



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



Farewell and thank you, Bishop John and Jan



From the Administrator



Dear Friends in the Diocese of Willochra,

Bishop Election Process

The Bishopric Nomination Committee interviewed potential candidates for the position of Bishop of Willochra on 1 and 2 September at Gladstone. From these, the Committee will choose a number of candidates to nominate to the election Synod on 29 October at the Clare Racecourse. At the election Synod, after discussion, each candidate will be balloted for individually by clergy and laity voting separately. Any candidate failing to receive one third of the

votes of each will be removed from the list. The remaining candidates will then be balloted with each Synod member voting for one person only. The candidate obtaining two thirds of the vote of both clergy and laity will be the Bishop-elect. The election Synod will be closed to observers, and no members shall at any time disclose any information concerning the proceedings of the election Synod or the names of the candidates or the details of any ballot. An open annual session of Synod will follow to receive reports and deal with other business.

Ministry in Willochra

After Bishop John Stead laid up his pastoral staff in the Cathedral at Port Pirie on 2 July, most of the Bishop’s responsibilities devolved to me as Administrator. These include chairing the Diocesan Council, meeting with the senior team of the Diocese, and addressing pastoral care issues as they arise. We have been particularly concerned with a couple of parishes currently under administration, where the rest of the Diocese, through the agency of the Synod, helps take responsibility for a parish struggling under some difficulty. Special visits have been made to these parishes.

Consultations have also been taking place with regard to future ministry in the Ministry District of Eyre (Cummins, Colton, Elliston, Minnipa, Sheringa, Tumby Bay), and a realignment of boundaries between the Parish of Burra and the Ministry District of Wakefield (Auburn, Balaklava, Belvidere, Bungaree, Clare, Hamley Bridge, Mintaro, Penwortham, Riverton, Watervale) to ensure a more even distribution of resources. There have been promising developments in each.

In Willochra we are used to small numbers of people distances apart. My first visit as Administrator was to the Catacomb Church at Coober Pedy (we ministered there 1984–1987), where the half-dozen or so locals were supplemented by a number of tourists. I later went with non-stipended priest Hellena Thom on her rounds and was pleased to worship and preach with three at Kimba, six at Cleve, and two at Cowell. It reminded me of my

early country ministry out of Meningie, where I used to travel 50km or more for two or three people. What I learned on this trip was not to prejudice any situation, no matter how precarious it may seem (the original meaning of ‘precarious’ is ‘needing prayer’). In each place there is substance, and the substance is in the people. BCA’s motto ‘never too few, never too far’ could well be ours.

Licensed Lay Ministers are invited along with clergy to the annual retreat at Sevenhill 12–16 September, where we will be looking at and praying over the theme ‘Zechariah and the Day of Small Things’ (see Ezra 3:10–13; Zechariah 4:8–10).

Yours in God’s love,

Martin

The Rev’d Martin Bleby
Administrator, Anglican Diocese of Willochra
DioceseAdministrator@diowillochra.org.au

CONTENTS

COVER: BISHOP JOHN AND JAN LEAVE OUR DIOCESE

REV’D MARTIN BLEBY, ADMINISTRATOR	02
CHURCH CAN FIND A WAY TO STAY TOGETHER	04
LITTLE TRIBE, BIG VISION	05
COOL WORLD	07
LET THE BEAUTY OF LIFE BE SEEN IN ME	08
MOW 30TH ANNIVERSARY	09
FOR WHOM THE BELL TOLLS	10
CONSIDER THE BIRDS OF THE AIR	11
LAMBETH CONFERENCE OPENING CEREMONY	12
ISSUES	13
SCHOOL CHAPLAINS ARE NEEDED NOW	14
MORE THAN EVER	14
BUSPA’S CORNER	15
ANGLICAN MOTHERS UNION	16
THE MUSINGS OF FR BART	17
THE QUICKEST WARMTH PROJECT	18
BOOK REVIEW - THE FORGOTTEN CHILDREN	19
THE WILLOCHRA BURSARY	20
THE LAST WORD	21

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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.

IN THE MIST



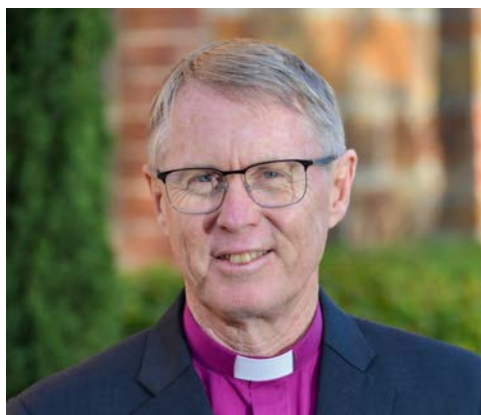
When the deep mist descends
to bleed all colour out of life
there is always a speck
a fleck of green at the centre,
the stillpoint
in which resides
both the promise
and it's fulfilment
of a new
and vibrant life.

©Revd. Sr: Sandra Sears CSBC

18/6/22

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CHURCH ‘CAN FIND A WAY TO STAY TOGETHER’: PRIMATE



The Primate of the Anglican Church of Australia, Archbishop Geoffrey Smith. Image: Supplied.

18 August 2022

A statement from the Primate of the Anglican Church of Australia on the launch of the company, the Diocese of The Southern Cross

I note the formal launch this week of a company named the Diocese of the Southern Cross.

This company, while established by some members of the Anglican Church of Australia and structured to mirror some of the characteristics of an Anglican diocese, has no formal or informal relationship or connection with the Anglican Church of Australia. As such it will operate independently from the Anglican Church as, effectively, a new denomination.

It is unfortunate that confusion may well result from the establishment of this organization among existing members of the Anglican Church of Australia and among people wishing to connect with the Anglican Church of Australia.

The meeting of the General Synod held in May this year clearly affirmed the view that marriage is between a man and a woman, and declined to affirm same sex marriage. It is perplexing therefore that the leaders of this breakaway movement cite the reason for this new denomination as the failure of General Synod to explicitly express an opinion against the blessing of same sex marriages.

It is always easier to gather with those we agree with. But in a tragically divided world God's call and therefore the church's role includes showing how to live together with difference. Not merely showing tolerance but receiving the other as a gift from God.

My conviction is that the Anglican Church of Australia can find a way to stay together, graciously reflecting God's great love, with our differences held sincerely. This week's announcement makes achieving that end more difficult but not impossible.

I will continue to pray and work that God's call on the church will be realised and encourage others to do the same.

The Most Reverend Geoffrey Smith

Archbishop of Adelaide and Primate of the Anglican Church of Australia

The newly announced breakaway GAFCON diocese is likely to cause unfortunate confusion, Australian Primate Archbishop Geoffrey Smith has said.

GAFCON Australia leaders announced at their Australasia conference that they had launched the Diocese of the Southern Cross, as an option for people and congregations who might choose to leave the Anglican Church of Australia if a diocese chose to bless same-sex unions.

Bishop Smith noted the launch of the Diocese of the Southern Cross, saying that it had no connection with the Anglican Church of Australia.

"It is unfortunate that confusion may well result from the establishment of this organisation among existing members of the Anglican Church of Australia and among people wishing to connect with the Anglican Church of Australia," he said.

Archbishop Smith said he was perplexed at the citing of a failure by General Synod to define marriage as between a man and a woman as the reason for establishing a new diocese by the leaders of GAFCON and the Diocese of the Southern Cross.

He said the world was tragically divided, and that the church's role in this was to show how to live with differences of opinion.

"Not merely showing tolerance but receiving the other as a gift from God," Archbishop Smith said.

