



April 2011

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Jerusalem Perspective

When artist and People's Warden, Sally Zimmerman, visited Jerusalem, she was inspired to paint what you see below. She then sent it as a gift to her tour guide but also allowed us to share it with you.



O Deus Ego Amo Te

O God, I love thee, I love thee—
 Not out of hope of heaven for me
 Nor fearing not to love and be
 In the everlasting burning.
 Thou, thou, my Jesus, after me
 Didst reach thine arms out dying,
 For my sake sufferedst nails and lance,
 Mocked and marrèd countenance,
 Sorrows passing number,
 Sweat and care and cumber,
 Yea and death, and this for me,
 And thou couldst see me sinning:

Then I, why should not I love thee,
 Jesu, so much in love with me?
 Not for heaven's sake; not to be
 Out of hell by loving thee;
 Not for any gains I see;
 but just the way that thou didst me
 I do love and I will love thee;
 What must I love thee, Lord, for then?
 For being my king and God. Amen.

Gerard Manley Hopkins

From the Editor



Many of you would know that I am a member of Rostrum, a group of public speaking clubs. I joined back in 1979 when women were first admitted and over the years have heard many speeches and learned from them. What makes Rostrum most enjoyable for me is the variety of backgrounds of the speakers. As might be expected in a country of migrants, the life stories of the members are fascinating in their breadth of geographical backgrounds, educational and work histories and their personal interests.

Last week at a meeting of one of my clubs we had Easter as the main topic. Herbert, of European background but born in Shanghai, remembered two sets of celebrations, one Orthodox with his mother and the other Catholic

“The churches were still there but the Communist occupiers had renovated them as tourist attractions.”

with his father. He commented on the rich food that they all enjoyed in the Easter season after the abstinence of Lent and the food shortages due to the cold weather.

Bill took a look at the pagan origins of a celebration of the arrival of spring. We get the name of the season from Eostre, the Germanic goddess of spring. Of course, a European spring is even more obvious than ours here; winter is cold and windy; in places snow lasts for a long time and everyone waits for snowdrops as a sign that life will go on. He pointed out that the great Eastern Steeplechase at Oakbank is not named

after Easter.

Imants grew up in Latvia during WWII. He remembers privation due to the country being occupied but also the joy of the spring holiday with its emphasis on new birth, new life. The old traditions included coloured (real) eggs.

Ken, an Australian, spoke of a trip he and his wife took to Prague one Easter. The churches were still there but the Communist occupiers had renovated them as tourist attractions. Their guide was not a Communist and Ken learned that the Catholic Church was oppressed by the regime. He found parts of the city very ugly; I need to explain Ken’s training is in architecture, so he knows “ugly” when he sees it.

Our final speaker, Dee, acknowledged that Easter was a religious festival but chose to discuss the commercial aspects. She donned bunny ears and shared out chocolate rabbits. Her speech *was* popular!

So, there it is, in one small room in Adelaide so many different aspects of this season. My personal memories of English Easter include the improvement in the weather as spring came, the days getting lighter, the joy of Easter after the depths of Lent, the glorious hymns and the Easter egg. Yes, just the one, lollies were rationed then and that rationing included Easter. We also had new clothes, nothing exotic in those constrained days – even a new scarf or pair of gloves was enough for the symbolism.

May the joy of the risen Christ and the celebration of Easter and beyond lift your hearts and warm your lives.

Celebrating Past Parishioners

Major-General Hopkins and Len Newbold

A former parishioner of St Andrew's, the late Major-General R.N.L. Hopkins C.B.E., wrote a book entitled "Australian Armour"—A History of the Royal Australian Armoured Corps 1927-1972. A copy of this book is now in our St Andrew's Church Library.

In consultation with Yuna Newbold, I have written a short note, which is now inside the cover of the book. The text of the note is quoted below and may be of interest to parishioners and students of the history of St Andrew's Church.

"Major General Hopkins gave this copy of his

book to Len Newbold probably in the 1980's.

It is signed by Major General Hopkins and includes newspaper cuttings inside the front cover relating to his death.

