

diocese of the murray

walking the way
... together

50 years
1970 2020

spring
2020

The Murray Anglican

Dear Friends,

There is an old Chinese Proverb, or is it a curse, "may you live in interesting times." The last few months have certainly been that. The Pandemic that has been COVID-19 has been a great challenge to us as a church. However, I think it has been a great blessing in disguise for us in the church as it has forced us to do many things we should have been doing but have put off.

Just as an aside, while it has certainly been tragic I would like to put what has been happening in perspective. Since January this year 451 people have lost their lives on our roads, 581 people have died due to Influenza. According to the WHO information 5 million people worldwide will contract the Flu last year and about 350,000 people died, I suspect, mostly in underprivileged countries where the vaccine is not readily available. It is estimated that here in Australia over 1000 will die from Ovarian Cancer alone. I point out these statistics to simply remind us that it is not just COVID-19 that is killing people, lots of other factors are killing us. Some of them, such as Influenza, have a vaccine, and yet so many still perish.



So what is our response to be? In one sense the Pandemic shutdown has been very helpful. It has meant that many have had to move outside our church building walls into the online world, and everyone has had to figure out how to stay connected. I wish to say that I am incredibly proud of all your efforts. We must not let this opportunity pass us by. This is a fantastic opportunity to continue to reach out to the wider world. The reality is we don't know who is watching and how our efforts might make a positive difference in the lives of another person. I have received so many comments from people about how they have made contact with people long disconnected to the church, and this online opportunity is making a huge difference.

Can I make one plea? While you need to go back to your churches for worship, please do not go back to the old ways of being church. Take the opportunity to take stock and figure out what you don't have to keep, what you need to keep, and seek to be church in a new way.

Earlier I made the comment about how many other lives are being lost, and we have grown so accustomed to hearing these statistics we have become dulled to them. COVID-19 is a great opportunity to be reminded that life is not benign, but neither is death the end. Isn't it ironic that a Pandemic sweeping the world causes us to not be able to celebrate the death and resurrection of Jesus because we are so consumed with avoiding death? As Christians we can speak into the fear of the world that death seems to be creeping up on them to remind them that in the midst of life we are in death, but death is not the end, for Jesus has conquered the grave, and gives us a new opportunity for new life with him. The challenge for us and for the world is simple, do we believe it, and do we want to believe it?

The Lord be with you.

+ Keith.

Liturgical Life During A Pandemic

When loving your neighbour meant keeping your distance



At St Alban's, Berri, in the Riverland
 Fr Paul Devenport with Mark Burgess, cameraman,
 and Louise Burgess, Priest's Warden

Services have resumed in the Diocese, although with continuing restrictions due to the regulations regarding the COVID-19 pandemic.

Services came to an abrupt halt on 20th March when Bp Keith directed that all public worship within the Diocese would be paused due to increasing government restrictions and limitations. However, a few churches, with the Bishop's permission, were still able to hold services Sunday 22nd March. These services were held either indoors or outdoors and restricted to 10 people.

The closure of our church buildings came just two weeks before Palm Sunday and almost four weeks before the Diocese was going to celebrate its 50th anniversary.

Various initiatives, which included the pre-recording of services over the next two weeks at Mt Gambier, the Riverland, the Murraylands and Port Elliott-Goolwa and Mt Barker Parish livestreaming services via Facebook, were almost immediately put in place. This was made possible with the Bishop allowing access to church buildings for live-streaming or pre-recording services. Access was limited to those officiating/presiding and someone offering technical support – maintaining 'social' distancing and observing the required hygiene practices.

It was a challenge with priests and others being thrown in the deep end, using technology which none of them were accustomed to recording off mobile phones and or with the assistance of those who had video cameras.

Within a week, Christ Church Mt Gambier recorded its first online service for Palm Sunday and then three more services during Holy Week for Maundy Thursday, Good Friday and Easter Sunday.

Murraylands Pastoral District also recorded a service for Palm Sunday in the Cathedral, and another was recorded at Holy Evangelists at Goolwa.

Mt Barker Parish livestreamed Morning Prayer on Palm Sunday, Maundy Thursday and Good Friday. Their first livestreamed Eucharist was held on Easter Day.

Online services began in the Riverland with its Easter Sunday service recorded on Good Friday at St Augustine's Renmark. This occurred while people quietly viewed the Stations of the Cross posters suitably distanced around the perimeter of the church. The posters were also placed around the churches at Loxton, Barmera and Waikerie.

Bishop Keith Dalby celebrated Easter with a recorded online service at the Cathedral at Murray Bridge, while there were others recorded and uploaded on Facebook at Holy Evangelists, Goolwa.

TRUST IN THE LORD: Anglican Church of Mount Gambier parish priest Father Neil Fernando was busy on Wednesday when he was involved in the pre-recording of Good Friday church services. Pre-recording has been an effective way for parishioners to continue celebrating Holy Week despite the inability to attend church due to COVID-19 restrictions. Picture: MOLLY TAYLOR



Christ Church, Mt Gambier, goes on-line
 Above photo courtesy of The Border Watch.
 Below photo: Rick Fisher, video editor.
 See page 6 for full story



Liturgical Life During A Pandemic

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The services continued online in most centres until the end of the May with the exception of the Riverland, which is continuing to record a weekly service and in Mt Barker where services continue to be livestreamed via Facebook. Bishop Keith continues to deliver his weekly sermons on the Diocesan Facebook page.

In other areas such as the Western Fleurieu, parishioners were encouraged to attend a virtual service starting with Songs of Praise on ABC TV at 11.30 am and then set up their dining or kitchen table for a Sunday home lunch service. There, parishioners would be able to follow a set service with the bible readings for the day. This was done as part of the lunchtime meal. Deacon Peter Chapman also delivered a weekly Facebook message.

The Priest in Charge of the Riverland, Fr Paul Devenport said the weekly YouTube Services in the Riverland had reached a much wider audience. They had registered up to 240 views each week, with the Renmark Paringa Aged Care facility making its Sunday morning activity watching the service on a large screen in the activities room.

“A connect link was also placed on the Riverland Anglicans website, encouraging people to get in touch if they would like to be contacted.”

