



Diocese of Willochra

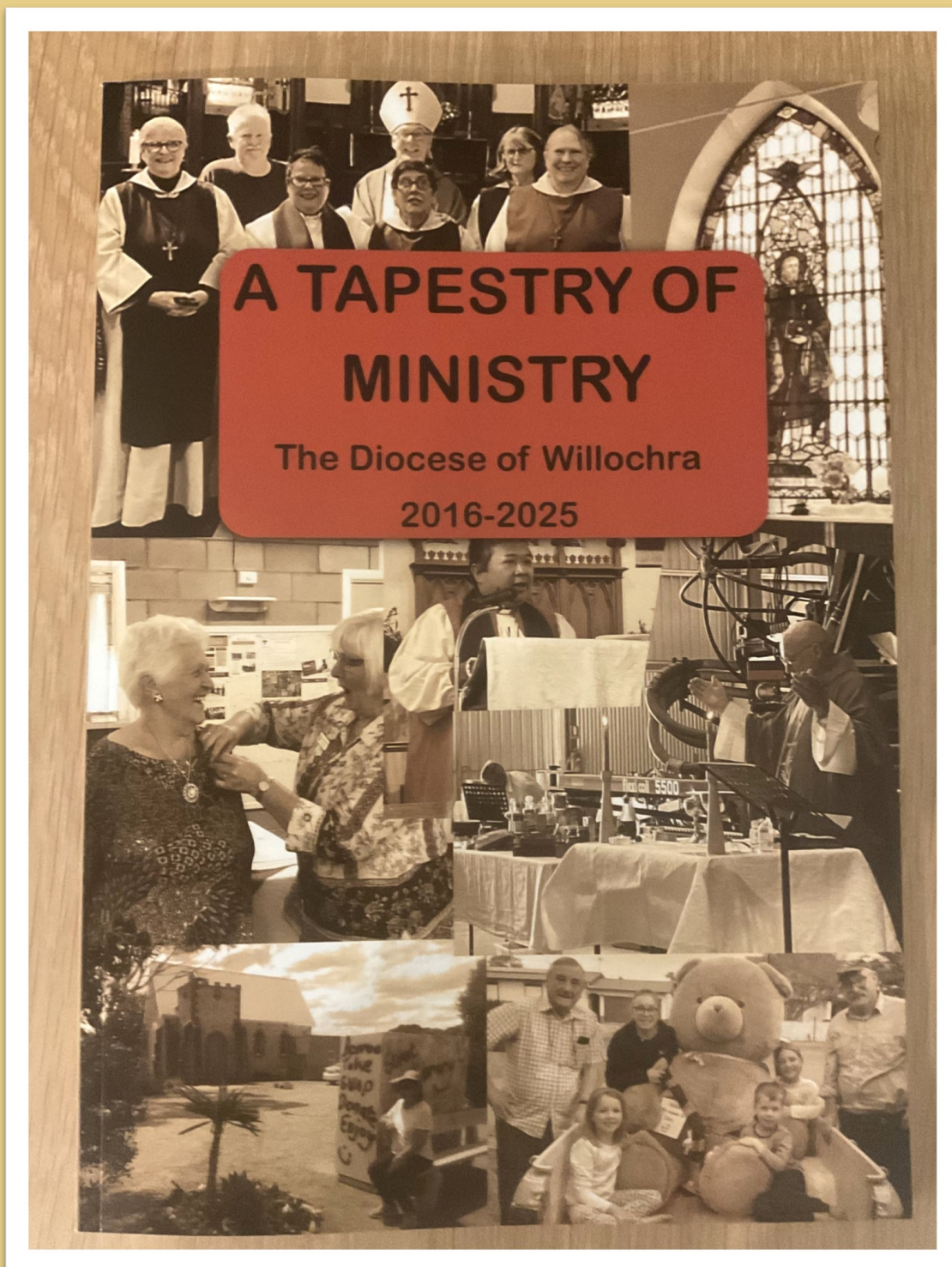
The Willochran

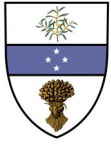
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FOLLOWING Jesus ♦ PROCLAIMING His gospel ♦ CONNECTING with His world ♦ and ENJOYING our common life





**ANGLICAN CHURCH OF AUSTRALIA
DIOCESE OF WILLOCHRA**

<https://www.diowillochra.org>

FROM BISHOP JEREMY



Dear Friends

As spring settles into its stride a pair of black kites circle over Gladstone, their keen eyes searching for any movement below. Riding on the thermals they watch and wait.

It is significant how often in the New Testament, it is eyewitnesses that provide the crucial evidence of the truth of who Jesus is. Named people like Jairus (Mark 5) and Bartimaeus (Mark 10), recipients of Jesus' healing and on the way to the Cross, Simon of Cyrene (Luke 23). Seeing can be the experience of being seen by God as Peter discovers after denying Jesus three times. "At that moment while he was still speaking, the cock crowed. The Lord turned and looked at Peter" At the Cross itself, Mark tells us, "there were also women looking on from a distance; among them Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome" (Mark 15.40). After the Resurrection, it is Cleopas sitting down to dinner after walking the road to Emmaus, who must have told Luke that as Jesus broke bread over the evening meal, "their eyes were opened and they recognized him" (Luke 24.31).

Of course, seeing is not always believing. There were sometimes dozens, even hundreds of people present in the passages I have referred to but they did not see who Jesus truly is, or what was really happening.

After the Ascension more people come to see. In the famous Damascus Road encounter Saul's hatred towards

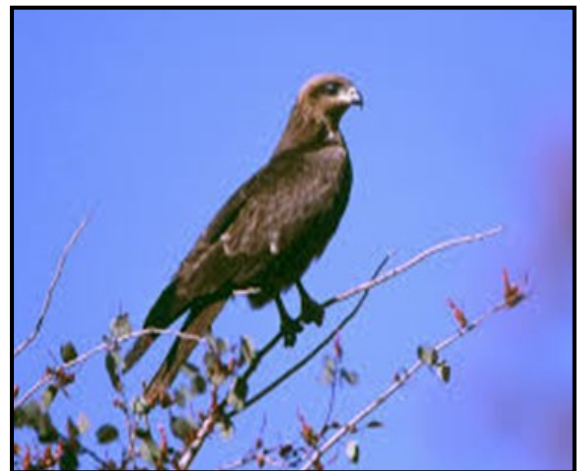
the believers knows no bounds. He is struck blind and has to be led into the city by hand. It is the disciple Ananias, with trembling hands, who prays and Saul's sight is restored. But this is far more than physical. It is significant that immediately after this happens, Luke tells us "then he (Saul) got up and was baptised" (Acts 9.18). Seeing and believing brings Saul to the truth of who Jesus really is. There is no other way forward than for him to become a disciple.

