



Diocese of Willochra

The Willochran

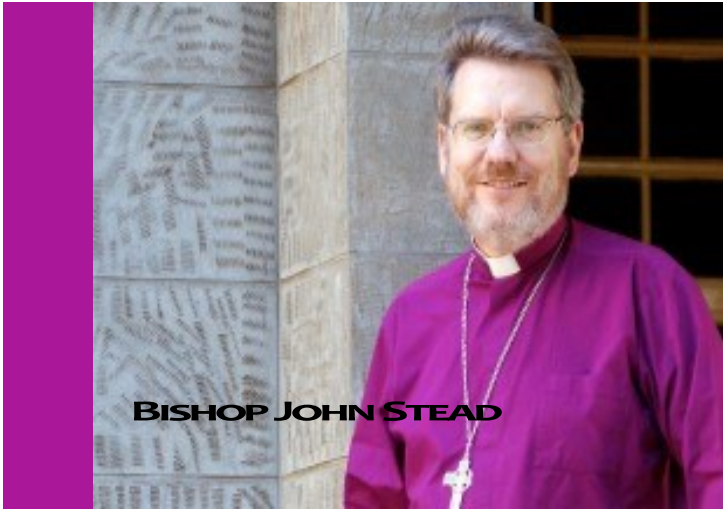
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A PUBLICATION OF THE ANGLICAN DIOCESE OF WILLOCHRA

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





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SECOND SUNDAY IN LENT (C)

Nobody knows the trouble I've seen
 Nobody knows but Jesus
 Nobody knows the trouble I've seen
 Glory Hallelujah!

Sometimes I'm up, sometimes I'm down
 Oh, yes, Lord
 Sometimes I'm almost to the ground
 Oh, yes, Lord

If you get there before I do
 Oh, yes, Lord
 Tell all-a my friends I'm coming too
 Oh, yes, Lord

Although you see me goin' 'long so
 Oh, yes, Lord

The Negro Spirituals of the Deep South of the USA express the knowledge of what suffering is, not as a rare event but as the drawn-out, day to day of their lives. One can only guess, and then inadequately, what it must have been like – yesterday suffering, today suffering, and tomorrow suffering – with no apparent hope of respite or rescue from the grind.

Yet, hope existed! There was a future that was longed for. A future expressed in the songs sung in the fields and worship. When they sang: *If you get there before I do. Tell all-a my friends I'm coming too* the slaves sang of heaven... their hope was in the eternal realm where it would always be *up* rather than *down*... *almost to the ground*'. They saw beyond what is, to what will be... not might be, but what will be!

It is the message of the Gospels; it is Good News.

The journey through Lent helps us reflect on what we do wrong and what is wrong around us. As we continue the journey, though, we know that it ends with hope incarnate and risen – suffering is defeated on the cross, the kingdom breaks in, hope is made real as the Christ rises from the dead as surely as the sun rises at the start of each new day.

THE WILLOCHRAN

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Anglican Church Of Australia

Diocese Of Willochra

A PRAYER FOR OUR DIOCESE

God of hope and love,
you have called us to be the body of Christ.

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

Amen.

DIOCESE OF WILLOCHRA

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PATIENT TRUST

Patient Trust

Above all, trust in the slow work of God.
We are quite naturally impatient in everything to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to something unknown, something new.

And yet it is the law of all progress that it is made by passing through some stages of instability—and that it may take a very long time.

And so I think it is with you;
your ideas mature gradually—let them grow, let them shape themselves, without undue haste.
Don't try to force them on, as though you could be today what time (that is to say, grace and circumstances acting on your own good will) will make of you tomorrow.

Only God could say what this new spirit gradually forming within you will be.
Give Our Lord the benefit of believing that his hand is leading you, and accept the anxiety of feeling yourself in suspense and incomplete.

—Pierre Teilhard de Chardin, SJ
excerpted from *Hearts on Fire*

“Trust in the slow work of God.”

Many of the spiritual disciplines of the church call us to slow down, to spend time in contemplation of God's presence in the natural creation, to be receptive to God's 'gentle and quiet whisper' (1 Kings 19:12b, The Message) or the 'the sound of sheer silence' (1Kings19:12b, NRSV).

The Prophet Elijah had to learn that God is not only present in the 'fireworks' on Mount Carmel (1 Kings 18) but, maybe, more importantly, is present in stillness. God speaks intimately to Elijah on Mount Horeb in either a gentle whisper or in what to us is sheer silence. In Elijah's case, God comes to ease his confusion and distress and set him back to ministry.

Slowness is counter-cultural in our day and age. Slowness can be a profoundly spiritual in-breaking of God's Spirit. In slowness, we can encounter the divine and be set back on track or even set on a new track.

May you know slowness in your life and ministry.

Peace,

A handwritten signature in black ink that reads "John Willochran". The signature is written in a cursive style with a large, sweeping initial 'J'.

Ministry to the Edge (the Geographic Challenge)

The Diocese of Willochra covers some 93% of the geographic area of South Australia. It is a diocese of great contrast from the wineries and vineyards of the Clare Valley; the expansive horizon of the mid-north, Yorke and Eyre Peninsula wheat and barley paddocks; the semi-arid and arid lands as you move further north into the vast tracts of grazing land; mining and heavy industry; the fishing industry and tourism.

The contrast of small population centres occurring some twenty minutes apart along the Horrocks Highway in the south to the vast distances between population centres in the west and north is mirrored in the strength of each community's identity. The people of Willochra are people of this vast land, truly they are the 'Little Tribe, Big Vision'; people of hope following where God leads, confident in the reign of God.

There is a contrast between the North and South of the diocese that is quite significant. A line drawn from Eucla to Broken Hill (approximately 38° S) demarcates the extent of nominal normal ministry. It is ministry to this region that is the challenge of this review. Effectively it is untouched by the Anglican church. It represents approximately 91% of the diocesan land area. In the North, only Coober Pedy and Roxby Downs are staffed Ministry Units. Both are funded BCA Locations, although Coober Pedy has remained *vacant* for a number of years. Leigh Creek and Blinman are points of ministry that have church buildings. These meet two or three times a year for worship. Currently they are staffed by 'fly in' clergy. Both clergy are retired and have health issues and numbers and potential numbers are in decline. These clergy have personal past connections to the areas. Ministry is essentially remnant and has no mission action plans or vision for the future. We will refer to this as the "Geographic Challenge", Statistically, this area is covered by the South Australian Unincorporated statistical region, Anangu Pitjantjatjara and Maralinga Tjarutja.

Historically mission to the outback has been a challenge. BCA use the model of establishing 'centres', although rarely able to establish a self-supporting church community, BCA took advantage of population concentrations particularly associated with mining or commercial points. This centralising of ministry will gather in those living in proximate surrounding areas but has its limitations because of distance. Previously in Willochra has ministered to these areas through 'Mission Patrols'. These have been basically itinerant chaplaincies. They followed set routes and basically accepted hospitality of 'host' families along the way. But these were generally the province of certain clergy who would take time out of normal ministry to engage in this activity. Although there is an advantage in the building a rapport with individuals along the way, the problem arises with the fact that clergy move on and as these are extra-curricular, the next clergy person may not be so inclined and so the ministry lapses or goes into recess. This model is effective and is similar to that of the Uniting Church of Australia. The structure of the UCA is an advantage in setting up an integrated national unit.