Both men were long-time faithful parishioners of St Andrew's Church and developed a close friendship towards the end of Len's long illness from which he died on 20th March 1990. Len's funeral was held in St Andrew's Church on 26th March 1990.

[It is interesting to note that the glass doors, leading from the St Andrew's Parish Centre



Yuna Newbold and Bishop Ian George at the dedication of the new glass doors on 2 December 2001

"Both men were long-time faithful parishioners of St Andrew's Church..."

foyer into the Church, were given by Len's widow Yuna Newbold in memory of Len in 2001.]

Len's widow, Yuna Newbold, gave this book to the St Andrew's Church Library in April 2010 because she thought that there might be some parishioners who remember both men.

These notes and the book may also serve as historical information for the parish archives."

I recommend perusal of the book by parishioners.

Sandy Facy

*Donations to our Church Library are always welcome.
Ed.*

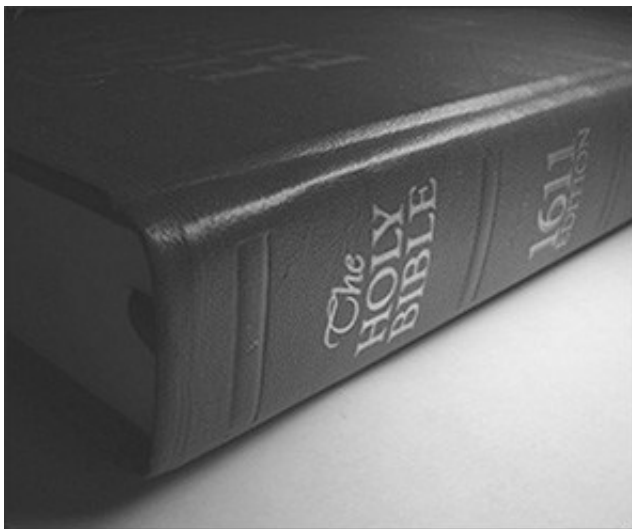


From the Rector

Dr Carl Sagan, once famously said, ‘You have to know the past to understand the present.’”

This year will be the 400th anniversary of the publication of the King James Version of the Bible (KJV). It is read in countries around the World; art, literature and music have been based on the language and stories from the KJV and it has arguably had far more influence on the English language than Shakespeare or any other author. Those who report on the anniversary emphasise the cultural significance of the translation, particularly its effect in standardising English and promoting it as a major world language. The consequence of having a bible in the language of the people was that you needed a literate populace to be able to read it. So the teaching of literacy became a priority.

The anniversary of the printing of the KJV is a reminder of the importance of this translation in our history and culture. While this is true, we cannot overlook the original goal of the translators. Their priority was having the scriptures in the language of the people and the work of bible translation today is no different. While the language of the KJV is to be cherished,



as is that of Shakespeare and the Book of Common Prayer of 1662, words from this era often needs re-translating for people to understand. For example, the word ‘charity’ in 1 Corinthians 13 meant something quite different in 1611 to what it means today. So to be true to the translators of the KJV, the Church continues the ongoing work of translating the scriptures. As beautiful or poetic as the language is, it can be no substitute for clear understanding of what the bible actually says.

“...we cannot overlook the original goal of the translators. Their priority was having the scriptures in the language of the people...”

None of the translators of the KJV would have realised that their work would stand for nearly 400 years. James I called together the Bishops at Hampton Court in 1604, and there were few matters the Bishops could agree on, such were the tensions between Catholics and Protestants in the Church and State. However, they did agree to commission a new translation of the Bible which everyone could accept, and it was the hope of James I that this would bring unity to the Church and to the King’s realms. The KJV was the first ‘British’ object to be produced and played a part in uniting England and Wales, and then Scotland into a united Kingdom. Unlike the Bishop’s bible, published a few decades before, the KJV was translated from the original Greek or Hebrew, although 80% of the new translation relied heavily on William Tyndale’s earlier work.

