

# The Murray Anglican

winter2018

## Helping People Find Life in Jesus



*The Reverend Doctor John and Des Warner*

“Helping people find life in Jesus –connecting people to Jesus and his church” was the theme of the key address at the Diocesan Synod at Woodcroft College in May.

It was delivered by The Reverend Doctor John Warner, who worked for many years within the Holy Trinity, Adelaide network of churches as an evangelist and also church planter for 14 years. He is the son of Des Warner, a member of the Diocesan Finance, Audit and Investment Committee.

The address was aimed as the next step in how the Diocese attempts to grow the church, particularly through speaking to people one on one about their faith in Jesus.

Earlier, the Bishop in his presidential address to Synod challenged people to share the new covenant given by Jesus Christ at the Last Supper.

“By the gift of Jesus and his Spirit, humankind can know, and be one with, the creator and author of all things; he who has made us for himself without whom all human hearts are restless.”

Bishop John believed the Diocese is poised and ready to share the good news of Jesus Christ.

“The faith teaches that everyone is made with a longing for God – a move towards, out of and beyond – in a journey to the origin and destiny of all that is and ever will be.

“Much of the perversion of human wills is a suppression of this longing.....it is possibly the most damaging heresy of the modern day” the Bishop said.

The Reverend John Warner began his address by highlighting his own personal journey, how he had attended church with his busy dairy farming parents at St Luke’s, Tailem Bend.

In 1992, he became a medical doctor and noticed a growing sense of emptiness in himself, especially with seeing people die. While in hospital, he was invited by a colleague to go with her to Holy Trinity, Adelaide.

He realised at the church that he had been rejecting God, and needed God’s forgiveness for his Sin to be reconciled to a right relationship with God. So his story was one of undeserved grace; the invitation for all people to come and consider Jesus for the forgiveness of their sin and the gift of eternal life.

The Reverend Warner spoke of Christianity being seen as once good for humanity, but now bad in Australia.

He believed it would be easy to give up with this notion but he revealed statistics that people will happily speak about Jesus but not the church.

“Fifty five per cent of Australians talk about religion and twenty three per cent of them are open to explaining religion”.

He showed an exercise which could be done in a Bible study group, where each person mapped out their neighbours, family, friends, those who you mix with socially or at work. You then got to know them more, in letting them tell their story, sharing a bible story that might resonate with them and then inviting them to explore Jesus further.

It could be done by meeting people informally and sharing with them a book titled ‘The Word One to One.’ This is an overview of John’s Gospel and is designed so that anyone can use it.

The Reverend Warner urged the Diocese to take evangelism seriously, noting it as a ‘team sport.’ As well, he noted that we do not do it alone, that God is the constant gardener as found in Isaiah Chapter 6, where he sees new growth out of dead stumps.

*Fr Paul Devenport*

## Synod 2018 Presidential Address

**“The days are surely coming ... when they will know me, from the least of them to the greatest, says the Lord.”**

Scholars are divided concerning how many of the oracles and poems set within the Book of Jeremiah are actually original to the person himself. But there is almost unanimous agreement that the passage we had as our first reading (Jer 31v31ff) is by his hand and in his rhythmic prose.

The sentiments contained in the phrases I have just quoted could not be more apposite to our assembly as Synod at this time. Jeremiah sees that at some future date God will forgive the breaking of the covenant made with Moses on Mt Sinai and replace it with a *new covenant*. We are familiar with the language. When synods of our predecessors – at that time probably just bishops, but synods, nonetheless – met to settle the canon of Scripture – legislation, and we have some of that – they took some contemporary Christian literature and gave it the title *New Covenant* or Testament and, by definition, the scripture already in circulation became known as the Old Covenant or Testament.

The days will come, the prophet says, when there will be a new covenant – will **surely** come. Is this certainty or assurance – or both? It is certainly assurance offered to the people in times of significant political upheaval with changes of government ... for them kings. And the experience of exile – refugees, homeless and wandering, captured in foreign lands. There is also political intrigue that includes assassination and many other acts of violence. The days will surely come ... for a new covenant. Not just the recovery of the old stability or ways but a new, but still a covenant relationship. There is intended assurance of the people, clearly, but certainty ... well, let's leave that hanging for a moment.

What Jeremiah says about the new covenant and how it varies from the old might be interesting for us today in Synod. We have legislation ... we are in a context worldwide of great upheaval and there are changes of government – although, thankfully, not many are the result of assassination; but there is a plethora of violence disfiguring creation. The Sinai covenant recorded in the Book of Exodus is written on stone tablets or, by later interpretation, phylacteries as detailed in Deuteronomy. Jeremiah says that the new covenant will be written on ... heart. Note that the word in Hebrew here is singular, despite most English translations; it will be written on their heart.

That is one difference between the old and the new – but the next is the mind blowing one.

For me, these few verses from Jeremiah are so important. They speak of the unspeakable, inconceivable and utterly mind blowing truth that because of Jesus, the Word made flesh, I united in and with him can know God. But, not just me – you too, and every person in the world and across time. With one heart, in one Body, we can know God. This is more than blessed assurance; it is true and certain. Is it explicable in words by the human intellect – no, not unaided. Words are written and they alone are not enough. The new covenant is in the blood of Christ – as Jesus spoke of himself at the Last Supper. By the gift of Jesus and his Spirit, humankind can know, and be one with, the creator

and author of all things; he who has made us for himself without whom all human hearts are restless.