Archbishop Smith said representatives at the General Synod meeting in May 2022 had *"clearly affirmed the view that marriage is between a man and a woman, and declined to affirm same-sex marriage"*.

"My conviction is that the Anglican Church of Australia can find a way to stay together, graciously reflecting God's great love, with our differences held sincerely. This week's announcement makes achieving that end more difficult but not impossible," he said.

Archbishop Smith said that he will continue to pray, work and encourage others to see God's call on the church realised.

On the final day of General Synod on 13 May, a motion was passed relating to exemption clauses for religious bodies. It included the clause stating that General Synod:

Continues to affirm that marriage according to the rites and ceremonies of the Anglican Church of Australia is the voluntary union of one man and one woman arising from mutual promises of lifelong faithfulness. The doctrines, tenets, beliefs and teachings of our Church are expressed in the authorised liturgies of our church and there is currently no liturgy for the solemnisation of a same-sex marriage.

Kirralee Nicolle, The Melbourne Anglican, 18 August 2022

CELEBRATING SEA SUNDAY AND 10 YEARS OF SERVICE

Parishioners of the Ministry District of Yorke Peninsula gathered with other Christians from the Southern Yorke Peninsula at the Flying Angel Centre, Edithburgh. We joined Christians around the world celebrating Sea Sunday on July 10.

Although the day was very cold, all who attended had a wonderful time at this celebration. It was held in the Al Fresco area of the Flying Angel Centre (Mission to Seafarers) at the back of St Mary's Anglican church. The communion service was celebrated by Rev Christine Smith from Ardrossan with Meg Bilney playing the keyboard. The address was given by Martyn Robinson former Mission Chaplain at Wallaroo. Martyn also spoke to the people during the afternoon; based on his book "Ships and Seafarers a Muse". A tale of his life's experiences on the sea, and how that influenced his life. Local identity, Shirley Thompson gave her time and expertise in helping us decorate the centre with a nautical theme.



The Reverend Christine Smith and Martyn Robinson

Lunch was a delicious fare of hot homemade soup, rolls and hot fruit crumble with ice-cream and cream, Tea and coffee. Of course, there was also a Birthday cake; Ray Agnew, Chairperson of our MtS committee had the honour of cutting the cake.

During the afternoon there was a slide show of photos from the past 10 years showing many of the seafarers who have enjoyed visiting our area while their ships have been in loading the various grains at Port Giles. This also included a short video of the planting of the tree (*Ilex Aquifolium Aurea Regina*) as part of the celebrations around the Platinum Jubilee for the Queen. As the first Chaplain for the centre, Geoff Harrison had been given the honour of planting the tree. Unfortunately, due to his ill health and the need to be in Adelaide for treatment, he and his wife June (the present Chaplain) were unable to attend on the day.



Decorated for the day



Ray Agnew, Chairperson of the MtS committee cutting the cake

As they say "many hands make light work". So many people helped, both on the day and days prior to the event to clean and to ensure that the centre looked its best for the occasion, and in the food preparation. So to anyone who helped, no matter how great or small, we thank you for helping to make this special day such a success.

Barbara Freidenfelds (MtS Committee) and The Venerable Andrew Lang (District Priest)

'COME IN BABY, ITS COLD OUTSIDE!'



Fr David Thompson and LLM Elizabeth Harris at the completion of the service

On Sunday 14 August, Fr David assisted by Lay Minister, Elizabeth Harris, celebrated the Eucharist in our church hall at Holy Trinity, Riverton, which because of its wonderful air-conditioner, is considerably warmer than the church.

We have recently welcomed several new members to our congregation and on this occasion we had a congregation of nine.



A special baptism at Holy Trinity, Riverton

THE COMMITMENTS! ...wasn't that a Movie or an Irish Soul Band? Well maybe ... but I want to focus on the Ten Commitments. 'So, what are they?' I hear you ask.

At the 2021 Synod it was agreed that we, as a diocese, adopt the report of the National Anglican Church Family Violence Research Project Report and the Ten Commitments for preventing and responding to domestic and family violence. Well, that's a mouthful! But what does it mean?

The National Anglican Family Violence Project (NAFVP) was established in 2019 to investigate and consider the prevalence, experience and impact of family violence within faith communities. One of the objectives of this group was to investigate and commission a research paper into the nature and prevalence of family violence within the Australian Anglican Church population.

The report was published in April 2021 and provides valuable information about the nature and prevalence of Intimate Partner Violence (IPV) in Anglican church communities. Sadly, the key findings of this research tell us that there is a significant IPV problem within our Australian Anglican Church population. This is tragic, it is confronting, and it is lamentable. But knowing about it, including gaining insight into the nature of the problem as it occurs in communities of faith, we can now respond appropriately to prevent and address it.

The Ten Commitments are a way for us to respond as church communities to the issue of violence we may encounter. The Ten Commitments provide us with a foundation to guide our work in making the church a place where women, men and children are safe; where violence is prevented, where the wounded are healed and justice prevails, so that God's grace can flow into the lives of all, insofar as we can achieve such outcomes. The commitments focus on preventative actions in addition to training our ministers and improving care for those who have experienced abuse. In the long term, preventing abuse is better than only reacting once abuse has happened and people are suffering.

We are part of a Provincial Domestic and Family Violence Working Group and we are looking for ways to raise people's awareness of how to deal with IPV and how to implement the commitments. You may be interested to read the source materials. Or you may wish to join us. Please contact me on llang@diowillochra.org.au.

Sources: <https://anglican.org.au/wp-content/uploads/2021/08/1.-NAFVP-Research-Report.pdf>; <https://anglican.org.au/wp-content/uploads/2021/06/Ten-Commitments-April-2021.pdf>

Louise Lang, Minlaton.

SHATTERED HOURGLASS



The 'live' music industry has certainly taken a hit since Covid entered our lives and it is only recently that bands are back playing in local venues and major stadiums. By the time you read my column, KISS will have performed at the Adelaide Entertainment Centre and there may even be a review of that concert in the next issue of *The Willochran*.

Elton John, who seems to have had as many farewells as there are stars in the sky, is returning to Australia in January 2023 to complete some unfinished concerts which were cut short by Covid and Sir Elton's own personal health issues. My best mate from high school and fellow Elton John aficionado will be joining me to see the Rocket Man play his final Sydney show next year.

Locally, bands are out and about again and it may interest you to know that our Cathedral City of Port Pirie is at the forefront of 'live' music, most specifically metal music. One may even go so far as to suggest

that Port Pirie is the metal music capital of South Australia.

Metal music, which some have described as just a lot of noise, is not a genre of music that I would usually listen to, however, given the shortage of 'live' music I found myself going to several metal gigs over the past couple of years.

In February last year I attended the Feeding Frenzy Music Festival which was held both inside and outside The Port Pirie Anglers Club, which conveniently backs onto the skate park which gave the audience plenty of room to dance or simply watch the bands. It was at this gig I was introduced to Whyalla band Shattered Hourglass, whose debut album *Timekeeper* featured songs written by the band's virtuoso guitarist Raiden Macintyre, who was twelve years old when the album was recorded. Raiden is getting on a bit now and will be sixteen when their second album is released later this year. Also in the band is Raiden's father Craig who plays drums, which is one way of keeping an eye on your teenage son. I've since seen Shattered Hourglass on several occasions and I look forward to seeing them in November when they will play at the Port Pirie Punk Music Festival in Phoenix Park on Saturday November 5.

