



diocese of the murray

# The Murray Anglican

spring 2017



## Pilgrimage to the Holy Land

Nearly 30 representatives from the Diocese, Adelaide, Victoria and New South Wales ventured on a pilgrimage to the Holy Land in June with the Bishop John Ford.

The 19 day tour covered many holy sites in Israel and Jordan including a Mass overlooking Syria, where the pilgrimage prayed for peace and justice in that country. During the service, three bombs went off, mind you, some distance away.

Each day, Bishop John started the day with a theme relevant to the day's journey and the sites we visited. At each of the places, there was a chance to refer to scripture recalling the events of Jesus ministry, the ministry of Paul and Peter and other apostles and disciples and in Jerusalem, at various locations including the journey of Jesus to his crucifixion. Every effort was made to have a Mass almost every day at a location relevant to the pilgrimage. It was conducted by either the Bishop or one of the four priests on the tour.

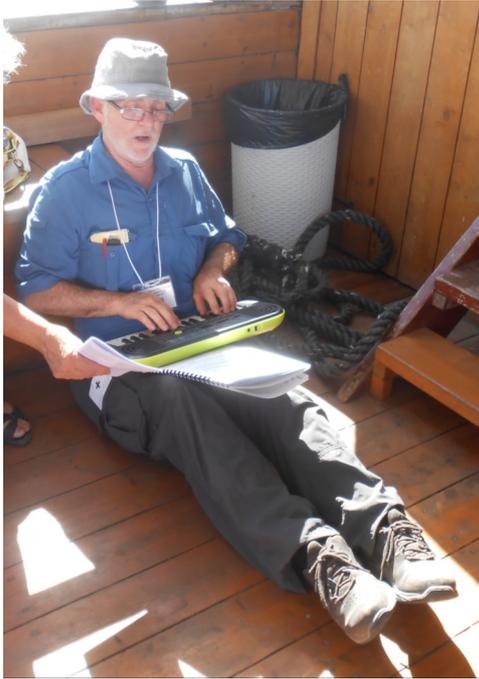
It was complimented with our guide, Oliver who Bishop John has personally worked with on previous pilgrimages. Oliver has been a guide since 1976 and has a wealth of knowledge, treating his work as a vocation.

The pilgrimage was divided into what could have been seen as three stages, with the first part of it centred on Tiberias overlooking the Sea of Galilee. It was a base for five days which enabled the tour to visit several places along the Sea of Galilee, to the northern border of Israel, as well as Nazareth and Cana.

It was there that we experienced a Sabbath, where on the Saturday morning there was virtually no-one on the streets except



*Monastery of St George at Wadi Qelt in the Judean Desert*



*Have keyboard will travel.  
On the Sea of Galilee*

*Statue of Peter denying Christ at  
St Peter in Gallicantu, Mt Zion*



the odd tourist bus. This first stage had an impact of many of the pilgrims, visiting Capernaum where Jesus centred his ministry, along with various holy sites including the Mount of Beatitudes, the Magdala Centre, where Jesus called several of his disciples, including Peter, and where Jesus healed Mary Magdalene and many others.

The pilgrimage then made its way to the coast to the southern border of Lebanon, and then southwards to Haifa, Akko and Caesarea Maritime. This was once upon a time an ancient Roman seaport where Pontius Pilate had his headquarters, and where King Herod had a palace. It is where Paul was held captive for two years in prison before he was sent to Rome.

The second stage was centred at Jerusalem where we based ourselves for a week. It happened to coincide with the end of the Muslim Ramadan, a month long prayer vigil. As a result, changes had to be made to the itinerary, given that inner Jerusalem was closed to traffic with little notice on two occasions. It did not deter us to still see much of what we wanted to see in Jerusalem, much to the skill of our Arab bus driver, Mazen.

For me, one of the most sobering sites we visited was a church which had a dungeon, thought to be the cell where Jesus was kept once he was arrested and where he was kept overnight before he was questioned by Pilate. The only access to it was through a

shaft, meaning Jesus would have been lowered into it and kept inside it with water at the bottom of it, leaving Jesus to stand all night. This is not recorded in the Bible but the evidence was there. It is also the location at the top of Mt Zion where Peter denied Jesus three times, hence the name of the church, St Peter of Gallicantu.

There was also the opportunity to visit the Garden of Gethsemane, undertake the Stations of the Cross along the Via Dolorosa, the Way of Sorrows, and to visit the Church of the Holy Sepulchre, where Jesus is believed to have been crucified. Within the large church is the tomb, where Jesus' body was buried and where he rose from the dead. This church is considered for Christians as the holiest place on earth.

While in Jerusalem, we were able to visit Bethany, where Lazarus was raised from the dead and visit the birthplace of John the Baptist. The pilgrimage also ventured to Jacob's Well where Jesus met a Samaritan woman, the Jordan River, where we renewed our baptismal vows, to Jericho, the oldest known town in the world at 250 metres below sea level, and the Mount of Temptation, where Jesus was tempted during his 40 days after his baptism.

The third stage was the final part of the pilgrimage where we made our way to a Qumran settlement where the Dead Sea Scrolls were found, the mountain fortress of Masada, the



*Lynn, Davina and Anna in Petra, Jordan*

Dead Sea, and then finally back into Jordan where we spent a day in ancient city of Petra.