How can it be shared, this new covenant? Well, that is what detains us in this Synod. Alongside this wondering, everything must fall into its shadow. When compared to it, nothing else we do can have any value. The sharing of it is what has inspired countless millions over two millennia. And I believe that we as a Diocese, or most of us anyway, are poised and ready – on the edge of our seats, longing and yearning. Our neighbours and friends are thirsty, the land is dry and parched. This syn-odos = one way ... must be a watershed for us and the fact that the Lectionary sets these verses before us at evening prayer is surely a wake-up call.

The faith teaches that everyone is made with a longing for God – a move towards, out of and beyond – in a journey to the origin and destiny of all that is and ever will be. Much of the perversion of human wills is a suppression of this longing, sometimes wilfully by either individual or state, but more often surreptitiously by an ever increasing making sacred of the subjective. People are becoming devoted to it. It is quite possibly the most damaging heresy of the modern day. It is idolatry and is corrosive of the Christian narrative. It has to be challenged and revealed as leaving humankind impoverished, dejected and aimless. Like sheep without a shepherd.

It is in these moments, these moments of pause and challenge and questioning; times of stirred excitement and perceived adventure, times of wondering and pondering ... occasions of adoration of the unknowable – but in those moments, understood however fleetingly - these are times, places and locations for our meeting with Jesus. They are common to humans and it is our duty and joy to interpret them in evangelism, provide them in worship and acknowledge them in our teaching and forming. And, consequently, to challenge any situation in which the potential of beauty is being extinguished.

Our buildings ... our common life ... our personal demeanour ... and our public perception has to speak of beauty. Accordingly our syn-odos, our one way, must not only speak but act in unity with God in his beauty, with the Church universal as it continues the mission of Jesus and with each other in the family. For we have a new covenant written on the heart of the Body of Christ. Therefore, if our way of living, witnessing and proclaiming is not beautiful, its ugly facets will be the ones which catch the prevailing cultural light and reflect not the gospel of Jesus Christ but simply another option within the market place of consumerist acquisition; an additional idol at the shrine of the sacred subjective. I don't know about you ... but, for me, that is not an option.

I have given you a new covenant written on the heart, says the Lord. Like my namesake John at the Last Supper, I choose to lay my head close to the heart of Jesus that my heart – that is my whole life and existence – and his sacred heart might beat as one.

+John

## Synod 2018

### Diocesan Integrated Accounting System Stays

The Synod has agreed to maintain the Diocesan Integrated Accounting System, despite concerns about its operation and its lack of up to date reporting to Parishes and Pastoral Districts.

Jill Hervé moved that the IAS be dismantled and that each Parish/Pastoral District manage their own day to day finances, with an annual grant being made to each Parish/Pastoral District where requested, towards employing a suitably qualified person to look after their book keeping and provide monthly reports.

Ms Hervé in speaking to the motion said each Parish/Pastoral District needed ownership of its budget and that it had been a struggle to get monthly reports.

In response, the Chairman of the Diocesan Finance, Audit and Investment Committee, Jeff McHugh, said the IAS had been initially set up to help Parishes/Pastoral Districts who could not perform their own treasury function.

Mr McHugh acknowledged that the IAS, a centralised bill paying facility and reporting system, had a chequered history.

He said system issues had now been rectified with a local company providing a staff member who works for the Registry one day a week, processing data entry, in reconciliation and reporting.

Mr McHugh said all accounts had now been reconciled for 2017 and that all accounts to the end of April had been processed, reconciled and sent back to the districts.

He added that the cost of processing, to be around \$24,000 a year, would be budgeted as a Diocesan expense.

Mr McHugh said at a time when regions were struggling not only financially but also with resources to perform functions such as treasury, it did not make sense to pass the responsibility back to the regions.

FAI Committee member Des Warner added the IAS was not compulsory and that there had been some added benefits to pastoral districts, with financial support from regions with excess income.

The motion was subsequently lost.

### Assessment Rate Increases To 16 Per Cent

Diocesan Synod has agreed to lift the Diocesan Assessment rate by four per cent for 2018 in a bid to provide a balanced budget for the Diocese. The increase to sixteen per cent is the first since 2006.

The new rate assessment for parishes and pastoral districts is also in line with the assessment rate set by the Diocese of Adelaide.

The motion to increase the assessment was at first lost 31 to 41, citing concerns by parishes and pastoral districts to meet the extra increase.

After discussion and knowing the Diocesan budget had already been approved for the year at Synod, it was moved that the motion be re-introduced. It was passed a second time 39 to 33.

Synod subsequently passed a motion that the Bishop and Diocesan Council consider calling a Special Synod later in the year to discuss the budget for the first six months of 2019, and to bring another budget from 1<sup>st</sup> July 2019 to 30<sup>th</sup> June 2020 to the second session of the Seventeenth Triennial Synod in May next year.



there must be  
more to **life...**



Discover  
Jesus.

