



Anglican Parish of Warracknabeal

Warracknabeal, Areegra, Minyip, Hopetoun, Brim

Epiphany 5
07 February 2021

Hello Everyone

I hope that I find you well and in good spirits.

Well - OFF WE GO! Another year has well and truly begun! Strap yourself in one and all - and ENJOY THE RIDE!

As I have mentioned in various contexts during my current sojourn among you - I work in 18 month cycles (*just one of those things that works for me and seems to have proven helpful in planning and strategy*). The first 'cycle' was a chance to get to know each other, and came with a variety of changes and instigation of a number of programs within the parish. The second 'cycle' represents the fact that the 'honeymoon is over' and we were able to get down to 'business as we know it' - even through the COVID lockdowns in their various guises. It seems to have been a productive 3 years. Would you agree?

The third 'cycle' has begun (Dec2020-June2022) - and for me represents the opportunity to get into some 'nuts and bolts' and further the vision and Parish Business Plan that we agreed (even from a distance) at our AGM last year. It is a time of change and pushing boundaries and stretching our vision a little as we endeavour to make our dreams, goals and hopes a reality within our parish.

The final 'cycle' June 2022-Dec 2023 - is a time of consolidation and stability - maintaining and sustaining our projects and parish activity to the best of our ability, and as best as we can with the resources available to us.

Project REGENERATE - is an exciting time. It is also potentially a scary time - as none of us can predict what will happen, and how it will affect the life of our faith community. Parish Council have helped set a course of growth and development that I believe will make us feel very proud of taking a few risks and "giving it a red-hot go" to ensure that the Anglican Parish of Warracknabeal has a future and is able to leave a legacy for our children and grand-children, and more besides.

I am aware that there is some confusion about Project Regenerate. I am aware that there are steps that just 'seem too big to take' at the moment. I am aware that Project Regenerate is taking us way out of comfort zones and how our church "used to be". As your parish priest - I take responsibility for this.

Project REGENERATE. Renew PEOPLE. Revive PROJECTS. Restore PLACE

What do you need from me - to help ALL MEMBERS of our faith congregations encourage and support and participate in all that Project Regenerate means?

Do you need more explanation about why?

Do you need more clarity about what is actually happening?

Do you need to know how you can participate more fully?

We agree at Parish Council that transparency in all matters regarding Project Regenerate is paramount for the wellbeing of the parish. At parish council, we do not always agree on what is necessary, and continue to develop a healthy culture of how to move forward together - through discussion, compromise and respect. At our extra ordinary meeting Tuesday last (02 Feb) we made some significant decisions - which I will highlight in next weeks' pew sheet.

Like most change - it is difficult to manage and accept. To change is to grow (or so they tell me). It is not always the easy option. It has the potential to energize and to deplete life.

Personally, if we do not embrace change in the context of our faith community - I fear that we will be found wanting in the not too distant future. God will always be God! That's reassuring in a way; however, I feel that God is also inviting the 'people of God' - whoever and wherever we are, to follow in the footsteps of the one 'sent', 'anointed', and "who died and rose again for us" - Jesus - who seemed to change EVERYTHING!

I began my chaplaincy role at Warracknabeal Primary School this week - and will attend WPS every Tuesday. The funding from the National School Chaplaincy Scheme requires that I attend from 8.30am-4.00pm, and will include time on some school camps to meet the conditions etc. I will be working with Mr Tait, WPS Principal and another member of staff who has been at school for 6 months last year. We are creating the 'GROW Team' - Growth. Resilience. Opportunity. Wellbeing. - as a way to help the school community understand what we do and why. Further discussion will take place at Parish Council in our February meeting around this role and its effect on parish 'stuff.' It is such a privilege to be involved!

The GLAD Program - began at WSDS this week also, and I am running three programs for each age group every Wednesday morning during Term 1. It is so much fun! It's also quite an engaging gig - loads of things to keep an 'old man' honest and test my own pedagogy style and training. Thanks to the Leith Charitable Trust funding for GLAD - this ensures that I am engaged 5 days in the parish: Sunday, Monday, Tuesday, Wednesday & Thurs. I hope YOU have a good week!