The Birdsville Track

The downfall of our current system is

- Staffing is dependent on the inclination individuals chosen for other ministry unit roles. These or their units donate their time. It is dependent on the individuals owning or having access to appropriate assets. Some individuals identify this as a personal ministry and are

reluctant to keep appropriate records to maintain succession planning

- Remains the initiative of the individual and generally under-managed and unco-ordinated.
- Has no funding source nor can the diocese afford to fund the ministry.

None of these issues are insurmountable and setting up a management system and establishing the necessary resources, we can continue to support and expand this ministry.

The Vision

- To set up a management group in the care of the regional archdeacons.
- To recruit able and fit retired clergy who could be given the opportunity to serve in this ministry. (Clerical Grey Nomads with a sense of adventure). The diocese would pay the clergy at the current rate calculated on a daily basis and provide a fuel reimbursement – because of costs and terrain this would be higher than our usual vehicle running costs. Our stipendiary clergy could also participate reimbursing the ministry units for time out of the normal
- The congregation of St James, King Street make an annual contribution to the Gawler Ranges Mission and other churches could also be encouraged to support this ministry to an area as big as the burden of supporting an area greater than NSW should not be only that of one of the smallest dioceses. The argument can be put that the whole Anglican church should share this burden and using personal connections within the major dioceses, we can raise a funding stream. We would complement the valuable work of Bush Church Aid.
- Identify and purchase appropriate equipment for this activity as a diocesan resource.

It is proposed to initially tackle the following patrols:

- Gawler Ranges
- North East Mission - Blinman to Broken Hill
- Northern Mission - Coober Pedy to Marla, Oodnadatta and William Creek
- Far North East - Leigh Creek - Birdsville Track - Birdsville - Strzelecki Track - Blinman

Further expansion to the Far North West which includes the APY Lands is not an important priority as this is well serviced by the Uniting Church

There are three main groups that we would encounter:

- Aboriginal Communities
- Mining Communities

- Pastoralists and the support communities like Maree

In addition, there is the ever-present Grey Nomad demographic.



Each of these groups will need separate strategies.

Alongside this on the ground ministry, we ought also to develop strategies for using on-line resources to keep the connections going. This maybe worship, or a mailbag Sunday School (but using email etc) and there is the possibility of running alpha and other like courses on-line. But it is not enough to reach in from afar. We need to be incarnational on the ground as well.

Where to now.

Diocesan Council to set up the Management Group. The following steps should now be undertaken:

- Recruit people with Expertise
- Identify Specifications for equipment and Cost the Exercise
- Develop a promotional strategy
- Identify On-line possibilities and resources for the development of same

Are you willing to be involved? Contact me... priestmdyp@diowillochra.org.au

Will you pray? Start now...

We are called to take the gospel to the ends of the earth, I am sure that is located in Willochra.

Andrew Lang, Archdeacon

3 March, 2022



Flinders Ranges

A NEW COMMUNITY GARDEN

FOR ST AUGUSTINE'S ANGLICAN CHURCH, PT AUGUSTA

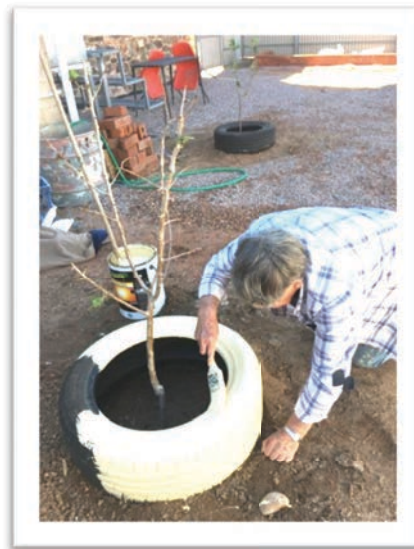


outcomes through my having engaged a handyman maintenance gardener, Collin Kavanagh. Many thanks to Collin for his generosity in charging charitable rates.

I was able to encourage Marjorie Redgrave, a life-long Anglican who had recently moved to Pt Augusta to become involved in both the church and the project. Marjorie



Greetings to all in the Willochra Diocese. 2021 was a challenge on many levels, but what is life without any challenges. I have always been up for a good challenge and enjoy an ability to respond enthusiastically. Having involvement in Pioneer Ministry it was suggested to me I might like to apply for a Pioneer Ministry Grant through the Diocese Mission Outreach. A small grant of \$5000 was approved and hence the challenge to build a community garden at St Augustine's church. People from both the church and the wider community became involved, and the project achieved construction



the Pt Augusta Hospital. Ecky completed her studies and went on to work for a Pt Augusta Medical Practice. She loves to garden has been involved over the years with activities on the St Augustine's Church garden. She is a life member of the Pt Augusta Garden Club and I am most grateful for her assistance with the project.

Another church member, Brenda Hays, came to Australia from England with her late husband in 1965 and in 1987 moved to Pt. Augusta for work.

has played a significant role throughout the project, offering both physical assistance and emotional support for myself and others. She also introduced a friend Pauline to help with the potting of plants.

Another person involved, was Ellen Eckberg, who celebrated her 89th. birthday in 2022. Ellen is fondly known as 'Ecky' and she came to Pt Augusta from Alice Springs as a 17 year old. When as a young Anglican in Alice Springs, Ecky had expressed a desire to become a registered nurse, with help from Fr. Percy McDee-Smith she started her nursing career at



Brenda having an interest in gardening has always volunteered at the church as a grounds-person who spends time keeping weeds at bay and makes sure all rubbish is removed; now she is involved with the new project and helps with occasional watering. A newer member to the project and to the St Augustine's community is Margaret Coulthard, an indigenous women who is residing in the units alongside the church. Margaret has a keen interest in her close environment which now involves the community garden and potting shed. Margaret loves to keep a watchful eye out for strangers who might require information or direction.

There have been others involved intermittently along the way and I hope this will continue. One other much involved was my grand-daughter Ivy, who is 10 years old. Ivy helped during school holidays and her job was to dig holes for the planting of fruit trees.

I thank all who have been involved, all assistance has been appreciated. I am personally thankful for having had the opportunity to express some of my creative talents, one of which was organisation of and bringing



together of people. The bringing of people together from different backgrounds affords opportunities to listen to stories and enable encouragement one to another.

During 2021 I did much soul searching as to my future role within the Anglican Church. I have decided that my family and grandchildren are a priority and I have set myself a goal to move to Laura to be nearer to them and hope to play a significant role as a Christian grand-mother.

Shalom!

*Rev'd Deacon Margie Fiegert
Project Officer*



Music at St. Mary's, Burra

Members of the congregation and others were treated to an impromptu jam session in St. Mary's, following the weekday Eucharist. Michael Ford on the pipe organ and Brian Harvey (member of the Clare Lutheran church) on the alto saxophone spent an hour playing through hymns and secular music. Pipe organ and saxophone is probably not a combination that many would think of but it worked beautifully.

Rev'd Anne Ford





Ordination of The Reverend Sheridan Brand at the Cathedral of St Peter and St Paul, Port Pirie



St Albans' Gladstone fundraiser



St Albans' Gladstone, fundraiser for Mid-North Volunteer Transport Service.