To honour the past, St Andrew’s Church will recognise the 400th anniversary during our

History Week Festival in May. What used to be History Week has been expanded and now takes place over the month of May. Instead of History Week, it is now called the “About Time History Festival.” The parish is planning to celebrate this history festival for 3½ days in May. Our parish focus this year will be on the 1920’s, beginning with a screening of the classic 1928 silent film *La Passion de Jeanne D’Arc* (The Passion of Joan of Arc) which will be preceded by a Chicken and Champagne Soirée. On Sunday May 22nd, at the morning church services, we will be using the Book of Common Prayer 1928 communion service and, to honour the 400th anniversary, the set readings will be read from the KJV. Do you have an old KJV bible lying around somewhere? If so you are invited to bring it to Church that day to use during the worship and to show to others on the day. I hope you will be able to join us.

Most importantly however, it is not which version of the bible is used, but how we convert what it says into action in our lives. The past informs the present, but we look forward to the

future to which God is leading us. You may wish to use the 2011 prayer for the King James Bible to inspire you in this great work to which we have

**The Official 2011 Prayer
for the King James Bible:**

O eternal Word of God
limitless and free,
yet handed down to us
through careful human speech,
telling salvation's story
in the homely and glorious words
of our own mother tongue:
translate what we hear and read
into lives that speak your truth
afresh in this generation,
that many may come to love you
our Saviour Jesus Christ. Amen

There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country. “Is there anything breakable in here?” asked the postal clerk. “Only the Ten Commandments.” answered the lady.

Tyndale’s Phrases

William Tyndale (c. 1495–1536) was the first to translate the Bible into English from the original Greek and Hebrew. His New Testament was printed in 1525 and much of his work was used by the translators of the King James Version of 1611. Here are some famous phrases translated by William Tyndale which are still in everyday use.

Am I my brother’s keeper?
The powers that be...
Let there be light...
The spirit is willing...
Salt of the earth...
Signs of the times...
Fight the good fight...
Ye of little faith...
Filthy lucre...
A law unto themselves...
Eat, drink and be merry...
A man after his own heart...
A prophet has no honour in his own country.

For Your Calendar

- May 12 Drop In—Speaker: Joanna Stokes
- May 14 Parish Invitational Breakfast—Speaker: Peter Lines
- May 19-22 History Festival
 - 19 6.30pm Chicken & Champagne Soirée & Film
 - 20 12noon Organ Recital: John Hall
 - 21 2pm Music Variety Concert with Tower Bells
 - 22 8 & 9.30am BCP 1928—Preacher: Tom Jones

Candles and Lamps

When I was a small child, my family lived at Port Broughton, where my father was the doctor.

We lived in the house that was ‘the doctor’s house’, for the occupation of whoever was the doctor at the time. My parents came to know many of the people who came to the surgery, made friends among the farming community, and loved the life of a country town.

They also had the great interest of seeing the arrival and departure of the windjammers, the

“One special memory I have is of the candles and kerosene lamps being lit, and the faint smell of kerosene. To me, it evoked a very special atmosphere...”

great sailing ships, that came in to load the grain that was hauled along the tracks on the long jetty, then taken by ketch to the ships, anchored in the deep-water channel.

This was before my day, but I loved the stories my parents told me of the ships and their crews. The ships loaded grain from January to June, at the grain ports on Spencer Gulf. They engaged in unofficial competition to see who could sail the fastest across the Southern Ocean, around Cape Horn, to Lizard Point, Cornwall, in what became famously known as the ‘Grain Race’.

I loved visiting the farms, one in particular. The farmer’s name was George. He would take me out for walks in the scrub, and point out tiny marks on the ground, and tell me what native ani-

mal or bird had passed that way. He was a gentle person and a real naturalist.

He also took me when he worked with his team of magnificent Clydesdale horses. George always carried a bag of oranges, and he would say, ‘If you have oranges, you always have something to eat and something to drink.’

There was no electricity connected to properties outside the town at that time. One special memory I have is of the candles and kerosene lamps being lit, and the faint smell of kerosene. To me, it evoked a very special atmosphere.

Recently, our Adelaide house needed re-wiring, and for several days we were dependent on candles and kerosene lamps. This took me back to Port Broughton days, and also made me very aware of how the original owners of our old house would have lived in the 1850’s. In spite of the mess and inconvenience of the re-wiring process, there was something lovely about the candle

(Continued on page 7)



Clydesdale horses at work

(‘Candles and Lamps’ continued from page 6)

and lamp light.