With every blessing,

Rev James

Claim the Date – MU Lady Day - Thursday 25th March

The Annual Mother's Union Lady Day Service and Lunch will be held Thursday 25th March. Rev James has been asked as Guest speaker to talk about Project REGENERATE and particularly the Boys' Shed Project.

Rev is seeking 'expressions of interest' in attending. Please contact him: 0438 233 630

World Day of Prayer – Vanuatu

Friday 5th March – 2.00pm

at Lutheran Church.

Contact Bev Schultz 5398 1950

Women & Men welcome!

*Worship will return to the church
for Lent – at 9.30am only.*

*The 5.00pm service will occur in
the Parish Centre.*



Prayer in the Parish

In the Parish & Beyond:

- +Garry; Fr Michael & Kerryn O'Brien;
- Teachers, LSO's & all students;
- for people in South-East Asia;
- SHINE – meeting Sunday 7th;
- Boys' Shed starting Thursday (HS) & following Monday (Primary)
- Project REGENERATE
- The GLAD Program

Community:

- All community group organisations;
- WAG meeting - Tuesday;
- for all those feeling happy, full of joy, and grateful for all we have;
- for all suffering from fire, flood or disaster of any kind;
- All affected by COVID.

Years Mind: Leslie Jonasson, Lois O'Callaghan, Lance Dunkley, Phyllis Walker, Gordon Jonasson, Gary Tong, Evelyn Megee (Radford).

Service Times Feb

Epiphany 4 - 07 February

9.30 & 5.00pm Warracknabeal

11.00am St Mark's Areegra

6.00-8.00pm SHINE Youth Group

Transfiguration – 14 February

8.30-12.30 – Coffee Van

9.30am & 5.00pm Warracknabeal

Ash Wednesday – 17 February

5.00pm Warracknabeal

Followed by a 'Soup & Bread' supper at Rectory (*please RSVP*)

Lent 1 – 21 February

9.30am & 5.00pm Warracknabeal

6.00-8.00pm SHINE Youth Group

Lent 2 – 28 February

9.30am & 5.00pm Warracknabeal

8.30-12.30 – Coffee Van



Kilometres travelled

2,971.50

Pledged & Donated

\$14,229.19

TODAY'S READINGS

FIFTH SUNDAY AFTER EPIPHANY

First Reading:

Isaiah 40:21-31

A reading from the book of Isaiah

Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. He brings princes to naught and reduces the rulers of this world to nothing. No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, than he blows on them and they wither, and a whirlwind sweeps them away like chaff. 'To whom will you compare me? Or who is my equal?' says the Holy One. Lift up your eyes and look to the heavens: who created all these? He who brings out the starry host one by one and calls forth each of them by name. Because of his great power and mighty strength, not one of them is missing. Why do you complain, Jacob? Why do you say, Israel, 'My way is hidden from the Lord; my cause is disregarded by my God'? Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

This is the word of the Lord

Thanks be to God

Psalm:

147:1-6

Response: Praise the Lord, who heals the broken hearted.

1. Praise the LORD, for he is good; sing praise to our God, for he is gracious; it is fitting to praise him. The LORD rebuilds Jerusalem; the dispersed of Israel he gathers. **(R)**
2. He heals the brokenhearted and binds up their wounds. He tells the number of the stars; he calls each by name. **(R)**
3. Great is our Lord and mighty in power; to his wisdom there is no limit. The LORD sustains the lowly; the wicked he casts to the ground. **(R).**

Second Reading:

1 Corinthians 9:16-23

A reading from the first letter of Paul to the Corinthians

For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel. Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not

having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

This is the word of the Lord
Thanks be to God

Gospel Acclamation:

Alleluia, **Alleluia!**
He bore our sickness, And endured
our suffering. **Alleluia!**

Gospel: **Mark 1:29-39**

***A reading from the Holy Gospel
according to Mark***

As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. So he went to her, took her hand and helped her up. The fever left her and she began to wait on them. That evening after sunset the people brought to Jesus all who were ill and demon-possessed. The

THE PROPERS

Sentence: Those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles.