Also, the way we see colours our world views. The legal distinction between Jewish and non-Jewish people in the New Testament, including in the dietary laws, are swept aside in the eyewitness account of Peter's noonday vision of a sheet coming down from heaven, full of animals. Peter is told to get up, kill and eat, and when he protests, he is instructed "what God has made clean, you must not call profane" (Acts 10). The racial and ethnic hatred between Jewish and Samaritan communities is overthrown by Jesus' encounter with the woman at the well (John 4), the parable of the Good Samaritan (Luke 10) and the encounter with the ten lepers (Luke 17).

The black kites circling Gladstone know exactly what they are looking for, and when they see it, they respond!

Pray that in this complex and hurting world, we may see with the eyes of God, and love as he does. In God may our Diocese find meaning and Hope.


+Jeremy JSSF



The Friends of Willochra intend to
convene a gathering in March,
2026

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.

Acknowledgement of Country

We acknowledge the traditional custodians
of this country
We pay respect to the elders, past, present and emerging
and wish to extend that respect to all Aboriginal and
Torres Strait Islander peoples today

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The Willochran was a member of the former Australasian Religious Press Association Inc.
Silver Certificate winner 2020, Gold Certificate winner 2021 - Best Regional Publication.



Celebrating 110 Years of the Diocese of Willochra

Several months ago, the Rev'd Lettie Allen sent out a humble strip of calico to each parish and Ministry District, inviting us to stitch, paint, or craft a visual story of our local community. The result? A breathtaking tapestry—a *mega banner*, as Archbishop Geoff Smith aptly called it—now gracing one wall of the cathedral in all its colourful glory.

It's a magnificent mosaic of ministry, stitched together with love and creativity. Every current parish and Ministry District is represented, and at each end, a poignant tribute to those communities that have since closed. Though this photo can't capture its full splendour, next time you visit the cathedral, take a moment to stand before it—you'll see Holy Trinity Riverton nestled between the 'O' and 'C' in *Willochra*!

Gratitude and Celebration

A heartfelt thanks to Rev'd Lettie and her team for their vision and dedication in bringing this banner to life in time for Willochra Sunday 2025, marking the 110th anniversary of our diocese.

Open House at Bishop's House

Though I wasn't able to attend the Open House hosted by Bishop Jeremy and Kathy, the photos and stories speak volumes — it was a joyful gathering of around 130 guests, many stepping into Bishop's House for the first time.

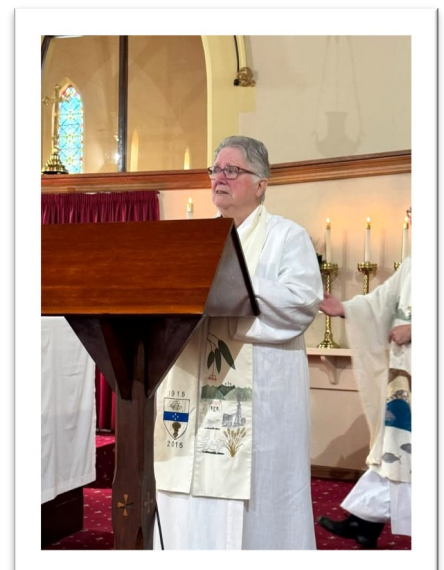
Sunday's Service: A Feast for the Soul

Sunday's celebration was rich with colour, music, and fellowship. From the vibrant procession of clergy and lay ministers to the shared meal and heartfelt reunions, it was a day that brought us closer — to one another and to God.

The music lifted our spirits (a rare treat to hear the Flinders version!), and Archbishop Geoff Smith's address, along with presentations and messages from Bishop Gary Weatherill, Bishop John Stead and Jan, added depth and grace to the occasion.

A Tapestry of Ministry

Another jewel in the crown of this anniversary was the launch of *A Tapestry of Ministry*, a beautifully curated book edited by Mrs Dorothy Thorpe, former Ministry District Officer and worshipper at Pt Pirie and Auburn. Spanning the years 2016–2025, it offers a rich reflection on life across our diocese. Archbishop Geoff called it "a good read"—and it truly is. Copies are available from Church Office for \$10 (plus postage).



Lettie explaining the work involved in making the banner

*Rev'd Elizabeth Harris
Editor of The Willochran*

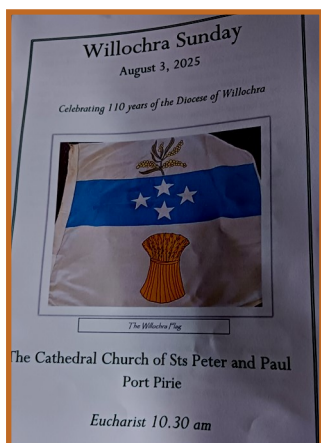
Willochra weekend. Open Day at Bishop's House, Saturday 2nd August, 2025



Welcome - Come as you are, that's how I want you

Come as you are, feel quite at home.





‘How awesome is this place! This is none other than the house of God, and this is the gate of heaven’

***‘The Lord be with you,’
And also with you.’***

***So begins the 110th
celebration of the
Diocese of Willochra,
on Willochra Sunday,
3rd August, 2025***





*God gives us a future,
daring us to go
into dreams and dangers
on a path unknown.
We will face the future
in the Spirit's power,
we will let God change us,
for new life starts now.*

*Post-Communion hymn
TIS 687*



Ministry and Mission - what is the difference?

'The Anglican Church of Australia, like the broader Anglican Communion, adheres to the Five Marks of Mission. They are a framework for understanding and engaging in God's mission in the world. and many dioceses and other denominations use them as the basis of action plans and creative mission ideas,' writes Dorothy Thorpe in the parish magazine of St Bede's Anglican Church, Semaphore.

Dorothy began her ministry in the Diocese of Willochra as Ministry Development Officer. She compiled and co-edited the book 'In a Dry and Thirsty Land' to celebrate our 100th anniversary and has now compiled and edited a new book 'A Tapestry of Ministry' to celebrate the 110th year of our diocese. Dorothy is pictured here on Willochra Sunday, after receiving a gift to thank her for her ministry.

Ministry and Mission

What is the difference?

Think of mission as the "why" and ministry as the "how".

Mission generally refers to the overarching purpose and direction of the church. It may be the mission of the parish or the mission of the diocese, but ultimately the mission we are involved in is God's Mission in the world.