One thought led to another. I thought of the candles in church, the light of Christ, and how, as Christians, we walk in that light. Then I remembered what I had read in Philip Yancey’s book, *What’s So Amazing About Grace?* I quote:

‘The [person] who professes an external law is like someone standing in the light of a lantern fixed to a post. It is light all around them, but there is nowhere further for them to walk. A [person] who professes the teaching of Christ, is like someone carrying a lantern before them on a long, or not so long, pole: the light is in front of them, always lighting up fresh ground and always encouraging them to go further.’¹

The Rev’d Helen Gibson-White

¹ *Zondervan Publishing House, Grand Rapids,*



*Michigan, a Division of Harper Collins Publishers,
© 1997 by Philip Yancey*

(Continued from back cover)

Unfortunately the grant received was smaller than we applied for and thus with funds currently available we are unable to do the remedial work within the Church.

To enable us to do this work which includes the repainting of the interior of the Church and installation of an economical air conditioning system which fits in with our heritage building as recommended by David Lane, we need to raise a ap-

Women at the Cradle and Cross

Perhaps it is no wonder that the women were first at the cradle and last at the cross. They had never known a man like this Man—there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronised; who never made arch jokes about them, never treated them either as “The women, God help us!” or “The ladies, God bless them!”; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no uneasy male dignity to defend; who took them as he found them and was completely unselfconscious.

There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could guess from the words and deeds of Jesus that there was anything “funny” about woman’s nature.

Dorothy Sayers (1893–1957)

proximately a further \$85,000. It would be great if this could be done over the next three months as this work could then be done concurrently with the outside stonework in July and August.

I commend our Conservation and Restoration Appeal to you. It is to be noted that all donations to the Appeal are Tax Deductible. All donations should be sent to St Andrew’s Church Conservation and Restoration Appeal, PO Box 347, Walkerville SA 5081.

Tony Pederick OAM

Jade's Africa Presentation

'Pilgrim' – one who journeys, esp. a long distance, to some sacred place as an act of devotion' (The Macquarie Dictionary)

In the Parish Centre on Sunday, 20th March 2011, over 50 of us were captivated for over an hour by Jade Yapp's presentation. Jade, one of our young ladies of the parish, gave an intriguing visual presentation of, and fascinating verbal insight into, the Archbishop's Pilgrimage to Africa in January 2011.

Jade presented herself in a most professional manner, being informal, informative, confident, relaxed, with clear diction, and with good humour. This was her first official presentation, and she was well-prepared in every aspect.

The pilgrimage of 14 people had originally planned to visit 3 countries—Sudan, Egypt, and Ethiopia. But due to political unrest in Sudan, the itinerary was rearranged accordingly.

Jade gave a good account of places visited, with personal perspectives along the way. As predicted, and later confirmed and emphasised, Bible study, teaching and prayer was of

paramount relevance throughout the pilgrimage.

After leaving Australia they flew from Dubai to Cairo, where they visited Mokattam ('Garbage Village'). It took 5 minutes to reach the River Nile from their guesthouse.

"It was a 5½ hour steady climb with time at the top for reflection..."

The following day (Day 3) the pilgrims went to Refuge Egypt, which houses Sudanese refugees.

They visited Old Cairo, where the highlight was watching the Sufi dancers with their amazing energy of non-stop dancing and spinning, wearing many-layered costumes. This form of dance is used as a meditation.

The pilgrims celebrated Epiphany (Orthodox Christmas) in Cairo with Pope Shenouda III, a Coptic Pope. A 6 hour bus trip through barren land alongside the Red Sea was another memorable time, as was their visit to the Pyramids and the Cairo Museum.

At 0230 on the 8th day of their trip, they





were woken ready for the climb up Mount Sinai. Seven layers of clothes and an abundant supply of glucose tablets were requisites for Jade! It was a 5½ hour steady climb with time at the top for reflection. They later celebrated Holy Communion in the desert—a moving experience for Jade, and, no doubt, for others.

