



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



BISHOP DAVID NYE NYE NAING, BISHOP OF THE DIOCESE OF MANDALAY, MYANMA, WITH HIS FAMILY, WEARING THE COVID-19 MASKS PROVIDED BY OUR DIOCESE

THE WILLOCHRAN

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Friday 13th August 2021

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

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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

FACE MASKS



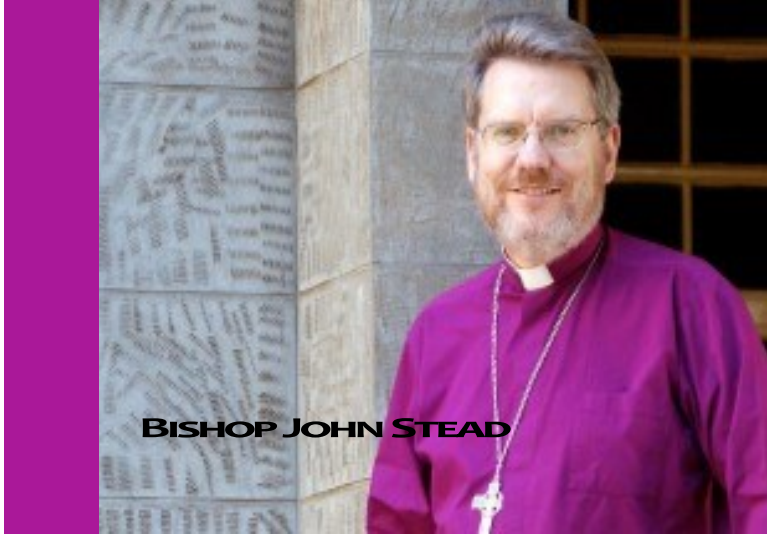
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BISHOP JOHN STEAD

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
 excerpt 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' (1 Kings 19:12b, 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,

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Holy Trinity, Riverton celebrates its 163rd birthday

On Sunday 30th May, a Fifth Sunday service for congregations in the Wakefield Ministry District was held at Holy Trinity, Riverton and by chance it fell on the date of our Feast of Title, Trinity Sunday.

The Eucharist was celebrated by Fr David Thompson, our Ministry District Priest and afterwards we gathered for a Covid-style BYO lunch. One of our congregation, Ian Bailey, a renowned Riverton historian and church member, then gave us a short 'lesson' on the church's long history. Both the church and rectory were built in 1858, two years after the town of Riverton was founded, on a slight rise to the north of the town. The land was given by a generous donors including Mr James Masters and many of the town's residents contributed to the church's furniture and furnishings.

Over the years the church has been lovingly cared for and restored when necessary and it stands today as a symbol of worship for its current day congregation, some of whom have given sixty years and more of service.

We opened the church during History Month and Ian, Liz and Brian Kirkby were on hand to show visitors around.



Our 'historic' historians, Liz Harris and Ian Bailey

Trinity Sunday - 5th Sunday service at Pt Victoria

On the Fifth Sunday of May, members of congregations in the Ministry District of Yorke Peninsula came together for a service held in Pt Victoria's hall. The Eucharist was celebrated by Rev'd David Amery and the theme was teddy bears. Many people took their bears and told stories about their history. There were many much loved bears reminding us that they love us unconditionally just like God loves us. While we shared a wonderful meal after the service Randy went from table to table, begging for titbits. I don't think he will need any tea!

June Harrison



Big bears and little bears




Rev'd David Amery surrounded by teddies



Randy won't want any tea!



Bears and more bears



**PALM
SUNDAY**

Palm Sunday Procession and Readings

Bungaree Station

March 28, @3 pm.

From Station Office to the Olive Grove of St Michael's.

All welcome



ARCHBISHOP HOSAM NAOUM CALLS ON MEMBERS OF THE ANGLICAN COMMUNION, AND ALL CHRISTIANS, TO PRAY FOR THE PEACE OF JERUSALEM.

(Anglican Communion News Service)

The Anglican Archbishop in Jerusalem, Hosam Naoum, has called on Anglicans and all Christians to pray in response to the eruption of violence in the Holy Land. Archbishop Hosam was installed as Archbishop during a service at Saint George's Cathedral in Jerusalem on Ascension Day last week. He succeeds Archbishop Suheil Dawani, who has retired.

In a statement issued today (Monday), Archbishop Hosam said: "over the past week, we have seen the rapid escalation of violence throughout the Holy Land: in the air attacks launched against Gaza and Central Israel, in the rioting between extremists in ethnically mixed cities, and in the continuing conflicts between protesters and police over the pending evictions in the Sheikh Jarrah neighbourhood, of which Saint George's Cathedral is a part. It is particularly disheartening that this violence erupted out of police disrespect of Muslim sacred sites and traditions in Jerusalem during the various religious feasts.

"We know from sad experience that violence and hatred will never lead to solutions to the deep ethnic and religious divisions that have afflicted this region now for a century. We therefore call upon the authorities on both sides to agree to an immediate ceasefire in the Gaza conflict in order to end the rain of death and destruction that has had tragic consequences for thousands of individuals and families.

"We also call on Israeli authorities to restore order and calm within the ethnically mixed cities where rioting has broken out, so that the human and civil rights of all are protected equally. Finally, we call upon the United Nations and the international community to work with all parties to seriously address the underlying injustices and grievances that have led to this latest unrest in a recurring cycle of violence, working for a just and lasting peace between Palestinians and Israelis that incorporates a viable Two-State Solution."

He continued: "In the meantime, the Episcopal Diocese of Jerusalem is continuing its Christian mission of bringing healing to the wounded, relief to those who have lost their homes and livelihoods, and comfort to those who mourn the loss of loved ones. Al Ahli Hospital in Gaza has been on the frontlines of these relief efforts, becoming a beacon of hope to those trying to remain alive under such dire circumstances.

"But they are overwhelmed and in desperate need of upwards of 1.6 million USD to obtain fuel for hospital generators, and to purchase emergency medicine and medical supplies so that the doctors and nurses who are working around the clock can meet the crushing flow

of injured and traumatized victims in this conflict.

Archbishop Hosam concluded his statement with a prayer, saying: "I ask those within the Anglican Communion and all of Christendom to join with us in offering the following prayer".



The Anglican Archbishop in Jerusalem, Hosam Naoum

Almighty and Everlasting God:

Our days are in your hands;

we lift up all those in the Holy Land who are victims of violence and injustice,

that you might empower your Church

to bring healing to the wounded,

relief to the suffering,

and comfort to those who mourn;

we pray also that you would soften the hearts of all those involved

in the recent conflicts, that they would be led to work for justice

and lasting peace in the land where your Son, our Lord Jesus Christ

first came to bring hope and abundant life to all people; these

things we ask in his Holy Name. Amen.



Israel forces place cement blocks at the entrance of Sheikh Jarrah neighbourhood of East Jerusalem Photo Credit: Ammar Awad /

COOL WORLD

THE REV'D JOHN FOWLER

The legendary Bob Dylan recently turned 80 & there has been no shortage of articles honouring the great man's career in music. One journalist suggested that all we needed to do if we wanted proof of Bob's greatness was to listen to his song *A Hard Rain's A-Gonna Fall*. To be honest, I only became aware of this song when Bryan Ferry recorded it in 1973 for his album *These Foolish Things*. *A Hard Rain's A-Gonna Fall* originally appeared on Bob's 1963 album *The Freewheelin' Bob Dylan*. Reading through the lyrics I can understand people's awe at this lyrical masterpiece. May I suggest you have a read through the lyrics, which are readily available on the internet.