Ministry refers to the specific activities and practices used to fulfil that mission:

The Church exists **to proclaim through deed and word the good news of [the kingdom of God]**. Specifically, that **Jesus Christ, the Son of God**, was born a human being like you and me, taught the path to authentic life and freedom in God and was rejected by people like you and me because the truth he revealed and pointed to shone an unwelcome light into their hearts. As a result, he was put to death in one of the cruelest ways imaginable. But because his love for, and trust in, God was pure, this was not the end. God's life sustained him through death, revealing for all time that in him the human being is not destined to be crippled by sin or hate, nor bound by the finality of death. Jesus is the 'saviour' for in him we discover the path to healing, forgiveness and the abundant life of the kingdom of God. (Catholic Australia website)

Every Christian is called be involved in mission. We should all be ready to give an answer for the hope that we have (1 Pet. 3:15), and we should all adorn the gospel with our good works (Titus 2:1), and we should all do our part to make Christ known (1Thess. 1:8; 2 Thess. 3:1),



THANK YOU to all who made our 110th anniversary celebrations of the Diocese of Willochra over the weekend of 2-3 August a memorable event. We had people travel from interstate, within SA and from all over the Diocese. We had people set up, cook, garden and organise both the open house day at Bishops House and celebration service at the Cathedral. Special thanks to Lettie Allen and the Cathedral team for lunch following the Cathedral Eucharist on Sunday morning and to Ruth Robinson, Gael Johanssen and the Ministry District of the Southern Flinders for lunch at Bishop's House on Saturday. The Willochra Weekend was truly built upon the commitment, hard work and endeavour of so many people – and the endurance of all of you who travelled long distances to be there. We have as a lasting memory the book 'A Tapestry of Ministry' by Dorothy Thorpe and Mary Woolacott, the large tapestry by all of you but put together by Lettie Allen and Shaz Saler and the photos by Lily Tyndale. Thank you one and all! To God be the glory!

Bishop Jeremy

Archbishop Geoff Smith's Sermon for 110th anniversary service

Archbishop Geoff Smith was guest preacher at the 110th anniversary service for the Diocese of Willochra on Sunday 3rd August.

It's great to be with you this morning as we gather together to give thanks for 110 years of the Diocese of Willochra. Thank you, Bishop Jeremy, for your invitation to Lynn and me to be here, and for me to speak.

Let us pray.

Whenever we celebrate an anniversary, part of the celebration involves a looking back. There is history involved. Sometimes books are written, and I note the sequel to the Diocesan Centenary book that Dorothy Thorpe has compiled. 'A Tapestry of Ministry' covers the last 10 years of life in the Diocese, and I am sure you will enjoy reading it.

As well as history books, there are sometimes gatherings where recollections are shared, or photographic displays set up. Anniversaries always involve looking back. Telling stories, recollecting. Often noting significant people, or people who have made significant contributions.

History is important because we see how people have worked together. How joys have been shared and hard times endured. But there is another aspect of history that is important. I am sure you have heard of the word 'history' being changed slightly so that it becomes two words: His Story. His story. With a capital H. In other words, history is God's story. History is the story of humans, but also the story of God in action.

It's usually by looking back that we see where we have been. And it's by looking back that we see the hand and activity of God.

The past 110 years for the Diocese of Willochra have been a time of hard work and effort. Of success and failure. Of plans that have worked out, and plans that haven't gone to plan at all.

And it has also been a time of God's activity. God has been leading the Diocese. The Holy Spirit has been active through and with the faithful people of the Diocese as God has worked to bring his vision of reconciliation to fruition, and provided signs of life and hope along the way.

The past 110 years have been His Story working with His people in His mission. As Paul says in his first letter to the church in Corinth, part of which was

today's third reading, it is God who gives the growth. We are co-workers with God, but history is primarily God's story.

We see the mission or vision of God in the Old Testament, but especially clearly in the ministry of Jesus. We see in Jesus' ministry more clearly than anywhere else God's purpose in the world. We see Jesus embodying reconciliation. Reconciliation with God. Reconciliation with each other. In Jesus' ministry, we see healing. The healing of relationship with God. The healing of humans, and the healing of community.

This is the mission of God. This is God's purpose so clearly embodied in Jesus' ministry. The reconciliation of all things. The healing of all things: the world, all people, the whole creation. A new era known in the New Testament as the kingdom of heaven or the kingdom of God or eternal life, which was inaugurated in Jesus' life, death and resurrection.

Clearly, God's vision of reconciliation, healing and wholeness is not yet fulfilled. We can all see clearly that the world is not yet reconciled to God. It's clear that not all people are reconciled to each other. The world is not full of peace. That's made plain by the wars and the conflict and injustice and unfairness.

St Paul said in Romans chapter 8 that the whole creation and we ourselves are groaning in labour pains as we wait for our redemption. It's clear that the new era inaugurated by Jesus has not yet come in all its fullness. It has begun. It is breaking in. There are signs of it everywhere, but it is not yet fully revealed. But this new era has been inaugurated, and the proof of that is the resurrection of Jesus.

God calls his church to continue to point towards the fulfilment of his vision. God calls us to do that faithfully. God calls us to do that through thick and thin.

We point to God's vision by our words and our actions. We tell the message of the future for the whole creation, and we do what we can to make that future a reality now. So we work for reconciliation. We care for the environment. We show love and generosity and forgiveness, and we tell people why-the why is Jesus and the future of the world. Not only is history



His Story, but the future is God's story as well.

At times in the church, this process of us witnessing to what God has done and will do in Jesus looks like it's going well. There are times when the church looks pretty successful. When things are prospering. There are times of growth. And then there are times when things look pretty dismal, as if the church is fading away.

That's the way things have been over the entire life of the church. That's the way things looked with Jesus' ministry too. There were times when huge crowds followed him. When people brought their sick to Jesus from miles around. And there were times when even his closest disciples ran away.

But even when Jesus' ministry was not welcomed. Even when Jesus had very little support. Even when it all looked like a failure, God still worked. Still, God was working his will. Still, God was fulfilling His vision. Still, God had the last say.

Because history was His story.

So what about us in the very large diocese of Willochra? It is clear that God has been working his story here for much longer than 110 years. God was present here since the creation. The aboriginal people of this region knew and know that very well.

But over the period of the diocese, this past 110 years since Gilbert White was installed as the first bishop in this church, on July 28 1915, God has clearly been

working his mission. Through the good times and the bad. Through the boom and the bust. Maybe more busts than booms. People have come to faith in God through Jesus. People have come to know and experience God's peace and love. People have been motivated to forgive and give and serve and trust. Prayers have been answered. The mission of God has been known and experienced and taken forward.

If I took a survey around the cathedral this morning, I am very sure everyone here will have a story, probably more than one, of God working to bring his love and peace and connection and healing to people's lives and working to enable his vision of the healing of all things to fruition. Working to continue this ministry. Calling and equipping people to serve in all sorts of ways and enabling that service.

That's been the His story of the Diocese. Part of anniversary celebrations is looking back but an important aspect of anniversaries is looking forward. None of us knows the future. We can make a guess about what might happen, but humans haven't been terribly successful at guessing the future.

One thing we can say with certainty, however, is that His story isn't finished yet. There will be ongoing changes. There will be challenge and joy, just as there has been since the diocese began. But the God who has worked his mission over the past 110 years will continue to do that.

At times, the diocese might look very successful. At times, the diocese will probably look like it's on its last legs. But God will continue working through his faithful people, working with his faithful, doing God's thing.

And that gives us hope. It will give us hope and enable us to have eyes to see what God is doing so we can join in. God's action in the past and his continuing presence in the Holy Spirit help us trust God in the future.

The past 110 years have been God's story. And this is the basis for our future. God has not finished. God is not giving up. Things might change. There will be ups and downs. Times may well get very tough. The church might shrink or might grow, but God's mission continues until heaven and earth are joined. The ultimate fulfilment of God's vision.