The Diocese is more than half way through a program which aims to encourage people to know more about Jesus. The eye catching theme "There must be more to Life.....Discover Jesus" has been adopted by the Diocese, with posters and banners distributed in a bid to grow the church by 25% numerically this year. It followed "Ignite Growth 2017," staged to equip people with the skills to evangelise and speak confidently to others about their faith.

Each month, a committee headed by Fr David Patterson has been delivering materials to each parish/pastoral district with suggestions on how to assist organisations in their journey to attract people to evangelistic events, and tools to assist them in their worship. There has been a theme adopted for each month, which in a large part coincides with the liturgical season and the lectionary.

In the Riverland, the introduction of contemporary Sunday Night services at Berri and Waikerie on the first and third Sundays of the month has adopted, for a large part, the monthly theme with contemporary worship and music. The first service was titled "Stewards of Creation?" followed by "Jesus - beyond our Limitations" and "Jesus: What is he asking you". The theme for July was "Jesus, Bread of Life." The services at 5.00pm, which have attracted (for a large part) less than 10 people at each service at this point, are then followed by a shared meal in the hall.

In February and in April, there were two café styled services at Mason's Café in Berri. The first café church was held on a weekend when Bishop John was visiting. The service was based on the monthly theme "Jesus knows our trials and temptations." Participants were given the opportunity to privately write down what they were sorry for .....and then burn these on a small fire outside. It was followed by a Eucharist. Nearly 30 people attended, with most staying on for the meal.

The second café church in April was staged with the diocesan theme of the month "Starting Life Afresh." It was based on anyone considering a new direction and encouraging them to come and hear where a 'down to earth solution would be discussed' - that is a relationship with God. We had a guest guitarist who gave his testimony and sang for us. Again 30 people came along. Both services were widely publicised around the community, and on local radio and posters distributed in Berri.

In April, there were two harvest thanksgiving services, one at Loxton overlooking the River Murray and another at a farm property at Monash. They attracted people who were not normally regular parishioners. They were both followed by lunches at both properties.

The sermons most Sundays have focussed on the theme of the month. At St Augustine of Hippo, Renmark, on the closest Sunday to the equinox, we celebrated giving thanks to God for the gifts he gives us and the opportunity to place on a tree, cut out leaves with what people wanted to say thanks to God for. Most of them were then read out before we gave thanks to God in prayer. The scene was set with an altar frontal and another on the wall in the church. There was a lunch afterwards in the church.

Plans are already underway for the coming months, with the season of creation, a third annual prayer vigil in each of the churches along with four patronal festivals at Waikerie, Renmark, Monash and Barmera between now and November. Then it will be Christmas!

Fr Paul Devenport



## It's a Beautiful Thing...

It's so easy for a church congregation to stay within its comfort zone. How do we make meaningful contact with the non-church-going community?

Down at St Margaret's, McLaren Vale, we have been getting to know some of our temporary locals at the backpacker hostel. There's room for 114 guests in the hostel and it is currently running at capacity as these young people bring, not just their willing working hands to the vineyards, but their own cultures and experiences to tell us, if we give them the time to listen.

On two occasions during the picking season a group of parishioners, led by Julia Drought, provided a free meal of hot dogs, cake and fruit to the young people at the hostel, and in doing so, were able to meet them, talk with them, and generally show that they were valued.



Coming from a number of different countries, they could tell a variety of different stories. An Italian girl told of the difficulty in getting permanent employment in her country, while a Dutch girl had done voluntary humanitarian aid in Bosnia. A young Frenchman aspired to being a chef one day and willingly helped prepare hotdog buns as he related his story. It was like being in the middle of a United Nations meeting!

There were no strings attached – it was just an outreach of caring, and some of them asked, “Why are you doing this?” To which the answer was, “Because we wanted to. We heard that you felt unwelcome here and we wanted to welcome you.”

And it was appreciated. As the parishioners packed up and left, one man said, “It is a beautiful thing you have done today.”

## Welcome, Fr Brenton and Lyn!

At a special service on Saturday 21st July, Bishop John licensed Fr Brenton Dick to serve as priest in The Pastoral District of Western Fleurieu. We welcome him and his wife Lyn and look forward to their ministry with us. A number of his brother priests came to celebrate the occasion with him.

Following the service there was a luncheon including hot soup in the Sunday School room, and Fr Brenton and Lyn were presented with a hamper from the Western Fleurieu Anglicans. They will be living in the Rectory at McLaren Vale, as Fr Simon and his family have moved to the new clergy house at Seaford Meadows.

Fr Brenton's prime responsibility will be to McLaren Vale and Willunga, although he will also visit the other churches in the district.



## Reflection

Eighteen years ago, St Ann's Aldinga contracted me to work on its new hall construction. The Anglican Church is not unfamiliar to me. I was baptized in a very small outback country village called Barn Baa which is between Boggabri and Narrabri in the Diocese of Armadale.

I grew up with Christian parents who taught me about Jesus Christ and who read the bible to us five small children. We were involved with the CSSM (Children's Special Service Mission) at South West Rocks on the mid north coast of New South Wales. This is where at eight, I decided to make a commitment to follow Jesus with my whole life. It was something I took seriously and it was the beginning of a journey of truly seeking and learning the Word.