Collect: Father of all, who gave your only-begotten Son to take upon himself the form of a servant and to be obedient even to death on a cross: give us the same mind that was in Christ Jesus, that, sharing in his humility we may come to be with him in his glory; where he lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Bishop Garry's youTube message

Real Authority (Epiphany 4)

<https://youtu.be/4Q5aeY4eb98>

whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was. Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: 'Everyone is looking for you!' Jesus replied, 'Let us go somewhere else – to the nearby villages – so that I can preach there also. That is why I have come.' So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

This is the gospel of the Lord
Praise to you Lord Jesus Christ



Rev's youTube - Epiphany 5

'Back to the Centre'

https://youtu.be/CLU_I2D_HYM

Dadirri our greatest gift to Australia, says Indigenous elder and 2021 Senior Australian of the Year



Congratulations to Indigenous elder, artist and educator Dr Miriam-Rose Ungunmerr-Baumann AM for being named the 2021 Senior Australian of the Year.

Apart from her artwork, and work in education, she is perhaps best known for her reflections on *dadirri* “ – inner, deep listening and quiet, still awareness”. *Dadirri*, she says, “is perhaps the greatest gift [Aboriginal Australians] can give to our fellow Australians... *dadirri* recognises the deep spring that is inside us. We call on it and it calls to us. This is the gift that Australia is thirsting for. It is something like what you call ‘contemplation’”. The following reflection on *dadirri*, which is a speech she gave in 2002 when she was Principal of a Catholic primary school in Daly River in the Northern Territory, also seeks to integrate *dadirri* with her faith as a Christian:

NGANGIKURUNGKURR means 'Deep Water Sounds'. *Ngangikurungkurr* is the name of my tribe. The word can be broken up into three parts: *Ngangi* means word or sound, *Kuri* means water, and *kurr* means deep. So the name of my people means 'the Deep Water Sounds' or 'Sounds of the Deep'. This talk is about tapping into that deep spring that is within us.

Many Australians understand that Aboriginal people have a special respect for Nature. The identity we have with the land is sacred and unique. Many people are beginning to understand this more. Also there are many Australians who appreciate that Aboriginal people have a very strong sense of community. All persons matter. All of us belong. And there are many more Australians now, who understand that we are a people who celebrate together.

What I want to talk about is another special quality of my people. I believe it is the most important. It is our most unique gift. It is perhaps the greatest gift we can give to our fellow Australians. In our language this quality is called *dadirri*. It is inner, deep listening and quiet, still awareness.

Dadirri recognises the deep spring that is inside us. We call on it and it calls to us. This is the gift that Australia is thirsting for. It is something like what you call "contemplation". When I experience *dadirri*, I am made whole again. I can sit on the riverbank or walk through the trees; even if someone close to me has passed away, I can find my peace in this silent awareness. There is no need of words. A big part of *dadirri* is listening. Through the years, we have listened to our stories. They are told and sung, over and over, as the seasons go by. Today we still gather around the campfires and together we hear the sacred stories.

As we grow older, we ourselves become the storytellers. We pass on to the young ones all they must know. The stories and songs sink quietly into our minds and we hold them deep inside. In the ceremonies we celebrate the awareness of our lives as sacred. The contemplative way of *dadirri* spreads over our whole life. It renews us and brings us peace. It makes us feel whole again...

In our Aboriginal way, we learnt to listen from our earliest days. We could not live good and useful lives unless we listened. This was the normal way for us to learn - not by asking

questions. We learnt by watching and listening, waiting and then acting. Our people have passed on this way of listening for over 40,000 years...

There is no need to reflect too much and to do a lot of thinking. It is just being aware. My people are not threatened by silence. They are completely at home in it. They have lived for thousands of years with Nature's quietness. My people today, recognise and experience in this quietness, the great Life-Giving Spirit, the Father of us all. It is easy for me to experience God's presence. When I am out hunting, when I am in the bush, among the trees, on a hill or by a billabong; these are the times when I can simply be in God's presence. My people have been so aware of Nature. It is natural that we will feel close to the Creator.