In 10 years' time, when the diocese celebrates its 120th anniversary, who knows what things will be like? Unless Jesus has returned, one thing will be the

same. God will be working his mission, including through the faithful people of the diocese, bringing light, life and love. Working to bring reconciliation between people and God through Jesus. Working to bring healing and wholeness to people and families and communities.

And we will be called to join in. We will co-operators with God. Proclaiming by word and action, Jesus.

Well, it's very good to celebrate 110 years of the Diocese, but the 111th year of the Diocese of Willochra is underway, and has been for 6 days. The future is already becoming the present. We know what we are called to do. So, let's get on and do it!



PURPLE BENCHES: A SYMBOL OF HOPE IN THE FIGHT AGAINST DOMESTIC VIOLENCE

RAISING AWARENESS, INSPIRING ACTION, AND CREATING SAFE SPACES

In communities across the world, domestic violence remains a pervasive and deeply troubling issue, affecting individuals of all ages, backgrounds, and walks of life. While global campaigns and policy efforts have made strides in addressing violence within the home, grassroots initiatives often play a vital role in transforming awareness into action. Among these, the concept of purple benches has emerged as a powerful and poignant symbol—one that both commemorates survivors and fosters dialogue about domestic violence.

THE ORIGIN AND MEANING OF PURPLE BENCHES

At first glance, a purple bench may seem like a simple piece of outdoor furniture. Yet, its colour and placement carry a far deeper significance. The purple bench initiative began as part of wider movements to commemorate those impacted by domestic violence, and to create public reminders that inspire both reflection and action. Purple, often associated with courage, dignity, and survival, is the recognised colour for domestic violence awareness. By painting benches purple and placing them in prominent locations, communities send a clear message: this is a space where you are seen, heard, and supported.

THE PURPOSE BEHIND THE SYMBOL ...VISIBILITY AND AWARENESS

Purple benches act as visual reminders of a troubling reality that is often hidden behind closed doors. Situated in parks, outside civic buildings, near schools, and in other public places, these benches encourage passers-by to pause, reflect, and engage with the issue of domestic violence. The sight of a purple bench can prompt questions, conversations, and, most importantly, an acknowledgement that domestic violence is not a private shame but a matter of public concern. *Bishop Jeremy blessing the purple bench at Peterborough.*



Please let Diocesan Office know if you are wanting to organize a purple bench. There are several steps that need to be followed.

Ordinary Time is far from ordinary in the Church



Bishop Alison Taylor

The Church is now in the season of Sundays after Pentecost, part of its “Ordinary Time”, the time when we are not celebrating the major liturgical seasons of Advent, Christmas, Lent, or Easter. Ordinary comes from the word “ordinal”, meaning counted, because each of the Sundays in Ordinary Time are counted. So July 6, for instance, is the fourth Sunday after Pentecost, or Ordinary 14.

But “ordinary” certainly does not mean mundane! Rather, it is a time for growth in our faith, as we reflect on the teachings and ministry of Jesus. Appropriately, the liturgical colour for this season is green, the colour of growth.

This season also gives us the opportunity to reflect on the witness of remarkable saints and holy people, and this month, July, is rich in inspiration for us. In fact, July could be called the Month of Saints for its number of saints’ days, making this a month for lots of parish patronal festivals across the diocese.

July 1 celebrates the Coming of the Light, the arrival of the first missionaries to the Torres Strait in 1871. The London Missionary Society brought Christianity to the Torres Strait region on that day – a day that is celebrated today by Torres Strait Islanders both in the islands and on the mainland.

The apostle to the apostles, Mary Magdalene, is remembered on 22 July. Recent scholarship has given us an interesting insight into this first witness of the resurrection. Professor Dorothy Lee has pointed out that it is now thought that “Magdalene” does not refer to a place called “Magdala”, as we used to believe, but is actually a nickname bestowed on Mary by Jesus. “Magdalene” means tower, so Mary was a tower of strength to Jesus.

Two other women who were close to Jesus – the sisters Mary and Martha of Bethany – are remembered on 29 July. Their ministry of hospitality to Jesus certainly encourages our ministry of hospitality, so important for parish growth and vitality.

July then is far from ordinary in the church’s calendar! It gives us many opportunities to draw rich inspiration from the lives of some special Christians down the centuries.

The Melbourne Anglican July 2025

What is ordinary?

And so the ordinary Sundays, as they are sometimes called, begin. After the great seasons of Lent, Easter, Ascension and Pentecost, coupled with the energy of Hope25, what does it look like to be ordinary?

The ordinary should always be extraordinary, because our God is always extraordinary. So the proclamation of hope and invitations to events and church and to worship are supposed to be part of our ordinary pattern because our extraordinary God is so compelling, attractive, loving and full of grace. How can we stop wanting to introduce people to such an extraordinary God? If we are silent, will even the stones speak?

The ordinary should always be extraordinary because the worship of the living God and praise of the Trinity remains an extraordinary privilege, joy and pleasure. To gather with the saints, week by week, to pray and praise with confidence that our holy God hears us because we have complete freedom to enter the holy place by means of Jesus’ death is never ordinary. To belong, together, as brothers and sisters in Christ is an extraordinary reality and privilege we ought never take for granted. To feed on Christ in bread and wine is always extraordinary, a foretaste of that greatest of banquets.

The ordinary should always be extraordinary because our world needs gospel light all year round, our world needs love all year round, and our world needs life with God all year round. And light and love and life to all he brings, so all, without exclusion, need the hope of light, love and life in Jesus. And that is extraordinary. And whenever anyone turns to God, takes hesitant steps towards God, or reaches out a trembling hand to God, that is the extraordinary work of God drawing people to himself.

Packaged together we see the heartbeat of hope for followers of Jesus. it is a robust and resilient hope in an extraordinary God who saves by an extraordinary cross and resurrection.

How desperately our world needs this hope, as it faces uncertainty, anxiety, disappointment, turmoil, war, disease, disaster, death. Those are the ordinary things of life. And every week, whether ‘ordinary’ or not, we come, and we encourage others to come, and find hope in this extraordinary God.

May Hope25 not end at Pentecost, or even in 2025, but be part of our ordinary Christian practice and life.

*Bishop Paul Barker has chaired the Melbourne Diocese Hope25 Committee.
The Melbourne Anglican June 2025*

It takes a village to care for ...

We are all familiar with the adage 'it takes a village to raise a child', yet it also takes a village to care for an older person, particularly if they live alone. Indeed, a significant risk factor for elder abuse is social isolation of the older person and their carer. You may be thinking, 'But there are home-care providers - it's literally their job.'

Yes, Australia is blessed to have government-funded providers who largely do an amazing job. However many people who are eligible to receive a home-care package are on a waiting list, and even a big package only covers a few hours each day. Between the age pension, home care packages and meal delivery services, most older Australians are not physically starving and have their personal needs attended to. The gap in care relates primarily to social, emotional and spiritual care; areas which attract minimal government support. Consider the following equation: 24 hours minus 10 hours (sleep) minus 3 hours (eating) minus 3 hours (personal care) = 8 hours of 'leisure.' Eight hours to fill each and every day, broken primarily not by relationships but medical appointments.