Every day was a full day, with extreme heat on three of the days as we left Jerusalem, reaching up 47 degrees at Masada. For all of us, we came back exhausted but thankful that we had been able to deepen our own faith, not only by visiting sites that we had only read in the Bible, but to have Bishop John in leading us spiritually day by day along with our wonderful guide, Oliver, and Fr Max Bowers who did much of the planning and organisation of the tour.

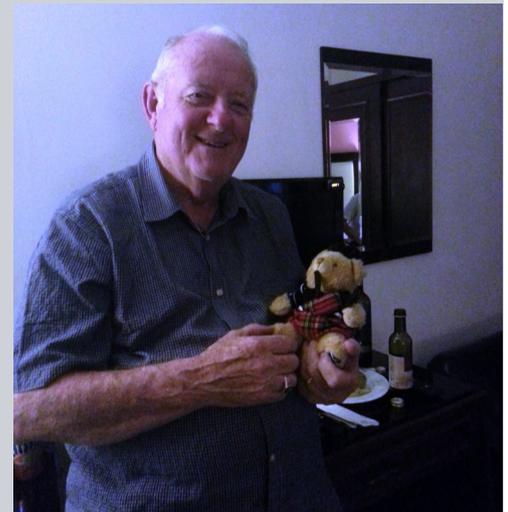
Fr Max Bowers is planning another pilgrimage to Israel in February or March 2019. If anyone is interested, please contact Fr Max on 0409 441 246.

*Fr Paul Devenport*



*Anna Stanley and Fr Paul standing in the River Jordan at Qasr al-Yahud in the West Bank. The road accessing the site passes through a minefield.*

Pilgrimages can be hard work, physically and emotionally so the occasional light-hearted moment is always welcome. Pictured below are Fr Daniel Irvine at Tel Dan, Mazen, our bus driver, who showed "Mustafa" Schirmer how to wear a kufiyah the Palestinian way and Fr Max Bowers with McBoomer, the smallest member of our group, in Wadi Musa, Jordan, on our last night together.





My visit to Israel with Bishop John Ford and twenty six fellow Christians fulfilled my long standing dream. Originally, my husband, the late Archdeacon Brian Ashworth, and I were to join an international party of Anglicans, including my sister who lives in England, to undertake a similar tour. However, circumstances prevented us from doing that, so I jumped at the chance to travel with Bishop John Ford and the other members of this tour.

From our first meeting in Dubai, all tour members were friendly, so it took very little time to learn everyone's name and to recognise them in various situations. We flew to Amman where our tour began in earnest. Following our sighting of the ancient city of Bet She'an, we spent four nights in Tiberias. The days were crammed with visits, including one to Caesarea Philippi, where Abraham walked through the gates still in existence and stopped by the River Jordan, where Christ was Baptised by John the Baptist. Now, at this point, the River Jordan is now just a small, rather muddy creek!

Our tour guide, Oliver Miller, is of English and French parentage but now lives in Israel. He speaks English, French and Hebrew fluently and can swap from one to another without hesitation. Under his proficient guidance, our days were crammed with sight-seeing at Mt. Tabor, Nazareth, Cana, the Blue Grotto, Emmaus, Mt. Scopus, the Mount of Olives and the Garden of Gethsemane, to mention just a few. We swam one early morning in The Dead Sea. This was fun and a great way to start a day! (My brand new bathers, bought specially for the occasion are available to the highest bidder!)

At the Wailing Wall where Jewish believers gather to say prayers, we were invited to write a one sentence prayer, to roll up the paper and put it in a spot between the bricks. This was a moving experience as indeed were many others during our two week visit.

My most moving experience was the walk up the steep Via Dolorosa. The street still has the original cobbled pavers, where Christ struggled to carry his heavy cross and fell three times. When one walks on this road, Christ's agony becomes

a little more real. How He carried His terrible burdens, both physical and mental, is almost beyond human comprehension.

Each day, Bishop John delivered a short homily, appropriate to where we were on that day. We took Holy Communion most days, sometimes in the open air, at other times in a Church or Wayside Chapel. On Sunday a number of us attended Sung Eucharist in Saint George's Cathedral, Jerusalem.

I returned home, thankful for the experiences which were crammed into our short stay. I recommend that readers start to save their dollars for when there is another opportunity to take a Christian pilgrimage to the Holy Land.

Now we are back in our comfortable way of life in Australia, where we are free to live at peace with one another and to worship in our chosen way. The Jerusalem journey was one which I shall keep as a precious jewel in my memory.

I thank The Reverend Max Bowers for his hard work in organizing the tour, which was faultless in every way.

*Anne Ashworth.  
Anglican Parish of Mount Gambier.*



*Final Mass of the Pilgrimage in the Franciscan Monastery at Mt Nebo, Jordan. This was a very special Mass as it was the 37th anniversary of Bishop John's ordination to the Priesthood.*

# The Theme of This Year's Synod – Ignite Growth 2017



An array of cloth leaves with notes of what parishioners are thankful for in the Diocese was the backdrop of the altar frontal and surrounding banners for this year's Synod Eucharist at Woodcroft College at Morphett Vale.

The decorative leaves sent to all churches in the Diocese were collated as part of an initiative in the Diocesan Year of Ignite Growth 2017, as it prepares to tackle the ambitious target of growing the Church by 25 per cent in 2018.