Port Pirie is also the South Australian host city for Metal United Down Under, a metal music festival held in various locations across Australia. MUDU has seen a variety of metal bands play in Port Pirie over the past four or five years and has featured

another band I have taken a shine to. Freedom of Fear hail from Adelaide and unlike most metal bands, this outfit features a female vocalist, Jade Monserrat, and a female bass player, Georgina Kittel. When Freedom of Fear went through their soundcheck prior to their set at the Black Pig Bar and Grill, I was completely blown away and decided that this was a band I needed to see. This was music I had never experienced before and even though they wouldn't begin their set until after midnight, I knew I had to see this extraordinary band. And I wasn't disappointed. The intensity of their music was completely off the chart and I hope that it won't be too long before Freedom of Fear visit Port Pirie again.

There is nothing like seeing our favourite bands in concert or discovering bands we are unfamiliar with in a 'live' setting, so I would encourage you to get out there and see who is playing in your neck of the woods.



Freedom of Fear

John Fowler (Ministry District of Southern Flinders)

LET THE BEAUTY OF JESUS BE SEEN IN ME

Some experiences transform us don't they?

I am sure you have a list of your own, but I think about falling in love, getting married and becoming a parent for a start! We are never the same afterwards.

Of course, we have negative experiences which leave us hurt and scarred as well - the death of a parent or a child, being criticised and losing a job; going through cancer. These would be things which would change anyone and leave us scarred. It is interesting that most of our deeply transformative experiences arise from relationships. One mother (who had been through both) once told me that losing her child was more terrible than having cancer.

Likewise, our best transformations come from wonderful and fruitful relationships. The most wonderful of these is our relationship with Jesus. When he enters our lives as Saviour and Lord, things can never be the same again. We are what the Bible calls 'new creatures', changed forever.

Here are two verses which are very precious to me, and as you read them, I am sure you will see why:

'I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.' (Romans 12:1-2)

'Do not be conformed to this world...' That's a striking concept to start with. We are social creatures, connected to the habits and morals of our time, wanting to please others. This is increasingly becoming a problem as the world we live in adopts ideas and commitments and customs which are at odds with our faith in Jesus.

How do we cope? By thinking: 'be transformed by the renewal of your mind'.

Of course, this does not mean that we do such a thing merely on our own.

First of all, out of the love and mercy which God has for us, a mercy which means that we give ourselves entirely to him. Our worship is not merely what we do on Sundays - it is a whole-of-life activity. His love for us kindles our love for him and love transforms.

Secondly, we seek to find and do the will of God. Obviously we do not do this to secure his love - for he loves us already as we put our trust in him. Rather, his love inspires us, so that we make it our aim to please him every day by doing what is 'good

and acceptable and perfect', as he tells us in his word. He has transformed us and made us new creatures through Jesus. Now we live the transformed life, not doing what the world tells us but what God tells us.

Recently, the oldest member of our church died. Her name was Frances and she was 100 years old. As we talked about her and listened to the stories of her family, we discovered more and more what it was to live a transformed life. For example, even as an elderly widow, she would visit prisoners and then, on their release, she would welcome them to her home until they found a place to live. She was also a great woman of prayer. She prayed constantly for all around her, including her church family, interceding for us that the hand of God's blessing may rest upon us.

But the thing which I was especially struck by was her habit of singing an old hymn as she started each day. I wonder if you know it?'

Let the beauty of Jesus be seen in me,

All his wonderful passion and purity:

Oh, thou Spirit divine, all my nature refine,

'til the beauty of Jesus be seen in me.'

Frances was not famous. She had to battle to bring up her family after her husband died. But she knew that God loved her through Jesus and she trusted him; she committed her whole life to him as her spiritual worship; she refused to follow the ways of the world. She was transformed by daily following Jesus.

That is the only transformation worth having.

Christine Jensen, Vice President, Anglican Mothers Union, Australia.



MOVEMENT FOR THE ORDINATION OF WOMEN'S 30TH ANNIVERSARY

Young Anglicans unaware of opposition to women priests in some dioceses



The Reverend Canon Dr Colleen O'Reilly. Picture: supplied.

Some Anglicans are still unaware that in parts of Australia women are barred from becoming priests, leaders say. It comes as representatives preparing for the Movement for the Ordination of Women's 30th anniversary celebration conference say women face structural hurdles.

The conference to be held in Sydney in September will aim to interrogate the barriers to women's participation in leadership of the Anglican church.

Speaker General Synod general secretary Anne Hywood said many younger Anglican women wouldn't know that there were differences in how their Church was structured in some places.

Priesthood for women is not recognised in the Sydney, Murray, Armidale and North West Australia dioceses.

Ms Hywood said there may be women who were involved with the church in Sydney who might be accepting of their diocese's position on the matter.

But she said there may be young women in Melbourne, Adelaide and Perth who were so used to female clergy that they didn't know that ordination to priesthood was disallowed for women in other settings.

Speaker **the Reverend Canon Dr Colleen O'Reilly** said in the parts of the Church where women were ordained it was barely discussed because it was not an issue for them.

Dr O'Reilly said she had come across young, newly ordained women who were unaware that it had once been impossible for them to attain priesthood or that the struggle for change had been long and that bitter debates had ensued.

But Dr O'Reilly said she suspected people did not realise how hard line the opposition to women remained in some places.

The emergence of GAFCON's separate diocese as a response to the same sex marriage issue, was indicative of the kind of rigid stance that was still taken against women, she said.

Dr O'Reilly said she wanted to uncover and name some of the dynamics that women faced so that they could be handled better.

She said the complexities of balancing family and clergy responsibilities, succession planning particularly for women bishops, and how they were prepared for the role, were among the barriers.

The biggest hurdle was unconscious bias, Dr O'Reilly said.

She said women were well accepted, but that it was still normal in the Church to default positions to men.

Although women were increasingly taking up leadership roles in all areas of broader community, the church remained conservative.

"There are people in the Church who actively believe it is wrong for women to be in charge, to lead parishes, or to be a bishop," Dr O'Reilly said.

Ms Hywood said she would reflect on the efforts that the Church's governance had been making towards better gender representation.

She said the targets of the General Synod's bodies of 40-40-20 rather than 50-50 in their composition showed the proactive approach at the governance rung and its commitment to gender equality.

Lay women were running the show at parish level and were now beginning to climb in leadership, but it was in contrast to what was happening for women in clergy in some dioceses, she said.

Ms Hywood said she recognised and accepted that the Church was structured so that the diocese was the organisational unit and that it made its own decisions around theological issues.

"In working within the senior governance of the Church, where we're adopting equal gender representation, it's a contrast. I can sometimes forget that the fight is not yet won," Ms Hywood said.

*Jenan Taylor, The Melbourne Anglican
18 August 2022*

FOR WHOM THE BELL TOLLS

Wangaratta's Holy Trinity Cathedral, from where the magnificent sound of pealing bells resonated across the town on Queen Elizabeth the Second's Platinum Jubilee last month, held fond memories for Beechworth's Graeme Heyes.

A bell-ringer for the extraordinary June occasion, Graeme had also rung the bells to mark the Queen's coronation in 1952 at St Peter's Anglican Church in Ballarat.

"It was also special because that was the first time I'd rung a peal and it was something new for me as only one other peal had been rung on St Peter's 80 year old bells," he said. "A peal is a generic description of the music we ring on the bells and there is a great variety of music. "The music piece we rang for the Queen's coronation was called Plain Bob Minor and took about three hours to complete. "To think it's now 70 years later and to be able to ring on the Queen's Platinum Jubilee was incredibly special." [Ed. Note - the bells were recently rung half-muffled to mark the death of Her Majesty.]