Bob certainly had a way with words and as I celebrated Bob's 80th birthday by taking a trip down memory lane and listening to some of my favourite Bob Dylan songs, I marvelled again at such sublime phrases as...

The palace of mirrors/Where dog soldiers are reflected/The endless road and the wailing of chimes/ The empty rooms where her memory is protected/Where the angel's voices whisper to the souls of previous times... (*Changing Of The Guards* from Bob's 1978 album *Street Legal*)

In honour of Bob's milestone birthday, I'm reprising my *Cool World* article from September 2014 after having seen Bob Dylan perform at the Adelaide Entertainment Centre.

Bob Dylan Opens Theatre Tour With A Disarmingly Idiosyncratic Set pronounced the headline in *The Australian* as journalist Polly Coufos reviewed the first show of the enigmatic singer/songwriter's current tour of Australia. And in the wake of the news that Bob Dylan played only a handful of 'classics' in a nineteen song set, ABC Radio presenter Sonya Feldhoff decided to lead a discussion on her *Afternoons* programme as to whether big name musicians were obliged to play all their hits when performing in concert and should concert goers expect to hear their personal favourites.

When The Rolling Stones toured here in 1995 the press published setlists from previous shows so fans had a bit of an idea what to expect. My favourite Rolling Stones song *Gimme Shelter* wasn't on the list so it was to my great surprise and delight when those iconic opening notes reverberated around the Melbourne Cricket Ground. The publishing of setlists prior to a concert tour is by no means an exact science.

These days many of the heritage acts that visit Australia will advertise their tours as A Greatest Hits Tour or will undertake to play one or two of their most famous albums in full. Progressive rock band Yes are touring here later this year and are undertaking to perform the albums *Fragile* and *Close to the Edge* in their entirety. Which sounds fine in theory but the band's original vocalist is no longer with them. A music journalist friend of mine went on social media rubbishing the band for attempting to perform albums that at least two of the current line up didn't play on, including Jon Anderson, the aforementioned singer.

Back to Bob Dylan though and it's very much a case of 'I'm Bob Dylan and I'll do what I damn well like!'. And so it proved to be as the audience that gathered within the cavernous surrounds of



the Adelaide Entertainment Centre in late August 2014 were treated to a set comprised mostly of material written and recorded in the past fifteen years. And this from a man whose back catalogue spans five decades.

That being said, seeing Bob Dylan in concert is an experience I will long remember. The man has a presence that leaves you in awe and his band of hand-picked virtuosos exhibited a level of musicianship that was off the chart. We were being held captive by a master storyteller so it mattered little that the majority of songs were unfamiliar to all but the most hardcore of Dylan fanatics. And when Bob did get around to taking us on a trip down memory lane those once familiar songs were re-worked to such an extent that we had to listen real closely in order to identify them. *Tangled Up In Blue* was an absolute revelation and no one would've been prepared for the way in which *She Belongs To Me* was delivered. All part of the Dylan mystique I guess.

The encore however was pure nostalgia as those iconic words 'There must be some way out of here...' were uttered and the audience swooned in ecstasy as Bob delivered a sublime reading of a true classic before finishing proceedings with a piano-led rendition of *Blowin' In The Wind*...a wind that indeed swept the audience away.

Concert going can sometimes be a bit hit and miss but one has the choice of either sitting at home listening to the original recordings or venturing out there and being prepared for anything. I went along to see Bob Dylan with no expectations other than to spend some time in the presence of a living legend, a man who has shaped the course of popular music in his image and I left the Adelaide Entertainment Centre with a spring in my step and a warm feeling in my soul...such is the power of music when delivered with conviction and authenticity.

John Fowler (Ministry District of Southern Flinders)

ISSUES

THE REV'D FLO WALTERS

The Human Face of Climate Change

Last Sunday my husband Geoff and I watched a program on SBS titled *Bangladesh From Above*. Having spent time in that country many years ago, I was particularly interested to learn more about how climate change is impacting the lives of many Bangladeshis.

When I was there I had first-hand experience of witnessing a flood around the Mymensingh area, and at the time was stunned by its vastness, and by the number of people lined up for food sent in from overseas – but as I was often reminded that flood was normal. It was also normal in the monsoon season for me to wade through water up to my waist, with my gear held high over my head to keep it dry, on my way to the Holy Communion service I was leading at Katolmari on the Indian border. Fortunately I was dry by the time I had walked the last couple of kilometres to the corrugated iron church.

What is happening now in Bangladesh is not normal. Floods, cyclones, and storm surges are happening more often, rain falls more erratically, and glaciers in the Himalayas are melting. People are being driven from coastal areas, and from disappearing small islands called *chards* in the wide rivers of the huge delta system flowing into the Bay of Bengal.


Two thirds of Bangladesh is less than 5 metres above sea level, and its capital Dhaka only 4. Here in SA our capital Adelaide sits at 50 metres above sea level. It is no accident that millions of people have been displaced in Bangladesh. In 2001 the population of Dhaka was 10,695,828 people. By 2011 that number had risen to 15,263,000. This year 2021 it has grown again to a whopping 21,741,000 – just a little over four million less than the entire population of Australia at this present time.

Most of Dhaka's population increase has been caused by people being driven from their homes and their lands by water and other climate events. When they arrive in Dhaka many are forced to make a home in slums often on the outskirts of the city, and characterised by inadequate housing, high population density, few prospects, and poor sanitation.

It has been estimated that the ocean could flood 17% of Bangladesh's land and displace 18 million more people by 2050 if climate change's global trends continue.

Let us all take climate change seriously, remember it has a human face, and that it is devastating the lives of millions of people whom God loves just as much as He loves us.

The Rev'd Flo Walters




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THE KINGDOM OF GOD AT THE HEART OF A DIVINE PLAN



Defining the kingdom of God has always been a "pickle of a problem", writes Ridley College's Michael Bird, and we must be mindful of what our role is in our work for the kingdom.

The "kingdom of God" was Jesus' way of summarising his message. In the Gospel of St Mark, we read: "The time is fulfilled, and the kingdom of God has come near, repent, and believe in the good news" (Mk 1: 15). The kingdom of God, intimate in the Old Testament, saturating the Gospels, and even appearing in Paul's letters, is a central topic in biblical teaching.

Yet the kingdom of God is a nutty problem with layers of complexity one must unravel in order to grasp a workable understanding of its meaning in the Bible, on the lips of Jesus, and in the diverse interpretive schemes it has held within the church across the ages. The question has always been what does "kingdom" mean and, most importantly of all, what does it mean for me? The answer to such questions has always been something of litmus test for what "tribe" one belongs to, whether high church, progressive, or evangelical, as each side has a slightly different range of ideas and activities that they tend to associate with the kingdom.

One could imagine the kingdom in *idealist* terms, a future utopia, a redemptive republic where human beings in their inner life and social structure reflect the embrace of the Father's love. If so, our task would be to make this kingdom a reality by politics, protest or preaching. Put your shoulder to the wheel of history to hasten the day! The kingdom could be equivalent to *liberation*, rescuing the poor and marginalised from their dire estate, a doing of justice for everyone. If so, our task would be to make the kingdom real by imitating Jesus' own saving deeds towards the poor and disempowered, then by realising his vision of a truly just society. Put on your revolutionary uniform or street protest output to build a more just world today.