Dr Stanner, the anthropologist who did much of his work among the Daly River tribes, wrote this: "Aboriginal religion was probably one of the least material-minded, and most life-minded of any of which we have knowledge"...

And now I would like to talk about the other part of *dadirri* which is the quiet stillness and the waiting. Our Aboriginal culture has taught us to be still and to wait. We do not try to hurry things up. We let them follow their natural course - like the seasons. We watch the moon in each of its phases. We wait for the rain to fill our rivers and water the thirsty earth... When twilight comes, we prepare for the night. At dawn we rise with the sun.

We watch the bush foods and wait for them to ripen before we gather them. We wait for our young people as they grow, stage by stage, through their initiation ceremonies. When a relation dies, we wait a long time with the sorrow. We own our grief and allow it to heal slowly.

We wait for the right time for our ceremonies and our meetings. The right people must be present. Everything must be done in the proper way. Careful preparations must be made. We don't mind waiting, because we want things to be done with care. Sometimes many hours will be spent on painting the body before an important ceremony.

We don't like to hurry. There is nothing more important than what we are attending to. There is nothing more urgent that we must hurry away for.

We wait on God, too. His time is the right time. We wait for him to make his Word clear to us. We don't worry. We know that in time and in the spirit of *dadirri* (that deep listening and quiet stillness) his way will be clear.

We are River people. We cannot hurry the river. We have to move with its current and understand its ways.

We hope that the people of Australia will wait. Not so much waiting for us - to catch up - but waiting with us, as we find our pace in this world.

There is much pain and struggle as we wait. The Holy Father understood this patient struggle when he said to us:

"If you stay closely united, you are like a tree, standing in the middle of a bushfire sweeping through the timber. The leaves are scorched and the tough bark is scarred and burnt; but inside the tree the sap is still flowing, and under the ground the roots are still strong. Like that tree, you have endured the flames, and you still have the power to be reborn".

My people are used to the struggle, and the long waiting. We still wait for the white people to understand us better. We ourselves had to spend many years learning about the white man's ways. Some of the learning was forced; but in many cases people tried hard over a long time, to learn the new ways.

We have learned to speak the white man's language. We have listened to what he had to say. This learning and listening should go both ways. We would like people in Australia to take time to listen to us. We are hoping people will come closer. We keep on longing for the things that we have always hoped for - respect and understanding...

To be still brings peace - and it brings understanding. When we are really still in the bush, we concentrate. We are aware of the anthills and the turtles and the water lilies. Our culture is different. We are asking our fellow Australians to take time to know us; to be still and to listen to us...

Life is very hard for many of my people. Good and bad things came with the years of contact - and with the years following. People often absorbed the bad things and not the good. It was easier to do the bad things than to try a bit harder to achieve what we really hoped for...

I would like to conclude...by saying again that there are deep springs within each of us. Within this deep spring, which is the very Spirit of God, is a sound. The sound of Deep calling to Deep. The sound is the word of God - Jesus.

Today, I am beginning to hear the Gospel at the very level of my identity. I am beginning to feel the great need we have of Jesus - to protect and strengthen our identity; and to make us whole and new again.

"The time for re-birth is now," said the Holy Father to us. Jesus comes to fulfill, not to destroy. If our culture is alive and strong and respected, it will grow. It will not die.

And our spirit will not die.

And I believe that the spirit of *dadirri* that we have to offer will blossom and grow, not just within ourselves, but in our whole nation.

[<https://www.thelivingwater.com.au/blog/dadirri-our-greatest-gift-to-australia-says-indigenous-elder-and-2021-senior-australian-of-the-year>]

Project REGENERATE

Renew PEOPLE.

Revive PROJECTS.

Restore PLACE.

**“Warracknabeal Snapshot”
2021 – youTube video straight
off the cutting room floor!**

<https://youtu.be/axQIpgspB4k>

Coffee Van Project is back!

Next Sunday - 14th December
Outside the Visitor's Centre
Warracknabeal - 8.30am-12.30pm



Good Coffee!

Good vibe!

Giving young people an
opportunity to gain
skills and serve their
community.