The project highlighted some of the positives in the diocese coupled with each mission area in the Diocese being given an opportunity to share some of their initiatives in growing the Church.

Some of the stories shared included the formation of a ministry team that meets weekly in the Parish of Port Elliott-Goolwa, a ministry centre at Goolwa, a growing relationship with Investigator College and the Parish of Victor Harbor, the Op Shops at Balhannah and at Mt Gambier, the jumble sales at St Ann's Aldinga, Messy Church for children at Naracoorte, a blessing of animals service at Kingston-Robe, a café at O'Halloran Hill and thanksgiving services for community organisations and with associated specific events in the Riverland.

On the business side of Synod, Jeff McHugh, the author of a diocesan property audit gave an update on certain property developments.

He spoke of interest by Anglicare in re-developing the Christies Beach site, with a community centre along with community housing, and a retirement village on the back section of the church property at O'Halloran Hill.

Mr McHugh informed Synod of the proposed sale of the land at St Ninian, Clarendon, following the closure of the church in January and the possible development of land surrounding St Nicholas, Beachport.

He mentioned several other projects in the pipeline including the future of the churches at Lobethal and Hahndorf, the land surrounding St James' Blakiston and the land adjacent to the cemetery at Port Elliott.

As Chairman of the Diocesan Finance, Audit and Investment Committee, Mr McHugh gave a presentation regarding the state of parish/pastoral district finances. It showed that giving across the Diocese has been on a steady decline over the past 10 years, with some districts now relying on reserve funds to meet ongoing costs.

The Diocesan annual statement revealed that while the assessment rate has been kept constant, the lower income at district level has resulted in a reduction in assessment collected. For the 2016 year, the Diocese had a \$94,000 deficit.

In 2017, just one of the eight mission districts has forecast an operating surplus. The operating budget for the Diocese forecasts a \$30,000 deficit, leaving the assessment rate unchanged.

The challenge across the Diocese is to increase attendances and giving across all districts to return to a surplus. To address the continued drop in giving, Synod was informed of a stewardship group, which is preparing a Diocesan stewardship programme. Through the Ignite Growth campaign and the proposed stewardship campaign, the Diocese is looking for a 25 per cent increase in attendances over the next year. As well, the Diocese has no loans, and remains commercially debt free. Bishop John said in adopting the Diocesan budget collectively, it would need to translate into some serious lifting of income.

There were also several questions submitted to Synod regarding developments at various sites, especially detailing the possible Murray Bridge Cathedral project, clarification on the 12 per cent donation of accessible Special Purpose Funds to be provided to the Home Mission Fund in support of the Bishop's Walking the Way programme, and security of tenure under the new clergy licence system.

*Fr Paul Devenport.*

## Presidential Address To Diocesan Synod May 2017

During the evangelism workshops so far approaching 300 of us have looked at Paul's arrival in Athens and how he attempted to live and proclaim the Good News. We reflected that the three contexts in which he evangelised were very different and that his approach in each place would by necessity have had to be correspondingly different. The synagogue ... the market place ... and the university each presented their own challenges and Paul's skill in proclaiming was stretched.

I don't exaggerate when I say that most of us who have looked at this Acts 17 passage had great sympathy with Paul; we would not have known where to start any more than we seem to know where to begin today. We all however, along with Paul, know that try we must – we are compelled to do so.

With these experiences fresh in my mind and in the light of the horrendous act of terror in Manchester with the questions concerning how such events can happen, I come to the passages of scripture the church sets before us at evening prayer today. Moses and his call to lead the people out from slavery into new beginnings; and the gift of life to the widow at Nain.

As Moses leads the people into the unknown their life together is disturbed in a number of ways. The Book of Numbers is described in Hebrew as "in the wilderness" and that place presents its own particular challenges and the cultures of the people who inhabit the lands through which they wander also present their distractions. The essence of the Book concerns how the people, liberated from slavery,



journey towards the land of promise. As such it presents for us, the New Israel, some relevant and often poignant commentaries about our own journey from release from sin through baptism to the total freedom of the Promised Land. It should speak to us of our progress towards our destiny to occupy the wide open spaces of eternity in communion with God and all the saints. For us, as for the People of Israel, it is the destination that dictates the direction of travel. The one essential difference being the fact that, for our journey, we have the road map and the perfect example of the means of travel, in the person of Jesus Christ. We do not have to

wander in order to discover the destination; this has been revealed to us. Our wanderings are as a result of us needing to be constantly recalled to the eternal truth of the revelation.

The landscape of the time through which we travel has a variety of contours that dictate the severity and shape of the challenges with which we are confronted. Whilst there appear to be massive differences between a millennium BC and two millennia AD there are, in fact, some distinct similarities. For the people of Israel and for us there is an attraction to slavery to old ways and familiar patterns. To be enslaved can have the appearance of comfort and security. To stay locked away and isolated was undoubtedly a temptation for the disciples as the day of Pentecost approached. To stay in the Upper Room would have been far less costly both to resources and livelihood. These matters are not far beneath the surface of some things on our agenda.

However it is the temptations imposed by the culture through which we journey that are different. Those which we face are, I imagine, rather more insidious and superficially attractive than the choice between donkey keeping or sheep herding; and war-mongering or homemaking.