The kingdom can be identified as God's *saving reign* realised when people experience reconciliation to God through the declaration of the gospel of grace. If so, our task is to proclaim this gospel about the forgiving king and to invite people into God's kingdom where they can be justified, reconciled and redeemed. Put on your most seeker-sensitive church service and bring your friends to Jesus.

The kingdom is sometimes described as a *people ruled by a king*, the church in fact, who are the earthly embodiment of God's royal power and holy calling. If so, the purpose of the church is to extend its kingly power by persuasion, politics and preaching, so that making much of the church is making much of God. So cling to the bishop's mitre and relish in the raising of the chalice

to see God's kingdom among us. The kingdom might be considered as *creation restored*, putting the world to rights, humans and creation living together in harmony, redemption and renewal combined. If so, the purpose of the church is to restore human beings to spiritual and relational wholeness and to tend the eco-system ahead of its own resurrection at the end of the age. Renew your subscription to EFAC and Tearfund to see God's reign take root.

The problem is that each of these views is saying something that is at least partially true. The kingdom is a future state identified with the new

creation. Jesus does relate the kingdom to his own ministry of deliverance from evil powers, illness, oppression and injustice. The kingdom indeed involves forgiveness and reconciliation to God. The kingdom is unthinkable without a people whom God reigns over. Our future hope is not the immortality of the soul, but paradise restored in a new heavens and new earth. So, yes, defining the kingdom has always been a pickle of a problem. I've always appreciated the holistic definition of kingdom of God given by Anglican theologian Graeme Goldsworthy, who, writing from the Aussie tradition of biblical theology, defines the kingdom this way:

The entire biblical story, despite its great diversity of forms and foci, is consistent in its emphasis on the reign of God over his people in the environment he creates for them. The kingdom depicted in Eden is lost to humankind at the beginning of the biblical account. The history of redemption begins immediately when the kingdom is lost, and tells of the way the kingdom of God will finally be established as a new people of God in fellowship with him in a new Eden, a new Jerusalem, a new heaven and a new earth. The kingdom is God's reign over God's people in God's place.

To tease that out, God's kingdom is Christ as king over a new humanity and new creation: potentate, people and place. Where one finds God's royal and priestly people, where the Spirit is operating among them, where Christ's gospel is proclaimed, his teaching taught, the signs of his presence given (i.e., baptism and Eucharist), where redemption is a reality, where justice and mercy are pursued – there the reign of God is manifested.

Importantly, Christ's church is not simply a passive recipient of divine rule; rather, the church makes up an essential part of God's kingdom as the physical expression of Christ's royal body in the world. The church embodies the kingdom by summoning people to allegiance in Jesus, inviting them into his forgiven family, and engaging in redemptive acts that shatter the dominion of darkness, setting the captives free, enhance the human condition, and establish human custodianship over creation. In a sense, the kingdom spreads as the church and its work spreads like ink in water. Can we, then, manufacture the kingdom by our ministries and labours? Do we "build Jerusalem" as the old hymn said? Is not all Christian work kingdom work? I understand the attraction, but I'm allergic to a fully-fledged identification of our evangelical and ethical ministries or our politics and priestly orders with the kingdom. The danger is more than being too narrow, that kingdom is *just and only* evangelism, or *just and only* social justice, or *just and only* the visible presence of the church. If the kingdom reaches its climax in our doing, then we become the centre of the kingdom's manifestation rather than God. We must not lose sight of the theocentric aspect, namely, that the kingdom of God is nothing other than God's kingship and the coming of God as king, specifically, in and through Christ.

Taking cue from N.T. Wright, I'd aver that what we do by our many labours, holy and noble as they are, is not build the kingdom ourselves, but build *for* the kingdom, prepare the way for the Lord, deliver an embassy to tyrants and despots of what is to come, bring the healing that anticipates the wholeness of a renewed creation. What we do is an anticipation of the kingdom not the limitation or reduction of the kingdom to the church's own labours. The church is never fully identical to the kingdom; it is the sign of the promise of the kingdom, the earthly precursor to the redeemed community of the new creation.

(per courtesy The Melbourne Anglican)



‘The Willochran’

remembers

the Fifth Bishop of Willochra

The Right Reverend David McCall





July 1987

The Rev'd David McCall, who will be consecrated Bishop for the Diocese of Willochra later in the year.

FROM THE BISHOP-ELECT

Trinity Sunday 1987

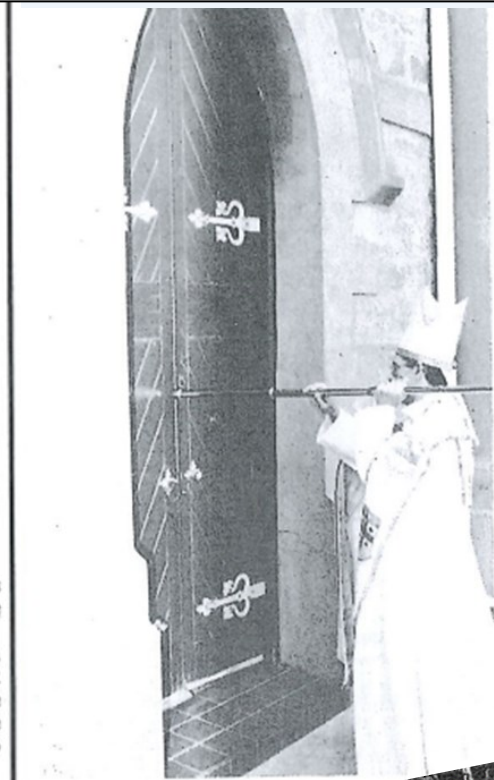
My dear brothers and sisters of Willochra,
 It is a humbling thing to be chosen bishop. No man is worthy of such honour, least of all me. However, I dedicate myself fully to the task that now lies ahead of me.
 I come with a love of the country and with much compassion for those farmers who have been so badly hurt by changing economic circumstances. I am also aware of the difficulties facing many in the industrial centres in the diocese and will do all in my power to help the Church minister to those in difficulty.
 However, whether the times are good or bad, our true stature as human beings depends upon what we believe and how we live out such faith. I come with the responsibility of proclaiming the Gospel of Christ, whom I acknowledge as Lord and Saviour. I believe that, despite the difficulties facing many at present, our faith is far more precious than any amount of material wealth. True riches are to be found not in possessions but in the hearts and minds of people who love and care for one another.
 My wife, Marion, and our children join me in this greeting. We greatly look forward to coming to be with you. I cannot end this letter without paying tribute to that most loveable and godly man, Father John Meakin. We are most fortunate in having such a caring and holy person at the centre of diocesan life. I come knowing that the ship is in good hands.
 I must also pay tribute to the very great work of Bishop Bruce over the past seventeen years. I know that we were all delighted at the recognition he received for this work in the Queen's Birthday Honours.
 Thank you all very much for your prayers. Please continue to uphold me as I prepare for the work to which I have been called.

Your Brother in Christ,

David

Bishop-elect.

