself dry and brittle bones,
offering heart and lungs
to be filled
with Spirit life and flowing movement
that dances these rigid,
inflexible
structures
into an unknown,
glorious
future.
Christ's loving purpose
can only ever be worked out
in such flesh and blood
and bone.

© Rev'd Sr Sandra Sears 11/2/23

Advertising space is available in the Willochran

Costs are as follows: per edition

Business card size	\$25.00
1/3rd column quarter page	\$30.00
1/3rd column half page	\$60.00
Half column quarter page	\$40.00
25% discount if two successive editions	
30% discount if featured in four successive editions	

See the Willochran contact details on page 2

Acknowledgement of Country

We acknowledge the traditional custodians of this country.

We pay our respect to the elders past, present and emerging, and wish to extend that respect to all Aboriginal and Torres Strait Islander peoples today.

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 30 June
each year (6 months \$12.50)

I/we wish

to become a Friend

to renew a membership

to make a donation

Name: _____

Address: _____

Town _____ Postcode: _____

Telephone: _____

Email: _____

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 and FOW as your reference)

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



Bishop David and Mary

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 \$_____:_____

Name: _____

Address: _____

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



Allan Street, Crystal Brook SA 5523

Email: rcm@willochraagedcare.org.au

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

Phone: 08 8636 2320

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

The Anglican Church of Australia - The Diocese of Willochra

OUR MISSION STATEMENT

BIBLICAL MANDATE

Jesus came and said to his disciples, “All authority in heaven and on earth is given to me. *Go therefore and make disciples of all nations.*” Matthew 28: 18 – 20

Jesus said, “*You will receive power* when the Holy Spirit has come upon you; and *you will be my witnesses...* to the ends of the earth.” Acts 1: 8

OUR GOALS

OUR FOCUS

Growing Christian Communities

1. Proclaim the Good News and make disciples of Jesus
2. Grow a mature and confident faith in Jesus
3. Be transformed by the Holy Spirit to reach our God given potential
4. Encounter God through meaningful, uplifting and engaging worship
5. Show God’s love for the whole Creation
6. Pursue God’s justice in the world through word and action
7. Share our gifts with others

FIVE MARKS OF MISSION (ACC 2012)

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

OUR FOUNDATIONS

“Mission and evangelism are the very life-blood of the church” (Stephen Pickard).

We, the church in the Diocese of Willochra, are not only about ensuring a “future church”, but about “entering into God’s mission which desires life in all its fullness for the earth and all that dwells therein” and allowing that mission to transform our church now. (Life in Abundance: Imagining the present Church).



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