There is much in the multi-ethnic and multi-cultural atmosphere of western society in which we can and should rejoice. It expands our horizons and deepens our awareness of variety and contrast. But there are two closely aligned and significantly problematical notions, echoes of which find resonance in many of our superficial attitudes and accommodating desires. These are that everything is relative, and that includes truth; and the ever-growing acceptance of the false god of inclusivity with its seemingly unquestioned consequence, that discrimination of any kind is basically a new capital offence.

These two cultural imposters both find their nemesis in the gospel story from Nain. The young man, healed, is the only son of his widowed mother. Therefore the fruit of this healing miracle is doubly important. The young man is returned to life and his mother has her life restored. Without her son, her future is inevitable degradation and ultimate death. So this is a real miracle of life and that in its fullness. Physical life, social life, economical life; life in all its aspects and facets. This is what God, in Christ, offers humanity. This is the message that was on the lips of the post-Pentecostal disciples and this is what we live and breathe to proclaim. Life in its fullness, real life, that for which every human has been created. This is true, eternally and about things that prevented people having this life, Jesus was vociferously discriminating and decidedly non-inclusive.

Jesus discriminated. He discriminated all the time. What he did flies in the face of our ostrich in the sand, over-therapeutised, self-regarding, self-indulgences. Oh, we

mustn't judge and mustn't discriminate' comes our cry – but Jesus did. All the time. He was very rude to the pompous moralising figures he met. He discriminated energetically between them, and people of real humility. He was caustic about the self-protection of wealthy people who got addicted to the power their wealth gave them, in contrast to the vulnerable, generous poor.

He was ruthlessly rude to the puffed-up proud people he encountered, in contrast to the quieter, kinder meek. He did not respect the self-regarding vengeful. He did not respect the people who hid behind the rules and went light on love. He would not put up with people who refused to forgive others and threatened and warned them that at the point they would need forgiveness, they would not get it themselves.

If we allow a little bit of honesty to cut through our public platitudes for a moment, there are times when we all discriminate, as for example between people we can trust and people we can't; people who will protect us and can be relied on, and people who are likely to stab us in the back.

Of course we discriminate. So let's learn to do it ethically and wisely; let's learn to do it well instead of destructively, or pretending we don't or shouldn't do it at all. And it is here that we find the confluence of these two major cultural frauds that need to be disarmed. Where else do we find the truth about ourselves, our relationships, origin and destiny other than in the person of Jesus who, in last Sunday's gospel, tells us that he is the truth? He tells me the truth about who I am, where I am from and what is my destiny. He tells me the truth because it is he who can take me to where I have been made to be. This is what we believe about Jesus and it is the truth of the revelation that gives us the grounds for our judgement.

I am the only way, truth and life; hold onto me, walk with me and I will tell the truth to you, I will describe it for you, I will live it in you. This is what had grabbed a hold on Paul and thrust him to his knees. As he got up he came to realise the truth of the revelation that until then he had been trying to eliminate. It was this experience that compelled him to evangelise with the truth that had set him free. This was the story that he told and it is that same story that we exist to tell, again and again. The challenge confronting us throughout the diocese and, therefore the one which should dominate our deliberations as a Synod, is, to quote C S Lewis, "Christianity, if false, is of no importance, and if true, of infinite importance. The only thing it cannot be is moderately important."

No ... infinite ... or moderate? Life in its fullness or a poor substitute. These are the yardsticks by which we should judge our contributions both here and hereafter. And how we live and proclaim that which is of central importance remains our primary challenge; and it is a life and death issue.

+John.

# I will, by God's Grace...

When I read through the statements of examination in the Ordination service while I was on retreat in the days beforehand, and was preparing myself in prayer to give the response for each one, I was reminded of the day I first read about the role of the Distinctive Deacon on the internet. I can't even remember now how I ended up in the website for the Diocese of Melbourne, I must have been looking up something else, but there was a big article about the re-emergence of permanent deacons in the Anglican Church which caught my attention. As I read about the role of the deacon in the church and in the wider community my heart started singing – yes, yes, yes!, this is what I am being drawn to do. One image in particular stood out for me – that of the deacon standing in the doorway of the Church, a bridge between the Church and the wider community. As it happened, this was a week before the new Bishop was visiting our parish for the first time late in 2013, and I asked him about the possibilities of a Distinctive Diaconate in the Murray. Two weeks later, quite unexpectedly, our Priest in Charge asked to see me and said that if I wanted to put myself forward for the diaconate, he would support me whole-heartedly... thus began a journey which, if I can be absolutely honest, if I had known the pain and difficulty ahead, probably would not have begun! I have found that this is the Lord's way sometimes, he leads us forward step by step without revealing the whole journey, just asking us to trust in him today, one step at a time, and then you find yourself in the raging current in the middle of the river and it's too far to go back so you just keep paddling onwards holding on to the Lord for dear life!

**Praise to the Lord! O let all that is in me adore him!**

One of the clergy asked me to say what was the most 'powerful' moment of the ordination for me? Certainly the laying on of hands, the invoking of the Holy Spirit with the beautiful 'Come, Holy Ghost, our souls



inspire', and the commitment of love and obedience made with each answer of 'I will, by God's grace', were powerful moments. The depth of worship and love for God however in the singing was awesome. On the morning of the ordination I can remember praying that it would be all about the Lord, not about me, and the singing I feel reflected that and was anointed. So many people have commented on the glorious worship in the music including the musician David who said that he wasn't leading the people, they were leading him!