Graeme, who has been ringing the bells as part of a team at the Anglican Christ Church in Beechworth on and off for close to twenty years, grew up in Ballarat where his interest sparked at just 15 years old when still at high school. "It appealed to me as it was something very different," the sprightly 87-year-old said.

"It was just after the war and I never had any money, nor did anyone else I knew, but I discovered I could earn 10 shillings and six pence – which was a lot of money in those days – by ringing bells for weddings at St Peter's Anglican Church in Ballarat. "I quickly learned the bells and could earn enough to be rich – well teenager rich." The eight bells at St Peter's could be set up for full circle ringing, in the English style, or alternately as a chime. Full circle ringing requires one ringer per bell whereas chiming can be done by a single person.

"Another young chap was interested in learning too, because the church's bells hadn't been rung full circle for about 50 years and we thought we'd like to get them up and running," Graeme said.

"We learned to ring at Ballarat Town Hall, and then undertook mechanical restoration at St Peter's to get the bells ringing again, and then rang bells at both the Church and Town Hall."

With three significant aspects to bell ringing – controlling the bell, team work and learning the music – Graeme says the practice is quite an effort where skilled people are needed.

"It provides both good physical and mental exercise that keeps me fit."

"In pulling ropes you need to learn to ring the bell right every time without over exertion and if you constantly pull too hard, you're fighting against the bell and can't last three hours."

There are two possible arrangements for musical bells; one has full circle rotation such as the arrangement in

Beechworth's Christ Church which is the English style and requires a ringer for each bell, and only occurs in England and British colonies.

The other is where bells can be hung dead and rung by a single person from a keyboard.

When the number of bells is less than two octaves it is called a chime and if more than two octaves it is called a carillon.

Since Graeme began ringing bells in 1949, he has rung them close to non-stop locally and regionally for countless weddings and church services such as for Easter and at Christmas and other special occasions, as well as ringing them in other churches around the world.

While team tower captain at St Paul's Cathedral, Graeme holds a special memory of ringing the passing bell to proclaim the death of Sir Winston Churchill, some 25 minutes after the event was made public.

Travelling internationally with his CSIRO career as a mineral resources researcher before retiring in 1998, Graeme combined his work with a love of bell-ringing in other countries as well as across Australia.

While tripping to speak to colleagues, learn about their work and visit mining operations, Graeme was always on the lookout for bell towers.

"I think there are about 60 churches with musical bells around the nation and I've rung in about 50 of them," he said.

With a friendly bell fraternity around Australia and overseas, Graeme has rung in churches in England, South Africa, Canada and the United States.

While team tower captain for many years at St Paul's Cathedral and St Patrick's Cathedral in Melbourne, Graeme climbed a spiral staircase with a massive 63 steps to the top in each church.

"These days when I go to St Patrick's, the last six steps are a challenge," he said.

"In Sydney's St Mary's Cathedral the ringing chamber is hard to get into as you have to climb up a spiral staircase, walk across the roof and then up some more stairs."

With an ongoing passion for ringing bells that keeps him busy in Beechworth, Albury and Wangaratta, Graeme said it is satisfying when it all works, getting the music right, with the reward of the bells' majestic sounds.



Ringing church bells keeps Beechworth's Graeme Heyes fit with physical and mental exercise.

“CONSIDER THE BIRDS OF THE AIR”

In the hands of the Biblical authors, the seemingly ordinary, like birds, takes on greater meaning when you consider the rich symbolism. Researching this symbolism goes beyond partaking in idle academic curiosity, for it is only by understanding the Bible’s symbolism that we can really hope to engage with it and have any contextual understanding of what the Bible authors were trying to tell us, says the Rev’d Selina McMahon.

“Consider the birds of the air,” Jesus instructed his disciples. Well, when you consider that the Bible (NRSV) mentions “birds” at least 108 times, you realize that this is quite a consideration! But the holy text goes beyond generics, mentioning some species of birds individually by name. Pelicans, ostriches, herons and woodpeckers are found by name. However, translations may vary. For example, whereas the King James Version mentions the “pelican” in Psalm 102.6, it is rendered as “owl” in the New Revised Standard Version. With this in mind, let us take some specific examples and examine the symbolic meaning attached to these feathered friends in the Old and New Testaments.

The most obvious one to start with is the dove. With no fewer than 49 “hits”, this is by far the most commonly named bird in the Bible, noting that the turtle-dove is the same bird as the dove – the “turtle” is only mentioned in some translations, and should probably be read as “dove”. The dove is arguably the most symbolic bird in Christianity. Indeed, after the cross it is probably the second most important symbol of all since it is used to represent the Holy Spirit; for example, at Jesus’ baptism (Matthew 3.16):

“And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.”

On a lesser level, the dove is also the bird of peace, purity and innocence. The Bible only represents the dove in a positive light.

Additionally, in rabbinical literature the dove is also the symbol of the nation of Israel (Song of Songs 2.14).

Equipped with this fact, we can read some of Jesus sayings in a new light. For example, Matthew 10.16, “be wise as serpents and innocent as doves” can be read as “be wise, while remembering you are Jews and must keep as innocent as your mystic symbol”.

Close behind the dove, and named 44 times in the Bible, is the eagle. This majestic bird normally represents strength, protection and defence. Hence, when the Israelites were complaining about being brought into the desert, God reminded them that they hadn’t suffered the same fate as the Egyptians, but were borne aloft “on eagles’ wings” (Exodus 19.4). This symbolism would have been very compelling



“...whereas the King James Version mentions the “pelican” in Psalm 102.6, it is rendered as “owl” in the New Revised Standard Version” (The Rev’d Selina McMahon)

because the eagle would have been seen swooping about the Arabian wastelands, and then soaring high above to obtain the best view of potential prey over all the land. Small wonder that it also became symbolic of God watching from on high and hence is also the symbol of St John the Evangelist, whose Gospel is said to be loftier than the synoptic gospels of Matthew, Mark and Luke (whose Gospels provide a synopsis of Jesus’ life, rather than a theological discourse on what his life meant).

However, it is not all good news for the eagle since it is also listed as “unclean”; mere contact with it, or its prey, would make someone “unclean” and unable to partake in full Jewish worship, along with other birds such as “the vulture, the osprey, the buzzard, the kite of any kind; every raven of any kind; the ostrich, the nighthawk, the seagull, the hawk of any kind; the little owl, the cormorant, the great owl, the water-hen, the desert-owl [sometimes translated as “the pelican”], the carrion vulture, the stork, the heron of any kind, the hoopoe, and the bat” (Leviticus 11.13-19). Though the bat is not actually a bird, it flies and its classification as a mammal was not identified till much later. All of these birds are carnivorous or scavengers and hence consume the blood of other animals. They are all, therefore, rendered “unclean” in Leviticus.

The Rev’d Selina McMahon



BISHOPS JOIN TOGETHER AT LAMBETH CONFERENCE OPENING SERVICE AT CANTERBURY CATHEDRAL

Languages from every corner of the world reverberated around Canterbury Cathedral as bishops from across the Anglican Communion joined their voices together in prayer.

Bishops representing around 165 countries, joined in the Lord's Prayer in their own language during a moving service formally opening the 15th Lambeth Conference.

Music, prayers and readings were also heard in Maori, Bengali, Zulu, Cantonese and Shona as well as French, Spanish and English in a service live-streamed to a global audience.

The Archbishop of Canterbury, prayed at the start of the service that the Lambeth Conference would bring the bishops into deeper understanding of one another and deeper love for the world.

He said: "Let us pray earnestly for God's blessing upon those who are gathered here, that through our discussion and our walking together we may grow into deeper understanding of one another and deeper love for the world Jesus Christ came to save. As the church, we are called to practise hospitality and we are called to serve. Hospitality, in the Oxford dictionary, is defined as "the friendly and generous reception and entertainment of guests, visitors, or strangers."