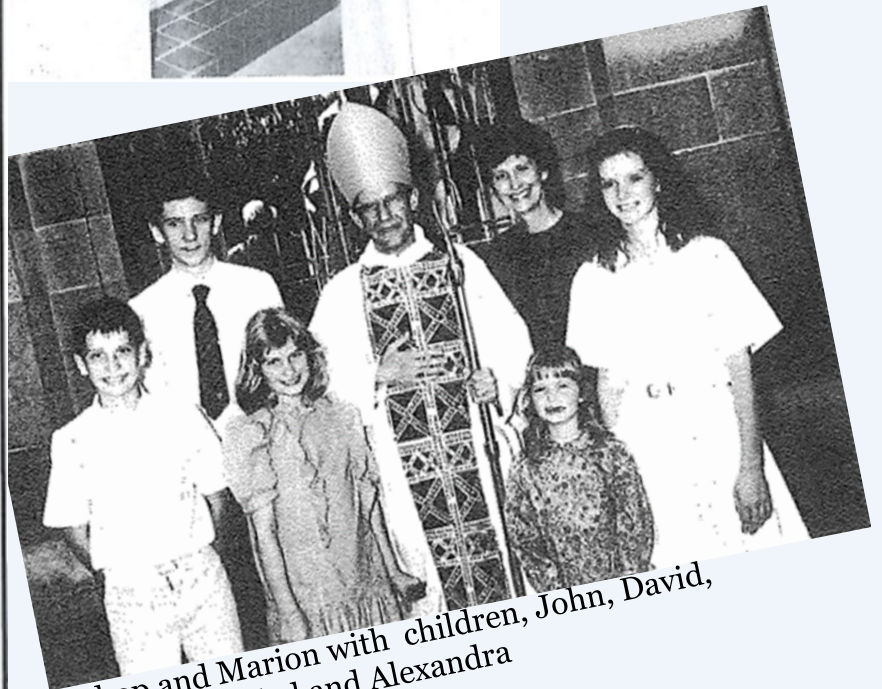
The Bishop-Elect David McCall will be Consecrated at St Peter's Cathedral Adelaide on 1st Nov 1987
 Installation at the church of St Peter and St Paul, Port Pirie 2nd Nov 1987
 August 1987



Bishop coming to his Enthronement

Knocking at the door of SS Peter and Paul's Church

Dec 1987



Bishop and Marion with children, John, David, Elizabeth, Rachel and Alexandra
 December 1987

Dedication of the new Jubilee Wing at the Diocesan Centre in Melrose 19th June

August 1988



Bishop David McCall and Mrs Val Christie, who opened the new Jubilee wing.



At the closing service of St. Peter's, Winulta on the 30th October.

Dec 1988

Young parishioner being confirmed at St Barnabas, Clare in September 1988



May



PNG Primate visits Willochra, Bishop McCall, Archbishop Ambo and Bishop De Campo 16th September 1989

Bishop McCall celebrates the 25th Anniversary of his ordination to the priesthood on St Thomas's Day, 21 Dec 1989



Consecration of St John the Baptist church, Kimba on 3rd March 1991

April 1991



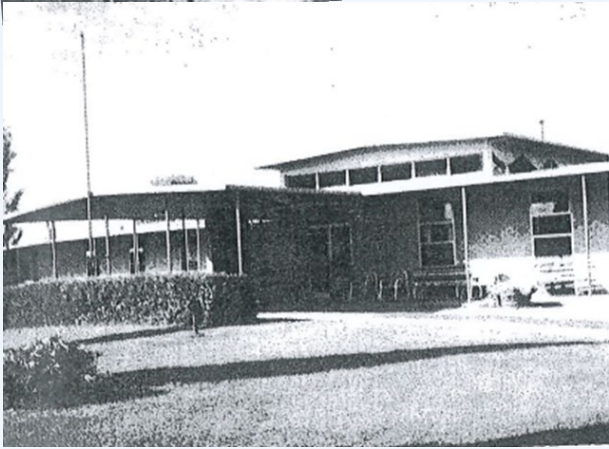
Bishop's visit to Tarcoola 30th
Jan 1992

March 1992



Ian and Amanda Tapscott, who were confirmed with Morgan Nutt (R) at Orroroo on 14 June, with the Rev'd Ted Horne and Bishop David McCall. A farewell for Ted and Malja Horne followed as this was their last service in the parish before leaving for Streaky Bay.

August 1992



Bishop launches an appeal for funds
for Improvements to the Willochra
Home for the Aged 2nd August

August 1992



Commissioning at the Catacomb
Church, Coober Pedy 8th September
October 1993



Confirmation at St
Paul's Orroroo
25th September
November 1994

Teddy Bear's Picnic at
Gladstone Park. Bishop
David with his Bear
sharing a drink.



Willochra's Famous Five CMS
missionaries with Bishop David
and Marion
May 1995



Proud Grandparents
welcoming their
first grandchild
March 1995





Son Theo ordained
by his father Bishop
David, 3rd Feb
March 1996

June 1995

It was Good Shepherd Sunday and children in the congregation at Burra on Sunday 7 May were absorbed in Bishop David's talk about his shepherd's crook and its uses for fending off wild animals and rescuing lost lambs, though some seemed a little apprehensive when he demonstrated catching one by his front 'leg'.



The Church of St Peter and St Paul at Port Pirie was proclaimed as the Cathedral Church of the Diocese on Tuesday 29th June 1999



Dedicating new free standing wooden cross at St Timothy's, Wudinna 3rd March

May 1996

June 2000



Bishop David is pictured speaking in the debate whilst the Synod was 'in committee'.



Bishop with new Bishop's Chair

August 1999



Ordination at the church of St Margaret of Scotland at Wirrabara, 14th May

June 2000





Bishop David proudly displays the Innovation Award

June 2000

Invitation to the Farewell for Bishop McCall and Mrs Marion McCall.

June 2000

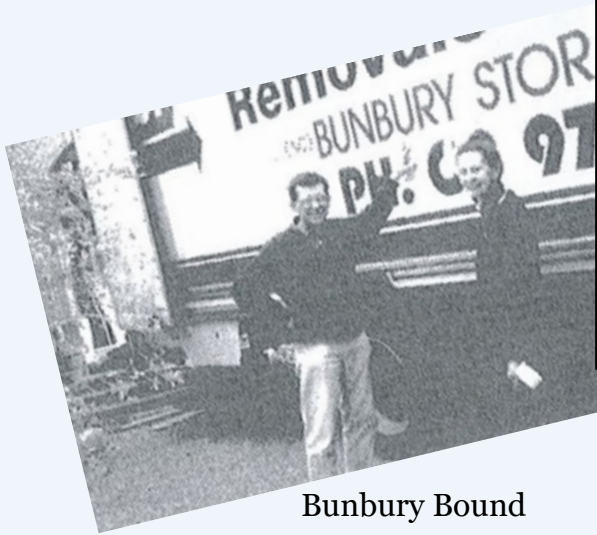
The Diocesan Family will gather to Farewell Bp. David and Mrs Marion McCall at The Cathedral Church of Ss. Peter and Paul on Saturday 1st July at 11am for a Thanksgiving Eucharist and the Laying Up of the Pastoral Staff.

The service will be followed by a light luncheon, speeches and presentations in the Cathedral Hall. This will be the only formal farewell for Bp David and Marion as they leave us to begin ministry in the Diocese of Bunbury.

