



THE MURRAY ANGLICAN

TMA Summer 2014



FOURTH BISHOP OF THE MURRAY INSTALLED

Bishop John Ford has been installed as the fourth Bishop of The Murray in the presence of the Anglican Primate of Australia, Philip Aspinall, the Archbishop of Adelaide, Jeffrey Driver and other visiting Bishops.

The installation, by the Venerable Richard A. Seabrook, Administrator of the Diocese, took place at a Sung Evensong at the Cathedral of St. John the Baptist at Murray Bridge on the 6th of December, 2013.

The installation was also attended by the Governor of South Australia, Kevin Scarce, the State Member for Hammond, Adrian Pederick, the Catholic Archbishop of Adelaide, Philip Wilson and other Anglican Bishops including the Bishop of Willochra, John Stead, the Assistant Bishop of Adelaide, Tim Harris and a former Bishop of Willochra, David McCall.

Also in attendance were the Chancellor, Robert Tong, members of Diocesan Council, members of the Bishop Election



Committee, the Synod Solicitor, John Strachan, Diocesan clergy and representatives of every Parish and Pastoral District in the Diocese.

Keith Robinson, a representative from the Diocese of Exeter where Bishop John Ford served as the Bishop of Plymouth from 2005 gave thanks for his episcopal ministry in their diocese and commended him to that Diocese of The Murray in love and care.

Before those present, Bishop John took an oath of loyalty to Her Majesty Queen Elizabeth the Second, an oath of canonical obedience to the Metropolitan of South Australia, assented to the doctrine of the Anglican Church of Australia as expressed in the Book of Common Prayer.

Bishop John was then welcomed by the Primate, the Bishops in the Province of South Australia, the licensed clergy in the Diocese and the laity. Bishop John was then blessed by the Primate, and greeted by everyone present with applause.

Various welcoming addresses followed, including from the Governor of South Australia, the Member for Hammond and Geraldine Hawkes representing the South Australian Council of Churches.

The Very Reverend Dirk van Dissel, in welcoming Bishop John on behalf of

the clergy, said he was coming at a time when to be a Bishop, at this time in the history of western Christianity was a daunting task, which required commitment to 'the faith once delivered to the saints' as well as an openness to new things, the ability to teach Christ's truth in the language of the day and the gift of encouraging God's people.

"Your diocese is still here and in one piece. Your diocese has a strong sense of order and tradition. We know who we are and what we stand for, and we want to be ourselves." Fr. Dirk said.

"You will have your work cut out for you in this diocese. As you have already discovered, you will be travelling long distances and ministering to small, scattered and isolated communities. But you will know that wherever you go, you will be warmly received by your clergy and their congregations. May you enjoy a long and happy episcopate."

Lay Canon Michael Bleby, in welcoming the Bishop on behalf of the people of the Diocese, believed we were blessed to have him among us.

"As we begin to know each other and work together, we trust that we will be genuinely receptive to the love, care and support that you have to give" Lay Canon Bleby said.

"We look forward to your teaching, your pastoral guidance and your leadership, so we can advance our collective hopes for the spread of God's kingdom. As we undertake this task, you can be assured of our prayers for your work and ministry among us."

"As you are well aware, we have been in waiting for some time, and although there may be the pressure of great expectations, we will not try to be too anxious, as together, we progress on our journey of faith."

In responding, Bishop Ford said he and Bridget had been greatly welcomed since their arrival and had experienced a foretaste of the hospitality in the Diocese.

"We have much to do; we must build the Church by reflecting on the hospitality of the Father through Jesus Christ in the glory of God. I pray that we may together do this for the good of everyone" Bishop Ford said.

Archbishop Driver, in his sermon used a reflection on the parable of the sower to issue a challenge to the Church and for the Diocese.

"We celebrate this new beginning at a particularly challenging time for the Church and for this Diocese. We do so at a time when the Church is increasingly marginalised in Australian society; some of that as a result of its



own actions and inactions, as the Royal Commission into institutional abuse has highlighted once more in recent weeks” Archbishop Driver said.

“These are times when we might be tempted to become defensive. These are times when we might be tempted to withdraw into nostalgia, to step back, to put up the shutters.”

“The Gospel calls us to something else. I am convinced that we live in times when the Church is called to a frightening new life beyond itself, in new, and for many, quite radical expressions of love, and the risk of love, without which we will die.” Archbishop Driver said.