Speaking before the distribution of the Eucharist at the service, he said: "As we come to Communion, we are all aware that some who are here will not feel able to receive Communion; there are some by the rules of their own Church among our beloved and valued ecumenical guests, and there are others among us because of our own divisions. In this moment, let us as we take communion remain in silence when we are sitting in our place and pray for the healing of God's Church, not only the Anglican Communion but of the Church catholic and universal, that we may find by God's power the moment when we can come together throughout the world as one.

The Bishop of Lesotho, The Right Rev'd Dr Vicentia Kgabe, delivering the sermon, spoke of how the Anglican Communion is "called to practice hospitality and to serve" in a world experiencing "serious pain and strife."

"We do this by following the model that has been set for us by our saviour, and this model is not self-centred nor inward-looking. It calls us not to be navel-gazing but it calls us to first seek God's kingdom and God's righteousness, and all the things that we wish for, that we yearn for, that we call for that we hope for will be given to us, but first we seek the Kingdom.

"As the Anglican communion we can and we have it in us to heal and serve the world, we do this by sharing what we have freely without the fear that we will run empty.

"Because our God is a God who provides and assures us that *'those who trust in the Lord for help will find their strength renewed; they will rise on wings like eagles; they will run and not get weary; they will walk and not grow faint'*.



Scenes during the service as Bishops, their spouses and invited guests attend the Opening Service at Canterbury Cathedral during 2022 Lambeth in the United Kingdom.

Photo Credit: Richard Washbrooke for The Lambeth Conference

"Our jar will not be emptied, neither our jug fail. We serve a God who provides."

So how do we as the church – the Anglican church, demonstrate hospitality in a world that is going through and experiencing some serious pain and strife? How do we as the church demonstrate hospitality to each other? For many, the church has been a place of pain and hurt. We can and have it in us to serve God's children, to love all God's children, not only those who look like us, speak the same language as us or are of the same socio-economic or political class as us – all God's children.

This Lambeth conference, this church of ours has the power and is capable of healing the world and healing the church, and as we do this 1 Peter reminds us "to maintain constant love for one another, for love covers a multitude of sins."

As I conclude, my prayer is that during our time together and beyond

May God's name be hallowed and not ours!

May God's will be done and not ours!

May God's kingdom come and not ours!

Amen."

During the service, a new primatial cross was presented by the Archbishop of Canterbury to the Archbishop of Alexandria and Bishop of Egypt, the Most Rev'd Samy Shehata, in the presence of His Eminence Archbishop Angaelos, Coptic Orthodox Archbishop of London, one of the ecumenical guests at the service. The Episcopal / Anglican Province of Alexandria was inaugurated as the 41st Province of the Anglican Communion during 2020. Covid protections prevented international travel to Egypt at the time, precluding the traditional presentation of the primatial cross to Archbishop Samy by the Archbishop of Canterbury.

Anglican Communion News Service

ISSUES

DOES ANYBODY CARE?

One of the key recommendations of the Royal Commission into Aged Care Quality and Safety was for undervalued carers in residential aged care to be paid more. Did you know that here in SA there is an average hourly rate of a mere \$22.09 for a level 1 carer? This is the third lowest rate in Australia coming after the ACT (\$21.28) and Tasmania (\$21.40). These rates are not much above the new national minimum wage rate of \$21.38 per hour. Of course carers can crank up their income a bit with weekend and public holiday overtime – often at the expense though of their home and family life.

Until recently I never thought about how much personal carers were paid. Then my husband Geoff became a permanent resident in an aged care facility – Hamley Bridge Aged Care. When you witness first hand how much carers contribute to the comfort, dignity, personal support, and quality of life of residents, you become very aware of just how unjust their pay rates are. Nothing is ever too much trouble for them. They are kind, patient and gentle, and go the extra mile to make both Geoff and myself feel at ease.

My prayer is that the Fair Work Commission currently considering the case for a 25% carers' pay increase put forward by the Australian Nursing & Midwifery Federation and the Health Services Union, will very soon make a decision for a significant and much needed pay rise.

It is encouraging that the first piece of legislation of the new federal parliament was the Aged Care Amendment Bill passed in response to the recommendations of the Royal Commission. From 1 October 2022 a new Aged Care funding model (the Australian National Aged Care Classification) will be implemented.

However this legislative response will mean little if it is not backed up with more cash. According to an Aged Care report half of Australian Aged Care Homes are running at a loss – so how can they give personal carers a pay rise without more government money being poured into this sector?

In Romans 4:4 we can read that ***“Now to one who works, wages are not reckoned as a gift but as something due.”***

The Rev'd Flo Walters



THE FEATHER BED *‘Come to me, all you that are weary and are carrying heavy burdens. and I will give you rest.’ (Matt. 11:28 - NIV) © Rev'd. Sr. Sandra Sears CSBC 16/9/16 |*

I have a feather bed. It was passed down from my great grandmother (and probably her mother) and sits in my spare room. It's big, soft, and *hugely* comfortable. Too comfortable, in fact. That's why it's in the spare room, and not my bedroom. I've always felt that this feather bed was too important to actually sleep in - a family heirloom, one that required a sort of veneration, not to be sullied by actual use. Added to that, a long time ago I read somewhere that a hard mattress was good for your spine, so I bought one for my bed and have been sleeping on it for years. However, as time went on and age and arthritis claimed my attention, my hard mattress no longer did the trick. I slept badly and woke up out of sorts. My usual daily tasks became chores that I could no longer do to perfection, and that bothered me. I was confiding all this to a friend at church one day. "I don't know why, but I don't seem to be able to sleep properly, and it's making me cranky." "You mean, more cranky than usual." she said with a smile. I was indignant. "What do you mean, 'more cranky than usual'?" "Well." she said, "let's face it, you are a bit difficult to live with, playing the martyr, and constantly monitoring our performances, making sure we know when we don't pull our weight." I had to admit that was true, but I felt that it was my duty to point out any slack behaviour on the part of my fellow church goers. "Surely that's the hard and narrow way Jesus was talking about? I mean, all the big saints were into endurance, especially Paul - stoning, flogging, starvation and all. That's why he's my favourite saint. Anything less would be giving in, being soft." "It's true that the great saints suffered, but they didn't *choose* all those setbacks; it was just a part of the journey. And how do you think they were able to endure all that?"

SCHOOL CHAPLAINS ARE NEEDED NOW MORE THAN EVER



'I MAY NOT BE HERE TODAY IF IT WERE NOT FOR MY CHAPLAIN.'

Someone recently asked, "Are chaplains a dying breed?" to which my response was a short but emphatic: "No! They are very much alive, enriching the social and spiritual fabric of communities."

From aged care and youth support settings, to hospitals and correctional facilities, and in sports, law enforcement, armed forces, and of course, school settings, chaplains have served Australian communities for many generations. As ongoing pandemic-related challenges combine with cost-of-living pressures, chaplains are needed more than ever.

The reason for this is that chaplains continue to occupy a unique space in the wellbeing sector, bringing the gifts of time, presence, faith, spirituality and pastoral care.

In the case of school chaplains, during pandemic-related lockdowns across several major Australian cities, they provided vital social, emotional and spiritual support as people sought a confidante to talk through the season of increased uncertainty, anxiety and isolation.

In some ways, chaplains represented vessels of 'hope' and 'peace' during the pandemic, when these were in short supply. With job losses caused by businesses scaling down or closing, they were also on hand to support those struggling with financial barriers by providing food, care packages and referrals to accommodation providers in response to locally identified needs.