A Memorial Service for the late Bishop David McCall
will be held on Monday 5 July 2021
at the Cathedral Church of Sts Peter and Paul, Port Pirie
Time 11:00 am

A light lunch will follow the service, if you wish to stay for lunch,
please contact the office: administration@diowillochra.org.au



Bunbury Bound
August 2000



Two newly ordained for service in
Willochra
August 2000



Gift from Mother's Union to say
thank you and to remind the
Bishop and Marion of Willochra.

August 2000



The Bishop and Marion were presented with
matching flying jackets to wear West.

August 2000

All images have been collected
from past issues of
'The Willochran'
(July 1987—August 2000)

During Bishop McCall's time
in Willochra

'The Willochran' went from a
monthly publication
to bi-monthly.

The last month and year on
the caption show the issue
from which the images
were taken.

IN MEMORIAM - BISHOP DAVID MCCALL

The Fifth Bishop of Willochra
A personal reflection



The Fifth Bishop of Willochra — a personal reflection

William David Hair McCall was known as "Bill McCall" when he first moved from the Diocese of Willochra in 1978 to the Diocese of Adelaide. I was then Rector of Hawthorn, and he was commissioned as Rector of the neighbouring parish at Saint George's Goodwood. The Parish of Goodwood had a reputation of strict Anglo-Catholic worship, and Fr McCall fitted that situation well, although along with his concern that worship should be done correctly and as reverently as possible, it was impossible for it to be unaffected by his sense of humour, aided and abetted by his wife Marion, and the company of his (in due course) five children. The Rectory had previously housed unmarried priests, and so the McCall family filled it in a new way!

On All Saints' Day 1987, having been elected to be the Bishop of Willochra, following the retirement of Bishop Rosier, Fr McCall was consecrated in Saint Peter's Cathedral. He decided at that time to use his second given name, David, from then on, and it has been as

"Bishop David" that we have known him ever since.

Taking up residence at Gladstone, he was confronted with all the challenges of a bishop of a rural Diocese, but found along with the challenges of great distances and small congregations in many churches, a wonderful sense of friendship, a warmth of welcome, and a liveliness of faith and worship to which he and Marion took like ducks to water. Parties at Bishop's House at Gladstone were legendary, while the garden took on new life, and the Chapel, dedicated to Saint Nicholas, was a place of regular prayer.

The distances of the Diocese had their downside, especially for someone who had a tendency to fall asleep at the wheel, which led to the Wings Over Willochra project by which Marion gained a pilot's licence, and a small plane was eventually bought. So David became a flying bishop, learning the skills (and necessary diplomatic speech) of navigation, as Marion piloted him around the spaces of the Diocese.

During the time we were neighbours, I must have said something unwise about the need for experienced priests to serve in country areas, because in 1999 he challenged me to become a District Priest in the young Ministry District of Wakefield. His exposition of the role of District Priest as he asked me to meet the nominators shows something of his clear insight and careful explanation of the role of District Priest. He said, "The role of the District Priest is crucial in maintaining this new approach to ministry. He is primarily an educator, a supporter and empowerer, although there are significant pastoral aspects to the ministry....The District Priests, together with the Ministry Development Officer, are, indeed pioneering a new approach to ministry in rural Australia".

It was a privilege to serve in this way with Bishop David, both in the Diocese, and in Provincial meetings. We were at one of these in Adelaide, having driven down together, and he was called to the phone during the meeting. We had a very quiet trip home, and I learned later that he had been elected as Bishop of Bunbury! We were able to visit them there on a couple of occasions, and to observe again his careful and good-humoured manner of ensuring that the diocese was run correctly and that episcopal duties were performed "by the book".

When he retired from Bunbury and settled in their home at Blackwood, we saw rather more of

him and Marion, while Bishop David carried out valuable *locum* duties as far afield as Mount Gambier, where his pastoral sense and commitment to worship were highly valued.

Bishop Browning, in his sermon at Bishop David's funeral said that there were many Australian Bishops who would now breathe more easily knowing that they would not be receiving a letter from David pointing out their shortcomings in ceremony or administration. His family also bore witness to his facility as a teacher, particularly of correct English usage!

Certainly he had the courage of his convictions, not only introducing the Baptismal Ministry pattern in places like our Ministry Districts, but in championing the Admission to Communion of children before Confirmation. The change of financial years to be ending on 31 December rather than 31 March was largely his doing. It was at his urging that Saint Peter and Paul Church at Port Pirie was proclaimed a Cathedral. Sometimes this courage came across as stubbornness, but too often events proved that his view was the correct one!

Sometimes today we complain that the Church doesn't have the "characters" that were part of the Church years ago. I see William David Hair McCall as the rightful heir to those characters of old! May he rest in peace, and rise in glory.

Canon Bill Goode 5 vi 21

TRIBUTES TO THE LATE BISHOP DAVID MCCALL FROM BISHOP GARRY WEATHERILL AND TREVOR BRIGGS

Bishop David had an enormous influence on my life as a Priest and as a Bishop. The example of his strong faith, firm opinions, capacity to change direction and his wicked sense of humour, were all important characteristics that have challenged my views on ministry and life in general. Most importantly, David was authentically himself. He played many different roles in his life but was always true to himself. Whether he was climbing Mt Remarkable, navigating in the Cessna with Marion as pilot, or baptising a new baby at St George's Goodwood, he was always the same man: a really good human being, with a strong faith, a commitment to the people of God and the Church, and a deep personal love for his family and friends. I feel very blessed to have known him well, to have worked with him, to succeed him in Willochra and to remember him with great love as I celebrated his Requiem.

+Garry Weatherill Bishop of Ballarat

I write these few sentences to demonstrate the impact that Bishop David McCall had on people in the Diocese of Willochra. I use the challenges he asked me to accept as examples. Early in his occupancy of the See Bishop David set up several Task Forces to focus on various aspects of God's Mission within the Diocese. He challenged me to convene a group of people as The Stewardship Task Force. It enabled us to develop and use our God given gifts to visit the parish-es of the diocese encouraging God's people to recognise, develop and use their own particular gifts. In 1991 Bishop David further challenged me to accept full time ministry as his Registrar. In the nine years before he was called to Bunbury it was my privilege to be mentored by him and work to support his development of Diocesan Office procedures and his vision for and creation of Ministry Districts within the diocese. His service continued after both he and I 're-tired' and occasionally interacted as we undertook locum ministries within the Diocese.

Rest in Peace my Bishop and Mentor.

Rev. Trevor Briggs – former long-serving Registrar in Willochra during Bp David's time.

BUSPA'S CORNER

Mountains (2) MOUNT Sinai – Mt Horeb – The Mountain of God

Perhaps the most significant mountain in the world is a steep, rocky, almost barren mountain in the Sinai Peninsula of Egypt – Mount Sinai – Horeb – The Mountain of God.

When looking at Mount Moriah and its significance to the early history of the Jewish Nation as the site of the planned sacrifice of Abraham's son Isaac as one of the Songs of Ascents, we come across the words "As the mountain surround Jerusalem, so the Lord surrounds his people both now and evermore." (Psalm 125:2)

Mount Sinai doesn't really "surround" Jerusalem, but it is significant mountain in human history. If you haven't read the full history, I suggest putting aside some time to read the book of Exodus from chapter 1 through to Chapter 34 where we pick up The Golden Calf incident,

The area surrounding Mount Sinai was a site where people of the Exodus (some 2 – 3 million) camped for a period of time, and it was here that God personally visited Moses and issued the Ten Commandments. It was also here that the people reverted to the melting of their gold jewellery and created a golden calf to worship because Moses had been absent for forty days.