He said the church rolls were brought up to date meaning the weekly pew sheet could be emailed out to as many people as possible, and to those who did not have the internet, the pew sheet, the sermon and the prayers were dropped off and left in their letter boxes.”

Fr Paul said there was constant contact with parishioners by key people in the mission district during the virtual lockdown and the subsequent easing of restrictions just to make sure they were OK.

“The weekly online services were complimented by Morning Prayer on the Internet application Zoom during the week, while my sermons were heard on Sundays after the 10 am news and repeated at 5.30 pm on 1007 Riverland LIFE FM,” he said.

Fr Paul also said parishioners were encouraged through the pew sheet and online to alter their giving through a direct debit system.

Fr Neil Fernando said the video online services had reached beyond their boundaries with people contacting him from Adelaide and Melbourne to say how thankful they were for them.

Fr Neil also interviewed parishioners about their faith and life along with an interview with a mother on Mother’s Day.



Anzac Day was also commemorated. He also had a Zoom Morning and Evening Prayer each week.

The churches in the Mt Barker and Strathalbyn area maintained fellowship and communications on Zoom with Morning Prayer and a Bible Study on Tuesdays, a ladies’ morning tea with about 18 participants on Wednesdays, a livestreamed Morning Prayer service on Thursdays and a men’s coffee group with 16 people on Fridays. This was in addition to the Sunday service streamed live on Facebook.

The Dean and Priest in Charge for the Murraylands Mission District, Fr David Price, said their focus on online services had attracted more than 140 views.

Fr David said it was obvious the services were attracting others from outside their faith community and so they had to be prepared to welcome them.

This continued for eight weeks when in the second week of May, Bishop Keith gave approval for churches to open with a maximum of 10 people for services.

This came with the strictest of conditions from the Government. The conditions included a risk assessment for each church building, four square metres per person, hand sanitisers and a record of everyone attendance.

Quite a number of churches in the diocese re-opened with a limit of 10 people.

A further of easing of restrictions came at the start of June, with the opportunity to accommodate up to 20 people in church buildings, but still at the same criteria of four square metres per person.

Before this could be allowed, a COVIDSafe Plan had to be implemented for each church building and registered with the State Government.

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If plans were not available on the premises or if it did not comply with the current directions, fines of up to \$5,000 could be issued.

This enabled more churches including the Cathedral to open on Sunday 14th June but with several church services to accommodate worshippers. One of the criteria was for people to book to attend.

A third easing of restrictions came into effect on 29th June allowing church buildings to double the number of people allowed, with one person per two square metres, if space permitted.

There was no set maximum of people allowed just the new density rule of two rather than four square metres per person, and a one and a half metre physical distance requirement.

Records of those attending also still needed to be kept. Singing was allowed but there continued to be no passing of the peace, Holy Communion continued to be in the one kind and that churches still need to be cleaned before and after a service. Morning tea could also be held as long as utensils were not shared.

What lies in the future?

The Priest-in-Charge at Mt Barker/Strathalbyn, Fr Thomas Karamakuzhiyil says they've had a lot of success with live streaming their services through Facebook and then posting the videos on its website. As a result, the Parish will continue live streaming every Sunday with a congregation present.

Fr Thomas says the continuation of the online services is in recognition of reaching a wider number of people viewing the services, but also for those unable to be present on the day with the rest of the church community.

One parishioner, who has been unable to attend church services for some years now, is most grateful that the online services will continue because she enjoys feeling part of the church community again.

The Dean and Priest-in-Charge of the Murraylands Mission District, Fr David Price, says they will resume online services in the near future, once they have gained some more equipment to stage them.

The Riverland will continue recording its Sunday services in the foreseeable future. Fr Paul says the video productions are now being complimented with professional contemporary music clips, in a bid to attract a younger audience and compliment the Eucharistic style of worship offered.

Fr Paul Devenport



Mt Barker Parish/Strathalbyn Pastoral District

Top: Set up and ready for livestreaming

Below: A face to face service - at last

Photos courtesy of Sandra Pullen



Above: Participating in the service at home. It appears that some enjoy the relaxed "at home" dress code. Now be honest, who else has attended an online service in their slippers and/or dressing gown?

The Gospel and COVID-19

Responding to the Challenges of a Pandemic

COVID-19's restrictions caught us all by surprise. If anyone had told me in November of last year that we were going to spend Easter this year in isolation, unable to meet for worship in person, I would have laughed at them, as it felt impossible to consider. Yet, it happened. When just before Laetare Sunday the news broke of +Keith's decision to close our churches for public worship in order to protect our vulnerable, I remember calling Fr David Price and saying to him, "Well, let's do something electronic!"



This led to me getting things organised for Palm Sunday, the first time I'd ever pre-recorded a mass before. I was working with a tripod with a mount for my iPhone, an old iPad stand, and the cathedral lapel mic. I spent hours watching YouTube videos of how to light and adjust sound on videos, what was needed to make a video look great but engaging, how to do the stuff needed to make sure the Cathedral (as the Mother church of the Diocese) was able to provide something for the Diocese and the people of the Murraylands each week. We end these restrictions with one of the most basic, yet effective setups I've seen: Two tripods, an iPad, iPhone, and two microphones. The videos are decent quality for the setup we have, and each week sees it getting easier and easier.

This all leads to a few obvious questions that have been ticking away in most of our minds over these few months: what does it mean to be connected in time, not space to our brothers and sisters; what does this new way of doing things mean for the Church (which hasn't had a great track record of adapting to changes of this style), that enables us to have a global and local reach simultaneously; and what does it mean for us going forward as people of Christ?

The answer to the first is: it makes the world of difference. I know the feedback from a lot of people (from the comments

section on Facebook, emails and the occasional face to face conversation) is that they have enjoyed being able to hear our services across our variety of platforms. Having recorded services of morning and evening prayer, as well as Stations of the Cross, have caused comfort and connectedness to our communities. In a sense, we've all become monastics, all stuck in our cells, all praying through Easter and Ascension to Pentecost, and now as we enter Ordinary Time, or Trinity season, we now get to connect in both time and space together. Our outreach has been through the screens of our devices, and our prayers for them, and theirs for us.