"The support, understanding and kindness ripples far beyond the school gate." – Tarwin Lower Primary School Principal, Jennifer Cox

In the school setting, chaplains usually work in partnership with a team of wellbeing professionals: psychologists, social workers, nurses, teachers, principals, and community agencies to offer holistic care. Community engagement, relationships over the long haul, partnerships and communication are critical to the success of the chaplain's role and its positive impact on the wellbeing of individuals and communities.

School chaplaincy has been offered Australia-wide since the Howard government established the National School Chaplaincy Program in October 2006.

The program is largely delivered in government schools on a part-time basis, with some schools supplementing funding to give their chaplain more scope to respond to the needs of a community. Defining the role of a school chaplain is best done by looking at how they describe their place within the school community.



School chaplain Edwina uses a variety of engagement tools, including puppets in her group sessions

Korus Connect chaplain Edwina has served her local school community for 14-plus years. She says: *"Being a chaplain is the greatest honour I can imagine. To be trusted by a community to listen, and to care and respond, is an incredible privilege. I wake up every morning happy to come to my job because I truly believe I am coming with a purpose and making a difference in people's lives. The role of the chaplain is to respond to the needs of the community. So every day, I do see individual children, but I also do a range of other things, such as running library (activities) at lunchtime – so there is a safe place for kids to come and play. I run small groups on anxiety management, or grief and loss, or social skills. I also run a playgroup, or run lunchtime clubs ... If an event is quite traumatic, I would go in and run a debrief for the whole class."*

Feedback from school leadership teams working with chaplains has also been positive. The Tarwin Lower Primary School Principal, Jennifer Cox, said the local school chaplain provided a key pastoral care role within the community. *"Having a chaplain at school has meant that our whole school community – students, parents, guardians, teachers – feel happy, safe and cared for,"* Jennifer said. *"The support, understanding and kindness ripples far beyond the school gate, and has a positive effect for all. Our chaplain is incredible and is a valued and integral part of our school."*

***Dawn Penney, CEO of Korus Connect.
The Melbourne Anglican 11th August 2022***

BUSPA'S CORNER

Why bother

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
John 3:16

While waiting around the school playground for my grandchildren to come out of school, I could not help overhearing the conversations of mothers as school wound down for the year.

The planning for Christmas dinners, the shopping for Christmas presents, the scheduling of having to meet with people for the never ending round of Christmas drinks and functions.

Then suddenly it is all over. Christmas presents are unwrapped at the speed of light, leaving a swathe of torn paper across the lounge room floor. A lunch that has taken weeks to plan, hours or days to prepare is suddenly a pile of dirty dishes.



Why bother?

As we think of Emmanuel, God with us, we need to be reminded that Jesus is and always was God's PLAN A. Pause to read John 1 and Colossians 1:15 and you will see it is very clear that Jesus was a part of the Godhead during Creation. He has always been and was never something that God needed to resort to when Adam and Eve were banished from His presence.

When we look at the creation of the world, all living things and the wonderful set of conditions that sustain life including modern life and pause to think of the time and intricate planning that God put into our creation we could also ask the same question –

Why bother?

God, knowing the end from the beginning knew that sinfulness would mar His creation and His plans for us. He knew that there would be a time in history when Jesus would leave the Godhead to live on Earth as a human. He knew that there would be a horrible period of time when Jesus would be separated from the Godhead as He paid the required penalty for our sin.

Why bother?

You would all have different yet similar answers why you bothered with Christmas preparations. The similarity possibly based on love for your family and the recipients of your gifts.

God's answer?

Because He loved us all that He gave His only Son so that we might believe, and having believed, be able to spend eternity with Him. Our devotion starts with John 3:16.

I summarise the Bible in one sentence – John, I love you because I made you, I want to spend eternity with you and I want your life to reflect that.

Thank God that He did bother to meticulously plan creation, that He sustains this creation, and that out of love for each of us He initiated an amazing, gracious plan that will ensure we who believe will be able to spend eternity with Him and with those whom we love who share that belief.

Thank you God that you did bother.

Prayer: Thank you dear Lord that you did bother because of your love for us. Thank you that you took the time to plan the universe and all aspects of creation that you planned for Jesus to come to earth to make the pathway back to you a possibility and that you have planned a life for me.



MARY SUMNER

*Mission, Education and Motherhood
Thinking a Life with Bourdieu*



Sue Anderson-Faithful



MARY SUMNER DAY, AUGUST 2022

Loving Lord

We give you thanks for the far-reaching vision of our founder, Mary Sumner.

We look back with gratitude and praise for her witness, and for all that has been achieved thus far in the name of Mothers Union worldwide

As we look forward with faith for all that is to come

Help us to build a future together which will enable our work to flourish through far-reaching vision and commitment to your will.

Amen.

A WAVE OF PRAYER

Each day at mid-day, Mothers Union members join in a wave of prayer. The pictures on this page represent Mothers Union members around the world



THE MUSINGS OF FR BART 'BUSH WISDOM 3'

Every family has its survival secrets known only to them. They are often things that have been passed down from generation to generation. Things that have worked in the situations and the context in which the family have lived out their lives.

GOOD COOKS

Country women have the reputation of being good cooks. Every family has its culinary legends. That person is sought after by the rest of the neighbourhood at community occasions where the event ends in supper served. Try as they may no one else in the district can quite get that taste into sausage rolls or butterfly cakes.

In my childhood food was basic and flavour in cooking was engendered by the way the simple food was fashioned. Each notable cook had her own techniques that made her food have its own distinct taste. Such cooks guarded their secrets and revealed them only to their daughters who continued the fame.

Mrs Louie Maguire was one of those who had a reputation that went all the way from Hay NSW to Sydney, 730 kilometres away. Travellers would begin talking about the Carrathool refreshment stop as they boarded the train in Sydney even though it was to be 15 hours before gastronomic Nirvana would be achieved. Mrs Maguire had the contract to run the railway refreshment rooms at Carrathool NSW, just 35 miles from the terminus in Hay. Everyone got off to have a cup of tea and best of all a slice or more of her celebrated sponge cake with real cream filling. There was nothing like it for taste anywhere else in NSW. As a child I was often over at the Maguire's, for they lived just across the street from our place. They were childless and made a bit of a fuss of me, so I would go over there when I felt the need to be fussed over.

Every morning, Monday to Friday she would be busy with cooking for the 1:00 pm train dinner stop at Carrathool and its 4:00 pm afternoon tea stop on its way back from Hay to Sydney. I did not know it then, but watching Mrs Maguire cook for the railway patrons I saw the secret of her flavourful cakes. She did not wash her cake tins. When the cake was tipped out the tin was carefully put away unwashed, ready to have the batter for the next batch placed on top of the remnants of the last cake. This had been going on for years. The butter in the

cake batter would mature into a kind of cheese that was full of flavour and this full flavour would be passed into each cake.

I met this idea again when doing a pastoral visit at a farmhouse in the Parish of Lockhart in NSW. While we talked I watched the farmer's wife making jam and chutney. Into the large pot on the stove was spooned a jar of the previous year's batch of jam or chutney. I commented on this for it



took me back to watching Mrs Maguire and her cakes. I was told that by this transfer each batch of jam or chutney was connected to each previous batch that had ever been made on that stove. In fact it had started with the mother of the lady I was visiting and by that time had a known unbroken line of near a hundred years. Flavours and organisms that were decades old were mingled with the new batch, giving it taste that can only come with great maturity.