When visiting The Land of the Bible, I love to "drill down" through a historical timeline to trace through the past history of an area because there are many places with a long rich and varied history. Mount Sinai is one of those places. This is a list of some significant events that occurred in this region.

Moses flees to Midian and meets his future wife (Exodus 2: 11)

Moses tends the flocks of Jethro in the back side of the desert (Exodus 3:1)

Moses and the Burning Bush (Exodus 3:2-21)

Aaron meets Moses and learns all about the Lord had told him (Exodus 4:27-28)

Jethro meets Moses with advice (Exodus 18:1-27)

The Exodus arrives at Mount Sinai (Exodus 19:1-2)

Moses climbs the mountain a few times (Exodus 19:3-25)

God issues the original Ten Commandments (Exodus 20)

God issues other laws (Exodus 21-23)

God confirms his covenant (Exodus 24)

Moses ascends the mountain for forty days and forty nights (Exodus 24:18)

God Issues instructions for the Tabernacle, the Ark and the Altar (Exodus 25 – 31)

The Golden Calf incident (Exodus 32)

Moses stands in the Gap (Exodus 32/Psalm 106:1-23)

The Construction of the Tabernacle, the Ark and the Altar (Exodus 31/35:30-40)

Further up the core sample between 500 – 600 BC we find Elijah flees to Horeb following 40 days wandering in the desert after his showdown with the prophets of Baal on Mount Carmel and the threat to his life by Jezebel (1 Kings 19:1 – 18)

Are there times in your life where you have been invited to something special in your community? There may have been a dignitary or an important person attending where you also had the chance to meet them or perhaps carry on a conversation for a short time. I am sure that, at the time, Aaron, Nadab and Abihu along with seventy elders of the tribes of Israel, I would not have known the importance of the occasion they were about to share. Read Exodus 24 and you will see that this select group of people "saw the God of Israel" and effectively shared in what was to come the celebration of the last supper. For these people, and for those in the hearing and retelling for generations to come, Mount Horeb would forever be highly significant mountain.

In our Christian walk, we all share a significant mountain top experience, an experience that as we relive it, we are greatly encouraged as we step forward.



Mt Sinai and Jerusalem

Reflections on the life of June Barlow

In her home, the church and the community, June led a busy life looking after her 7 children, working with her husband Ian and being involved in many Committees - and always with a smile.

I was sad when her daughter Catherine rang to tell me she had died as we had been good friends for many years, working together in Mothers Union and ABM. Our children were about the same ages, June had 7 and I have 5 and we often talked about their escapades as they were growing up and later kept a tally of our Grandchildren and Great Grandchildren. Catherine told me June had 34, I only have 27!

June held the following positions in Mothers Union in Willochra: Diocesan President and Secretary, Central Area President and during their time in Port Pirie we were President and Secretary of the local Branch. June and I were also privileged to attend the Mothers Union World Conference on the Family held in Brisbane in 1979, where we met Members from all over the world. It was a wonderful experience.

When I was elected to the Australian Executive as Overseas & Outreach Chairman in 1986 I needed a Secretary, so I asked June and she didn't hesitate in saying yes. We spent six happy and busy years keeping in touch with members in Australia, PNG, Melanesia, various Dioceses in Africa, New Zealand and the Overseas Chairman in Mary Sumner House in London.

At the same time as I began my new job on the Australian Executive my husband David was appointed Missioner at 'The Missions to Seamen' (as it was called then) in Port Pirie. My Committee was made up of members from the 3 SA Dioceses, Adelaide, The Murray & Willochra and we held our Meetings in Adelaide. David drove us to our meetings - June, Pat Moore from Jamestown, who was my Treasurer and me. On these days David would visit a souvenir warehouse to pick up things to sell to the sailors. On one trip he presented me with a toy koala and on the way home we tried to think of a name for my new toy - suddenly June said, "call him Gladly". Of course, we all asked why and she replied, "you know the old hymn, Gladly my Cross I would bear". I didn't know the hymn, but my koala now had a name! I still have Gladly and I often think of June when I look at him.



June was made a Life Vice-President of Mothers Union in Willochra in recognition of her service to Mothers Union in the Diocese.

In 1998 I became Chairman of the ABM Auxiliary in the Diocese, my Secretary was about to finish her term, so once again I asked June if she would like to take her place and of course, she said yes. Catherine told me she couldn't say no!

June and Ian spent many years on the Board of 'The Willochra Home' in Crystal Brook during which time June was also secretary for a few years. June and Ian were part of 'The Willochran' Editorial Committee.

As we all knew, June loved her music and she was often found sitting at the organ at various MU services. Ian would take the service and June would provide the music - she used to say they came as a team.

She spent some time as regional representative for the Royal School of Church Music and while living in Port Pirie she was vice president of the Women's and Children's Hospital Auxiliary. Possibly June had other interests, but these are the only ones I know about.

I am going to miss my dear friend and I know there will be many in Willochra who will miss her too. I am thinking of the people in Clare - Ian was their priest in the early days and he and June returned to retire there. Even in retirement June kept busy. She formed a MU ANNA Group and took her turn playing the organ at St Barnabas.

I give thanks to God for this special lady who was my dear friend and who always greeted everyone with a lovely smile.

Judy Bell

Life Vice President, AMUA in the Diocese of Willochra

Fr David Thompson was guest speaker on Lady Day, celebrating the Annunciation to the Blessed Virgin Mary, held at St Barnabas, Clare.

ANGLICAN MOTHERS' UNION AUSTRALIA

Wave of Prayer 2021

The Mothers' Union Wave of Prayer is a special way of connecting MU members with each other around the world through the ministry of prayer. MU members are asked to pray for particular rostered dioceses at midday local time, so that each MU diocese is prayed for on five consecutive days each year.

The concept of this continuous Wave of Prayer came about after the First World War. During the war, members had been praying for each other as their countries were involved in the conflict in many different areas. When the war finished, MU members decided that they would like to continue with this prayer link-up, and so a roster was put in place, linking a diocese in the UK with other dioceses around the world. As new Dioceses join MU they are added to the roster, and the idea of friendship links with the other dioceses prayed for at the same time has grown, along with the prayer.



MU members in Yambio, Sudan

Because of our MU Wave of Prayer, which has been in place for almost 100 years, since 1921, there has been continuous prayer for MU and its work. As the different time zones move around the world, there is sure to be someone praying for you! What an encouragement - both for us to be aware of this support, and also as an encouragement to make sure that we are part of that prayer by our own regular involvement.

(from AMUA website)

Dear Bishop and All

Greeting from the Mandalay.

By the grace of God, we are fine and safe. I would like to thank all about your support.

Yesterday, I received Masks through Post, and I will share among the clergy and lay minister. We are still facing bad political situation and some of our members are leaving the home and stay in border.

The 38 families from two Parishes in the Tumu area are run away to India border in my Diocese. Please do remember us in your daily pray.

I also thank you for your prayer and support. May I ask some prayer points for our country, please do remember us

1. For the people who run away from their home because of civil war and political situation, especially in Kachin, Kayan, and Chin State.