To the second and third, it might be best to answer them together - we've adapted so well to this leap, because we had to. Cyber mass cannot and never will replace real mass, but such things as spiritual communion, a renewed focus on taking time for morning and evening prayer, being able to relive the events of the Passion through the Way of the Cross at the click of a button can only be of benefit to us. I know +Keith has been delighted with what's going on, not just in the Murraylands, but across the Diocese, about how we've responded to the crisis.

I personally think the future includes something online as a way of connecting with people, and I think the sooner we embrace all of what that means, the better. We've all learned new skills through this, why not continue to use them to spread the Good News?

I've noticed the world slow down, people taking time again for one another. This can only be a good thing. After all, with time spent, relationship grows.

Let me leave you with these words. I think Pope Francis may have spoken them, but I've been unable to fact check their source. But they sum up perfectly a prayer and hope for the new normal.

When this is over may we never again take for granted a handshake with a stranger, full shelves at the store, conversations with neighbours, a crowded theatre, Friday night out, the taste of communion, a routine check-up, the school rush each morning, coffee with a friend, each deep breath, a boring Tuesday, life itself.

When this ends, may we find that we have become more like the people we wanted to be, we were called to be, we hoped to be and may we stay that way – better for each other. Because of the worst.

*Fr Scott Mudd
Murraylands*

Going On-line at Christ Church, Mt Gambier

The onset of COVID-19 community closures caused a major change to services at Christ Church Anglican church in Mount Gambier.

The parish set up pre-recorded Eucharistic services, messages with restricted prayer sessions among the measures to ensure that as many people as possible could take part at Easter.

Fr Neil Fernando and his Parish council discussed the problems resulting from the COVID-19 lock down and decided to be creative and chose the hard path of pre-recording services for live streaming and spent up to three days editing the filming; parishioners expressed joy at the magnificent results. Those regular services were viewed by people in Mount Gambier, Millicent, Penola, Adelaide, Melbourne, Ballarat, England, New Zealand, Canada, India and Sri Lanka.

The production team of Fr Neil, Julienne Feast, Rick Fisher and Richard Mills started with Palm Sunday and asked parishioners to put tree branches at their doors to show they belonged among all the Christians of the world. They were also invited to wash each other's feet at home and have a special meal to commemorate the Last Supper.

In the meantime, Fr Neil went on Lime FM and the ABC and also had a full page interview with local newspaper The Border Watch explaining how people could celebrate the Easter Triduum from home.

Good Shepherd Sunday was marked by Fr Neil preaching on what it means to be a true shepherd while nursing an obedient small lamb on his lap. The Pentecost Sunday preaching at the fire was very fitting. The marvellous series of pre-recordings then featured interview preaching with Fr Neil speaking with, in turn through the weeks, Joan Tremelling, Sue and Trevor Christopher, Ann Ashworth, Sandy and Peter Coulson and Robin Ashby whose interview encompassed details of her work and general experiences at ac.care. Fr Neil says the interview preaching enables parishioners to share their faith and life experiences with the community.

The beautiful Memorial gardens at Christ Church were used as the setting for a number of services during the lock-down and the producers used recorded music, up to three readers as well as having Father Neil offer the sacraments. Other parishioners who individually lent their talents were Sandy Coulson who spoke at the pre-recorded Anzac Day service while Peter Coulson recited the Ode.

There was a special memorial service on the Sunday after Easter to commemorate the deaths of 300 Sri Lankans in the terrorist attack last Easter.

Evening prayers are conducted via Zoom every Tuesday and Friday afternoon with chit chat after the prayers...with special Zoom services for Boandik Lodge residents each Friday. Fr Neil contacts between 15 and 20 parishioners each day either personally or by telephone. Food vouchers and winter clothing were distributed to the needy in the community.

Joan Tremelling



Love of God Amid the Pandemic

How many times have you heard someone ask, “How could such a loving and all-powerful God let something like this happen? Where was God when this earthquake...or this bushfire... or this drought... or this flood ... or this Virus... took place?” How many times have you heard someone say, “I don’t believe there is God, because if there is one, he wouldn’t let something like this happen?” You may have heard these things said many times.

People are so quick to blame God for the bad things that happen – or at least blame God for not stopping those things from happening. Some are quick to pronounce this as God’s judgement on a particular region or a country for a particular sin they have committed. Jesus made it clear this is not the case. In Luke 13, Jesus responds to the suffering of some Galileans caused by Pilate’s brutality and due to the collapse of a tower on innocent people.

The coronavirus pandemic is confusing and frightening for hundreds of millions of people. Many around the world are sick and many others have died. One of the greatest challenges we have as Christians is to somehow continue to believe God and to trust Him amid horrendous devastation. When you see lives being torn and hundreds of people dead, it is very natural to ask the question, “Where is God?”

Panic and fear are not from God. Calm and hope are. And it is possible to respond to a crisis seriously and deliberately while maintaining an inner sense of calm and hope. What we need to realize is that God can be trusted, even when it seems as if He is not on our side. We must point people to the fact that

God has intervened in our planet by sending Jesus Christ. There we see the love of God most clearly. For God did not send his Son into the world to condemn the world, but to save the world through him. John 3:17.

We could see the love of God in the front liners who battle to safeguard us: the doctors, nurses, Armed Forces, Volunteers. God’s love was seen in those who came to help others with donations especially for the elderly, disabled, poor and isolated. God’s love was in the prayers of people all around the world.

This pandemic has taught us many good things such as to slow down and reflect, to be close to God and one another, to prioritize our values and appreciate what is really important in life , to share and care, to leave everything in the hand of God and to see God’s hand in everything.

Trust that God is with you. We may not find the answer to why it happened. We know that Jesus understands our suffering and accompanies us in the most intimate of ways. Jesus knew the world of illness. Jesus, then, understands all the fears and worries that you have. Jesus understands you, not only because he is divine and understands all things but because he is human and experienced all things. Go to him in prayer and trust that he hears you and is with you. Trust in the church’s prayers, too. Also don’t forget the fundamental Christian duty to help others. We will move through this together, with God’s help.

Fr Neil Fernando

Blankets For ac.care

Over 300 years of combined lived experience lies behind the knitted and crocheted blankets made in Kingston SE for distribution by a.c.care in Mt. Gambier. Betty Dick and a team of supporters crochet and knit squares which are then assembled into colourful blankets.