Wisdom passed down and shared is necessary for spiritual maturity also. St Paul refers to this in his Second letter to Timothy, a young man that he was mentoring into the role of a bishop in the Christian Church. St Paul writes, "I remember that sincere faith you have, the kind of faith that your grandmother Lois and your mother Eunice also had. I am sure you have it also.....continue in the truths that that you were taught and firmly believe. You know who your teachers were and you remember that ever since you were a child, you have known the Holy Scriptures which are able to give you the wisdom that leads to salvation through faith in Christ Jesus." (Timothy 1:5, 3:14-15. CEV) Thank you God for our mentors in the faith and help me in my turn to pass on the wisdom.

Father Bart O'Donovan



THE QUICKEST WARMTH PROJECT

Do you know about the Quickest Warmth Project?

It was started by Rev'd Prue O'Donovan and Gail Hardy with a small group of supporters, some 6 or so years ago, primarily to provide clothing for children in care. It has now spread out into supporting many people with needs in South Australia and a branch has been established at the Anglican Church in Pt Lincoln, run by Nel Taylor and members of the congregation. Prue wrote in the August edition of the newsletter *'the cupboards are very bare at the moment, but there have been many angels who have made great efforts to fill some of the gaps. The very cold weather, the huge price hikes for food, petrol, rent, mortgages and just about everything, means homelessness is on the rise or people are struggling to keep body and soul together. Quickest Warmth has provided literally hundreds of items to help staff of many agencies and organisations provide essentials for their clients. In truth, Mother Hubbard's cupboards and shelves have been emptied and you have replenished the much-needed items though generous financial donations and large donations of the things on the What we need now lists. The truth is, what you donate always find a home.'*

Prue has recently received staff feedback emails, reflecting people's responses who receive the beautiful QW items. Some clients cry, never having received things so beautiful, some have asked that their thanks be passed on, one had lived so frugally they never had new bedding and just felt the fabric with a sense of awe.

Interestingly, I mentioned this last comment to a friend in Riverton, who then mentioned it to another friend who has donated a beautiful handmade quilt to this person. What a wonderful gesture.

During her recent visit to Pt Lincoln, Prue visited and took a Sunday service at Tumby Bay, where as a Ministry Development Officer in the Diocese of Willochra she enjoyed some happy activities. They too are interested in starting Quickest Warmth.

The following is a list of items urgently needed and if you feel that at you could supply any of these or donate funds for their purchase, you can contact me, Liz Harris, tel. 0417601051 or rusnliz2@bigpond.com and I will make arrangements to have these picked up.

WHAT IS NEEDED NOW

Bedding

Sheets all sizes (SB, DB, QB) that cupboard is empty, blankets, bed blankets, knit or crochet, fleecy and handmade quilts. Sizes as for sheets. The supply is very low. New pillows and pillow cases (we've emptied the box), new quilt/duona inserts (SB, DB, QB) (only a very few left)

Clothing

Track suits (pants and tops) ALL Sizes 4XL, pyjamas

Cleaning items

toilet brushes with stands, all purpose spray or toilet cleaner

Baby items

Shampoo, baby wash, Baby lotion, nappy lotion, nappies sizes 2 and 3

Bathroom items

towel set packs (2 towels, 2 face cloths, bathmat, soap), liquid handwash

Children's' activity packs, games, textas, coloured pencils, scrap books.

Toiletries

Shampoo, conditioner, deodorant, face cream, sanitary packs, nail polish, emery boards.

Kitchen items

Cutlery, Paper towel, Dishwashing detergent, Sponges, Wiping cloths.

[Since my last delivery, I already have a room full of goods ready to take to Prue, including many of these items and my thanks go to all who contribute, for their generosity and thoughtfulness.]

Elizabeth Harris



We welcome your instructions for all legal services and conveyancing.

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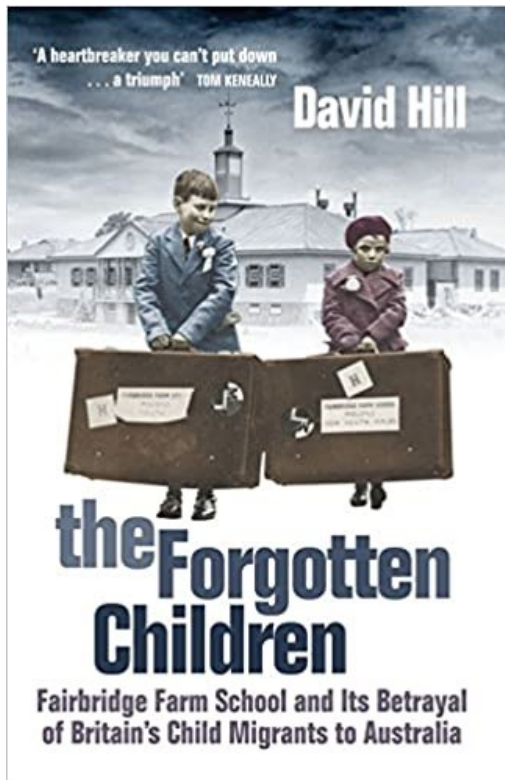
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THE FORGOTTEN CHILDREN - A BOOK REVIEW



In 1959, David Hill's mother - a poor single parent living in England - reluctantly decided to send her sons to Fairbridge Farm School in Molong, New South Wales where, she was led to believe, they would have a good education and a better life. David was lucky - his mother was able to follow him out to Australia - but for most children, the reality was shockingly different. From 1938 to 1974 thousands of parents were persuaded to sign over legal guardianship of their children to Fairbridge to solve the problem of child poverty in Britain while populating the colony. Now many of those children have decided to speak out. Physical and sexual abuse was not uncommon. Loneliness was rife. Food was often inedible. The standard of education was appalling. Here, for the first time, is the story of the lives of the Fairbridge children, from the bizarre luxury of the voyage out to Australia to the harsh reality of the first days there; from the crushing daily routine to stolen moments of freedom and the struggle that defined life after leaving the school. This remarkable book is both a tribute to the children who were betrayed by an ideal that went terribly awry and a compelling account of an extraordinary episode in Australian-British History.

I knew nothing of the Fairbridge Farm School Scheme although of course the Royal Commission into the treatment of children had been well publicized over all institutions of this kind. I have been fortunate to meet one of the 'forgotten children' and on personal basis, I have 'lived' this person's story. For many of the

children, some as young as four years old, girls and boys, not only would they never see their parents again, their emigration to Australia and the farm school was miserable, even cruel.

David, his mother and two brothers were told of the wonderful future the boys would receive in Australia, a land of milk and honey where they could ride horses and pick fruit from the trees. His mother was persuaded that she couldn't provide the opportunities that they would be given at Fairbridge Farm School.

The aim of Fairbridge was to train boys to become farmers and girls to become farmers' wives and from the time of their arrival at the farm school, children were put to work. The program was one of hard labour and although they took on the full-time workload of an adult, they were given only a shilling or two a week in pocket money. Fairbridge was mostly self-sufficient and all of the work was done by the children and only a handful of adults.

As I read my way through the book, the chapter which affected me most was one titled '*Suffer The Little Children.*' Life at Fairbridge was tough, children had no one to turn to. Even the youngest of the children were regularly beaten and abused. For example savage punishments were dealt out by cottage mothers to little children who wet their beds. Boys and girls were both sexually and physically abused on a regular basis.

David Hill concludes the story of the 'Forgotten Children' by noting that typical Fairbridge children had no one to turn to. They arrived in Australia alone, and later left to go out into the world still completely on their own. When these children left the farm school at around seventeen, they were likely to be poorly educated, socially and emotionally incomplete, lost, alienated, alone. Some went on to suffer serious mental illness, spend time in prison or commit suicide.