**Now there is one thing I want to address which may be a small elephant in the room...**

I am so grateful for everyone who has been part of the amazing journey of faith that has been my life as part of the Kingdom of God. Many of them were present at the ordination. I thank God for all of you and for all the incredible love and support that has overwhelmed me over the past few weeks. I remember my mother, Gwen, too who died over 8 years ago and was such a loving support always and faithful servant in the Diocese.

I hope I am not seen as an elephant but I guess the fact that I am a woman is kind of hard to ignore. A dear man was congratulating me after the ordination and said he was sorry that

he was against the ordination of women in the 80s. I said he didn't need to apologise for that, so was !!! It turned out we had both been at a very horrifying synod in Adelaide in the 80s (I was in my 20s) and I remember feeling after that Synod that with so much crazy hysteria in the arguments and such a lot of anger on both sides, how could we possibly discern God's will like that? As a Faith community we needed to calm down and discern together - looking at the issue theologically, biblically and historically and above all with prayer and devotion to our Lord and love for one another. I still feel the same about dealing with any issues that need to be addressed in a Faith community and this certainly applies to our Diocesan community.

Above all may we desire to discern together what is the heart and mind of our beloved Christ in everything and may our Lord help us to work together with prayer, love, joy, and respect as we deal with every issue that confronts us.

Pax et bonum,  
Margo (Margaret) Holt TSSF

*Margo was ordained Deacon at the Cathedral on 22nd April 2017.*

# New Deacons To Be Ordained In The Diocese

Bishop John will ordain two new Deacons in the Diocese on Saturday 9<sup>th</sup> December at Christ the King, Mt Barker.

Twenty four year old Jesse Poole and thirty year old Scott Mudd will be ordained after having served as ministry apprentices at St Peter's East Maitland in the Diocese of Newcastle.

Bishop John met them both during a visit to St Peter's East Maitland last year and asked them to consider exploring a process towards ordination in the Diocese of The Murray.

They have since gone through a selection process and have been supported in being ordained Deacons later this year in the Diocese of The Murray.

Scott will become part of the Mission Partnership of the Riverland and will work closely with Fr Paul Devenport in his continued formation, while Jesse will serve in the Southern Coast Mission Partnership based at Victor Harbor with the Reverend Ian Young.

Scott was a ministry apprentice at the church in 2015 and returned to St

Peter's earlier this year at the request of Bishop John, so he could continue in an informal formation process.

Scott left the Uniting Church in 2014 after nearly a decade as a youth leader, to become a member of the Anglican Church. Professionally, he is a qualified Sommelier and worked in the wine industry in the Hunter Valley for nearly 10 years. He is married to Melissa, a qualified high school teacher and musician. She is an organ scholar and has a passion for musical ministry.

Jesse was converted to Christianity three years ago with the help of his best friend. Jesse served in the Parish of Mayfield, Islington, Carrington Anglican in inner western Newcastle. He then became involved at St Peter's East Maitland.

Jesse has a passion for youth and family ministry, and currently co-ordinates a social justice welfare program at St Peter's. The program aims at helping reduce poverty and hunger, as well as giving people skills for life.

Scott and Jesse are continuing to prepare themselves for ordained

ministry under the supervision of the Rector of St Peter's East Maitland, Fr David Battrick until the end of November.

*Fr Paul Devenport*

*Jesse Poole and Scott Mudd*



The licensing of Fr Peter Simmons by Bishop John was held on Thursday 25<sup>th</sup> May at The Peacock Farm at Willunga. Fr Peter is licensed to the Southern Vales on a half time stipend while he assists Jeff McHugh on the Diocesan property portfolio.



Licensing of Fr David Price as Priest in Charge of the Murraylands Parish at the Cathedral, Murray Bridge, on 7<sup>th</sup> August.

# New Priests for Onkaparinga Valley, .....

G'day! I'm Nat – the new Parish Priest for the Onkaparinga Valley. It is a blessing to be called by God to this beautiful part of the world and to have the privilege of ministering here. In case you're thinking, "Who is this guy?" Some background about me. I was born in Nhill, near the Little Desert in Western Victoria. I have few memories of those days as we moved to Portland when I was three.

Life in a seaside town in the Diocese of Ballarat was great! Tennis, swimming and running around the Church grounds with a footy on a hot summer's day was just the thing for a young lad. I graduated (just) from Sunday School and was a Server for many years at St Stephen's before heading off to the University of Ballarat to study Applied Science when I was seventeen.

During my time at University and living in Halls of Residence, I had a gradual change of direction. It started when I was offered the job as Residence Adviser in Halls. Essentially, it was my first Pastoral Care job looking after 30 undergraduates who were all living away from home and I just loved it! This began a period of searching for what I was to do with my life. Should I work in Mining and take the money, destroying God's creation in the process? Or should I serve people and experience further this joy in doing so?

I remember clearly at the end of my time at University, driving to my parents' home in Northern NSW and encountering God in quite a profound way. It was in the quiet of the car and somewhere in NSW on the Newell Hwy. God had me all alone and with no distractions from University life to drag my attention away. The calling was clear – to Church leadership.