VALE PAULINE MATTHEWS

Pauline Matthews entered into this life on 27th September 1947, someone who loved life and entered fully into life on the run, with her then one sister and eventually two more sisters and a brother. Pauline attended St Barnabas Church and Sunday School, and then taught Sunday School.

Pauline was confirmed in 1959 when she was 12 years old with 35 others, she was a member of GFS and became a GFS leader when she was older, as well as being a member of the Young Anglican Fellowship. Two of Pauline's lesser known achievements were her ability to short sheet beds at GFS and YAF camps, and to organise a magnificent tin kettling for her friend Ann.

Sport, too, featured in Pauline's life; from Hockey, Softball and Table Tennis to Badminton, and she coached T Ball, Hockey and Swimming. In fact she was so involved in sport when she met Kevin he wondered if she would ever have time for him. Family Life was very important to Pauline, and Kevin, Simon and Ian were her world, and then when Simon married, Belinda, Jake and Lachlan entered into that loving world too. Caring for others was paramount to Pauline, evident in her cooking for others who were sick or living alone. There will be many who will miss her "Maffys" tomato Relish. Pauline and Kevin became dog sitters for Maple and Ellis, Guide dogs for Joan Richardson, and they both greatly enjoyed going to stay with 'Auntie Pauline and Uncle Kevin'

Pauline was a great knitter, and produced hundreds of Beanies to be given to the Mission to Seafarers. These Beanies have travelled the world and been a great comfort to the sailors who have received them. Church life continued to be important to Pauline to the end of her days. Although unable to attend Sunday services, Pauline was a faithful member of the little St Barnabas congregation and the last few services were held at her home so she could be involved. St Peter Paul's congregation will miss her too, she was a member of the Guild, the pasty making team, women's evening group, working bee member and there for every fundraising function that was held. Pauline was on Parish Council, and a Church Warden too, for many years and an inaugural member of the Cathedral Chapter.

After being diagnosed with a brain tumour 11 months ago she was determined to live her best life to its fullest, and as she would say when asked how she was, 'Well, I'm still here, and every day is a blessing.' Pauline entered into Life on 8th November 2021

Farewell good friend

Lettie and Ann



Pauline Matthews



Sunrise over Riverton from Ian and Roz Rowett's front verandah

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Minister of Spiritual Care 08 400 895 55 0400 670 400

THE SIEGE OF KYIV – THE VIEW FROM A BASEMENT

Anglican Communion News Service. Posted on: March 1, 2022 3:30 PM

Alla Gedz is a member of Christ Church, Kyiv, part of the Church of England's Diocese of Europe. She has posted regular updates about the situation in Kyiv and has given the Anglican Communion News Service permission to publish them.

They're bombing. I heard the first explosions at night. It's 8:00 am now." That is how Alla Gedz, a member of the congregation of Christ Church, Kyiv, first broke news of Russia's invasion of Kyiv last Thursday to her friends across the world. "I looked out the window", she said. "Lots of noise. I live on the first floor. People are in fear and panic. I'm trying not to cry myself. City officials say we should be packed with documents and ready to go to the hideout! BUT! There is no shelter near us. And we have nowhere to go. I live near Sikorsky Airport. Very near. They can turn off the electricity at any time. There will be no internet connection."

Alla suffers from a chronic health condition and her doctor is currently unable to issue a prescription which would enable her to get much-needed painkillers. Nor is she able to get a health note which would enable her husband to travel with her should she find a way out of Kyiv to a neighbouring country for sanctuary. Supplies in shops and stores in Kyiv are running low as businesses struggle to move goods around Ukraine and into Kyiv. "My wheelchair will not help me at all now if I need to urgently move somewhere", she said. "I have breathing problems and difficulty concentrating because of virus and fever and cannot move without assistance."

Alla updated her friends last Thursday evening as the first day of the invasion drew to a close: "My dear friends, brothers and sisters. In these special moments I would like to share how much I appreciate your prayers and support", she said. "I treasure each and every one of you in my heart. I heard the first explosions at night and then during the day the bombing continued. The building in which I live was not damaged. I saw fighter jets through the window. And they repeated on TV that the people of Kyiv must hide in a shelter, danger from the sky. At the moment, I am ill and staying in bed.

By Friday night, Alla's neighbours had left their building. "There are a lot of military equipment and vehicles near our building", she said. "The bombing is more like constant shots. About 100 metres from our building there is a gas station for cars. If it blows up, there won't be any dust left of us. We



Alla Gedz, a member of Christ Church Kyiv, lives near this apartment block which was attacked by Russian forces on Saturday Photo Credit: Gleb Garanich / Reuters

have nowhere to go!"

In Just after 8am EET (6 am GMT), Alla reported that she was "safe and sound" "Praise the Lord and thank you, my dear friends," she said. Our apartment is intact. And I understand that this is a real miracle! The Lord has been very merciful to us! The fighting stopped a couple of hundred metres from our house." "Thank you my dear brothers and sisters. thank you for fighting for our lives! I love you all! We would not make it without you!"

When the curfew lifted on Monday morning, Alla and her husband were able to leave their shelter. "We started our night in the basement, but when everything started to calm down, we returned home," she said. "How I love a warm shower and my bed! It is very cold and wet in the basement where we hide under the sewer pipes.

I looked out the window and saw a lot of people who, as it turned out, were standing in line at the store, which is located near our building. People were standing in line, despite the fact that it was announced: 'Air Raid!' I sent my husband to look what was going on. He called me back and said that the queues to the supermarkets and pharmacies are several hundred meters long. Pharmacies are all closed, but people are standing and hoping that they might open. Today is a nice sunny day, but for some reason I want to cry. Thank you my dear friends for your support and prayers."

CELEBRATING 30 YEARS OF ORDINATION OF WOMEN TO THE PRIESTHOOD

Women Priests Have Real Presence

The Rev'd Elizabeth J Smith | *Senior Mission Priest, Parish of The Goldfields*

In March 1992, the internet was in its infancy, live-streaming had not been imagined, and international phone calls were prohibitively expensive. I was a deacon from Melbourne, studying feminist theology in Berkeley, California. I knew the Perth women were due to be ordained as priests on the feast of Saints Perpetua, Felicity and their companions. I desperately hoped that the service would go ahead. We had been devastated by the last-minute cancellation of the Canberra women's ordination in February.

Despite more last-minute challenges, Perth did go ahead. Australia had its first women priests. Other women were ordained during that year around the country. There was quite a list of women in many dioceses who had been serving as deaconesses for decades, or as stipendiary lay ministers, and as deacons since 1986. In 1993, during a visit home to Melbourne, I was ordained to the priesthood, too, in the parish where I had served my second curacy. All of us heaved a sigh of relief. Finally, we could stand where we and the Church believed we were called to stand: at the Holy Table, presiding at the Eucharist; baptising, blessing, absolving. For years we had been preaching, conducting services of the Word, serving as chaplains, teachers, scholars, pastors and in all the other roles the Church had sometimes grudgingly, sometimes creatively, found for us to fill. At last, we were where we belonged. The fact that women have now been priests for 30 years has made a big difference to the church.

Now, women's life experiences are in the sanctuary and the pulpit as well. Those life experiences include biological, physical realities like pregnancy and birth, menstruation and menopause. The priestly, supposedly "spiritual" zones of worship have survived the advent of women's bodies, and in fact have flourished.