“So Bishop John and Bridget, as we welcome you to your place this evening, we pray we may hear again the call of Christ to the reckless, risk-taking, love spending, joyful scattering of life that is the Gospel.”

“People of The Murray, with your Bishop, live the daring life of being the Church! Dream and dare and risk the impossible, for the world needs such dreaming and has seen too little of it, in the too often prosaic, sometimes petty affairs of the Church in Australia.”

The service concluded with the choir comprised of singers from St Francis of

Assisi, Christies Beach and other churches singing an anthem, and a blessing from Bishop John Ford.

The Guild of the Murraylands Parish provided catering for the supper in

the Catholic Church Hall after the service.





BISHOP JOHN FORD ISSUES A CHALLENGE TO THE DIOCESE

The words of Jesus in John's Gospel, "I am the Good Shepherd" were the basis of the homily delivered by Bishop John Ford (see below) at his Inaugural Mass as the Bishop of The Murray, held on the Feast of St Ambrose of Milan, Bishop and Doctor of the Church in the fourth century.

Around 350 people attended the Eucharist at the Murray Bridge Town Hall on Saturday 7th December, the morning after the Installation at the Cathedral. Amongst those present at the celebration were the Archbishop of Adelaide, Jeffrey Driver; the Archbishop of Sydney, Glenn Davies; the Bishops of Bendigo and Willochra, Andrew Curnow and John Stead; Bishops Stanley Goldsworthy, Stuart Smith and David McCall.

At the conclusion of the sermon, the Bishop invited all to repent of their sins and renew their baptismal vows. The vessel used for blessing of the water was designed and put together by Jonathan Woore, a parishioner from Mt Barker and a member of Diocesan Council. The waters of baptism were sprinkled over those present with the Bishop ascending and descending along the two aisles of the auditorium. David Mills, a Pastoral Assistant from the Pastoral District of the Southern Vales came to the stage and asked the Bishop himself whether he would share the Diocese's journey of faith as being a fellow Christian with them and for them. Of course, he agreed!

The Mass continued with the Eucharistic Prayer, the distribution of Holy Communion and the Prayer after Communion. A presentation was then made of a set of vestments for the new Bishop - a gift from the people of the Diocese.

At the conclusion of the Mass, a reception was held at the Murray Bridge and District Community Club to mark the beginning of Bishop John Ford's ministry in the Diocese.

Bishop John was supported by his wife Bridget during the installation and at the inaugural mass along with their son and daughter-in-law Benedict and Sarah who flew from the UK for the occasion.

I AM THE GOOD SHEPHERD

I am the Good Shepherd
Quite a text for this my first sermon as your bishop ...
your shepherd.

- I am ... the good as opposed to the bad ... good captain (Aussie)/bad Captain (English)
- I am the right one rather than the wrong one ... you will have to ask the election committee!
- the morally upright one - unlike other reprobates

behind me! We could take a straw poll – but I might win simply because you don't know me like you do them!!

Whilst the bishop and all those who hold his licence and act in communion with him are to hold the Good Shepherd always before themselves as their model and guide ... these words cannot, of course, be



applied to or claimed by me or any of my highly esteemed Episcopal colleagues, nor by any presbyter or deacon here this morning – they are spoken by the one who is the **authentic** shepherd ... over and against all others who might have claimed to be shepherds in Israel's past and also compared to all those whom he has called and commissioned since to succeed his apostles. I am the Good Shepherd can only legitimately pass the lips of Jesus. And whilst at the beginning of John 10 the use of the word "good" is obviously polemical and sets Jesus apart from others who have claimed to care for and guide, its use later in verse 14 moves on from defining and distinctive claims and begins to describe an intimate relationship to the sheep and to his Father – and in this part of the chapter there is no need for polemicism, division, point scoring or triumphalism.