At the age of 12, our house burnt to the ground and, sadly, my folks broke up. I found myself wandering through my teens very lost, hurt and lonely. I also suffered cancer and missed much of my early time at high school. I believed I was a failure and not so bright. At 16, I came to a small Pentecostal Church in Sydney and had a personal revelation that God loved me no matter how much of a failure I thought I was. It was the beginning of his healing in my wounded soul.

I have two sons and a daughter, Mathew, Michael and Naomi, and I have a wonderful wife Heather.

I run my own building company and have trained 8 apprentices. In my younger days in the church, I was a Youth Leader. I've also worked in street outreach in Sydney and was involved in two church plants. I was the President of the Aldinga Traders Association, founded the South Australian Bush Poets, and ran a Chapter of the Full Gospel Business Men's Association in Willunga. I am The Willunga Farmers Market poet Laureate still today.

At St Ann's, I was elected first as the People's Warden and then was appointed the Priest's Warden. I became a Eucharistic Assistant and then a Pastoral Assistant, which led to taking Prayer Praise and Proclamation

Services at Aldinga, Yankalilla and Delamere. I have been a lay attendee in our Diocesan Formation and Training weekends for three years. This year, I have started a Bachelor of Theology Degree at St Barnabas Theological College.

It was in St Ann's, and then confirmed during Bishop John's Diocesan Conference at West Lakes in "Growing the Church", that I knew God was calling me into ordained ministry. In fact, God had been preparing me for some time. I thank Bishop John for his patience and discernment over me. It is not every day a carpenter walks off the building site and says "God is calling me into the ministry". My life is always to let the light of Christ shine out to others and it has been my humble joy to see others find Christ through my involvement with them.

What does a Deacon mean to me? Well, largely I've kind of been in this roll all my life. I feel so very inadequate and unworthy, yet so humbled that God has called me and know that whatever I do I can only rely on His authority. Now with the authority under the anointing of the Holy Spirit and the leadership of the Bishop, I am like a bridge between the Church and the world. Introducing the Church to the world and introducing the world to the Church. Knowing and trusting that God can do anything in the process. Often people in the world have told me I should be a Priest, I know they mean Deacon, but what they are saying is they respect my ministry to them and would respect what I can bring as a minister. But my ordination was never about me, except that I felt compelled to say my vows before God. My ordination is about the Church and those who need the light and life of Christ.

I will still go out into the streets, on to the building sites, into the footy clubs and the business community. I will work with my city council and I will teach folks that this bloke with a dog collar is just as approachable as I have always been. What I will give them, as I always have, is Jesus who can reach

their needs and bring a new life, a healing life, a restored and resurrected life. And what an honour and joy to do so.

*Deacon Peter Chapman*



## Clergy Residentials At Woodcroft College

The Diocese has taken a new initiative in delivering post ordination training along with its chapter meetings at Woodcroft College at Morphett Vale.

The chapter meetings were being held at Murray Bridge every three months, but it has now been combined with a three-day clergy residential at the college during school holidays.

The first, titled *"Inspired by Jesus the Teacher,"* was held from 31<sup>st</sup> January to 2<sup>nd</sup> February; the second, from 16<sup>th</sup> to 18<sup>th</sup> April, was titled *"Comforted by Jesus the Pastor"* and the third, from 17<sup>th</sup> to 20<sup>th</sup> July, was titled *"United with Jesus in Formation and Study."*

The first was facilitated by Bishop John and Mark Porter, while the second, the Archbishop of Melbourne, Philip Freier spoke on the challenges of Christianity in Australia and Aboriginal spirituality; the CEO of Anglicare SA, Peter Sandeman on pastoral care and social justice action and Fr Nicholas Rundle on pastoral care in the hospital system.

The third featured the Rev'd John Warner on how to further engage in personal evangelism, Fr John Hewitson on clinical pastoral education and Bishop John Ford on the sacrament of reconciliation.

One of those attending the clergy residential in April was Deacon Jesse Poole. He offered this reflection.

*Earlier this year, I had the opportunity to gather with our Bishop, the College of Priests and the Household of Deacons at our Diocesan chapter meeting. These residential meetings help us to connect with each other in fellowship, to grow spiritually, and to work together as the Body of Christ to better serve the communities in which we live and minister, (it also gives us an opportunity to vent some of our frustrations, and discuss solutions over a glass of wine!)*

We were blessed to hear from very skilled ministers: Fr Nicholas Rundle,



who led us in reflection and conversation surrounding ministry with the sick and dying through his work in hospital chaplaincy as a Spiritual Care Co-ordinator.

We heard also from Deacon Peter Sandeman, CEO of Anglicare SA. Peter passionately believes in the importance of building partnerships between Anglicare, local parishes and so it was wonderful to engage in discussion with my brothers in ways we can identify and respond pastorally to social and community issues in our regions, as we continue to move in our world by the Five Marks of Mission, and to respond to human need by loving service and to transform unjust structures of society.