Theologically, this has been a blessing. We are all more down-to-earth than we used to be, with less of that old, false dichotomy separating the physical from the spiritual.

Women in the priesthood, ministering the body and blood of Christ to the Body of Christ in all its members, have enriched embodied faith for all of us. Women experience life as daughters and sisters, mothers, aunties, grandmothers, workers, leaders, employees, bosses. Growing up female in Australia, as well as in all the other countries and cultures now represented among Australian women priests, we have been socialised differently to our male contemporaries. So women priests have analysed, challenged and changed the assumptions about femininity and masculinity that society and the church used to take for granted.

Women priests also contribute to the much wider

range of skills and perspectives being brought to the table of planning and finding resources for mission these days. In the corporate world, at board level, it has been proven again and again that gender diversity, with other kinds of diversity, significantly improves a company's

bottom line. Anglican women priests add huge value to the conversations at diocesan councils and synods, on the boards of schools, aged care, welfare and advocacy bodies, and of course in parish ministry.

Ordained women can tell similar stories to the ones we are, sadly, still hearing from women in Parliament, business and industry about the many ways women are still silenced, ignored, belittled, or harassed in the course of our work. But we persevere in bringing our resources to the table, our ideas and imagination to the church's planning and direction-setting, and our determination to getting the work of the Gospel done.

Thirty years ago, we rehearsed Biblical verses like Galatians 3.28, where Paul declares that through baptism there is no longer male and female, but you are all one in Christ Jesus; and Peter's sermon at Pentecost, with the quote from Joel asserting that your sons and your daughters will prophesy. We were inspired by Mary Magdalene, first apostle of the resurrection, and Martha, that feisty theologian who named Jesus as the Messiah, the one coming into the world. I made badges announcing that "women priests have real presence."

Thirty years later, in Perth, we no longer need to debate whether women priests might save the church (we can't), or wreck the church (we won't). We save considerable energy by simply recognising women's full and equal spiritual authority, alongside our brothers. The energy we save, we can put into working together in mission, proud of our diversity, confident that in Christ there are no more barriers of culture, race, language, history or gender. The Holy Spirit calls all of us to work together, not just with respect, but with celebration; not with mere acceptance, but with wholehearted delight.



Bishop John Stead with Rev'd Sheridan Brand, during her ordination

The Melbourne Anglican 3/3/2022

The Truth Shall Set Us Free

Imagine that most Australians continue to be appalled by the deliberate and state sanctioned murder of approximately 6 million Jews during the Holocaust between 1941 and 1945. Yet when it comes to the deliberate and state sanctioned murder of indigenous people in our own Australian history, many of the same people either don't know or don't care.

It is as though many people believe that if they pretend long and hard enough, they will be able to rewrite history – and take out the widespread genocide of our First Nations' men, women, and children from 1788 right up until the late 1920s. You don't have to delve very deeply into our history to learn that the aim of many settlers, throughout what is now Australia, was to eradicate as many indigenous people as possible. It is estimated that there were at least 304 frontier massacres of indigenous people between 1788 and 1930.

Many perpetrating the massacres were never brought to justice. In a letter to his family in England a young Gippsland based man Henry Howard Meyrick wrote on the 30th April 1846: *“The blacks are quiet here now, poor wretches. No wild beast of the forest was ever hunted down with such unsparring perseverance as they are. Men, women and children are shot whenever they can be met with....but these things are kept very secret.”* (www.theguardian.com or [Life In The Bush, 1840-1847](#), by F.J.Meyrick, London, Nelson, 1939)

Occasionally some of those undertaking massacres were brought to justice. For example, following the Myall Creek Massacre of 28 indigenous people on

10th June 1838 in northern NSW, 7 of the culprits were tried and hung, 4 were acquitted, but the ringleader John Henry Fleming escaped. He was never brought to justice, but apparently later became a model citizen – even a JP! (Clark's Select Documents of Australian History 1788-1850, p. 289, or Google it). I challenge you to read about the Myall Creek Massacre. It will make you weep!

Even though our Australian Constitution was written in the spirit of *terra nullius*, the latter was always a fallacy. Australia was never a vacant wasteland devoid of meaningful human existence and endeavour, just waiting to be settled by another people. Thank God for Eddie Mabo and the Native Title Act of 1993! The question remains though of how much of our 'true' history is now being taught in our schools and universities? Hopefully there is now far more balance and understanding than there was when I was a student all those years ago.

Many Australians both indigenous and non-indigenous including myself, are not comfortable with Australia Day occurring on the 26th January. We love Australia, are very happy to welcome new Australians from all over the world, and are equally happy to affirm the wonderful achievements of many award recipients. However we are not happy to go on hiding the truth of our shameful history.

In John 8:32 we are told that the truth will make us free. It is only with truth that we can move forward with integrity as Christians, and as a nation.

The Rev'd Flo Walters

A Prayer for Ukraine from the Anglican Archbishops Justin Welby and Stephen Cottrell

God of peace and justice,
 We pray for the people of Ukraine today.
 We pray for peace and the laying down of weapons.
 We pray for all those who fear for tomorrow,
 That your Spirit of comfort would draw near to them.
 We pray for those with power over war or peace,
 for wisdom, discernment and compassion
 to guide their decisions.
 Above all, we pray for your precious children, at risk and in
 fear,
 That you would hold and protect them.
 We pray in the name of Jesus, the Prince of Peace.
Amen



ADVENTURE CONNECT - PARTNERING WITH THE DIOCESE OF WILLOCHRA

Early in December a number of us travelled to Wallaroo in the Parish of the Copper Coast to bless and launch Adventure Connect's new fishing boat. Adventure Connect partners with the diocese of Willochra taking disadvantaged young people on recreational trips and short holidays. For most of our clients, the activities are really their first proper holiday away enjoying what many of us would have more or less taken for granted as we were growing up. The experience builds great memories for them and is very transformative for clients and volunteers alike. It a great way of sharing God's love and revelling in the wonder of creation. The launch included Bp John blessing the boat. Interestingly, he was careful to rule out 'baptising' the boat as he asperged it with blessed water, saying 'baptise means to submerge, which we don't want this boat to do.' A few minutes later we noticed water swirling in the floor of the boat. Apparently a special 'bung' separating the bilge and ballast tanks from the floor was also needed, apart from the obvious bungs in the

transom. We quickly retrieved the boat (so that it didn't *actually* submerge), found the right bung and relaunched – but it was a close one!

Thank-you to Bp John, the Parish of the Copper Coast, and all who attended to help bless and pray for the exciting work of this ministry of our Diocese, Adventure Connect. If you would like to engage more with Adventure Connect, we would really welcome that. One of the ways of finding out more might be to try our new website at adventureconnect.net

Blessings,

The Ven. David McDougall, Archdeacon for Mission and Youth Engagement.



Bishop John with Rev'd Dave McDougall blessing the boat



The Adventure Connect 's new fishing boat

ECO-SPIRITUALITY CORNER

Rarely a week goes by, that it is announced on some media platform, that the week is 'National Week; or the 'International Day of ...' On occasions there is overlap. Then there is our lectionary calendar and the liturgical seasons, some old and some new.

We are now in Lent, a significant period for meditation, lament and action. We are working on a variety of things in preparation with the lens of the Creation Mark of Mission as the focus.