I am not the good bishop as opposed to anything that has gone before, neither am I the answer to every maiden's prayer! However I do believe that **for you** I have been installed as your chief pastor and that **with you** here at this assembly we see the Diocese of The Murray – faithful disciples assembled with their bishop at the table of Word and Sacrament. **WE** are the Diocese, it is us together who form the Church and are sent to be the Body of Christ in and for this part of South Australia. The polemical words of separation are fine on the lips of Jesus but they cannot and must not be spoken by us in our common mission and ministry. We together are to experience and proclaim to others God's forgiving love which grace **we need** just as much, or maybe even more than, those to whom we witness and minister. And, brothers and sisters, the challenge which confronts each and every one of us and our fellow disciples in all of our parish communities is very real. We really cannot afford the indulgence of suspicion, division and separation. We, each and every one of us, are in

need of God's forgiving love and a little later in this Eucharist we will renew our baptismal promises. Please make this ritual act a real turning point in your discipleship. After the renewal of promises I will re-commission you for your missionary task and we cannot overestimate how essential it is that our diocese commits itself to serving others in the name of Christ. I have seen much to encourage me in your work through Op Shops and with AC Care – long may these continue but there is much more loving needed in the communities we serve. And it is only by loving and caring for them that we can begin to claim the right to speak to them of the Good Shepherd and membership of his fold.

I am the Good Shepherd, I know my own and my own know me ... v14

This is the key to the quality of our love for others. Do we really want to know Jesus? Not **about** him, or verses from the scriptures that bear witness **to him**, nor propositions concerning right belief **in him** – whilst each of these facets are important there is absolutely no substitute for knowing Jesus. And when we know, or rather more accurately are **getting to know** Jesus then we will want to love **like him**. Christian faith goes disastrously wrong when all we do is love Jesus – it is important that we do – but it is critical for our life and witness that we love like him. To know him and to be known by him assumes a faithful life of prayer, worship, study and service. And each of these four elements must feature highly on our agenda going forward. I pledge myself to be with you in all of this so that we learn from each other and grow daily in the image and likeness of Christ. Attendance upon him, **prayerfully**; worship of him, **devotedly**; the commitment to realising ever more deeply the demands he makes upon my life, **humbly**, these will inevitably mean that we serve others just



like he did incarnate in the carpenter from Nazareth. They are essential to our top priority – for there can be no greater need in this diocese at the moment than to grow the church. If we do not – I don't think you need me to spell out the implication. Our future existence might well depend upon it but rather more fundamentally, the Lord tells us that there, "are other sheep not (yet) belonging to this fold".

Growing the church in contemporary culture is often thought to be a tall order. There is so much stacked against us, so many demands on people and their time and energy, so much history to be lived with, and of course even people of faith are not immune from infection with the myth that science and modern philosophy have, if not disproved God, certainly moved him and those who follow him to the margins of private opinion. This is where many would like to put the Christian faith and also it is where many believers would like their faith to remain – a matter of personal and private opinion.

Well, the scriptures and the Word to which they bear witness will not permit this and neither do we find any encouragement for this way of thinking in the history of the Church, certainly not from him whom we commemorate today. St Ambrose could hardly be said to encourage the thought that the practice of faith was a private matter of individual belief and nothing to do with the public square. A senior figure in society who, once called to the ministry of bishop, used all his experience and context to bring the culture into contact with the gospel. Please note, that way round. It is the gospel which critiques the culture not the other way around ... which results so often nowadays in the gospel being trimmed and often even denuded of its content in order to supposedly be acceptable to contemporary passing trends. It was not easy for Ambrose in 4th century

Milan. He took on governments and governors even to the extent that at one point he challenged the Emperor's eunuchs to kill him rather than he surrender orthodox faith and practice to political expediency. It wasn't easy for him and it isn't easy for us. If we are going to grow the church then we will have to grapple with the serious challenges that the interface between gospel and culture presents. But through our re-commitment in a moment we are resolved to serve one and by our life here we are deeply embedded in the other – it is unavoidable. And prayer, worship, study and service plus our abiding intimate relationship with the Father through Christ to which I have already alluded are the solid foundations from which we develop and grow. And developing and growing means that we will begin to look different.

Ambrose is famous for a number of things ... hymn writing amongst them and we sang one of his hymns at the entry into this liturgy. Another lasting contribution is his catechetical teaching. As bishop he used the time from initiation at Easter through the great 50 days to Pentecost to teach the way of faith to those who had just been initiated into the Church. I believe that one of the most important factors that will contribute to our renewal as the Church is devoted attention to how we catechise, form, shape and nurture those **already in the fold** and others who **we will bring with us**. We have to become a learning church if we are to be an evangelising one and I ask that you pray for me as I begin my ministry here as the one with the prime responsibility for teaching.

So, where are we?

- An end to the self indulgence of division and separation.
- A re-commitment to lives characterised by prayer, worship, study and service.