*Graham Dickson, Gillian Reuss, Bp John Ford, Shirley Dickson, Fr Harry Reuss, Esther and Martha Reuss, Fr Nat Reuss, Ruth Holmes and Ray Levitzke.*

*Fr Nat was licensed as the Priest-in-Charge of the Parish of Onkaparinga Valley, part of the Hills Mission Partnership, at St Mark's, Woodside, on Sunday 2<sup>nd</sup> July.*

Well you can probably guess how that went down growing up in a Rectory as I did! Suffice to say I did a Jonah and not only did I flee the scene but I left the country altogether! I bought a one way ticket and moved to England with a backpack and some money that I had saved.

I always had a sense that something good would happen in the UK and it did. God placed a number of people in my life who not-so-gently challenged me as to what I believed and what I was doing with my life. It's what I needed. I enrolled in St John's College in Nottingham and started trying to catch up for lost time. I was offered the role as a Youth Pastor which I did for three years at St Mark's Church Leamington Spa before heading off to St John's College as a Full-Time Student.

I met and married Ruth who continues

to be such a strength, support and faithful witness to me and others in her life and we have been blessed with two girls - Esther and Martha, who we are both so proud of and in whom we receive so much joy in seeing them grow into young people.

I served my curacy in the Diocese of Derby, before we followed Ruth's work to Launceston, Tasmania where we lived and worked for 2.5 years and where I was a Hospital Chaplain and Pastoral Minister at St John's Anglican Church.

God has now brought us to the Onkaparinga Valley and God has brought its people to us. We have started so well and are so encouraged about the future of God's Church, in the Parish, the Hills area and in the Diocese of The Murray.

**“Speak Lord, for your servant is listening.” 1 Samuel 3:10b**

## Southern Vales.....

Bishop John Ford has licensed Fr Simon Waters as the Priest -in-Charge of the Southern Vales Mission Partnership. The licensing was held at St Nicholas, Seaford on Saturday 2nd September at 11am.

Fr Simon was ordained a Deacon in the Diocese of The Murray in 2002, and served his curacy at Christ Church, O'Halloran Hill and at St. Aidan's Happy Valley.

He was priested in the Diocese of Willochra in 2003 and has served as Priest-in-Charge of Crystal Brook/Port Broughton and in the Parish of Central York Peninsula.

Fr Simon and his wife Susie have three teenage daughters, Amelia, Hannah and Jessica. They will reside at McLaren Vale.



## and Mannum/Mt Pleasant



*The Rev Michael Varnish, the Rev John Hewitson, Bishop John Ford and the Rev David Price at St Andrews for the Licensing ceremony.*

On Sunday 13th August Bishop John Ford attended St Andrews Church at Mannum for the licensing of Rev John Hewitson as Priest in Charge of the Pastoral District of Mannum – Mt Pleasant in the Mission Partnership of the Murraylands. This formality was followed by a shared luncheon and at 2 pm a 'Musical Moments' afternoon with talented pianist James Porter in the church hall. Over forty members of the pastoral district and local community attended the function with a High Tea served during the intermission. An extremely busy day also for the dedicated team of ladies who provided food for both events.

Fr John Hewitson had served as a locum in the district from mid-January to May before taking time during June to attend a family wedding in England. On return, he was appointed to the position on a part time basis, to carry on the work begun.

In that time, parishioners under his care had been impressed by his involvement and leadership and wished to see it continue to challenge the pastoral district through the richness of his ministry and theology demonstrated during this short period. His preaching, use of available options in the prayer books and the introduction of new hymns and forms of worship had been seen as valuable incentive for ongoing faith development and service.

He and his wife Anne are living in Murray Bridge in their own home where they have been since moving down from Darwin in January.

The 'Musical Moments' recital, below, was first conducted in 2015 and by popular demand, again in 2016 and 2017. James Porter has conducted many such recitals in numerous venues throughout Adelaide during his younger days and now at 81 is still displaying his talents and raising funds for his pastoral district. He is, and has been for many years, the organist at St Johns Church, Mt Pleasant



# Around the Diocese

## Holy Week and Easter at St Ann's, Aldinga

Palm Sunday procession led by Jim Lekkas and his donkey, Shadow. The Children made and Easter Garden. The flower covered cross is lifted from its place in the church and stood beside the busy South Road.



## Strathalbyn Pastoral District

In Sunday 30th April the members of the various congregations joined together for their usual fifth Sunday Combined Eucharist and lunch at St George's, Meadows, in order to celebrate that church's Patronal Festival. On this occasion we were also joined by parishioners from the Onkaparinga Valley Parish who are our partners in the proposed Hills District. The celebrant at the Eucharist was the Rev'd Adrian Stephens and the preacher the Rev'd Rob McEwin. Following the service we shared a wonderful meal together in the community hall at Prospect Hill.



## Mt Barker Parish

In response to the Diocese of The Murray call to join together with neighbouring parishes and "Ignite Growth", and a strong sense that God is calling us to step out into the community in faith, our Parish of Mt Barker Mothers Union group hosted a "Celebration of Community Care Groups" on 15th May.