In the meantime, here are a select series of 'days' for the first quarter of the year. Some will have passed before you read this but oddly the beginning of the year is quiet in respect to environmental themes.

Penguin Awareness Day, 20 January:

Australia is home to just one species of penguin, the Little Penguin, (in Australia they are known as Fairy Penguins) but other species sometimes visit our shores. These other species of itinerant penguins arrive as vagrants because of abnormal currents and tides have swept them off course, or are moulting and cannot return to the sea until they regain their protective feathers. The day reminds us to consider the plight of the world's penguins, as well as focus on the conservation of their habitats, both on land and at sea. Many of you may know of the Granite island Fairy Penguin colony at Victor Harbour.

World Wetlands Day, 2 February:

The Ramsar Convention on Wetlands of International Importance Especially as Waterflow Habitat (or Convention on Wetlands) is an international treaty through UNESCO, for the conservation and sustainable use of wetlands. It is named after the city of Ramsar in Iran, where the convention was signed in 1971. It was later updated under the Paris Protocol (1982) and the Regina Amendments (1987). The Convention's mission is *"the conservation and wise use of all wetlands through local and national actions and international cooperation, as a contribution towards achieving sustainable development throughout the world"*.

Wetlands are among the most diverse and productive ecosystems. They provide essential services and supply all our fresh water and cover a wide range of ecological zones, including fishponds, rice paddies,

reservoirs and salt pans, made by humans, for example the Gleeson Wetlands at Clare.

Significant South Australian wetlands of international importance included on the "Ramsar



Harmony and Eco-spirituality

List", are Banrock Station, Bool and Hacks Lagoon, and the Coongie Lakes, currently flooded in the Cooper basin.

The day is a call to act for wetlands and the focus of the 2022 campaign, is an appeal to invest financial, human and political capital to save the world's wetlands from disappearing and to restore those we have degraded. South Australia is not immune from degraded wetlands as the St Kilda mangroves are affected by hypersaline insertion.

World Wildlife Day, 3 March:

The Convention on International Trade in Endangered Species of Wild Fauna and Flora adopted a resolution by the General Assembly of the UN (20 December 2013) to establish World Wildlife Day (WWD).

That resolution reaffirms the intrinsic value of wildlife and its various contributions, including its ecological, genetic, social, economic, scientific, educational, cultural, recreational and aesthetic contributions to sustainable development and human well-being.

For 2022, WWD focuses upon the theme *"Recovering key species for ecosystem restoration"*. The celebration and raising awareness seeks to draw attention to the conservation status of some of the most critically endangered species of wild fauna and

flora, and to drive discussions towards imagining and implementing solutions to conserve them.

International Day of Forests, 21 March:

Following the International Year of Forests, in 2011, it became apparent that there was no globally recognised date for commemorating, carrying out activities on and raising awareness of forests and sustainable forest management. March 21 was adopted by the UN General Assembly late 2012, in order to celebrate and raise awareness of the importance of all types of forests and of trees outside forests. The theme for 2022 is **'Forests and sustainable production and consumption'**.

In south Australia we may think we do not have a lot of forest, but the definition of a woodland forest includes a minimum canopy cover of 15%, which is a far broader scope for inclusion.

World Water Day, 22 March: World Water Day is an annual UN Observance, started in 1993, that celebrates water and raises awareness of the 2 billion people currently living without access to safe water. A core focus of World Water Day is to inspire action towards Sustainable Development Goal (SDG) 6: water and sanitation for all by 2030. This year's theme is **'Groundwater - Making The Invisible Visible.'**

Groundwater is invisible, but its impact is visible everywhere. Out of sight, under our feet, groundwater is a hidden treasure that enriches our lives. Almost all of the liquid freshwater in the world is groundwater. As climate change gets worse, groundwater will become more and more critical. We need to work together to sustainably manage this precious resource. Groundwater may be out of sight, but it must not be out of mind.

Many of our farming and remote communities rely on groundwater, especially the Great Artesian basin. This makes this very much closer to home.

World Meteorological Day, 23 March: The theme for 2022: **'Early Warning and Early Action.'** Hydrometeorological and Climate Information for Disaster Risk Reduction. We don't have to think too far back to realise the Tongan volcanic eruption was very much observed from Meteorological satellites and ground-based observations. these are in place because of the of the Convention establishing the World Meteorological Organization in 1950. The United Nations' World Meteorological Organization (WMO) provides the framework for international

cooperation on weather issues that know no political boundaries.

The WMO has a mandate to focus on weather, climate, and water, which includes their focus areas of energy, environment, natural hazards and disaster risk reduction, oceans, polar and high-mountain regions, public health, and urban development. They supply policy documents and standards, technical regulations, and guides for the international community, as well as Meteoterm, a thesaurus of specialized terminology for the international meteorological community. The WMO also offers education and training to the global community to meet education needs and professional development, especially for those members that do not have access to those services. The Pacific Islands are one case in point.

Earth Hour, 26 March:

Earth Hour sits apart from the other international days because it is apolitical and cross-cultural that began in Sydney in 2007 as a symbolic lights-out event organised by the World Wildlife Fund and partners. Earth Hour is now one of the world's largest grassroots movements for the environment engaging millions of people in more than 190 countries and territories, switching off their lights to show support for our planet. It has become a catalyst for other positive environmental impacts, a driver of major legislative changes through civilian action and energies. The above list is not exhaustive and the drive to produce it came through the Anglican Creation Care Network, which is now recognised in two dioceses of our province.

To be fair, some of these may mean little, but we suggest that perhaps one of these days, may well be a day for prayerful thought, a liturgical activity or a shared local event. One step, one prayer, may be the seed.

Reverends David and Jenny Thompson



GOING TO THE EDGE WITH LUKE

In November 2021, in preparation for The Year of Luke, Anne and I attended the **'The Day of Luke'**. Hosted by our Archdeacon for Ministry Formation (amongst other descriptors in his title), David McDougall and ably assisted by Rev. Dr. Lesley McLean, formerly a priest in this Diocese, we both agreed that this four-and-a-half-hour presentation was informative, considerate and consultative in preparing clergy and LLM's for the Year C preaching cycle which we were about to undertake using our lectionaries.

David and Lesley identified two of the great themes in Luke's Gospel, namely the Birth Narratives and The Resurrection, - not the Crucifixion - on which all our teaching should be based come Easter. Yes, you read correctly - the Crucifixion was a side issue. Without the Resurrection, the crucifixion would not have rated a mention in the Sunday papers - they were so commonplace in that society. A bit radical, perhaps, for those who base their whole theology on the redeeming blood of the Cross - but a powerful message in any respect.

The day was full of good stuff. It is indeed good news for us. Luke's Gospel as you have probably reasoned by now, is for absolutely everyone, Jews and Gentiles, male, female, transgender, rich and poor, healthy and sick, old and young - it is the Universal Gospel. We were particularly struck by the stories of Simeon and Anne in early Luke and the encouragement it has for ministry to the elderly, something we are all grappling with in our Anglican congregations presently.