Donations of wool, plus wool from the Kingston Op. Shop help to provide the raw material for the blankets. And lest you might think only the fairer sex are knitting away, one of the knitters is a local man who enjoys contributing in this way! When enough are completed they are usually Blessed and then taken to Mt. Gambier - over 20 blankets were delivered to a.c.care, Wednesday, May 6th by Fr David of Kingston-Robe.



COVID Times Church Signs

Services cancelled. God making house calls. *Edgewood Congregational Church*

Wash hands. Don’t touch face. Hygenesis 24:7. *Northlake Lutheran Church*

Shout Hosanna. But first, step back 6 ft. *First Baptist Church*

The Bible has the answers, “Cleanse your hands” - James 4:8. *Regency Baptist Church*

Keep loving. Keep praying. Keep distance. God is near. *Faith United Methodist Church*

Our Experience of Lockdown at Naracoorte and Lucindale

The past months have been very different for us all during the time we have been in lockdown.

Our congregations have worked together under these restrictions and are now a much closer, loving Church Family. We have been calling and messaging each other, making sure we are all okay and sending out our News Sheet and Father Wayne's Sermon to everyone who requested them. We have been very lucky here at Naracoorte because we have a team of committed deliverers and collectors of goodies, envelopes and the News Sheet and Sermon to those who can't receive texts or emails.

Easter was very different this year, but it was a blessing to us all because of the part the congregation played in it. Giving, calling, messaging, and those who could delivering and collecting. It was a treat to receive our Easter goodies and see the smiling face of the person bringing us this pleasure. As part of our usual Easter Celebration the congregation brings flowers to decorate our Floral Cross.

What of this year in COVID-19 lockdown?

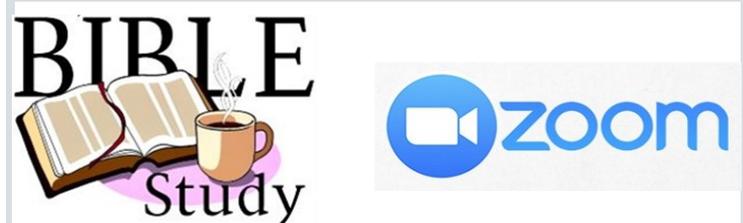
Our committed group of collectors collected flowers all around the town from our church family and with their children decorated our cross and set it in the Lych Gate, a prominent spot in town.

The spirit of Easter alive, shared and evident for all to see. Praise the Lord!



On Palm Sunday we had Palm Crosses delivered to us. On Anzac Day many of our Church Family took part in driveway Commemorations of this National Day. Mother's Day was another wonderful experience as our deliverers brought goodies collected earlier from the congregation of food, biscuits, cake, sprays of flowers and bookmarks. Even though in most cases we were not able to see our own families, our Church Family made it a very special day.

So we have remained connected, caring and even closer, despite not being in our beautiful building we are 'church'.



For several years now, we have had a small Bible Study group in Millicent which meets monthly. We are perhaps a bit unusual, as we use theme topics from daily Bible Reading Fellowship references and notes, for the basis of our readings and discussion. The poster in the Parish Hall encouraging others to join in says *"Consider joining our group – It's not quite what you might think! There is actually more discussion (and laughter) than reading of texts"*

Being reasonably familiar with the video conferencing system "ZOOM", it occurred to me that the structure of our sessions would be well suited to meeting in this way. Even if you didn't have a computer or device with a camera, there is the possibility of joining in on a normal phone line. By emailing the sheet we use to follow the various Biblical references and short reflections, we were all able to participate fully. Not all of the group were able to join in, but we had successful virtual gatherings that worked OK.

We normally rotate our meetings from month to month at a different member's home. We also enjoy a fine afternoon tea and fellowship afterwards which is another important reason for getting together. When we met using Zoom however, instead of going around the table from one reading to another from our various Bible editions, it was a matter of going clockwise around the screen! The result was better than I thought it might be and was a pretty good substitute. Unfortunately we had to have our own separate afternoon teas.

In addition to our monthly sessions, in December each year, we have had a tradition of combining for a sumptuous and joyous Christmas dinner. There is certainly no ZOOM substitute for that kind of Christian fellowship!

ZOOMing In On Home Group

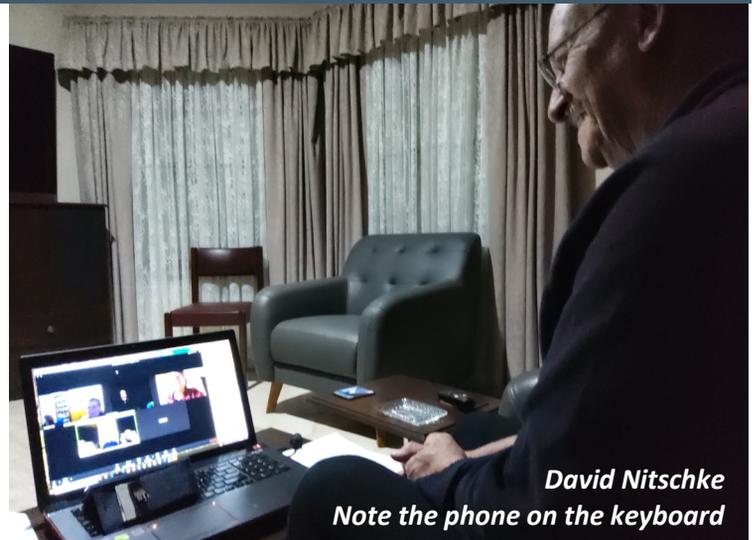
My husband, David, and I host a Home Group of about a dozen St Ann's people. In normal times, the group meets at our home for a shared meal, at 6.30 pm, followed usually by the viewing of a YouTube clip on a topic with relevance to our Christian life and growth. We have discussion of the clip, followed by a time of prayer, and then everyone heads off home.

Over the past couple of years, we have developed into a closely-knit group, enjoying the growth of our fellowship as we become more comfortable with each other. There is a wonderful sense of family, which we all appreciate.