Representatives from the following groups were allowed 5 minutes for a presentation -

The **Zonta Club of the Adelaide Hills**: "Expect Respect" project

**Mount Barker Uniting Church "Hungry No More"**: A weekly meal and ongoing support for people in need, both physically and spiritually

**Anglican Community Care**, Murray Bridge: servicing the Adelaide Hills, and in this case, homeless people

**House of Hospitality**, Strathalbyn Parish: The old rectory, used to support people spiritually, and physically

**Balhannah Opportunity Shop**: run by the Onkaparinga Valley Parish to support the parish finances and more importantly, support community initiatives

**"Families Equip"**: MU Australia's parenting program: Anglican Parish of Mt Barker

**"Chat and Do"**: a craft program run by the Mt Barker Baptist Church, involving up to 80 women on a weekly basis

**"Not by Sight Alone"**: a monthly group for people with low vision offered by the Mount Barker Parish

**University of the Third Age**

**"Helpless Colony Orphanage, Nepal"**: supported by the Mount Barker Parish, Minlaton Parish on York Peninsula, and many other people in the community.

This was followed by small group discussions, feed back to

the whole group, "looking forward" and "Midday Prayers" from the Mothers Union prayer book.

This comment from a participant at the conclusion of the session sums up the general feeling of the meeting:- **"I get tired of all the negatives in the media! This was a morning of positive information which was most uplifting"**

**Our plans for the future?**

To use the day's information as the beginning of a data base which can be accessed on a website, to arrange another community opportunity similar to this and to continue to seek God's guidance as we reach out to **all** of His people.



Baptism of Ross Bartholomew at St Mary's, Echunga, on 15th August. Ross's father was baptised at St Mary's on 8th September 1896.

## Tatiara Pastoral District

Rosemary Gerhardy and her house guests, Gerald Woitd and Eric Nikolai, played during Communion and the final hymn at St Catherine, Keith, on Sunday 23<sup>rd</sup> July. After the service, they played a medley of tunes in the hall. It was very enjoyable and they have indicated that they will return.



## Murraylands

Some of the Cathedral congregation saying *No to Domestic Violence* on 30th July 2017.

# Fr Chris St John 22.8.37 – 29.6.17 RIP

A requiem mass was held at the Church of the Holy Evangelists, Goolwa for Fr Chris St John on 7<sup>th</sup> July, 2017.

Fr St John studied at St. John's College in Morpeth in 1991 and 1992 and was ordained to the Diaconate and the Priesthood in the Diocese of Wangaratta in 1992.

His ordained ministry continued in the Diocese at a Parish and the Cathedral in Wangaratta, and at the Parishes of Alexandra and at Myrtleford until 2003.

He also served as a Diocesan Youth and Mission Officer and as a police and Prison Chaplain in the Diocese of Wangaratta.

Fr St John was then appointed to the Tataira Parish in 2003 in the Diocese of The Murray and then to Christ Church Yankalilla in 2005, which he served faithfully until 2011. Fr St John and his wife Roz then retired to Port Elliott.

Bishop John Ford presided at the Requiem Mass, while Fr Lyndon Sulzberger gave the homily. Here is an edited version of the homily. It is adapted from Fr St John's last theological reflection to his Friends.

Christopher William Englesant St John was born in Bradford Yorkshire on 22<sup>nd</sup> August 1937, the son of Herbert and Beatrice St John. War broke out when Chris was just 2 years of age and he remembers they lived on the edge of an airfield used by bombers flying to Germany, so everyone was always on edge about living there.

After Chris' 10<sup>th</sup> Birthday, on 10th November 1947, the family moved to Australia as 'ten pound poms' the family arrived in Freemantle and came to Adelaide by train.

Chris then married the love of his life Roz on 14<sup>th</sup> July 1962 at St Peters Church, Port Pirie and so began a life of 55 years together. Through the ups and downs of life, with God as a part of

Marriage, three fold cord is not easily broken. Then children came along.

For Fr Chris and Roz it was their calling in life to follow Our Lord in word and deed, and so, Chris offered himself for the Sacred Ministry of the Church and was ordained by Bishop Robert Beal in the Diocese of Wangaratta. He exercised a faithful priestly ministry where ever he went and was loved and revered by those whom he served.

He served in parishes in the Diocese of Wangaratta and in the Diocese of The Murray.

But as we come to say goodbye I was hearted to look back on Fr Chris' last refection he wrote to us, and won't we miss those weekly theological encouragements he sent us.

Fr Chris says "When you have to say goodbye, what do you say? Well, it really depends on the circumstances. Doesn't it? It depends on the situation, of course; if you are the one leaving or the one left behind. If this is forever or just a temporary separation. If it is ever the right time, or does the time come too soon?"

"Surely all of us have to prepare to say 'Goodbye'. We have to steel ourselves up for the grief that is to come. We may practice denial. Or map out steps that hopefully will help us accept the inevitable."

"And part of how we say goodbye represents how we choose to live. It depends on who we were in the relationship that is now changed or is no longer. It depends on how ready we are to let go. Are we prepared for what lies before us, the journey ahead."

Fr Chris says, as I write this, "I am thinking about the goodbyes I will have to say soon and of a lot of goodbyes said in the past. Parting and goodbyes are very much part of the life of a priest."



"Parishes and the friends you made in them all make part of our goodbyes. Some may be permanent, others we may find in the future. Our goodbyes will change with our situations."