Now the bad news. Unfortunately this session was not well attended - excluding the presenters, only two clergy and three other LLM's attended. Travel can't be blamed, we all coped with Zoom, and this will be the way of the future. There can be few excuses for (particularly for the few) LLM's around the Diocese not to attend these days. It is disrespectful to Archdeacon David *et.al.* when so few log on to learn. Anne and I have now been to five "Days of Luke" in the Diocese, spanning eighteen years from five different presenters, from three different denominational backgrounds. We have learned

something of value every time. To those who say, "I know all this, there is nothing new", I say please think again. "You're never too old to learn", "he who stops learning stops living".



The Gospel of St Luke

We look forward to more of Archdeacon Dave's Zoom and face-to-face presentations, and to those who are still hesitant, or think they know it all, remember - this is your money (via quotas) you're wasting by not attending. These days are free!

If we want our Diocese to continue to grow and support our efforts in the Ministry Units, surely this is one great way to do it.

Michael Ford

A note from the Editor

Unfortunately, I was unable to attend this presentation but did attend Dave's face-to-face presentation on Grief counselling and Funeral liturgy and found it most inspiring.

Elizabeth

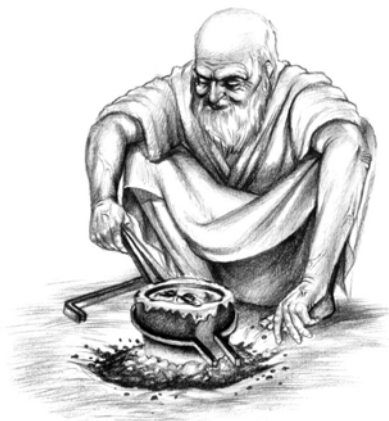
“Lord Transform me”

Some 500 years before Jesus came to Earth the Prophet Malachi, living in Jerusalem after the period of exile in Babylon, speaking of God's messenger to come (Jesus) wrote :-

"But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. "(Malachi 3:2-3) NIV

To the hearers, a working knowledge of the silversmith at work would mean they grasped what Haggai was saying.

The ore containing silver had to be dug out of the ground and some areas of Israel and adjoining countries were very rich in the presence of the silver ore. A two step process of refinement is needed to win pure silver. The ore is heated, initially using long straws to blow into the heated charcoal which melted the silver at a temperature of 961 degree Celsius, a little lower than iron. The second stage was when the silversmith heated the molten silver in a crucible to "burn off" the slag. He knew that the silver was refined when he could see his face reflected on the surface of the molten silver.



Link this example prophesied by Malachi to the thought of Jesus, acting as the silversmith watching the dross of our sinful lives burn off until He can see His face reflected in our lives.

This is God's desire for us but it has to be our desire also. Romans 8:28-29 *"And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the image of his Son"*

A dictionary search for the word "conform" gives us words such as abide by, obey, observe, follow, hold to, adhere to, be in accordance with.

What is God's purpose? That we might be like Jesus?

What is our role in this?

To make the decision that we also want to be like Jesus ?

“Lord please transform me!”

Make the choice to submit to His Lordship, and like the branches of the vine, be passive in our abiding and allow the process to work its miracle.

In relating to trials and temptations we face in our daily life, 1 Peter 1:7 reminds us *"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:"*The King James version is used because it uses the beautiful word "precious" to describe our faith.

You are precious to a loving God. Your faith is precious to this same God. And His heart's desire is that you will be conformed to the image of His Son, but it is an active and positive choice.

John Cronshaw January 2022

BUTTERFLIES AND TRANSFORMATION

Read: 2 Corinthians
5:17

A caterpillar vanishes
into a cocoon,
after time elapses is
born
into new life.....



HOW WELL DOES YOUR BRANCH PROMOTE MOTHERS UNION ?

Over the past 2 years, with some more than others, our members and Branches, have found it difficult to hold or undertake many parts of their Mothers Union activities, alternatively discovering new ways of coming together through social media. However, nothing replaces the personal contact we share with each other and going into the community.

Like the butterfly we are now wanting to come out of our cocoon to bring new life and enthusiasm into our branches with the hope of not only increasing our membership but to create more awareness of who and what we are.

As our membership base has reduced for varying reasons, we open up more, Dioceses and branches are now looking to hold promotional activities. To assist with this our AMUA brochure, is available, free of cost through our Publication Department to assist and encourage people to learn about Mothers Union. With Lady Day fast approaching, this may be a good opportunity to reach out and invite others within the broader Church and communities.

How many Parishes in your Diocese know little about AMUA? Maybe a good starting point: invite, encourage and develop knowledge, including your priest in this. With Lady Day fast approaching, this maybe a good opportunity to reach out and invite others within the broader Church and communities, as we begin to open up.

For those on social media we also have our Facebook sites: **Mothers' Union Australia** as well as a private site **MU Australia** both allowing us to interact with each other, including overseas members.

CAN YOU HELP US TO SOLVE A MYSTERY

Somewhere in this diocese there is a Mothers Union Lone Members banner hiding in a cupboard or wardrobe, and despite numerous enquiries and searches, it cannot be found. The last clue we had was that it had been taken to Camp Willochra, Melrose in about t 2010. The nooks and crannies there have been searched without success.

The banner was passed around from "Lone" (now "Diocesan") member to member and maybe hiding in a cupboard or drawer, somewhere in the diocese.

If you have any luck in giving us a clue, please contact Jane Tanner tannerja@bigpond.com



THE MUSINGS OF FR BART 'BUSH WISDOM'

In talking to the congregation over a cup of tea after Sunday Mass at Belvidere not so long ago the topic of our ancestor's ingenuity came up. I was fascinated by the stories that came out as people remembered their family stories and family exploits. One told of the adaptations used by the pioneers of the Eudunda area to roof their farm buildings. There was no shop to buy supplies or building contractors to hire out in the virgin scrub where they were trying to start a farm from scratch. They made do by copying what farmers did in the old country from whence they came and by using the things to hand. Farm buildings and farmhouse walls were constructed using the abundant limestone rocks that lay on the ground all around.

But what can we do for the roof? Enterprising farmers found a use for the stubble after harvest by putting the binder machine through it to create sheaves to copy the thatch roofs of their English homeland. However stubble on its own does not have the quality and durability of the robust reeds that grew in the creeks and rivers of England. By itself stubble was light and flimsy and no amount of thickness in the layers on the roof would make them waterproof or resistant to rot and decay. Innovative pioneers however turned to the clay soil. When puddled and compressed it made a cement-like plaster that was both waterproof and durable. So the roofs of buildings were thatched with the sheaves of stubble as a foundation and then plastered with a thick layer of clay through which the rain could not penetrate. Rain would in time wash away the clay but all it took was a periodic replastering of the roof to keep the shed and the house waterproof. Later on when supplies from hardware stores became accessible it was found that the roofs were further strengthened by stretching wire netting over the roof and tying it down to the walls of the buildings. Some of the people in our group remembered these buildings on their family farm.

Another reminisced about keeping meat fresh by hanging it up a farmhouse chimney not being used for cooking. The flue formed a natural draught that kept the meat cool and therefore fresher for a longer time. Another recalled helping to make candles for use as lights by moulding meat fat. It was stabilised by mixing it with fine sand found in the creeks. They used thin strips of twisted rags for the wick. One told us of how as a child being once in the path of a bushfire. The adults in the group each took out a box of matches, 'lifesavers' as they called them and

set fire to the bush around them in a back burn. When they had burnt the adjacent scrub away they then moved into



Early settler's hut near Eudunda SA

the burnt patch as a refuge from the approaching bushfire and were secure in the patch that they had burnt as the main bushfire roared past each side of them. None ventured out in summer to work the paddocks without a box of "lifesavers in their pocket in case they were caught in a bushfire.