Churches, however, are well-placed to engage with people on a social emotional and spiritual level. Church and the Christian faith are corporate endeavours. Government support for nutrition and hygiene care means we can focus on our strengths. Many churches are already active in this space with gatherings such as church services, Bible studies and social groups, as well as informal networks of individual and group ministry. The challenge is that much of this activity is directly related to how often a person attends church, which being said, many of the people in the greatest need received the least attention. Part of the problem is our focus on youth ministry and our failure to prioritise caring for older people. James 1 reminds us that 'religion that God accepts is to care for widows and orphans in their distress.'

So how can we care for older people in our communities?

We can start by examining what we, individually and as churches, are already doing to care for older people. A review ensures that we identify any needs and also that we are not creating unnecessary duplication, as well as facilitating partnerships with other churches. Ideally, this review will cover not only Christian ministry, but other services which focus on older people such as respite centres, meal delivery services, independent-living villages, community transport and senior citizens groups. The best option maybe not to start something new, but rather, to support existing work. A review also informs our prayers and as the power of ministry comes from God rather than ourselves, prayer is critical. Prayer can also be

a practical way to minister with older people perhaps by a regular phone call.

Having girded ourselves with prayer, we can start promoting ministry with 'shut-ins.' While physical visits are the gold standard, phone calls are also powerful. Other practical opportunities include providing transport, particularly to Christian activities such as church and Bible study. Alternatively, providing a respite service to care-givers, such as offering to sit with the person so that their caregiver can attend church, Bible study or simply go out for a coffee, is profoundly powerful.

How you and your church minister to older people living in their own homes will be unique. What must be universal is our love. As Jesus said, 'By this everyone will know that you are my disciples, if you love one another.' (John 13)

The Rev'd Ben Boland writing in the 2025 winter edition of Anglican Mothers Union Australia, newsletter.



The Gospel is less about how to get into the Kingdom of Heaven after you die and more about how to live in the Kingdom of Heaven before you die.

SYNOD 2025

This year's SYNOD will meet in
Burra on 25th & 26th October

The Common Cup our Anglican birthright.



Dr Muriel Porter

The Common Cup our Anglican birthright. The people in the pews were major beneficiaries of the 16th century English Reformation. Although the huge changes to worship services that occurred during those tumultuous years were often distressing for ordinary people, as all liturgical change can be, there were benefits for them.

Worship services were in their own language, instead of Latin. The very name of the Book of Common Prayer – *common prayer* – proclaimed that its services were for everyone, not just the clergy. Importantly, the people could again, as in the early Church, receive Holy Communion in both kinds. The consecrated wine was no longer the preserve of the clergy only – it belonged to all the people of God. And the people, with the clergy, drank the wine from the Common Cup, the chalice, a powerful symbol of the unity of Christian worshippers, both clergy and lay.

It is of course how it was instituted by our Lord at the Last Supper, as we hear each time the wine is consecrated in our Communion services: “After supper, he took the cup, and again giving you thanks he gave it to his disciples, saying, ‘Drink from this, all of you... Do this, as often as you drink it, in remembrance of me’.” (*A Prayer Book for Australia*). It is very clear that drinking from a Common Cup is the biblical standard.

During the COVID pandemic, as in other health crises over the centuries since the 16th century, the cup was discontinued in some places as a hygiene measure.

Fair enough, though a 1998 study from the United States reported that the risk of contracting an illness from the Common Cup was “so small as to be undetectable”.

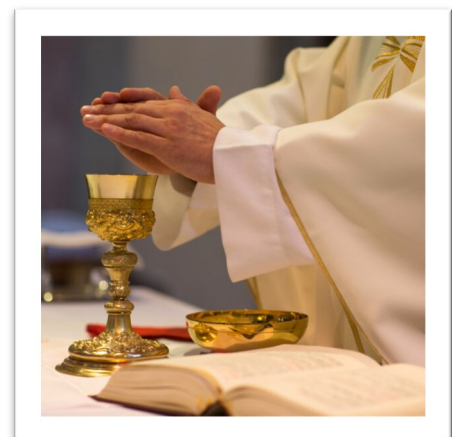
The alcohol in the wine, the use of a silver chalice, and the regular wiping of the rim of the chalice, combine to ensure that the practice of sipping from the cup is actually quite safe. As the diocesan protocol says, intinction “may be more risky.”

The pandemic is over – has been over for quite some time. Government rules introduced to prevent the spread of disease during the crisis have been removed. Our society is probably as healthy now as it has ever been in terms of infectious diseases.

But for some reason, in a number of churches the Common Cup has not yet been restored. Though the clergy drink from it, it is not available to worshippers. They must accept the wine only via the bread dipped in the chalice. They cannot *drink* it. As a lay person and Reformation historian, I find this distressing. Unless there are very good reasons for denying it to the congregation – a severe disease outbreak, for instance – the Common Cup should not, must not, be withheld from the laity. If some parishioners are still nervous about contagion, some careful lay education is necessary, and at least providing the option of the Common Cup.

The Common Cup is our Anglican birthright – the right to share the Common Cup in remembrance of our Lord and Saviour, as he himself commanded.

Dr Muriel Porter is a Melbourne writer. In 2002 she was awarded an Order of Australia Medal for service to the community as an advocate for women's and social justice issues, and to the Anglican Church of Australia.



Practising peace in this Season of Creation



Picture: iStock

September is the time of year when many Christian people from around the world pause to reflect on God's creation of the universe and particularly our common home, Earth. The annual *Season of Creation* celebration of prayer, lament, praise, and confession takes place this year from September 1 to October 4.

Season of Creation has been a regular part of the church calendar for more than three decades and is an affirmation that the God we worship is the creator of all things and that being made in God's image includes looking after creation in such a way that it brings glory to God.

The theme of Season of Creation this year, *Peace with Creation*, is especially urgent. We are living at a time in which creation is not at peace but is suffering many injustices from the way we treat it. While we can look forward with Christian hope to a renewed creation and God putting right all broken relationships, this is a time for us to reflect and act now on our relationship with the creation.

Moreover, as growing war and civil unrest are leaving many feeling powerless and overwhelmed, celebrating the Season of Creation offers a tangible way to make peace in our own circles and foster hope within our communities.

For Anglicans, the Season of Creation is part of the Communion's fifth mark of mission: To strive to safeguard the integrity of creation, and sustain and renew the life of the earth the five marks of mission express the Anglican Communion's commitment to holistic and integral mission.

There are many ways that parishes can be involved in caring for creation during September and through the whole year. For example, we might make special recognition of creation in our times of worship, go for a walk in nature and observe the amazing kinds of trees and animals that live with us, care for a community garden, or participate in a special project.

These small but meaningful actions remind us that peace begins with how we care for the world around us, and that each of us can contribute to restoring harmony amid global turmoil through such hopeful acts.