So maybe this sermon is about saying goodbyes, hearing goodbyes, contemplating goodbyes. But not only that, maybe it is words that tell how Jesus' goodbye also gives the disciples permission to live; even a commission to love.

That's the thing about goodbyes. They are never really goodbyes -- how you then live into the future has been changed forever because of the person who has left. Some goodbyes will have more of an effect on what lies before you than others, that's true. But often, those who say goodbye, those whom we let go, leave us with a charge to live differently.

This is at the heart of Jesus' last words to his disciples.

Thanks be to God for His Servant Chris who we say our Goodbye to this day, and pray that we may be prepared for the journey ahead as our Dear Fr Chris was.

# Synod Farewells ac.care's CEO Rob Foggo

Synod has formally thanked ac.care's former CEO, Rob Foggo for his role with the Diocesan welfare organisation over the past 25 years.

Mr Foggo retired at the end of June 2017, but not before he had the opportunity to be farewelled several times over by staff at the ac.care's offices at Mt. Gambier, Murray Bridge and Berri, by inter government agencies and by the Diocese during Synod at Woodcroft College, Morphett Vale.

Mr Foggo spent 25 years with ac.care, 24 of those as its CEO. Rob was appointed Manager of South East Anglican Family Support Services in 1993, which then became South East Anglican Community Care Inc., which later became known as ac.care, with Rob at its CEO.

The non-for-profit welfare organisation now has nine offices and over 250 staff.

Rob, as dinner speaker at Synod on Friday night, said what drove him in the position as CEO was the values the organisation stood for, its care and compassion, the values that it drove, and how it was directed by its staff.

"There is an importance of team work, no-one can do it alone and that we have an outstanding team" he said.

Rob also reflected on his life, particularly his working career over the past 40 years.

"My first job was in Nangwarry with the Department of Community Welfare, the bulk of it was childcare. I learnt very early on about the importance of family. Family is critical, where they are going, where they will end up. One of the kids I cared for is now a brother-in-law" he said.

Rob then worked with young offenders 13 to 17 year olds taking them on trips to the Flinders Ranges, on canoeing expeditions and working on the challenges they were facing. "They were tough young lads; all they wanted was a hug."



Rob also wanted to thank the Parishes in the Diocese for their support over the years and for him personally.

"In my time at ac.care, going back to the parishes more so in recent times has enabled me to pray again and so thank you for bringing me closer to God".

He also thanked the Board of ac.care and wished to acknowledge the Board Convenor for the past 20 years, Mike Bleby.

In wishing Rob well, Board member, Rick Fisher thanked him for an outstanding career, bringing ac.care from a small organisation to a large one.

"His values are for people and he has role modelled inclusivity" he said.

As a gift, Rob was given a large plant as a thank you for his service and a rounding applause.

A new CEO, Shane Maddocks, has since been appointed to ac.care and started on 1st July.



Representatives of the Diocese of The Murray who attended ABM Provincial Dinner at Christ Church, North Adelaide where the National Indigenous Anglican Bishop for Canada, Mark MacDonald was the guest speaker.

*From left to right: Bp Chris McLeod (SA's first Aboriginal Bishop) Fr Paul Devenport, Helen Devenport, Anna Stanley, Fr Wayne Corker, Bp Mark MacDonald, Kath Varnish, Fr Michael Varnish, Bruce Stanley (standing), Barbara Walters and Anne Chittleborough (seated)*

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The Murray Anglican  
C/- Fr Paul Devenport  
PO Box 1194  
Renmark SA 5341  
pdevenport@vtown.com.au

**Editor**

Fr Paul Devenport

**Committee**

Fr Peter Carlsson  
Jasmine Irvine  
Annette Schirmer

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**The Bishop**

The Right Reverend John Ford  
08 8532 2270, bishop@murray.anglican.org

**The Archdeacon of The Murray and Vicar General**

The Venerable Dr Peter Carlsson  
0458 002 623, vicargeneral@murray.anglican.org

**Registrar and Public Officer**

Mrs Donna Jones  
08 8532 2270, registry@murray.anglican.org  
PO Box 394, Murray Bridge SA 5253

**Director of Professional Standards**

Mrs Theodora Ekonomopoulos  
8366 6589 or 0412 256 244, psdirector@adam.com.au

**Diocesan Council**

Bp John Ford, Fr Peter Carlsson, Fr Paul Devenport,  
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Graham Dickson, Chris Martin, Jeff McHugh, Dr Ted Sandercock,  
Registrar Donna Jones in attendance.

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**Diocesan Prayer**

Come Holy Spirit fill the hearts of your faithful and kindle in us the fire of  
your love so that we are wholly yours and may love each other and grow as  
a community of faith.

Fill us and use us to share your healing power with those with whom we  
work, live and worship. Ignite within us a passion for your Gospel so that we  
can be beacons of love, justice and mercy using our gifts and talents for your  
glory.

Open our hearts and our minds to your truths given to us in Scripture and to  
the needs of others. Strengthen us to share these truths with our  
community, that we may produce a greater harvest for your kingdom.

Come Holy Spirit; renew and empower us so that we can face all things with  
courage knowing that you are with us. In Jesus's name, Amen.

*Christine Irvine.*