Our first thoughts, when the lockdown and cessation of normal church activities were announced, were of bewilderment. The announcement was received as group members were actually arriving for a meeting, so we decided to continue, given that, at the time, we thought that this could be our last meeting for some time.

The Parish had already started to use Zoom for meetings, so our Parish Priest, Fr Simon, suggested that we might like to try Zoom and see how this would go for Home Group. The first meeting was mainly spent in false starts and giggles, as people sorted out issues with computers, webcams, connections, etc. One member was restricted, as she had a computer with no webcam, and a laptop with webcam but no microphone. That was when she discovered that there was not a webcam to be had in the whole of Adelaide.

Necessity is definitely the mother of invention – this innovative lady eventually set up a connection through her computer. She could then see and hear us, but we could not see her, and she could not speak to us. However, she connected with me by phone, I put my phone onto loud speaker and sat it in front of the screen on my laptop so that she could talk and the others could hear her, and off we went. She has just been notified that her webcam order will arrive on Tuesday, so we will have her set up – probably just in time for the meeting numbers to be relaxed and Home Group to be back to normal!



David Nitschke
Note the phone on the keyboard

Another of the group is a lady who has an iPad but was unsure of how to connect with Zoom. She is more at home with secateurs than with technology. However, after a fairly short lesson, she made the connection easily! We are immensely proud of her.

We are very thankful that we have technology to the extent that we do in 2020, as this has enabled many things to go on in a semi-normal way. I think that we will all look back at this time and realise that God has shown us many things which we may have missed in the past. I know that our group has learned that, while Zooming with each other fills some of the gaps, there is nothing so good as actually getting together with God's people physically. Just seeing faces on a screen is not the same. We miss the little conversational nuances and cues that we pick up when we are actually face to face. Conversation and discussion are less stilted. Words do not disappear as connections falter and lag.

I know that David and I, personally, will appreciate all the more, the instruction given in Hebrews 10:24-25: *And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.*

Lorraine Nitschke

And ZOOMing In On Parish Council

The Mount Barker Parish has been holding ZOOM Parish Council meetings since April.

Seeing as our Parish Council meetings always start with Evening Prayer, it was decided to have a trial run EP the week before our first ZOOM PC meeting. This helped sort out the glitches involved with getting everyone signed in, assigning roles for EP and when members should use their mute buttons.

Meetings have run efficiently and are, perhaps, a little shorter than face to face meetings. And there has not been one complaint about not having to go to a meeting on a cold winter's night.

Observing Anzac Day 2020 During Coronavirus

The Mission Management Committee of St Aidan's Church at Happy Valley had developed an ANZAC Day liturgy that they thought they would use for a Vigil Mass on the Saturday of ANZAC Day. However, given the restrictions put in place through COVID-19, the service was not able to proceed.

Parishioner, June Suitor, observed Anzac Day with one of the ideas considered for the Vigil Mass.

I woke at 0430 Saturday morning, goodness knows why so early. There wasn't going to be a Dawn Service to attend and the Anzac March in Adelaide was cancelled too.

I had purchased a candle the day before and decided that I would light it and stand out the front of my house at 0600. I was putting my jacket on because the morning was chilly, when my mobile phone rang to tell me that I had a text message. To my surprise it was my eldest daughter. The text read "Hi Mum, I am at the front of your house, come and join me". With tears in my eyes, I rushed outside, I hadn't seen my daughter for over a month due to the COVID-19 isolation.

Anzac Day means a lot to our family as we lost my husband and their father to a sudden heart attack whilst he was serving in the RAAF at Williamtown Air Base. He was only 42 years of age and had served for fourteen and a half years. Stress of workload was said to be the cause. He enlisted in July 1964 due to the Vietnam crisis. As I did also in June 1964.

Now back to our vigil. During the week I had downloaded the Last Post and the Ode of Remembrance onto my Samsung tablet, which I took outside too and we played it while standing outside.

It was very moving in the stillness of the morning, just standing quietly watching the candle flicker in the slight

breeze. The family from a house across the road had also come outside to observe the vigil, their lit candle was standing on their letterbox. Further down the court there were more candles alight.

I felt so proud to be standing there with my eldest daughter and son who has moved back home with me now.

God bless you all.

June Suitor - ex WRAAF W44422, LACW MILLER J.E.

ANZAC

**Another day dawns and we shiver and quake,
Not knowing how much longer to wait,
Zero time to think as mortars scream above,
And we're now told to charge – with a push and a shove,
'Come on lads, let's give 'em hell',**

AND THEN IT'S ALL OVER – HIT BY A SHELL.

by Richard Forder

LEST WE FORGET

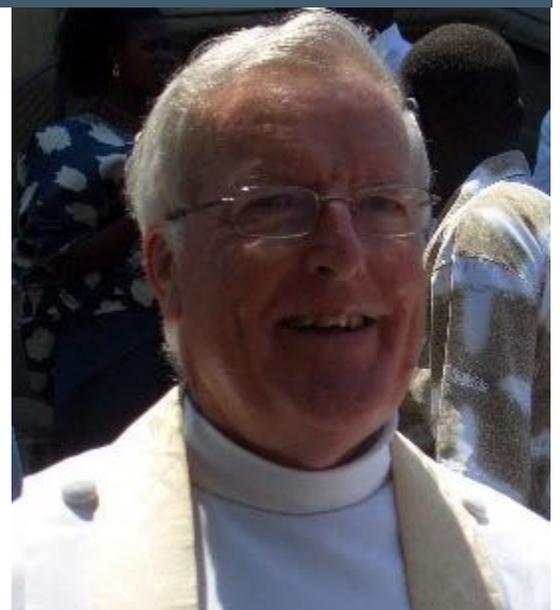
50th Anniversary Celebrations on Hold

A special edition of The Murray Anglican will soon be released to mark the 50th anniversary of the Diocese of The Murray. Release of the magazine was to coincide with the Diocesan celebration in April, but this continues to be on hold due to the ongoing restrictions due to the coronavirus.

The celebration was to feature a blessing of the Diocese at the mouth of the River Murray on 16th April 2020, the anniversary of the actual date the Diocese was formed. There were also plans for the paddle steamer PS Etona to travel down the River Murray from Echuca to Renmark between August and October and be on display with memorabilia.