Ethiopia was the next destination, where they spent a significant time in Gambella, the Orphanage being the focal point. Twenty to thirty primary-age children are cared for there, many of their parents having been affected by war or AIDS.

After visiting Addis Ababa, the final stage of the pilgrimage was fast approaching, and on

the 24th day, they flew from Ethiopia back to Cairo and then on to Malaysia where they had a short stopover—a poignant time for Jade as she spent four happy years of her childhood in Malaysia.

Following Jade’s Presentation, she thanked her family and many friends for making this opportunity possible at this stage in her life, and which she has found to be so inspirational.

A gold coin donation basket was generously filled. The money will be used to buy English story books for the Orphanage at Gambella and at Refuge Egypt.

I commend to you all the words of hymn number 340 in BBC Songs of Praise, ‘One more step along the world I go.’ I think they sum up Jade’s faith, hope, and love in her continuing journey with God.

Thank you, Jade, for sharing your wonderful experiences with us.

Janet Martin

Top left: Pilgrims visiting the Pyramids

Bottom left to right: Meeting local children. Meeting local children through fences! Worshipping with the Pope of Alexandria, Shenouda III. Dawn on Mt Sinai.



Trip to Melville Island

On one occasion, my mother organised a trip to Melville Island, for me and my sister Margie. She found a man who owned a motorboat who was willing to take us over. So we set off on a day on which we thought the weather would be good. However, on the way across, a big wind got up and the waves were getting very rough and were tossing our little boat up and down. The wind seemed to be coming from the northwest. I was sitting in the front, and mother and Margie were at the back and the owner of the boat was in the middle, I think. All of a sudden, the big stone pitcher, full of water that was in the bow, blew off! The wind was so strong it couldn't stay down, though it was very big. It missed me by about two inches I think. I don't think anyone realised how close it came to hitting me but I felt it whizz past. It could have killed me if it had hit me, or knocked me overboard. We couldn't retrieve it so we just ploughed on, and got to Melville Island after a while.

It was a broad sandy beach and there were low hills back behind the beach with bushes but



Darwin Harbour in the 1930's

not many trees. We saw Aborigines in groups, and they had war paint on. We knew there was a war going on between two tribes and most of the fighting seemed to be around Melville Island and inland, so we were a bit cautious. I know it seems amazing, but the leader of one group was called Bicycle and the leader of the other was Wireless. This was amusing to us white people, but the war was a very serious matter to the Aborigines. I

“It was a free and eventful life, with lots of parties and intermixing of all sorts of people of all colours and backgrounds.”

don't think most white people knew what it was all about, but a lot of the males in Darwin left and joined the war, which carried on for a few weeks, but eventually faded out. That day we came back uneventfully from Melville Island, and didn't speak to the warriors on the beach. It seemed better not to.

This sort of thing did happen now and then. The Aborigines would get involved in some tribal dispute and would go “walkabout” and desert their jobs in Darwin, coming back once the situation had cooled down, or was rectified. My mother had a girl called Topsy who was supposed to help her with the work, but Topsy had a habit of going Walkabout, and my mother used to find it very hard to cope in the heat, without Topsy, and with a small child of two and expecting another one. This was on the first trip to Darwin, before I was born. After a while, my mother left Darwin and my father had to “batch” for a while up there. She came back to Adelaide and stayed

(Continued on page 11)

There We Go Again

There we go again
Assuming
Everyone has a car
A computer
A credit card
And a mobile phone
Television set
Washing machine
Refrigerator
And a microwave oven.

There we go again
Assuming
Everyone has choices
Options
Peace
And freedom
Shelter
Food
Medicine
And clean water.

There we go again
Assuming
Everyone has
Someone to love them.

*Audrey Kemmet
Used with permission*

*(Just a thought —see below for how you
can help Anglicare help others. Ed.)*

Preferred Food for **ANGLICARE** HOPE IS HERE. SA.