- An acknowledgement that we have to grow the church and a willingness to grapple with the associated questions and demands especially a resolve to love like Jesus in our communities – even when it hurts!
- And clear attention to being not only an evangelising community but also a catechetical one.

I can hear you saying, “this blow in doesn’t want much does he!”

But I don’t think I’m asking any more than Jesus in today’s gospel – “there will be one flock, one shepherd” and therefore one community for which he laid down his life. Yes, of course here in the good shepherd discourse there are echoes of the coming redemptive passion and death. However, there is also another facet which has a direct impact on our developing agenda. A middle eastern shepherd in his nomadic wandering with the flock sets up a pen in which they can be held safely overnight. He makes it with twigs and branches that are blowing in(!). He herds them into the fold through a gap in the created fence and then lies down as the door, keeping them safe inside.

I am the door of the sheepfold.

If we are to become a truly evangelising and learning community – then hidden here in the Good Shepherd discourse are two foundational characteristics. They are inseparable, cannot be escaped and have to remain undivided in any choice of scheme or strategy. They are the Eucharistic and the missiological. They are intimately linked and reflect the very nature of mission; which is a characteristic of the Godhead before it’s anything to do with social action or evangelisation. The intimate and

mysterious unity of the Godhead holding together and **at the same time**, going out in creative, redeeming and sanctifying love.

Jesus is the door who holds us safe in the fold, if you like ... our prayer, worship and study ... he lays down (his life) to do so ... holding us together, if you like. But he takes it up again ... and in the morning opens the door and invites the flock to participate in a new day – our day to serve others by loving them as Jesus does ... going out, if you like. This then becomes the first day which is eternally new, his day of resurrection as we live with that new life and by it transform those with whom we have to do ... the everlasting day in which there is but one flock and one shepherd united together in the never ending love of Father, Son and Holy Spirit.



BISHOP STANLEY RETIRES

The Patronal Festival of St Margaret of Scotland, McLaren Vale on 10th November also marked Bp Stanley Goldsworthy's final celebration of the Eucharist in the Pastoral District of Southern Vales.

Bp Stanley, who lives in McLaren Vale, has been regularly supporting Fr Paul Devenport in taking services at the four churches in the Pastoral District. In October, he informed Fr Paul that he was no longer able to continue the regular commitment of helping out.

In recognition of his contribution, a presentation was made at a luncheon after the service. Fr Paul spoke of Bp Stanley's valuable contribution to the Southern Vales and himself personally, and to the Diocese, particularly over the past three years.

Family First MLC, Robert Brokenshire who also attended the Patronal Festival and luncheon, thanked Bp Stanley for his advice and constructive criticism in his parliamentary role.

The Bishop cut a cake made by local parishioners and was presented with a book voucher and flowers.

NEW MU PRESIDENT

President Elect Eileen Smith was commissioned with members of the Diocesan Executive at a thanksgiving service held in St. Augustine's Church and led by Rector Alex Bainton.

Outgoing President Cheryl Bainton is pictured handing over the MU Diocesan banner to Eileen Smith, having served as President for 9 years. During these 9 years contact has been established with MU members in PNG with vestments and banners sewn by our members sent to Popondota.

Another highlight of Cheryl's term was attending the international MU Gathering in Toowoomba, for our region of the world.

Eileen Smith was very involved in MU in England before moving to Strathalbyn and will bring a lot of experience and knowledge of this wonderful worldwide network as she heads up MU in our Diocese.

Other members of the MU Diocesan Executive are pictured in the Church courtyard after the commissioning service.



CHRIST CHURCH, STRATHALBYN

The Parish Church of Strathalbyn has embarked on a major refurbishment of the church's interior.

So far, a new sound system has been installed and is currently operative, with all wiring now concealed under new flooring laid throughout the Nave.

The sound desk and keyboard have been moved from the front of the nave and re-positioned to the back of the Church.

This major shift also included relaying the nave flooring to not only hide all wiring, but importantly to bring the flooring onto one level for safety considerations for the congregation when entering the church and into pews.

The new sound system and wiring installation have been upgraded to prepare for any future enhancements such as a video projector and screen.

Christ Church Clergy and Parishioners are indebted to the whole team, particularly Lyall Pfeiffer and Keven Clonan pictured below, whose expertise and labour have brought the project to this point.

The next step, already well in hand, is a complete redecoration of the interior

and new carpeting to be laid throughout.