The Bishop intends though to produce a series of videos marking the 50th anniversary of the Diocese. The videos will highlight his vision of the Diocese, reflecting on its past and where he sees it going in the future.

The magazine will feature articles highlighting the formation of the diocese and key events over the past 50 years. In the meantime, here is a reflection by Fr Bill Goodes, pictured right, who was a priest in the Diocese when it was formed.



The South-Eastern Diocese At Last!

They were heady days back then, in the late 1960s and early 70s. There had long been a vision for a south-eastern diocese - it had been part of a plan which saw a diocese centred on Petersburg, one on Port Lincoln, and one on Mount Gambier, but only the northern diocese had been formed in 1915. In 1967, on a houseboat on the River Murray out from Renmark, the clergy of the Rural Deanery of the Murray, Peter Fisher from Renmark, Bill Goodes from Berri-Barmera, Don Miller from Waikerie, Wilf Dennis from Loxton, and Graham Cooling from Pinnaroo, ruminated about the pastoral support we were receiving as relatively young clergy. This resulted in a letter to Bishop Reed, and a motion presented to the Annual Synod in 1967, which asked for "increased episcopal pastoral oversight" for the area comprising the Archdeaconry of the South-East. From this time, moves were made to increase the feeling of identity in the area, and a prayer cycle was begun which bade prayers for each parish or Mission District, their clergy, their churchwardens, and any local issues.

This Archdeaconry included three Deaneries — Mount Gambier (Ross Lenthall as Rural Dean), Strathalbyn (Mervyn Bramsen), and the Murray (Bill Goodes), although later the Strathalbyn Deanery was divided to form a Willunga Deanery overseen by George Cameron. Archdeacon John Bleby was Archdeacon at that time, but he was later replaced by Archdeacon R Daunton-Fear.

The motion at Synod was proposed by Peter Fisher, and then the debate adjourned for the evening meal. Bruce Roberts took a number of the protagonists to dinner at the Curry House in Leigh Street, where the curries were very hot, and the only liquid available to quench them was white wine.

The speech to second the motion after dinner was correspondingly fiery! While much of the vision behind the motion was for the appointment of a Regional Assistant Bishop, our motion was amended on the motion of Bishop Lionel Renfrey with the addition of words which asked for the formation of a new diocese in this area. There was an additional amendment which asked that it be possible in the vacancy of the See in the new diocese that its Synod could resolve to return to Adelaide. It was this amended motion that was finally passed.

The necessary Canon ("Canon X") was prepared, and was presented to the Synod in October 1968, where it was passed, but required confirmation at a subsequent call of Synod before becoming effective. It was presented at a special call of the Synod in May 1969, and defeated in a vote by orders — a vote which had to be recommitted before passing, because the synodsman for Monash had voted with the clergy when the vote was originally called!

This defeat galvanised the people of the Archdeaconry to feverish activity. There were many meetings and a voluminous correspondence, spearheaded by Keith Chittleborough, Parish Priest at Millicent, and the synodsman for Kalangadoo, David Kentish. The pressure in these

meetings and this correspondence was all that the new diocese should be formed, and that its pattern would not be like the conservatism of the parent diocese. We envisaged a much less hierarchical structure, a pared-down administration, infrastructure geared to ministry, and much more mutual responsibility and interdependence - themselves the buzzwords of the 1960s Church. The Canon was put to the Synod again in September 1969, and passed convincingly, and was then taken to General Synod as a matter of urgency (it had missed the deadline for notices of motion!) and so, great was the excitement and sense of optimism when the General Synod in September 1969 passed The Diocese of The Murray Canon, and we looked forward to the election meeting in Mount Gambier in November. This meeting consisted of the clergy and lay synods-men of the Archdeaconry, together with clergy and lay representatives of the Diocese of Adelaide under the chairmanship of the Bishop of Adelaide. The Bishop was careful to describe this gathering not as a Synod, but as "the election committee" set up under Canon X. The Election Synod pattern was followed, however, and the clergy and the laity met separately to bring names to the committee, and we voted then to determine whether individual candidates had sufficient support to go forward to the ballot.

There were conservative candidates linked closely to Adelaide establishment, there were candidates linked to the progressive ideas in the new diocese, but the "lot fell" on Bishop Robert Porter, Assistant Bishop in the Diocese of Ballarat, and, having secured his consent to the election, we began to plan for the Enthronement which would begin the official life of the Diocese.

Murray Bridge was set as the place for the Enthronement and (at least temporarily) as the home of the Bishop, so Bishop Reed drew up careful seating plans for those who could find a place in the little Church of Saint John the Baptist, while the revolutionary technology of video relay to the rather larger parish hall and adjoining marquee was arranged. The Primate, Archbishop Philip Strong, who had been Bishop Porter's Bishop in Papua New Guinea, was invited to preach at the Enthronement Eucharist. The party afterwards was in Diamond Park, opposite the Church, and Fr Eric Philpott, the long-term Mission Chaplain of the Mission District of Meadows-Mylor gave the speech of welcome. All the parishes were invited to bring some local produce to offer to the new Bishop.

The first Synod of the new Diocese was held later in the day where necessary interim arrangements for the administration of the Diocese were put in place. A "Diocesan Commission" was set up as the executive body of the Synod, and a group established to draw up a new Constitution and Ordinances for the Diocese. The stage was then set for this year's Jubilee celebrations and what lies beyond.

Bill Goodes

WHY and The Infinite Game

Why on earth, when there is so much choice around, and especially since we have dipped our proverbial toes in the waters of online church, would anyone want to come to our church? This is an important question for us to ask, and hopefully answer. For if we do not at least ask the question, I fear that we will get swamped.

In an important book "Start with WHY" Simon Sinek looks at organization leadership and how they function. He notes that every organization knows WHAT they do, some, know HOW they do it, almost no-one knows WHY. This, I believe, is true for us in the church. We all know WHAT we do, services, Op-Shop, Choir, Music, Taizé, Parish Council, etc. Some of us know HOW we do those things, almost no-one knows WHY we do them. One of the most common observations people make is that the Pentecostal Churches seem to be doing better than most of us. They think it is because they attract young people, and they do, because they have a hip style of doing things that appeals to this generation, and they do and it does, but that I contend, is not what makes them so successful. They know WHY they are doing what they are doing.