We were also blessed to hear from The Most Reverend Philip Freier, the Anglican Primate of Australia, and Archbishop of Melbourne, who led us in conversation and reflection on the continued development of cross-cultural ministry throughout Australia, and in reflecting on ministry with our Aboriginal brothers and sisters. He

challenged us to consider how we might engage with other cultures and invite them to join us in our worship.

Being Good Shepherds, as Jesus calls us to be, is an immense privilege, but it also comes with great challenges. Jesus, The Pastor, teaches us to know each other intimately, and to guide and protect each other as we travel together towards God, singing our song: "He is risen indeed."

*Fr Paul Devenport*

### The Five Marks of Mission:

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

## Primate Visits Mt Gambier

The Anglican Primate of Australia and Archbishop of Melbourne, the Most Reverend Philip Freier, had a busy three days in the Pastoral District of Mount Gambier in mid-April, when he visited at the invitation of Bishop John Ford.

Archbishop Freier and Bishop John, with Christ Church Parish Priest, Fr Neal Fernando, visited the churches at Mount Schank and Port MacDonnell and held informal meetings with Wardens and parishioners.

Archbishop Freier took part on the Saturday morning in a service for world peace at the church. It was attended by many Christ Church parishioners as well as Millicent and Penola Pastoral District Priest, Fr John Thompson, along with representatives of various Christian churches in Mount Gambier.

The Primate told the prayer meeting that world peace could be greatly assisted if more people achieved peace in their families and with their neighbours.

He said a great number of family disputes came about through arguments about 'who got what' following a funeral; and that neighbourhood disputes were often caused by similarly trivial matters such as leaving a rubbish bin in the wrong place or lopping a limb from a neighbour's favourite tree because it overhung 'our' yard.

He urged his listeners to consider early settlement of such disputes, which could often be achieved by a personal apology or a short note.

Following the service for world peace, Pastor Rudy Furlong from the Liberty Church followed the prayer gathering by addressing the Primate in a remarkable prayer of thanksgiving for his Christian faith and his work for the Christian community in general.

That afternoon, he met leaders from ac.care and the Bell Tower Op Shop - - two of Christ Church's splendid mission works.

Prior to a 'bring a plate' Saturday evening meal, Archbishop Freier held a lengthy forum at which parishioners or visitors could question various aspects of the Anglican Church's regulations and general management.

In a marvellous finish to the Primate's visit, Christ Church was packed on the Sunday morning for Holy Communion as four people were confirmed. They were Michael Edwards, Bridget Facey, Molly Livingston and Chantel Haines.

*Joan Tremelling*



## V.I.P. in Millicent



Parishioner Pam Packer welcomed Premier Steven Marshall to this morning's service at St Michael and All Angels Anglican Church in Millicent.

Mr Marshall also inspected some rural drainage infrastructure in the Hatherleigh/Rendelsham area this morning and had breakfast at a Millicent café.

He heard me ring the church bell while having his coffee and was stunned that a journalist would find him at worship.

Quite a scoop for me.

We also had retired judge David Bleby in church today.

*John ("Fred") Luckhurst Smith.*

## What's In A Name

Two Pastoral Districts taking in the Southern Vales and Yankalilla/Delamere have come together and rebrand themselves as the Western Fleurieu Mission Partnership.

It's part of a move by the Diocese to create eight mission partnerships in the Diocese, in which each partnership can better share their talents and have a better ability to grow the church in their area.

## Confirmations at Strathalbyn

We have welcomed five wonderful young people into the community of the Church through confirmation at Christ Church, Strathalbyn in recent months; Brodie, Sam and Em Johnson on 21st January and Edward and Celeste Owens on 29<sup>th</sup> April 2018. Praise God!

They were both beautiful occasions, and thanks to all who contributed to the music, the liturgy and the prayers. April 29<sup>th</sup> was a fifth Sunday, so we had the joy also of gathering together for a wonderful luncheon after the service at the home of Raelee and Keven Clonan who are Edward and Celeste's grandparents.

It has been a privilege for us to be alongside these young people on their journey of faith and we will continue to hold them in our prayers as Christ draws them closer to his love day by day



*Above: Deacon Margo and Bishop John with Sam, Em and Brodie Johnson*

*Below: Fifth Sunday confirmations of Edward and Celeste Owens*

*Deacon Margaret Holt*



**"Let the peace of Christ rule in your hearts,  
to which indeed you were called in one body;  
and be thankful." (Colossians 3:15)**

## The Great Vigil of Easter: The Service of Light

### A New Fire at St Aidan's, Happy Valley

Fr Andrew Fordercle led a small band of followers on the evening of Holy Saturday through a very moving service of renewal at St Aidan's Aberfoyle Park. It started with the New Fire outside from which the Paschal Candle was lit. The congregation then processed into the church and their candles were lit from the Paschal candle along with the candles in the Sanctuary. During the service the Exsultet was movingly spoken by Deacon Carol Cornwall.

Fr Andrew talked about the time for renewal during his sermon and all were invited to renew their Baptism Vows by quietly dipping their fingers into the waters of the font and anointing themselves with an outline of the Cross on which our Lord gave His life for us. For those who didn't want to partake in the anointing, Fr Andrew sprinkled the congregation with Holy Water.