Shoes were a hard to get and expensive item so children only wore them on special occasions. One remembered her grandmother recounting that as a child going to school or church on Sunday. They would leave home barefoot with their shoes held around their necks by the laces. When the school or church came in sight they would put on the shoes. Likewise when leaving they would take the shoes off as they left the venue behind and then continue barefoot back home. That way shoes were made to last not only for the present wearer but passed down to younger siblings in their turn.

Yet another told of their grandfather's strategy to catch snakes that had come inside. He told this to his grandchildren with a twinkle in his eye. He said to put out a saucer of milk and turn on the radio to a pop music station. The snake would come out to drink the milk and to listen to the Beatles!

We owe a profound gratitude to our pioneers who laid the groundwork that enables us to live in a country of prosperity and safety. A prosperity that they could not have imagined. We live in danger of taking it all for granted. It is good for us to pause and be thankful for the good we have inherited, the result of their dedication and perseverance. An important part of our pioneers' lives was the Christian faith evidenced by those little church buildings that sit in paddock corners all over the South Australian landscape. Our ancestors were people of ingenuity, hard work and prayer. One day our descendants will likewise look back on us. What will they say about the inheritance that we in our turn have left them?

Father Bart O'Donovan

ABM LENT AND GOOD FRIDAY AND EASTER APPEALS 2022

LENT AND GOOD FRIDAY 2022





Scan the QR Code
To access this appeal story in its entirety and to make a secure donation online, simply open your smart phone camera and hover over this code.

This Lent and Good Friday, we invite you to make a gift to ABM's Anglicans in Development's Sustainable Communities Program. Your gift will provide training and other support for people all over the world – from the Diocese of Jerusalem to Papua New Guinea. It will support women like Jenny in the mountainous Isabella region of the Philippines who learned book-keeping skills so her small farming cooperative could improve its rice production. It will support mothers in Gaza who, under the burden of inadequate nutrition and frequent pregnancies, give birth to underweight children. Your gift to AID this Lent and Good Friday will provide much-needed support for our Sustainable Communities projects planned for this year.

EASTER 2022





Scan the QR Code
To access this appeal story in its entirety and to make a secure donation online, simply open your smart phone camera and hover over this code.

ABM's Easter Gift will support our Aboriginal and Torres Strait Islander projects. Projects like the *Comin of the Light*, encouraging young leadership and the establishment of the *Meriba Maygi Zageth* ("Our Holy Work") Anglican Council in the Torres Strait. Your gift will also support Gloria Shipp's continuing ministry in the Diocese of Bathurst, our Aboriginal and Torres Strait Islander Mission grants, and the urgent and ongoing work of reconciliation. COVID-permitting, your gift will support the annual NATSIAC gathering, enabling Aboriginal and Torres Strait Islander Anglicans to meet for mutual support, refreshment, and collective discernment.

Please consider supporting ABM's Easter Gift.

Donations to this appeal are not tax-deductible
abmission.org.au/Easter2022

Your gift will change the lives of many communities living in poverty.

In a busy wing of the Al Ahli Hospital in Gaza, little Manna is being weighed by Hanan, a general nurse working in the hospital's paediatric unit. Like all too many babies in Gaza, Manna was born severely underweight. Her mother, Heba, says, "I took Manna to many doctors and nurses before, but she didn't improve". Now, aged seven months, Manna has made good progress since she was taken into the Ahli's Child Nutrition Program a month ago. After four visits to the program, she's doing well. Her weight has improved, and she's now moved from "severely" to "moderately" underweight. Heba says, "Here at the Ahli, the nurse measured my child and gave me some advice, and now she has benefitted. I'm very happy."



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

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DEVELOPING WORSHIP IN CHILDREN'S MINISTRY

Developing worship in children's ministry

I invite you to look at the children in your worship ministry. What are their hobbies and interests? How can you engage them in God's presence? asks primary school teacher, mum and children's worship ministry leader Penny Howchin.



"Encountering God's presence through worship changes a person forever" It takes the Christian walk from a head full of Bible knowledge to a heart and life changed by God's love. Worship is focusing exclusively on God and connecting with His heart. It is crucial to developing a relationship with Him. Through worship, God's hand moves to bring healing, encouragement, peace and love to His believers and the world. Without worship, we can end up with empty religion.

Developing a worship culture in our children's ministries is paramount. Children's ministry programs often focus on Bible knowledge alone. While this is important, children also need to develop their personal relationship with Jesus by spending time in His presence talking and listening to Him. This makes the relationship real and something they will hold onto for life.

Music is one form of worship. It is, after all, the language of the heart. We are repeatedly commanded in the Bible to sing and make music to God with our voices, instruments, clapping, shouting and dancing. Yet music isn't the only way to worship. If worship is focusing mind, body and spirit on God, then there are many avenues to doing this.

I invite you to look at the children in your worship ministry. What are their hobbies and interests? How can you engage them in God's presence? Perhaps colouring memory verse sheets or drawing what God has been teaching them during a quiet worship song will engage the art lovers. Try writing praise words on balloons and having a worship dance party hitting them around the room to a loud song. Use colourful sticky notes to create a praise wall of things the children are thankful to God for.

Worship is essentially the response of hearts to the truth of who God is and what He has done for someone. When explaining what worship is to children, help them understand that it goes beyond head knowledge *about* God to a heart connection *with* God. Worship is their heart response to grasping something of the wonder and hugeness of their creator and Saviour as He intersects their world.

As we share God's Word and His unchanging truth with children, we provide them with the building blocks for worshipping Him. We enable them to scramble up higher and higher and get a better and better view of God's glory and majesty. The higher up they can climb, the more breathtaking the spectacle, and the more truth they know, the greater the heights of their worship.

The more children explore and get to know God through the Bible, the better they can recognize Him and His activity in their own lives. Even encouraging them to take the time to read or listen to God's Word each day serves to elevate its importance and worth in their eyes and is in itself a form of giving 'worship.'

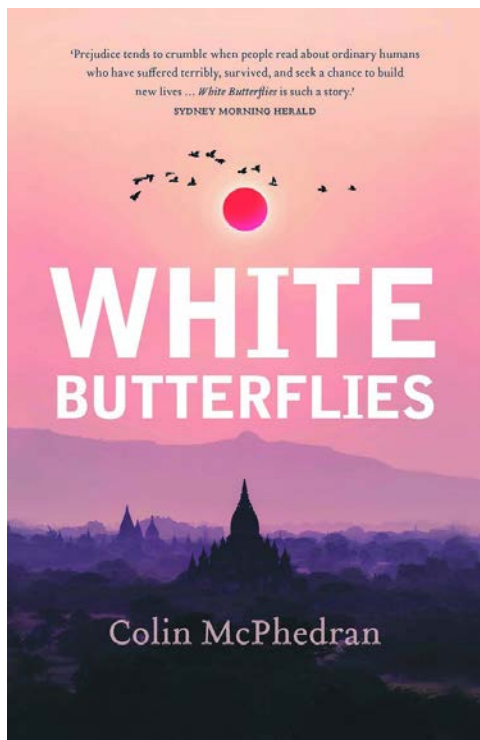
Thankfulness is a great place to kickstart worship for children. The practice of being thankful can quickly turn a heart from a preoccupation with self towards God's goodness and loving kindness. As we explain the Gospel message to children and help them understand their need for a Saviour, thankfulness can become the bedrock of worship in their lives.