Our Prayer Book and other resources are a source of prayer and liturgy about creation that can be used to enhance our appreciation of the wonders of the natural environment and to lament about the destruction that we inflict. September might be a time to include sermons, prayers and hymns in our worship to remind us that God is the creator of all things.

There are many ways to contemplate our natural environment in such a way that it brings us closer to God. Many of us are filled with awe when we contemplate and observe the amazing complexity and beauty of the natural world.

The Five Leaf Eco-Awards recognise parishes that adopt a commitment to care for creation and make a public statement that caring for creation is an integral part of the parish's life of ministry and worship. Parishes might even seek to advocate for a special and local patch of nature.

The Communion Forest is the Anglican Communion's worldwide initiative to safeguard and care for trees and areas of nature. Trees are sources of beauty, food, and shelter for us as well as the home of myriad kinds of animals, insects and other living creatures created by God.

And as we engage in mission by caring for our neighbours and bringing the Gospel to the world there will be many opportunities to tell of God's loving act of creation. Wholistic mission is encompassed in the Anglican Communion's Five Marks of Mission through proclaiming the kingdom, nurturing new believers, serving others, transforming unjust social structures and renewing the earth.

The Fifth Mark of Mission today especially calls us to practice caring for nature—whether planting a tree, tending a garden, or advocating for the environment—as an expression of hope, healing, and praise for God's gift of creation.

Philip Hughes, Audrey Statham, Michael Noble, and Robert Dawlings
3 August 2025

Dr Philip Hughes is a member of the Anglican Communion Environmental Network; Dr Audrey Statham, Michael Noble, and Dr Robert Dawlings are members of the Creation Care subgroup of the Social Responsibilities Committee, Diocese of Melbourne.

Melbourne's Archbishop Philip Freier retires. A new Primate for the Anglican Church of Australia.



Archbishop and Mrs Joy Freier knelt amid a sea of priests as Dr Freier laid up his pastoral staff. (Picture James Grant)

Christians from across Melbourne, the nation and the globe, have given thanks for an archbishop who put the safety of vulnerable people, reconciliation, women's ministry, ecumenism and peace at the centre of his service, and the Australian Anglican Church.

More than 1000 people, including leaders from other denominations, filled St Paul's Cathedral to pay tribute to Archbishop of Melbourne Philip Freier, and his wife Joy on Sunday 9 February.

Dr Freier laid up his staff in an Evensong service honouring his 18 years as archbishop, and his 70th birthday, amid a sea of priests, and bishops attired in red, black and white.

Clergy from Adelaide, Perth, Melbourne and the world-wide Anglican community thanked Dr Freier for his service, an important resource they said would be missed.

Archbishop of Perth Kay Goldsworthy told of how Dr Freier's measured tone and skills, borne out of long experience in episcopal ministry across different Australian regions, enriched the Church.

She said among leaders at bishops' meetings he was known as "Father of the House", and that to his Episcopal colleagues he was perceived as being a wise peacemaker.

Archbishop Goldsworthy gave thanks too for Dr Freier's commitment to the full recognition of women's ministry, and particularly for his leadership in consecrating Bishop Barbara Darling in 2008.

*Jenan Taylor
February 2025*



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Bishop Mark Short will commence as Primate of the Anglican Church of Australia in November.

The Bishop of the Diocese of Canberra and Goulburn has been chosen as the new Primate of the Anglican Church of Australia.

Bishop Mark Short accepted the office of Primate after receiving the requisite majorities in the houses of Bishops, Clergy and Laity. A former National Director of the Bush Church Aid Society, Bishop Short studied at Moore Theological College and the University of Durham.

He has served as the 11th bishop of the Canberra and Goulburn diocese since 2019, and was a journalist before he became a priest.

Bishop Short will start in his new role on 1 November following the resignation of the Archbishop of Adelaide Geoff Smith as Primate on 31 October 2025.



*Bishop Mark Short
Picture: anglicancg.org.au*

July 2025

WHY MAGPIES WIN!



"...magpies sing when it's fair weather and when it's pelting with rain, their whole bodies abandoned to the work of singing," observes Bishop Cam Venables in this reflection.

"I've been thinking about this magpie propensity for song — no matter the weather — and what that might teach me about life and faith," says Bishop Cam Venables.

My study window looks across the verandah to two terraces of plants. On the lower terrace wall I have placed my late mother-in-law's birdbath, and I refill it every day. There is quite a community that uses this water and from my desk I see something of that.

The most frequent users of the bath for drinking and washing are five noisy miner birds (*Manorina melanocephala*). These are social creatures and there can be three in the bath at the same time while the other two sit on the rim. There are also a pair of pied butcherbirds (*Cracticus nigrogularis*) who come, and whenever this happens the miner birds grudgingly give way, retreating to the low branches of a frangipani. The miner birds complain, but who is going to argue with the butcher birds, who are like golden-voiced assassins!

Seasonally, crested pigeons (*Ocyphaps lophotes*) dance around each other in front of the wall and have a bath to cool off or get ready for the next session, while once in a while a pale-headed rosella (*Platycercus adscitus*) flies in like royalty. The vibrant colours of these rosellas are so startling that everyone seems to hold their breath during a visit.

Two cheeky wallabies (*Macropus parryi*) regularly drink from the bath early in the morning, skimming water from the top of the dirt the birds have washed off. I then clean and fill the bath in a rhythm that seems to work for everyone!

Two weeks before Tropical Cyclone Alfred, a pair of magpies (*Gymnorhina tibicen*) moved in, and this has rattled the miner birds who seem to feel that the frangipani is too close for them to sit in safety when the magpies are washing. Instead, they scold loudly from the safe distance of a house gutter. The magpies appear to be immune to this commentary and strut around like well-dressed building inspectors... but, building inspectors who can sing!

So, there now seems to be some sort of singing competition going on between the butcherbirds and the magpies, and the magpies are winning. I say this because magpies sing when it's fair weather and when it's pelting with rain, their whole bodies abandoned to the work of singing.

I've been thinking about this magpie propensity for song — no matter the weather — and what that might teach me about life and faith.

What is something from the natural world that speaks to you about life and faith?



Anglican Church of Australia

Primate: The Most Reverend Geoffrey Smith

Statement on the new Archbishop of Canterbury 4th October, 2025

I welcome the news overnight of the appointment of the Right Reverend and Right Honourable Dame Sarah Mullally, as the 106th Archbishop of Canterbury.

Bishop Sarah has served as the Bishop of London since 2018. She was ordained to the priesthood in 2001 after a career as a nurse highlighted by her tenure as the Government's Chief Nursing Officer for England.

An installation service for the new Archbishop of Canterbury is scheduled for March 2026 at Canterbury Cathedral.

Bishop Sarah has said: "I want, very simply, to encourage the Church to continue to grow in confidence in the Gospel, to speak of the love that we find in Jesus Christ and for it to shape our actions."

Please join me in praying for Bishop Sarah, the Church of England, and the wider Anglican Communion, as she prepares to take on this role.