This refurbishment has included the positioning of a new Church Notice Board in a modern design, welcoming all to the worship of our Lord.

The Reverend David Smith



SOLAR PANELS AT MCLAREN VALE

Solar Panels in the shape of the cross have been installed at St Margaret's, McLaren Vale, in a bid to wipe out its electricity bill and provide power to the grid.

The project costing a little more than five thousand dollars was financed through a donation from the Ladies Guild and from a building maintenance fund.

The three kilowatt system erected on the roof of the church hall on 7th and 8th November, will provide power for the church and the hall, which is used by outside groups.

In the first month of its operation, the solar panels have generated more than 400 kilowatts of power, of which

178 kilowatts of power has been used. The balance, 220 kilowatts has gone to the grid, providing credits and ultimately income. So far, the credits amount to about 80 dollars.

The project is also being seen as a way of caring for God's creation by using power in a sustainable way, and cutting greenhouse gases.



TINTINARA



The small congregation of the Anglican Church at Tintinara more than tripled in size on Sunday 8th December when the town's other denominational churches came together to celebrate Holy Communion in one location.

More than 30 people attended The Good Shepherd Anglican Church for the Eucharist, along with members of the Lutheran and Uniting Churches.

The Anglican Church at Tintinara, which is part of the Pastoral District of the Tatiara, has this year been holding monthly Eucharistic services taken by Fr Paul Devenport, along with other services at Bordertown and Keith.

The services have been complimented by worship with the reserved sacrament on alternate fortnights, along with services at the other centres in the Pastoral District at Bordertown, Keith and Mundalla. This is because there has been no full time priest in the Pastoral District since 2008.

The service on 8th December at about after consultation with the other churches through its Pastoral Assistant, Peter Nelson. The Lutheran and Uniting Churches have been coming together in Tintinara on the fifth Sunday of the month but this was the first time that all three churches in the town had come together.

There is a Lutheran Pastor based at Coonalpyn who takes services at Tintinara and Meningie but not at each centre each week. The Uniting Church has no Minister, leaving two lay readers to lead the services.

In Keith, the Uniting Church has combined with the Church of Christ, with no Uniting Church Minister there either. In Bordertown, there is a full time Lutheran pastor and a part time Uniting Church Minister.

All present at the service at Tintinara on December the 8th welcomed the opportunity to come together and invited the Anglican Church to be part of joint service with the Lutheran and the Uniting Churches on the fifth Sunday.

As well, the Anglican Church has offered to extend an invitation to come together on a monthly basis, when a priest is able to take the Eucharist.

MOUNT BARKER

Two major building projects have recently been completed in the Mt Barker Parish.

To improve access from the car park to the church, new steps and ramps have been built at St James, Blakiston. The steps and apron in front of the church are of grey slate and the ramp wall has been constructed from local stone to match the stone of the church. The new additions comply with all Heritage Society and Occupational Health and Safety requirements.

About fifty parishioners were in attendance to witness Bp John Ford blessing the new steps and ramps on 15th December 2013. Also in attendance was Mayor Ann Ferguson. An Advent Carol service, conducted by Fr Richard Seabrook, followed the blessing after which the congregation shared in a very tasty reception to conclude the evening. Approximately 5 years ago, Parish Council approved the sale of a section of land behind Christ the King, Mt Barker. The sale to the District Council of Mt Barker enabled us to renovate the Rectory, which is now a beautiful home, paint the interior of Christ the King and repair some fretting stonework.

By far, our biggest project has been to create a new Parish Centre. The hall has undergone major renovations, including the laying of a new floor and the demolition of the old kitchen and toilet. An extension, housing the Parish office, Fr Richards's office, toilets, kitchen and large meeting room, has been constructed. The old and new are connected by a light and bright foyer.

The new Parish Centre has far surpassed our expectations and it was a great joy to have it blessed and opened by Bp John on Sunday 5th January.



The old meets the new at Blakiston (above) and Mt Barker (below)



The new steps at Blakiston (above) and the refurbished Parish hall (below)



Mayor Ann Ferguson and Bp John in the Parish meeting room



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*Submissions received after the
deadline will only be published
at the Editor's discretion.*

**DIOCESAN COUNCIL
NEWSLETTER**

Want to know what is
happening in DC?

After each meeting, the Registrar
will compile a report which
is sent to each parish and
pastoral district council.

If you would like an electronic
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