2. Please pray for the NUG (National Unity Government) and CRPH (Committee representative of Pyidaungsu Hluttaw), their leadership and fight the military coup.

3. Please pray for our leaders, young people and all political prisoner who is arrested

4. CDM (Civil disobedience movement) is still active, please pray for the people who are in CDM movement.

5. Pray for the diocese, especially to finish the new building for Orphanage in Shwebo. Now this new building project is delay because of political situation.

My family (Mary & Solomon) are greetings to you.

OBERAMMERGAU PASSION PLAY RESCHEDULED



Last year the normal cycle of every ten years for the production of the Oberammergau Passion Play was broken with the Covid-19 restrictions, and it has been transferred to 2022. Christian Fellowship Tours have been fortunate to secure seats and accommodation for this spectacle in 2022 and have released a programme of options. Of particular interest to parishioners in the Diocese of Willochra or its supporters, is a tour that embraces the Holy Land and the Passion Play that will be hosted by Bishop John and Mrs Jan Stead. You may recall that Bishop John led a Steps of Paul Tour for the Diocese a couple of years back.

Allowing for connections from all Australian Capitals, and with sufficient interest, a connection from the Diocese to Adelaide International Airport, the tour will depart Australia on Wednesday 29 June, 2022. Flights are planned with Emirates who now offer a direct connection to the Ben Gurion Airport in Israel. The detailed sightseeing itinerary will include Caesarea, Mount Carmel, Nazareth village, two nights in the Sea of Galilee region, the Dead Sea and Ein Gedi, then travelling up to Jerusalem via Hebron and the Elah Valley. 3 nights accommodation in Jerusalem allows for sightseeing of the main features including the Garden of Gethsemane and the Garden Tomb, concluding with the Tower of David Sound and Light Show. Flying then to Munich, the Oberammergau Passion Play will be enjoyed on Sunday 10 July. Sightseeing in Germany then includes the Black Forest, Strasbourg, Heidelberg and the Rhine Valley before the return flight to Australia is taken from Frankfurt to Dubai to break the journey with a stopover before arriving back

Australia on Tuesday 19 July, 2022. The twin share per person price is an inclusive fare of \$13,990 per person or single room basis costs \$16,490.00. A detailed brochure is available from the Diocesan office or from the organisers Christian Fellowship Tours by calling 1300 635 358 or 02 47800750. Because there are a number of different tour itineraries, please state that you want the details of the tour hosted by Bishop John Stead.



Oberammergau Passion Play



Jerusalem, the Old City

What is The Oberammergau Passion Play?

The Oberammergau Passion Play is a passion play that has been performed every 10 years since 1634 by the inhabitants of the village of Oberammergau, Bavaria, Germany. It was written by Othmar Weis, J A Daisenberger, Otto Huber, Christian Stuckl, Rochus Dedler, Eugen Papst, Marcus Zwink, Ingrid H Shafer, and the inhabitants of Oberammergau, with music by Dedler. Since its first production it has been performed on open-air stages in the village. The text of the play is a composite of four distinct manuscripts dating from the 15th and 16th centuries. The play is a staging of Jesus' passion, covering the short final period of his life from his visit to Jerusalem and leading to his execution by crucifixion. It is the earliest continuous survivor of the age of Christian religions vernacular drama.

A request from the Rev'd John Fowler, Ministry District of Southern Flinders.

We are in the process of replacing all copies of the Australian Hymn Book with Together In Song. However, I recently learnt that Together In Song is no longer being produced, so I'm going to have to see if there are any parishes in the Diocese that no longer use their copies & would be willing to hand them on to us.



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@diowillochra.org.au

Website: www.campwillochra.org.au

Facebook <https://www.facebook.com/campwillochra/>



'Going the distance' to Coober Pedy leads us to Coober Pedy Road

It is just 350 metres of graded dirt, intersecting with two other streets and ending up at 'Big John's'. A quick search of real estate websites will show that only four houses have this 'outback boulevard' as part of their postal address; and apparently Lot 354, a two-bedroom family home, is still available. I refer to BCA Road.

Yes, the Bush Church Aid Society has a road named after it in Coober Pedy, just metres from the Catacomb Church. It is a testament to the long history of BCA in this remote part of South Australia. And although the road is not grand by city standards,

it proves a necessary function: access for the four residential properties and a swift means by which to get from Big John's Road to the Catacomb Church. In many ways it reflects two gospel truths about our Saviour. Let me elaborate.

In the Suffering Servant passage of Isaiah 53 we are reminded that "He had no beauty or majesty to attract us to Him, nothing in His appearance that we should desire Him" (Isaiah 53:2b). I admit I may find myself rebuked for even subtly implying that BCA Road has no beauty or majesty, but you can make up your own mind by looking on Google maps. Yet Isaiah 53 lifts our eyes from shallow outward appearances to God's will and purpose. This suffering servant, personified in Jesus, bears our sin, and makes intercession for the transgressors (verse 12).

Which segues to the second Biblical truth – access. It may only be access for four residential properties in Coober Pedy, but BCA Road provides that important access. Even more importantly, it is through the bearing of sin by the suffering servant (Jesus), that we have access. An access not so much to the Catacomb Church but more significantly a heavenly residential address.

This is central to the message and hope of all our Field Staff. Throughout this edition of *The Real Australian*, you will read stories of faithful servants declaring the access we have through Jesus. And you will also read accounts of people responding. Responding not because of any wit, ability, beauty or majesty on the part of the Field Staff, but the faithful declaration that access to the Father is through the Son alone.

*The Rev'd Canon Greg Harris, National Director,
The Real Australian, Winter 2021*



The Rev'd Canon Greg Harris on BCA Road Coober Pedy

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

Used Postage stamps for BCA



Bush Church Aid collects postage stamps which help raise money to support the work and ministry of BCA. We accept all Australian and International stamps along with stamp albums. If you would like to trim the stamps before you send them, please leave a 3mm margin around the edge of the

stamp, and post them to GPO Box 5389, Sydney NSW 2001. We would also like to extend a huge THANK YOU to all the individuals and churches who have sent us stamps over the last year, we are very grateful for your donations and support of Bush Church Aid

VALE, JOAN MAUREEN CORRELL

A "Forthright Woman"

JOAN MAUREEN CORRELL (nee Kruger) 15.6.1932 – 17.10.2020

Joan was born at Nuriootpa, the only child of Laurie and Girlie (nee Neindorf) Kruger. When Joan was 1 ½ years of age her family moved to Springton where her father was employed driving a truck owned by A.E. Hall & Co. to collect cream from farms. Joan's Primary school years were 'pretty easy going' as the school was small, 40 children and only 4-5 in her class, she achieved top marks. A rude awakening occurred when she attended Birdwood High as the competition was 'pretty great', but they were enjoyable years. Travelling to high school was by school bus which was the back of a truck with a canopy over the top!

Joan's first job was at Mannum as a telephonist but while she passed the entrance exam she only lasted one week as the headset was most uncomfortable as was the heat in Mannum! Joan returned home and soon found an office job at the Barossa Canneries in Nuriootpa where she worked until her father was offered a job as manager of the Minlaton Creamery in 1950. The family were in Minlaton for two weeks when Joan obtained work with Frank Jones the Accountant where she worked for eighteen years doing taxation and other accountancy work. In that time, she gained her own taxation certificate which she never made use of in a monetary way.