In the past churches I have led have said to me, lets copy successful church models and we will be successful. We have done that, and for a short while there has been a small modicum of success. However, that soon fizzles out. I always wondered why that was so, now I understand it, we didn't have a coherent WHY. People may come for WHAT you are doing for a short period of time, but if they detect that your soul is not in it, they will leave. This soul is the WHY. Put another way, a WHY is like a purpose statement. It is a bit like John's purpose for writing his gospel, "These things are written so that you may believe that Jesus is the Messiah, the Son of God, and in believing you might have eternal life." In our Diocese and in our churches we need to have a very clear WHY so that every one is onboard, and everyone is clear about why we are doing what we are doing. Sinek notes that when you start with WHY then you can figure out the best way for the HOW, and then the WHAT. Until we do that we will continue to flounder as we have been. It is going to take a concerted effort from all of us to figure this out. I am very happy to assist in that endeavour.

Coupled with the WHY issue is the Infinite Game. In life there are two types of games, Finite Games and Infinite Games. A Finite Game has known rules, known players, and an agreed outcome, usually, to win. An example of a finite game is a football game. There are known rules, known players and you start at an agreed time, and end at an agreed time, and at the end you can tell who won by the agreed outcome criteria. When the game is ended the rules are the same, and the players are still there but the game has finished.

An Infinite Game has no set rules, they change, no set players, they come and go, and only one outcome, stay in the game. An example of infinite game is Friendship. There are no set rules, you make them up as you go, one friendship has a different set of rules to another, the players come and go, you don't have the same friends through all your life, and the friendship game never ends, it keeps going. We in the church are in an Infinite Game. There are no set rules, the players come and go, and the only outcome is to stay in the game. So what you have to do in an Infinite Game is change the rules and the players to enable you to keep the will and the resources going that are required to stay in the game.

There are five conditions to stay in the Infinite Game;
Just Cause. This is similar to WHY except it builds on the WHY. It is a cause that is so just, that people are willing to sacrifice time, talents and money to it. We need, as a church, to have a Just Cause. An example is John 3:16 "God so loved the World that he gave his only son, to the end that all who believe in him might not perish but have eternal life." Note how it is similar to the WHY of John from earlier.

Trusting Teams. You can not stay in the Infinite Game if you do not have Trusting Teams. For us this will be at the parish level as well as the Diocesan level, and all interconnected ways. We will all have to learn to trust each other to be getting on with it, and we don't have that as yet, but I will be working hard to make sure we do, and I need your help.

Worthy Rival. This is someone or a similar organization that challenges us to do better. There might be a person who is doing something similar to us and doing it better. Instead of getting jealous, get inspired. Use that creative tension for good, and not for evil. There are churches around us that are doing better than us, that is OK, they are our worthy rivals. Lets use them to inspire us to do better than we have in the past.

Existential Flexibility. We need to have the ability to change direction if needed. George Eastman developed photographic film, and when he was rejected by professional photographers of the day because his film was not high enough quality he did an existential flex and decided to democratise photography, and created the Kodak company. Years later someone in Kodak developed the digital camera. The board at the time did not think the quality was good enough or that people would want to see pictures on a screen, and so they did nothing. They failed to make the existential flex needed. Kodak no longer exists, because it is an Infinite Game they are in and they failed to stay in the game. There are two Diocese, St. Arnaud, and Carpentaria and any number of parishes which no longer exist because they did not make the Existential Flex required to stay in the Game. I will not be making that mistake if I can help it.

Courage to Lead. All that has been said so far is incredibly difficult to do. That is why people usually play in a Finite

WHY and The Infinite Game

Manner for it is easier. However, Finite Games come to an end, and with them the people involved. We need to have the courage to lead in this Infinite Game we are in, and we are in an Infinite Game whether we acknowledge it or not.

So I will lead this Diocese with an Infinite mindset. I have a WHY;

“To do all I can to encourage people to place Jesus number one in their lives so that they may have a new understanding of life here and now, and the possibility of the new life to come in God.”

My Just Cause is still in development but it goes something like this;

“To help people have their lives transformed by the risen Jesus and being transformed live this transformed life for others to help others be likewise transformed and thereby bring about the kingdom of God here on earth as it is in Heaven.”

Finally all decisions I take will be to ensure that we stay in the Game for as long as possible. So when you hear or see me making mad decisions, hopefully this article will give you a framework to understand what I am doing, and why I am doing it.

The Lord be with you.
Bp Keith

Exciting Changes on the South Coast

There are some bold and exciting changes happening in the South Coast churches - Victor Harbor/Mt Compass and Port Elliot/Goolwa are becoming one Parish.

The Parish will have a new ministry structure which our Bishop Keith has outlined in meetings with the congregations over recent months. The ministry positions will consist of a Priest in Charge, an Evangelist, a Catechist, a Pastoral Care Leader, and a Stewardship Leader. The only position which will require an ordained priest is the Priest in Charge position. All other positions will be open to suitably qualified and experienced lay people.

Our congregations have voted overwhelmingly in favour of the creation of the new parish. We see many new and wonderful opportunities for outreach and growth in this new arrangement, and the chance to truly cooperate and learn from each other.

There are many excellent church ministries that exist in our centres that can be built upon. We have a wonderfully successful Op Shop in Goolwa that reaches many people in

the community, the ‘coffee and chat’ initiative (currently suspended due to COVID-19), and a truly wonderful outreach run by a home group at Victor Harbor which provides nutritious home cooked meals to homeless people in our area.

There are discussions currently under way to develop new services that will be offered to people on the margins of the church, new Pastoral Care training initiatives, new lay education initiatives, and projects to work on with Investigator College.

Our people are energised by these and other initiatives and we are all enthused to move forward together and to implement the vision for how our church centres will be organised in the future.

We feel blessed that Bishop Keith has devoted so much time and effort to working with us to re-invigorate our parish and to help us to see a new vision of how we may be Christ’s hands and feet in the world.

Fr Chris, ObIOSB. Priest in Charge.