After joining together celebrating Holy Communion we left a very moving time as we sung "Thine be the Glory."



### And at St Mary's, Echunga

As has been the custom for some years now, the Great Vigil of Easter was held at St Mary's, Echunga.

Keeping the Vigil and lighting the New Fire in a Parish in a high-risk bushfire region is not without its challenges. A CFS permit to light a fire is essential, a knapsack has to be at the ready and the fire has to be extinguished as soon as the last person has processed into the church.

Nevertheless, it is always a beautiful service with the blessing of the New Fire, the lighting of the Paschal candle from which individual candles are lit, and the renewal of our Baptismal vows.

The Vigil is followed by a party to celebrate the Resurrection and the breaking of our Lenten fast.



## Easter at St Ann's, Aldinga



Children's Easter garden



Floral cross for Easter Day

## A Special Baptism

Oliver Donald Whittaker was baptised into the family of God on Saturday 14<sup>th</sup> July at St Mary's, Echunga.

The first bellringer at St Mary's was Joseph Collingridge, Oliver's great-great-great-great grandfather.

Oliver's great, great, great grandparents, William and Paulina (née Wehlack), were married at St Mary's.

Many of his family members were brought to St Mary's for baptism and four generations of his family are buried in the churchyard.

Baptisms are always special occasions but such strong ties to a church's earliest days add something extra. As Oliver's mother said, "Both Mathew and I are honoured to have had Oliver baptised in your beautiful church. I didn't realise how much of a family connection we had there, and this makes it so much more special. Such a wonderful service."

Oliver is pictured with his parents, Bec Morgan and Matthew Whittaker, standing next to the altar frontal crocheted by Oliver's great-great grandmother, Alice Emma Plane. Alice's sister, Amy Liebelt, crocheted extensions for the cloth after St Mary's was gifted a larger altar.



PS. Unfortunately, the bell wasn't rung for Oliver on the day. Our current bellringer wasn't there and the one and only time I rung the bell, I broke it so I haven't gone near it since.

I would also like to add that, as a Church Warden, Cemetery Curator, and Archivist/Historian, it is always a joy to meet descendants of the people who built our churches and cared for them through many decades and generations.

AS

## Vale Margaret Cameron



A funeral was held at St Stephen's, Willunga in June for Margaret Cameron, the wife of Fr George Cameron from 1969 until his death in 1981.

Margaret died on 7<sup>th</sup> June after a period of illness at Life Care, Aldinga.

She spent many years serving as Sacristan, Warden and Pastoral Assistant at Willunga and McLaren Vale, and as a representative to Synod. She was also a long time member of the Mother's Union.

Margaret was a lady who took very seriously her commitment to God, the church and the local community.

## Commissioning at Morphett Vale

The Commissioning of Fr Andrew Forder by the Bishop as priest in charge of the Pastoral District of the Southern Suburbs occurred on 24<sup>th</sup> July during an evening Mass for St James at St Hilary's Church, Morphett Vale. Fr Andrew was issued with his licence and he leads a clergy team including two other priests, Fr Paul Monash and Fr Richard Burr. The Pastoral District of the Southern Suburbs unites the parishes of Morphett Vale, Christies Beach, O'Halloran Hill and Aberfoyle Park.

The photo of the Sanctuary Party behind the altar singing the Gradual Hymn, "Be Thou My Vision" from left to right, Deacon Carol Cornwall, Fr Andrew Forder, Bishop John Ford and server Claire Chittleborough.



## How's Your Giving?

*Stewardship has been a key issue within the Diocese in recent times, with the Holy Evangelists, Goolwa and St Jude's Port Elliott trialling a stewardship campaign at the moment. One person who has spent time co-ordinating stewardship in our sister rural diocese in South Australia, Willochra is Michael Ford. He has just concluded a 15 year stint as Treasurer in that Diocese. In that time, he has written quite a few articles for "The Willochran" magazine (equivalent to The Murray Anglican) on Stewardship and Generous Giving, which he describes as the topic no-one really wants to talk about.*

*Michael says he first became converted to the need for generous giving back in 1975 when worshipping in the Parish of Renmark. He and his wife Anne (clergy) have since worshipped in Victor Harbor and Mt Gambier so they are no strangers to our Diocese. And they have been observers at five of our Synods. Michael has run seminars in nine venues around Willochra on Giving and says that the problems surrounding good stewardship are common to all Anglicans, and many other Christians. Michael is a Lay Canon of the Cathedral at Port Pirie and currently oversees their Diocese's programme on Safer Ministry in the Church. In his "spare" time, he supports Anne in her ministry on Lower Yorke Peninsula.*

*He shares his reflections on stewardship.*

That's a bit rude, I hear you say. What I give is none of any else's business.

We're talking money here because with stewardship that's where the rubber hits the road. We probably all give generously of our time and other talents, but when it comes to money, that's private. So the feeling goes.

Around polite dinner tables, it was one of the topics one didn't discuss – like sex and politics. We seem to have changed our minds on those two a bit.