David has since written another Fairbridge book. '*Reckoning*' which again sums up the treatment of these children and records the efforts put in to eventually apologise for their treatment and to condemn the conditions of the school where much of their lives were lived.

The book is a hard read, it is sad, cruel, although sometimes kind, factual and for my part, helps me to understand the life story of the person who gave me the book and asked me to read it. I have read both books and have tried to understand and to empathise with those children who were put through this hideous experiment to rid Britain of the job of looking after them in their own homes and country.

Elizabeth Harris

The Willochra Bursary

For Aboriginal and Torres Strait Islander students entering Year 12



In 2023, the Anglican Diocese of Willochra will award the Willochra Bursary to one or more Aboriginal and Torres Strait Island students to assist them with the costs associated with completing Year 12.



2021 Bursary recipients:

Aaliyah from Pt. Broughton Area School
& Kianna from Kadina Memorial School



THE WILLOCHRA BURSARY – WHO IS ELIGIBLE?

- * You identify as an Aboriginal or Torres Strait Islander
- * You live in north-western rural South Australia — Yorke Peninsula, the Mid-North, Eyre Peninsula, the Flinders region or outback South Australia
- * You intend to complete Year 12
- * You recognize the importance of education for your future
- * You would like assistance with the costs associated with completing Year 12

The Anglican Church wants to help 'close the gap' in educational disadvantage for indigenous students. Each Bursary winner receives \$1,000. Applicants are notified in December if they have been successful and a Bursary certificate is presented to the student at the beginning of the next school year.

How do you apply?

- * **Ask for an application form at your school** or email The Rev'd Anne Ford at anneford3@gmail.com or phone her on 0418 304 663
- * Complete the form and ask your school principal to complete your application and submit it by **Friday 14 October, 2022 (end of 1st week of fourth term)**
- * If successful, discuss your expense claim with the mentor/school person assigned to you. Then payment is made by the Willochra Diocesan Office.
- * Receive your Bursary Certificate at a school assembly, if possible.

THE LAST WORD - ELIZABETH HARRIS



Greetings to all,
And so we enter another month and the beginnings of Spring. Yesterday I was travelling between Riverton and Gawler and couldn't help but notice the beauty of the canola bursting into

flower. It looked like thick, lush carpets in the paddocks.

I had to call into our doctor's surgery on my way home, to find that he was out on hospital rounds but his wife (who I will call Natasha), was still working, and by chance I had an opportunity to talk with her about the war between Ukraine and Russia. I was aware that her mother was still living in Ukraine and so I enquired about her current living situation.

Natasha told me that her mother who is 86 and suffers with arthritis, was still living in her home in the Donbas region of Ukraine which is currently in Russian hands. She has sufficient food supplies but is suffering from the constant noise of guns and sirens, and the fear of missiles hitting her home. She is unable to leave Ukraine because of visa restrictions. Her daughter of course is also suffering with anxiety about her mother's safety and health, and face-times her every couple of days, trying to cheer her up by reminiscing about happier times.

This very personal conversation, troubled me greatly and I reminded Natasha, that we pray for her and her mother, and for all in similar situations. I ask all in our diocese to pray for the people of Ukraine and Russia, who cannot understand

why their countries are at war after many years of peaceful living.

On a lighter note, I may have mentioned before that I have a new dog. I have previously had small dogs but this one is a somewhat large, 7

year old cocker spaniel named Alfie who thinks he is still a pup, loves to play with his toys and is an obsessive 'foodie'. I

love him to bits and

being on my own, he is a wonderful companion. Here he is on his favourite chair.



I hope you enjoy this edition of the Willochran and please contact me if you have any news to share with others.

Love to all,

Elizabeth



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

It can accommodate up to 94 people at an affordable price in

a rural environment, and also has a swimming pool and coffee lounge.

**Diocesan Road,
5km north of
Melrose SA 5483**

Email:
campmanager@dio
willochra.org.au

Website:
www.campwillochr
a.org.au

Facebook <https://>

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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

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

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

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

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

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

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

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

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

THE FRIENDS OF THE DIOCESE OF WILLOCHRA

Send completed form to
The Registrar, Diocese of Willochra, PO Box 96,
Gladstone 5473
Membership \$25.00 per family per annum due 30th June
each year (6 months \$12.50)

I/we wish

to become a Friend

to renew a membership

to make a donation

Name: _____

Address: _____

Town _____ Postcode: _____

Telephone: _____

Email: _____

PAYMENT OPTIONS:

a cheque for \$_____/_____ is attached
 or Please debit

Visa

Mastercard

3% surcharge is applied for credit card transactions

Name on card: _____

Expiry date: __/__/__

Card Number: ____/____/____ CVC: __ (3 digits on back of card)
 Credit our Bank SA account: Name: Diocese of Willochra
 BSB: 105-049 Account: 0324 395 40
 (Please use your Name and FOW as your reference)

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



Allan Street, Crystal Brook 5523

Email: rcm@willochraagedcare.org.au

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

Phone no: 08 8636 2320

THE ANGLICARE WILLOCHRA BURSARY PROJECT

for THE WILLOCHRA BURSARY

Send completed form to
 The Willochra Bursary, Diocese of Willochra,
 PO Box 96, Gladstone 5473

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

Name: _____

Address: _____

Town: _____ P/code: _____

PAYMENT OPTIONS:

a cheque for \$_____:_____ is attached or

Please debit

Visa

Mastercard

3% surcharge is applied for credit card transactions

Name on card: _____

Expiry date: ____/____/____

Card Number ____/____/____/____

CVC: _____ (3 digits on back of card)

Credit our Bank SA account:

Name: Diocese of Willochra

BSB: 105-049 Account: 0324 395 40
 (Please use your Name as your reference)

Please send me a receipt so I can claim tax



Allan Street, Crystal Brook SA 5523

Email: rcm@willochraagedcare.org.au

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

Phone: 08 8636 2320

The 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.

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

4. Encounter God through meaningful, uplifting and engaging worship
5. Show God's love for the whole Creation
6. Pursue God's justice in the world through word and action
7. Share our gifts with others

FIVE MARKS OF MISSION (ACC 2012)

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

OUR FOUNDATIONS

"Mission and evangelism are the very life-blood of the church"
(Stephen Pickard)

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

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

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

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

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

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

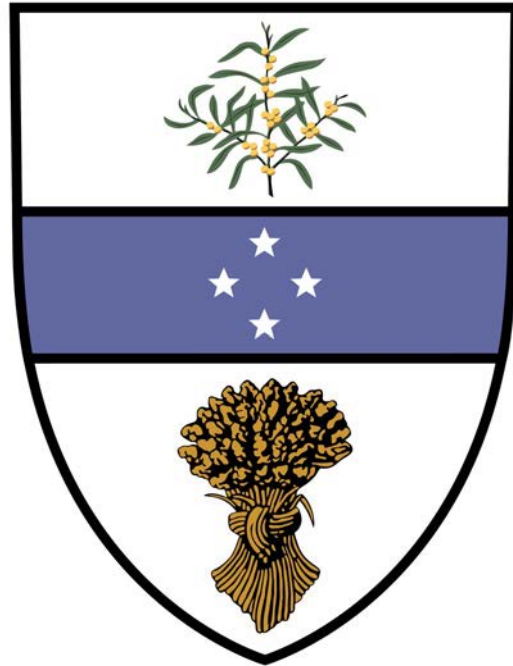
‘Such a war has no excuse, neither from God, nor from people

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

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

PRAYER FOR UKRAINE

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



The Diocese of Willochra