The Most Reverend Geoffrey Smith

Archbishop of Adelaide & Primate of the Anglican Church of Australia

Around the Diocese



Jamestown

150 years of worship at St. James

On the 27th July 2025 the congregation of St. James the Great celebrated 150 years of worship in Jamestown.

The celebration Eucharist was led by our new Ministry District Priest of the Southern Flinders Rev'd Sarah Wiles. In Bishop Jeremy's address he reflected on the history of Anglicanism in the town and the hope that we have for our future.

The original church that was opened in 1875, was situated to the south-west of the current building. After it ceased its function as a church it was still used as a Sunday School until the 1960's. The present building, larger than the first, was commissioned in 1880. By 1892 the church had a large congregation and was free from debt, and the Sunday School had 87 pupils. Those were the days!

It was lovely to welcome previous parishioners, members of other Ministry District and Jamestown churches, and a visiting group of young people from Adelaide.

A very joyful and happy service was followed by a very friendly time spent over lunch at the Commercial Hotel.

Coober Pedy

The Catacomb church has had a full three weeks, which all started with NAIDOC week. We were involved in all three days of the NAIDOC celebrations around town. Highlights included the sports day with myself and Brother Paul from the Catholic church generally running the sports day, followed by fellowship over a meal during the mid-week Umoona family day, and then supporting the Aboriginal church around the corner from Catacomb, helping out at the Youth shed and learning how to cook Kangaroo tail. The second week of the holidays was jam packed with a supporter church from Sydney sending a 7-person team over to help do mission over the school holidays. This involved practical work, including cleaning the basketball stadium at Umoona community and also the drive-in building, both essential relationship-building initiatives. We then launched into our 2 day youth club around the theme of "flight" and "space", both aspects of God's incredible mind-blowing creation. We had two full days with predominantly the Aboriginal youth of Umoona and the township of Coober Pedy. It was such a powerful opportunity to love and serve some of the members of our community who are very much on the margins of society.

Dave Wood, Lay Minister at Coober Pedy



Photo of St. James the Great Anglican Church, Jamestown taken around 1900 from the south. Sourced from State Library South Australia (B43254)



Celebrating 150 years of worship— Ministry District Priest the Rev'd Sarah Wiles, Bishop Jeremy and Ruth Robinson

Around the Diocese

Australia Day at Minlaton

For many years now Cheryl and Greg Carmichael have hosted an Australia Day Breakfast for the congregation and friends of the Anglican Church of St Benedict, Minlaton. This year because Australia Day fell on a Sunday, the breakfast was preceded by an 8.30am Church service.

The communion service was conducted by Fr David Amery using an aboriginal liturgy. Music was provided by Uniting Church friend Robert Martin. There were 62 communicants with our numbers swelled by many of our Ecumenical friends.

The cooked breakfast which followed was supplied by the Carmichaels and was a sumptuous meal. Many friends helped with the cooking using 6 barbeques. The funds raised by these Australia Day BBQs usually go to St Benedict's ROBOS (*Reach Out Beyond Our Shores*) Committee. ROBOS subsequently sends funds to charities in third world countries, often orphanages. This year, as has been the case in recent years, the funds were given to support David and Coralie Amery's work in Myanmar. Until the recent civil unrest, the Amerys travelled to Myanmar each year to work in a local school, principally teaching English. Thanks to Greg and Cheryl this year \$1,408 was raised for this cause.

We thank the Carmichaels for their generous hospitality.

Bruce Cook



Australia Day at St Mary's Anglican Church, Edithburgh

The day started with a church service conducted by the Bishop of Willochra, Bishop Jeremy James. About 18 people attended from surrounding district as well as other denominations. During the service, Thanksgiving prayers were taken from those written by Rev'd Aunty Lenore Parker, an Elder of the Yaegl people of the Northern Rivers and a Priest in the Diocese of Grafton. She is also a representative on NATSIAC, National Aboriginal and Torres Strait Islander Anglican Committee. Following the service the congregation gathered in the Flying Angel Centre (Mission to Seafarers) for lunch. During this time Bishop Jeremy presented June Harrison (Chaplain of the MtS) with a cheque from the Diocese to go towards the new kitchen planned by the MtS committee. The Mission is based behind the Anglican church with recreational facilities which Seafarers from across the world enjoy when on shore leave when their ships are loading at Pt Giles. Volunteers and committee members assist by driving the men in the mini bus, also located on the grounds. They enjoy seeing the sights around the district and love visiting the fauna park in Minlaton. The volunteers and committee are a small band of enthusiastic people wanting to give Seafarers a break from their long spells at sea. We are always looking for volunteers to help in many ways at the Centre. If you have a bit of spare time and think you would like help in some way, please contact me on 0416195286

June Harrison



Palm Sunday service at Ardrossan

Parishioners at St James' Ardrossan were delighted to have a visit from Bishop Jeremy and his wife Kathy for our Palm Sunday service. The address the Bishop gave was inspiring and informative. Due to hot weather on the day, afternoon tea was served in the church itself.

Joy Birkin



Our parishioners with the Bishop - Back: Rev'd Christine, Meg, Joy, and Lorraine. Front: - Don, Bishop Jeremy and Beverley.

Around the Diocese

Anzac Day in Gladstone

Bishop Jeremy attended the Anzac Day Service in Gladstone and the following is an excerpt from his address

From this district of Gladstone thirty five men served at Gallipoli. Three died there. Three more died in France. Twenty-nine returned. This is their story.

Charles Frederick John Akehurst, Regimental Number 1118, was born in Tunbridge Wells, Kent, England, on 10th January 1895, the son of Charles Akehurst, educated at St James' School in Tunbridge Wells. In 1913, aged 18, he came to South Australia as an assisted farm migrant, assigned to Mr J H Latimer of Gladstone. On 16 September 1914, enlisted in Adelaide and was taken into the 16th Infantry battalion, G Company. They left for overseas that December and he served in Egypt at the defence of the Suez Canal and later on in Gallipoli. Charles was killed in action on 22nd August 1915. He has no known grave. He was 20 years old. His name is commemorated on the Lone Pine Memorial at Gallipoli, which stands over the centre of the Turkish trenches and tunnels which were the scene of heavy fighting during that August offensive. Also the Memorial of St Mary the Virgin Churchyard in Speldhurst, Tunbridge Wells, at the Australian War Memorial, and of course, here in Gladstone.

Ernest Arthur Edmunds, Regimental Number 144, was born in Gladstone on 19 November 1893, a son of Ernest and Hermine Edmunds. The family soon moved to Perth, Western Australia. Ernest attended James Street Primary School in Perth. He enlisted in Perth on 25 August 1914, aged 21 years and gave his occupation as an engineer. He was taken into the 1st Divisional Signal Company Engineers and left for overseas duty that October. The Roll of Honour states: Sapper Edmunds was amongst the first batch of men to leave Western Australia. They landed on Gallipoli on the morning of 25 April 1915. He was mentioned in dispatches. On 8 May 1915, Ernest was killed in action. He was 21 years old. He has no known grave. His name is commemorated at the Helles Memorial at Gallipoli, the Australian War Memorial, and here in Gladstone.