Ensuring we model wholeheartedness in our worship and devotion to God will bless our children who watch how we live at home, at church, and in the community. Imperfect but authentic worship that comes from the heart is contagious.

In essence, children' worship is an offering of active, heartfelt, Word-based wonder! We are made to worship the God who created us, to bring Him the praise and glory He deserves. Let's worship Him in everything we do and help our children 'see' Him in the every day and respond in praise.

Article from Anglican Focus, Brisbane

A BOOK REVIEW - WHITE BUTTERFLIES BY COLIN MCPHEDRAN



'I remember the moment. We had disposed of our school breakfast of porridge and limp toast thinly coated with Palmbotger, a dairy substitute made from palm oil. We waited silently for the white-sheeted Brother of the Sacred Hart Order to finish his meal.'

It was December 1941.

Colin McPhedran was living a comfortable middle-class colonial life in Central Burma when the Japanese invaded the country in 1941. The invasion spread terror throughout the population, which feared the notorious savagery of the Japanese army. Escape by air was, by then, impossible and other escape routes had closed, leaving the family with no alternative but to walk to India along the Hukawng Valley. Up to 20,000 refugees tried to escape this way; few made it. Thousands lost their lives in the attempt, including Colin's mother, brother and sister. He alone survived, and only just.

McPhedran's account of his horrendous trek along this trail is the core of *'White Butterflies'*, which covers the nine years of his life from the escape from Burma to his arrival in Australia.

It was May, 1942

Colin McPhedran at age 11, joined his mother, his sister Ethel and his older brother Robert into making a horrendous trek over the mountains from Mandalay in Burma (now Myanmar) into India. The weather was dreadful, it being monsoon season and the road was crowded with thousands of refugees,

attempting to make the same journey. Colin had been shot in the shoulder, leaving a painful and untreated wound. His gentle but determined Burmese mother was left to die when she could go no further.

'I hugged her for the last time and walked away. I never looked back.'

As they travelled onwards, his brother Robert became ill from dysentery and one night as they huddled together under the last remaining blanket, soaked by the rain, Robert died, leaving the eleven year old Colin and his older sister Ethel to struggle on.

It was August 1942 - 3½ months into the trek.

After burying Robert's body, *'Ethel and I without a word struggled off the rough slats that had kept us off the ground and moved away up the slope. On the other side there was a quagmire.'*

'As I lay there so near to death, I dreamed a cloud of white butterflies was floating down towards me. It was comforting and I was not afraid.'

At this stage, with both being so exhausted the quagmire seemed a comfortable way to die.

Fortunately for Colin and Ethel, rescue was at hand. They were found by a Scottish tea-planter and his team of men. They were taken to a tea planters' camp where Ethel died and Colin was then taken to a jungle hospital. He was *'skin and bone'*.

It was October 1942

by the time Colin recovered sufficiently to be moved to a larger hospital, and Christmas by the time he was able to travel to Calcutta. In February 1945 he was well enough to continue his schooling.

Completing his schooling in India, Colin spent several years in London before arriving in Australia in 1951.

It was April 1960

For an eleven year old boy the experience of fleeing from Burma to eventual safety in India must have been an horrendous experience. Nine years later in, Colin caught a train to Canberra, but at Bowral, a stop along the way, he left the train and felt he had arrived at his final destination and this was his home for the rest of his life.

White Butterflies is a book which is hard to put down but even harder to read. It is heartbreaking but inspiring.

THE LAST WORD - ELIZABETH HARRIS



Dear All,

Ash Wednesday marked the beginning of the Season of Lent. We had a busy week at Holy Trinity Riverton, acknowledging Shrove Tuesday with pancakes in the church hall - delicious pancakes with a variety of fillings. On Wednesday, we celebrated the Eucharist and were marked with the sign of the cross in ash, derived from the burned crosses from the previous year.

On Friday we hosted a service and afternoon tea for The World Day of Prayer, inviting members of other church congregations to join with us. The countries were England, Wales and Northern Ireland and we served an inviting afternoon tea, using recipes from these countries. It was a real English High Tea.

And then on Sunday evening we began our six week Lenten bible study.

I feel that although we may say *"we are the church and the actual building is just that - a building,"* - it forms an integral part of our *"belonging."* The place where we meet together as a family, not only on Sundays but on other occasions as I have

mentioned. The place where we can pray together, discuss the ups and downs of our life journeys, welcome new people, baptise, confirm, marry and farewell.

The Covid pandemic brought home to us the isolation factor, and then when we returned to church worship, the need was still for partial isolation by the wearing of masks, the distancing and the unfamiliar communion ritual. How church has changed, but has it in fact brought us closer together and more aware of the need for prayerful companionship?

Of late I have faced several unusual experiences in my prayer life.

We have a young member of our congregation who cares for the lizards in her garden. She was heartbroken when one of her *"babies"* died after being caught in a wire fence, and I offered to conduct a funeral for Chip. It was a simple but meaningful funeral as we said goodbye.

Last week I visited my doctor who is from Ukraine. He was concerned about family in both Russia and Ukraine and I offered to pray with him. He accepted and thanked me for caring for his family.

Two different occurrences guided by the last words of our Communion service ***"Go in peace to love and serve the Lord. In the name of Christ" Amen***



A Prayer for Today

Thank You Lord God for the Holy Spirit who is transforming our lives into the image of Your glory, so that Your people may show forth Your praise. Amen.

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

DIOCESE OF WILLOCHRA - FACE MASKS



Gold Coin Donation

All proceeds go to the Diocese of Mandalay

Girls' Orphanage

To order please contact Diocesan Office

08 8662 2249

administration@diowilochra.org.au



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.

OUR MISSION STATEMENT

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

OUR GOALS

1. Preclaim 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

OUR FOCUS Growing Christian Communities

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).



Helping people of all ages with reading, writing, spelling and maths difficulties, or life skills.

Specialising in: dyslexia, dyscalculia, dyspraxia, dysgraphia and ADD/HD.

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

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



"Like a tree planted by water, with roots that reach deep by the stream." Jeremiah 17:8
 Legacies can make a lasting difference to the Diocese of Willochra's future.

To find out how you can include us in your Will, you can contact
 The Registrar,
 Diocese of Willochra
 PO Box 96, Gladstone 5473
 Ph (08) 8662 2249

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.

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
 on 30 June each year (6 months \$12.50)**

I/we wish to

- 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
- Account Name:** Diocese of Willochra
BSB: 105-049
Account Number: 0324 395 40
Reference: Name and FOW
- Please send me information on making a bequest to the See Endowment Fund in my will

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: _____ Postcode: _____

PAYMENT OPTIONS:

- a cheque for \$_____ is attached
- Please donate via the Diocese of Willochra website
- Account Name:** Diocese of Willochra
BSB: 105-049
Account Number: 0324 395 40
Reference: Your name
- Please send me a receipt for tax deduction purposes



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