Jesus Cleans The Heart, We Disinfect The Pew.

With all the required cleaning and disinfection protocols, a comment has been made that our churches are probably the most germ-free they have ever been. With these protocols in mind, a Mt Barker Parish Warden, who works at Big W, Monarto, asked his boss if Big W could help with some of the necessary cleaning products.

The upshot of this is that the Mt Barker Parish most gratefully accepted Big W’s very kind and generous donation of five boxes of disposable gloves, ten bottles of hand sanitiser, five humongous rolls of paper towel, three bottles of detergent, three packets of disinfectant cleaning wipes and a large packet of cleaning cloths. Thank you Big W, Monarto.



In partnership with:



ANGLICARE SA



Anglican Church welfare agencies involved in innovative housing project to accommodate and support vulnerable youths in Murray Bridge

MORE than \$60,000 towards a \$100,000 dollar target has been raised to secure a cross-agency project to deliver accommodation and support for young people at risk of homelessness in Murray Bridge.

ac.care is leading the bold initiative and hopes to make the bold vision a reality with a vacant property secured, partnerships formalised and a broad program designed to address the needs of young people.

The broader community, along with individuals and businesses in the construction sector, is being urged to support the initiative to convert a disused community housing building into four self-contained and fully-furnished units for short-term lease by youths aged 15 to 21.

The Studio Purpose project will extend beyond provision of independent accommodation for vulnerable youths to include broad support to help young people reach their potential.

South Australia's branch of international non-profit organisation Habitat for Humanity will drive the construction phase of the project.

Habitat has a global mission to "bring people together to build homes, communities and hope" and will work with the project partners and supporters from the community and business sector to convert the building from a duplex to units.

"The project is aimed at addressing a shortage of safe accommodation for young people in the area, but is about much more than a warm bed and welcoming space, with a focus on health and wellbeing, education, development, connection and engagement," ac.care Murraylands homelessness program manager Thanuja Hiripitiyage said.

She said the project was developed through cooperation with other organisations and government agencies after work by ac.care over recent years found young clients were unable to find suitable accommodation in the Murray Bridge area.

"This has contributed to some young people sleeping rough in inappropriate living conditions, adding further risk in the lives of vulnerable youths," Ms Hiripitiyage said.

The partnership involves ac.care, AnglicareSA, South Australian Housing Authority, Headspace Murray Bridge, Rural City of Murray Bridge and Habitat for Humanity.

"We want to reduce youth homelessness in the region by building on our existing services and creating positive partnerships with key stakeholders to provide holistic support to youth who are homeless or at risk of homelessness," Ms Hiripitiyage said.

"This will be achieved by building on young people's culture, skills, knowledge, experience and strengths, while recognising diversity."

Accommodation will be managed by AnglicareSA for young people receiving an independent income and not in state care, with an expectation tenants will engage with employment and education opportunities to boost their future prospects and wellbeing.

"We are seeking community support and partnerships to develop and sustain this initiative and ensure we can work together in the Murraylands to make meaningful and long-term differences in the lives of young people to reduce youth homelessness," Ms Hiripitiyage said.

Project partners will deliver services to tenants via agreements either through home visits or with external priority appointments and develop exit strategies to help youths transition from the units to reunification with families, private rental arrangements or other housing options delivered by service providers.

SA Housing Authority chief executive Michael Buchan welcomed the initiative to help youth in the Murray Bridge region.

"We are delighted to be involved in this project," he said.

“The provision of these two properties will mean safe accommodation for young people to stay and have the stability they need to engage with support services to help them plan for the future.”

Habitat for Humanity is leading the appeal for donations and in-kind support from businesses and individuals in the region for the construction phase of the project.

Executive Director, Ben Sarre said it’s calling on the construction sector and general community to help make the vision a reality by contributing labour, materials and

funds – every contribution helps and this project provides an opportunity for people to use their skills and resources to make a genuine and positive difference in lives of young people in the Murraylands.

To contribute to the project, call local Habitat for Humanity representative Bob Martin on 0423 497 706, email martinrj@internode.on.net or donate to the appeal online by visiting Habitat for Humanity’s fundraising page at www.givenow.com.au/youthhousingmurraybridge.



Diocesan welfare agency offers support as communities recover from COVID-19 and summer bushfires

ac.care is prepared for an influx of people in need of emergency relief, financial counselling and other services as it helps communities recover from the impacts of COVID-19 restrictions across regional South Australia.

ac.care community services manager Trish Spark said increased government assistance had provided significant support for people who were financially vulnerable due to changes in their income as a result of COVID-19.

But she warned some people, including those in the Limestone Coast, Riverland, Murraylands and Adelaide Hills, could be hit hard when government payments are scaled back, leading to new challenges as restrictions are eased.

“There is a false sense of security at the moment due to increased JobKeeper and JobSeeker payments, along with other government support,” Ms Spark said.

“COVID-19 is going to have its biggest impact on those who are struggling, or don’t get their jobs back due to businesses going bust and have a reduced rate of government payment from September.”

Ms Spark said some people were also grappling with rebuilding their lives after the summer bushfires hit areas of

the Adelaide Hills and Limestone Coast, along with additional challenges resulting from COVID-19.

“We are here to support country people, with services such as emergency relief to help people pay bills, outstanding rent and other essential costs, along with financial counselling to help people plan their future,” she said.

Ms Spark said these support services may be particularly valuable for people who may be behind on rent after losing employment or work hours and left unable to pay outstanding amounts once eviction moratoriums are lifted.

“They may still not have work and if the government reverts back to the pre-COVID-19 level of JobSeeker payments, this could mean we see a lot more people struggling financially in the months ahead,” she warned.

“We hope to hear from people early so we can intervene before they face additional pressures and avoid a crisis.”

ac.care can be contacted on 1300 ACCARE (1300 22 22 73).

About ac.care:

ac.care is one of the few organisations created and run by country people for country people. Our mission is for all country people to have a safe home, enough money to live on and strong, positive relationships. Core services include foster care recruitment and support, homelessness, Aboriginal services, adult community education, family services and support. ac.care provides services in the Limestone Coast, Murraylands, Murray Mallee, Riverland, Fleurieu Peninsula and Adelaide Hills.



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