I think it's OK to talk about money. Our Lord did – and often. Half of his parables are about money. Read St. Luke. Almost none are about sex or politics. Jesus knew that it was money which got in the way of a close and healthy relationship with God. Remember the rich young man? He did everything else right but he couldn't part with his physical wealth.

Giving of money is a "no-go" area in our church life. Clergy are reluctant to preach about it because people in the pews will think that they are on about getting their stipend and allowances. And we laity erect all sorts of excuses to fend off any focussed discussion because we might be found short.

Giving to our Church is not about maintenance – either of the priest or the buildings. Sure, they need to be supported, but it's not primary to our giving. We should give because we ought to be giving back to God a small proportion (ten percent is the Biblical target) of the huge and bountiful generosity He has bestowed on us. Our money is not ours. But we behave as if it was.

Here are sixteen reasons (myths I call them) advanced by those of us who are a bit squeamish about parting with our "hard earned" cash.

1. It's not a topic we should be talking about.
2. I don't feel comfortable talking about it.
3. I don't have much to spare.
4. There's nothing left after the essentials have been paid for.

5. I give what I can afford.
6. The Church will survive without money.
7. The Church will survive without my money.
8. The Church doesn't spend its money wisely.
9. I only feel like contributing when I'm there.
10. I only spend one hour a week in church so I give proportionally to that time.
11. I'm not organized enough to be a regular giver.
12. I'm on a fixed income.
13. I'm not on a fixed income.
14. I only get the pension.
15. I'm on welfare payments.
16. I give an annual donation which is enough.

There might be others. There's a reply to each of these. Turn to page 15 to see what they are.

So, what are the essential principles which should guide us in our giving to God?

First, our giving should be meaningful, to us and to God. Is it meaningful to scramble together a couple of coins from our left-overs as we hurriedly race out of the door on Sunday morning, or scramble around in our pockets as the plate approaches during the Offertory Hymn? No, this is not meaningful. It is accidental giving. Like you give to a charity.

Is it meaningful to give to God one gold coin each week? No. One cup of coffee at K Mart costs twice that. If that is what you are giving, you are saying to God that He is worth not very much in your life. What does \$5 buy you over the counter? Also, not much. Repeat the question for \$10, \$20....Where do you stop? That's up to you. But I would suggest it shouldn't be less than \$20. And I know people who work have different priorities to those of us who are retired. I once heard a venerable gentleman in a Parish say that he couldn't give anymore because he was on a fixed income. Well, lucky him, I say! At least he knows when and where his next dollar is coming from. Our giving is adjustable, both up and down if our circumstances change.

## How's Your Giving?

Secondly, better than the word “meaningful” is “sacrificial.” It is not a popular word these days, except on Anzac Day. But it is a very Biblical word. The whole of the Old Testament is built on the quality of sacrifices which people made to God - He insisted upon it, and in return he guaranteed his unfailing love and care.

Making a sacrifice is usually something which hurts. Does our giving to God hurt, even a little? It should. We should notice a difference when we change our giving.

Third principle, Jesus also never overturned the practice of tithing as enunciated in the Torah or Law of the Old Testament. Tithing is the practice of giving one-tenth of all we earn to our church or place of worship. And it is supposed to be the first one-tenth, before anything else! Wow! That is sacrificial, it is meaningful, and done properly, it may hurt. Now, it is true that very little is said about tithing in the New Testament, almost nothing. Some people have interpreted this as an indication that our Lord did not seriously expect people to do it any longer. Perhaps. It is equally possible that it was such an established part of the culture of the time that it was assumed to be quite normal. If we want to have a standard, a benchmark, a rule of life, then there is nothing in Scripture which contradicts this principle. You will ask – is it before tax, after tax, before rent, after rent, before mortgage, after mortgage? It means one-tenth of all we have. If that's too hard, start with after (tax, rent, mortgage). Then see how you're coping. You might be surprised. There's a programme called “Grow One” which has been successful in helping people work to a target.

Fourthly, our giving should be regular, every week, whether we are in church or not. Because we don't just meet God in Church. Otherwise our prayers at home are a waste of time. But it is in Church that we can thank Him, praise Him and give back to Him. So, we need to think muesli with our giving, how to be regular, because in that way, God remains real to us, a real presence in our lives and not a distant Deity whom we decide to say hello to on Sundays, sometimes, when there is nothing better on offer.

Back in the 50s, weekly envelopes were regarded as a sure and certain way of supporting our Church, and my guess is that many of you still use them. That's OK, but society has moved on. Electronic banking is done by most people (even those of our age !) and it can work for the church as well.

In our giving back to God, we are all at different points in our journey along the road. Some people in every congregation are probably giving very sacrificially, meaningfully, regularly, and tithing, as a freewill gift to God. Others of you will probably be shocked, even outraged by some of the things you may hear said now and later. Ask this question, have I used the money I have, and will get, to work for God as hard as that money has worked for me?

Food for thought? Remember the muesli!

*Michael Ford, Diocese of Willochra.*

## Cathedral to Be Re-Dedicated

St John the Baptist at Murray Bridge is to be re-dedicated as a Cathedral in September.

Bishop John says his predecessor issued a document under seal proclaiming it his cathedral. However, no further provision was made for its mission, ministry and governance.