Joan met her future husband, Mervyn through an arranged meeting over a mutual interest in tape recorders. Joan had purchased one and Mervyn was wanting one. After a twelve month romance, they were married and lived in 'Gloucester', an old residence in the main street of Minlaton for seven years. Mervyn's mother died in 1974, they then moved to the farmhouse taking six months to do so. For some reason they were not keen to be seen moving house but were caught out one night by her boss Kevin Davill who ran 'Southways', the local Holden car dealership. Joan felt her married life was 'pretty interesting', mostly as a farm hand which she found provided a basis for a good marriage and good friendship. Mervyn thought farmers wives needed to know how a farm worked. Farm work on Correll land often started later in the day and continued late into the night.

The two men in Joan's life passed away ten years apart, first Mervyn in 1993 and then her father in 2003. Joan was then able to 'start gallivanting'. Joan saw all of Australia and some overseas countries and enjoyed all the experiences. Joan loved to drive she had many adventures in her vehicles, the grey VW beetle was a familiar sight in the streets of Minlaton often navigated according to Joan's rules.

After her marriage to Mervyn, Joan wrote the Correll history "Hugenot or not 1842-1983" before computers. Joan became passionate about continuing the restoration of 'Olive Grove' to its

former glory and with the help of Bruce Edwards, spent many years on the repairs and renovations. The result of the effort to restore the Correll family home was celebrated with family and friends in 2014 at its 100-year anniversary.

Joan was a faithful and hardworking member of St. Benedict's Anglican Church for many years. As a member of

Church Council, she was treasurer for many years until a change in her health status a few years ago resulted in her retirement from both positions. Joan represented St Benedict's at the annual Synod meetings for many years and produced the weekly pew-sheet for 30 continuous years until a few weeks before her death. Joan became a member of Mothers Union in 1991 and was a long-time supporter of St Benedict's Op shop.

Joan was not always comfortable with children but this changed a little over the years as she mellowed. She gave generously to many philanthropic causes including the Mission to Seafarers at Port Giles and an orphanage in Nepal which she was able to visit. She was involved in a wide variety of voluntary community organisations including foundation member of the Minlaton Hockey club, CWA, Lioness club, Maitland car club, Health Advisory Council and the Adelaide University interviewing team of applicants for Medicine. Joan used her accounting skills to audit books for many organisations.

Joan told this story to a close friend of an incident following a visit to her local GP for a referral to a specialist. She wanted to know what had been written about her so she carefully eased open the sealed envelope and read:

"Dear Dr ...

Thank you for seeing this forthright woman..." Joan was at first taken aback, she thought for a while then said "well, I suppose that's right!!" Joan who had no children is survived by Mervyn's nephews, Denys and Tony and their families.



*Joan with Geoff Harrison,
Chaplain to Mission to
Seafarers, Pt Giles.*

ABM'S 2021 COVID-19 GLOBAL EMERGENCY RESPONSE TAX APPEAL



"This challenging situation has caused us so much stress and made us overwhelmingly afraid of being infected by the virus. We also are very anxious because any recovery from the economic depression caused by COVID-19 is highly uncertain".

These words were spoken by Oliva, aged 37, a mother of two children living in Bulongan, one of the barangays, or villages in Cebu in the Philippines. She is a farmer and her husband works on the production line of an export processing business in the city. Before the pandemic, Oliva had taken on the leadership of her local farmers' organization, supported by ABM's partner, VIMROD. Things were going well for Oliva and the other members of the organization. They were learning new livelihoods and how to organize themselves to make the most of marketing their agricultural produce. And for Oliva, her husband's work provided the family with enough money to meet their immediate needs. But when COVID-19 came, Oliva's husband's company dramatically reduced their production and he had to cut back on his work hours. This meant the family could no longer meet their basic needs for food and health care.

And it isn't just Oliva and her family who have been affected in this way. Oliva's is sadly a story that could be repeated all over the Philippines, and in many of the countries where ABM works. In remote mountain villages in Myanmar where ABM's partner, CPM, works, they have run out of basic food items, including rice and potatoes. This is because of the double effect of COVID-19 and the increase in outbreaks of armed ethnic conflict since the beginning of the coup.

In Kenya, ABM's partner, ADSE, reports that the effects of COVID have been made worse by drought. Communities face inter-county lockdowns, meaning it is impossible to travel between one county and another, even to access markets to sell their products

or to stay in touch with their children who are living with extended family members. Many families are currently surviving on only two meals a day because their financial reserves are finished and buying in expensive food is their only option. Alternative income sources such as basket-making are drying up because nobody can afford to buy baskets any more.

Donations to this appeal are tax deductible.



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Email: clinicalmanager@willochraagedcare.org.au

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

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Good afternoon,

The last time I wrote this column I was sitting in an apartment in sunny Brisbane. Today I am in Riverton, the sky is very grey and the wind has blown almost all of the leaves from my fruit trees. How bare they look.

Next Sunday is Trinity Sunday, the Feast of Title for Holy Trinity, Riverton which is 163 years old. So many years have passed since then. So many people come and gone.

I continue to grapple with the full concept of the Trinity - Father, Son and Holy Spirit but I do appreciate and give thanks for the gifts and fruit of the Spirit, given by God, preached by Jesus, firstly received by the disciples and now received by us.

St Paul writes in Ephesians Chapter 5 *But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Since we live by the Spirit, let us keep in step with the Spirit. ...Let us not become conceited, provoking and envying each other.*

Again St Paul writes in 1 Corinthians Chapter 12 about the gifts of the Spirit. *There are different kinds of gifts. But they are all given to believers by the same Spirit. There are different ways to serve. But they all come from the same Lord. There are different ways the Spirit works. But the same God is working in all these ways and in all people.*

These words couldn't be much clearer and I therefore accept that it is by the power of the Trinity - Father, Son and Holy Spirit that I can use the gifts which I have been given and live my life by the fruit of the Spirit.

I came across the following poem by John Kemble 1792 - 1866. I have omitted several of the verses but the words below, take me on a journey from Easter to Trinity and one of acceptance of the Trinitarian presence in my life.

Creator, Saviour, strengthening Guide,
Now on Thy mercy's ocean wide
Far out of sight we seem to glide.

Help us, each hour, with steadier eye
To search the deepening mystery,
The wonders of Thy sea and sky.

The blessed Angels look and long
To praise Thee with a worthier song,
And yet our silence does Thee wrong. -

Along the Church's central space
The sacred weeks, with unfelt pace,
Have borne us on from grace to grace.

The door is closed—but soft and deep
Around the awful arches sweep,
Such airs as soothe a hermit's sleep.

From each carved nook and fretted bend
Cornice and gallery seem to send
Tones that with seraphs hymns might blend.

Three solemn parts together twine
In harmony's mysterious line;
Three solemn aisles approach the shrine:

Yet all are One—together all,
In thoughts that awe but not appal,
Teach the adoring heart to fall.

The busy world a thousand ways
Is hurrying by, nor ever stays
To catch a note of Thy dear praise.

Eternal One, Almighty Trine!
(Since Thou are ours, and we are Thine,)
By all Thy love did once resign,

By all the grace you heavens still hide,
We pray Thee, keep us at Thy side,
Creator, Saviour, strengthening Guide!

Elizabeth

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

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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.

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

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to renew a membership

to make a donation

Name: _____

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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

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 \$____:____

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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



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