William George Gladstone Fitzgerald, Regimental Number 254, was born at a drover's camp near Gladstone on 7 November 1883, the son of William and Lovisce Fitzgerald. He attended Auburn primary School. He enlisted on the 20 October 1914 at Morphettville in Adelaide. He was 22 years old, single and gave his occupation as a teamster, the practice of driving draft animals particularly horses, to pull wagons.

He was taken into the 9th Light Horse Regiment, B Squadron as a Private and left for overseas on February 1915. He served in Egypt and on Gallipoli. On 29 August 1915 he was reported missing in action on Gallipoli.

Following a Court of inquiry held in the field it was announced that Private Fitzgerald had been killed in action on Hill 60 on 29 August 1915. William was 23 years old. He has no known grave. His name is on the Lone Pine Memorial Honour Roll at Gallipoli, the Australian War Memorial, and here in Gladstone.

We gather this Anzac Day to say to those who went, those who came back and those who did not, two simple but profound words: *THANK YOU.*



Anzac Day at Riverton

The Rev'd Elizabeth Harris led the Anzac Day service in Scholz Park, Riverton with a message based on Psalm 46, verses 1-11. The day commenced at 6.15am with a horse-led march, and a highlight was the haunting sounding of the Last Post, the Ode of Remembrance and Reveille played by a student from the High School on her violin.



Purple Bench at Peterborough

Around the Diocese

Centenary celebrations in Balaklava

The original Anglican Church in Balaklava was built in 1884 but as the town grew a larger building was needed and the foundation stone for the present church was laid on May 20, 1925.

We celebrated the 100th anniversary by holding a special service and inviting as many past parishioners and priests as possible, both from this church and from other local denominations. The service began with a welcome from the Bishop and the Paschal candle was lit to reflect the past. Subsequently two other candles were lit to reflect the past, the present and the future.

The readings were chosen to make us think about the church. The epistle from 1 Peter 2 said, 'The stone that the builders rejected has become the very head of the corner' and 'a stone that makes them stumble and a rock that makes them fall.' The gospel reading, Matthew 7 told the story of the wise man who built his house upon a rock. The Bishop cleverly wove these readings together in his sermon and we sang 'The Churches One Foundation' with gusto.

Music has always been an important part of our services and on this occasion Di Spence played the piano, Ezra Lockwood the clarinet and Meriel Lane the organ and the harp (with an occasional note from her 2-year old granddaughter).

The lunch that followed was a great occasion for meeting old friends and the food and flowers were magnificent. Our prayer for the occasion:

Gracious and loving God

*We thank you for the vision you gave to Christians in Balaklava
to build a church in 1884 and for their successful mission 100 years ago
that led to the building of the new larger church*

*We thank you for their obedience to that call,
and for the many years of faithful worship,
witness and service by your people here.*

*As we face the challenges of a new generation,
may we also be obedient to your call today.*

*The call to bring hope and healing,
the call to weep with the bereaved and hurting,
the call to grow in discipleship,*

*but above all, to introduce people to Christ
the Saviour of the world in whose name we pray. **Amen.***

*Dorothy Evans
Balaklava Congregation*



The last word - The Rev'd Elizabeth Harris



Greetings all,
I hope you have managed to keep well over the past few months. It has certainly been cold although not as wet as we would like. It's probably deceptive but in my travels I have seen fields of green everywhere but being a city girl, I'm not sure of the quality. I hope it will be good.

Whenever I travel in the Mid-North I wonder at the scenery and bring to mind

Psalm 121 'I will lift up my eyes to the hills' which I first heard as the set piece for choir competitions at Saints Girls. Little did I know that I would eventually be living in such a beautiful part of our world.

The 110th anniversary celebration - what a wonderful celebration it was.

Open House at Bishop's House on Saturday 2 August was attended by a lively crowd of friends of the diocese, who I am sure appreciated having this occasion to visit and enjoy what was a generous lunch supplied by Bishop Jeremy and Kathy and the Ministry District of Southern Flinders.

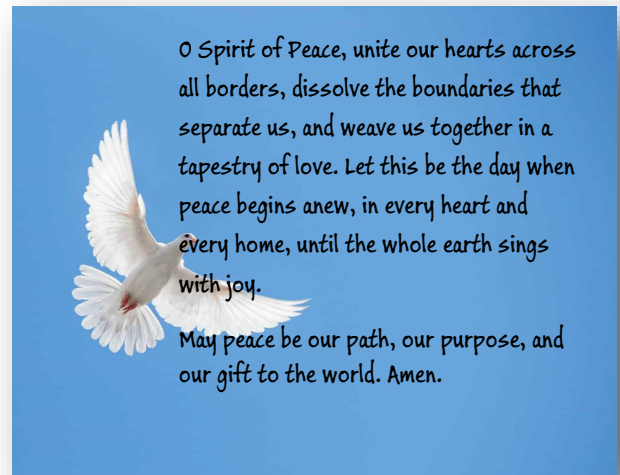
Sunday morning at the Cathedral of St Peter and St Paul.

The colour, the innovation (the enormous banner created by Rev'd Lettie and friends), the music, the acknowledgement of people and their contributions to the Diocese. I am sure it will be remembered and recalled for many years to come.

Congratulations to Dorothy Thorpe for producing the book 'A tapestry of ministry' and to all who made submissions. As Archbishop Geoff remarked 'It is a good read.'

I had some good news in early August - I have a new baby great grandson named Arlo. He is a dear little baby and I am looking forward to flying up to Brisbane in early October to catch up with my Brisbane family and the new addition.

I have to wonder 'how did January become (almost) September' - The year has flown.
See you next time!



The whole church watched with nervous anticipation as the visitors sat where the Martins have sat for 42 years.

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 periodic electronic payments or to make a bequest to the Diocese for any of its missional initiatives.

THE FRIENDS OF THE DIOCESE OF WILLOCHRA

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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 ANGLICARE WILLOCHRA BURSARY PROJECT

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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 VISION To be followers of Christ, filled with the Holy Spirit, confident in faith and sharing it boldly.

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 GOALS

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

OUR FOCUS

Growing Christian Communities

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

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).

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

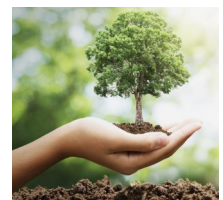
Generations of women and men have invested in our diocese, so that today it is healthy, alive and growing. Now the future is in your hands.

"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



BUTTERFLY WINGS

They say that the beating of a butterfly's wings will influence weather patterns across the face of the planet. If so, the very air we breath both supports and entrusts itself to the annual migration of monarch butterflies half way around the world. It seems, Lord, that you created both immense and solid earth and tiny delicate creatures to coexist, wrapped in this ethereal cocoon, in a sort of symbiotic dance. So in our relentless migration through life you call us to yield to every whim of your Holy wind, teaching us to trust, not only your navigational skills, but also the contours of our own God-given wings to lift and carry us to your chosen destination.

© Rev'd Sr Sandra Sears CSBC

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Bishop David and Mary