Bishop John has decided to rectify this by the creation of Statutes for the Cathedral and these will be published under episcopal direction on 29<sup>th</sup> August – the Feast of the Martyrdom of John the Baptist.

There will be a celebration of this on Saturday 15<sup>th</sup> September at 2 pm, which will include the re-dedication of the Cathedral in the service of the locality and the mission of the Diocese.

Bishop John said the Statutes provide that the Priest of the Parish is also Dean of the Cathedral. Accordingly, Fr David Price will now assume this ministry and function.



## St Nicholas, Beachport

A CAPACITY congregation of 50 attended the final service at Saint Nicholas Anglican Church, Beachport, on Sunday 1st July.

The formal service of secularisation and de-consecration marked the end of 95 years of continuous worship in the stone structure.

Erected in 1923, the church has faced declining use and number of worshippers in recent years and needs major repairs to its roof and walls. The final service was led Millicent/Penola Pastoral District priest Father John Thompson, with the assistance of Mount Barker Assistant Priest, Father Daniel Irvine.

In his sermon, Father John said the closure of the church did not mean that the present-day worshippers had not kept faith with the legacy of the pioneers of St Nicholas.

"God has other plans for us," Father John said.

After the Holy Communion service ended, the secularisation liturgy commenced.

"Let us take a moment of silence as we reflect on the many wonderful times spent in worship in this holy place," Father John prayed.

"Let us bring before God our hurts and disappointments as we prepare to close the doors and declare this space no longer sacred."

Prayers were also said by Father Daniel and worshippers as the church was

ceremonially and systematically stripped of its sacred contents.

Kalangadoo churchwarden Howard Young took outside the brass cross which formerly stood on the holy table. Similar tasks were performed by Jill Fiebiger who removed the Holy Bible, Sigrid Thompson and Leanne Young (flowers), "Fred" Smith and Raelene and Peter Munn (hymn books), Robin Rolfe (candles) and Ben Morgan and Margaret Bitter (sacramental vessels). At the conclusion of the service, most worshippers went to the Beachport Hotel for lunch.

Past and present parishioners of St Nicholas attended the service and lunch as well as Anglican parishioners from Millicent, Kalangadoo and Penola. Retired Glencoe farmer Wally Lang remembered worshipping at St Nicholas in his youth when his family had seaside holidays.

Beachport Uniting Church member Hazel Watson said she wanted to show her support for the Anglicans at this time.

As a lay reader and lay preacher, Mr Smith had officiated at dozens of services at St Nicholas since the mid-1980s.

"The Beachport congregation was a devout group and always supported me," Mr Smith said.

"In my time on the parish council, St Nicholas was well served by some hard-working and dedicated churchwardens

including Joan Kemp, Lorna Bowman, Roger Martin (deceased) and Dr Ken Westphalen."

The closure of the church follows a number of meetings in the past 18 months involving the local community, worshippers and Diocesan and Pastoral District officials.

After due process was followed, the proclamation to de-consecrate the church was issued by the Bishop of The Murray, the Right Reverend John Ford. Regular services are still held in Beachport at St Brigid's Catholic Church and St Matthew's By the Sea Uniting Church.

The Millicent/Penola Pastoral District Council has made preliminary approaches to these two denominations with a view to using their churches for services.



## Church Sales

The Anglican Church at Karoonda is up for sale.

The church was closed several months due to the state of the building. Just a few people were utilising the church once a month for a service on a Sunday afternoon. They are continuing to meet at the community hall.

Meanwhile.....negotiations are underway for the sale of the Anglican Church at Mypolonga to an interested party.

Services have been suspended at St Etheldreda's, pictured right, as members of the congregation have died or relocated to other churches.



## St Philip and St James, Old Noarlunga

In February 2016 the building of St Philip and St James, Old Noarlunga, was declared unsafe and closed. Over the next two years a lot of thought and prayer went into the discussions about the future of the building. This was complicated by its State Heritage listing and the active cemetery surrounding it.

Earlier this year it was agreed that the WFA Mission Partnership was unable to undertake the restoration project and the Diocesan Council agreed to sell the building and surrounding grounds. The congregation from St Philip and St James has moved to other centres in the WFA Mission Partnership or ceased attending an Anglican church.

*Ted Sandercock*



### *Addendum to the article on "Giving"*

1. Why not? Our Lord did. Over half the parables he told in St. Luke's Gospel were about money. Hardly any were about sex.
2. Take a deep breath and think of the parables.
3. So – spare is what's left over? Is God a left-over?
4. Is church giving a non-essential?
5. After what? The holidays, the meals out, the family, maybe just a little flutter?
6. Nothing else can. Try not paying your subs to the Bowls Club
7. Tell that to other church goers.
8. Do you know how it spends? Get more involved.
9. Ditto the Bowls subs.
10. So God doesn't figure in the rest of your week?
11. The solution to that is in your hands.
12. Lucky you – at least you know when your next income is due.
13. Bit of planning needed.
14. The widow's mite – remember?
15. Ditto.
16. Is it? Divide your annual by fifty-two. That's it per week. How many cups of coffee at the bakery have you spent?



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