Tinned Ham and Tuna
Long Life Custard
Coffee, Milo and Tea
Cordial and Fruit Juice
Canned Vegetables
Canned Fruits

Sweet Treats and Chocolates
Breakfast Cereals
Long Life Milk Full Cream
Pasta and Pasta Sauces
Spreads and Jams
Sweet and Savoury Biscuits

Christmas Cakes, Fruit Mince
Pies and Puddings
Dried Pulses and Beans

*Our food basket is
at the rear of the Church.*

(‘Trip to Melville Island’ continued from page 10)

with her mother and sister, and my sister Margie was born in Adelaide. The trip to Melville Island was during our second stay in Darwin, 1936, I think.

Aborigines used to come and go often with their painted bodies and “G” strings and not much else on. They would come to the fence with a billy-can and ask me for water, and I used to go to Harry, our gardener, and he would fill it up from the well. They seemed grateful for this.

Darwin was a very cosmopolitan place, in those days. We had Greeks, Malays, Chinese and Aborigines, as well as the rest of us. Yet remarkably, we all lived together harmoniously. I cannot recollect any quarrels between any of us, except for the Aborigines amongst themselves.

Once we were invited to a Corroboree outside Darwin, in the bush. The occasion was a funeral for an Aboriginal man who had died. There

was a cleared space with no trees or grass, and the Corroboree consisted of much wailing and chanting and stamping of feet. The widow was called upon to wail and stamp for her husband and she did. I was told the stamping was to drive off evil spirits from the grave of the dead man. Quite a lot of white people came and watched the ceremony. It was interesting.

Such was life in Darwin in the 1930's. It was a free and eventful life, with lots of parties and intermixing of all sorts of people of all colours and backgrounds. We were happy up there in spite of heat and mosquitoes and sand-flies and crocodiles! (and Denghi fever). I often wonder what it is like now. They are due for another cyclone too! Do they come every 37 years? 1937... 1974... 2011? It will be interesting to see what happens this year.

Hilary Knuepffer

About Time History Festival

Following the celebrations of Easter, May provides further events for your calendar as part of our contribution to the About Time History Festival month of South Australia, formerly known as History Week. You will now have the chance to participate in the events of your choice. Each participant has chosen a day or two for their presentation; St Andrew's has chosen Thursday 19th May—Sunday 22nd May.

Our exhilarating programme begins on Thursday 19th May, with a Soirée. It includes chicken sandwiches and champagne, followed by the 1928 silent film 'The Passion of Joan of Arc', and ending with coffee and chocolate truffles. This is a wonderful opportunity to dress in 1920's fashion. The evening starts at 6.30pm and will end around 9.00pm. Tickets (limited numbers) will be available from Parish Office at a cost of \$20.00; Conc. \$15.00.

On Friday 20th May John Hall OAM will present an Organ Recital from 12.10pm–12.40pm, admission by gold coin donation. Following the Recital, soup and crusty bread will be available for \$5.00 in the Parish Centre.

Soup and crusty bread will also be available at lunchtime on Saturday 21st May. From 2.00pm–3.00pm on this day, there will be a Music Variety Concert which will include Tower and Hand Bells, Organ (with Lyall von Einem and Ian Gray), Viola (Anthony Chataway, accompanied by Heather Wray) and a Barber Shop Quartet. The combined cost for the Concert and Devonshire Tea will be \$5.00.

On Sunday, 22nd May, the 1928 Book of Common Prayer will be used at both the 8.00am

service and the 9.30am service. People will be encouraged to dress in 1920's style, and to bring their Book of Common Prayer and King James Bible if possible. The Rev'd Tom Jones, a former Rector, will be our visiting preacher. This is the year in which the King James Bible has its 400th Anniversary. A display of old works will be on display.

Other attractions will be a Trading Table, and conducted tours on Friday, Saturday, and Sunday, with refreshments in the Parish Centre. Further details will be released in the Pew Sheets. People will be approached to act as Willing Volunteers! Remember, volunteering can be enjoyable while helping others!

*Elizabeth Ellison
Co-ordinator of St Andrew's
About Time History Festival 2011*



1920's SOIRÉE

**THURSDAY
19 MAY
2011
DRESS
20's STYLE**

Chicken & Champagne
followed by
the silent 1928 film classic
**La Passion
De Jeanne D'Arc**
(The Passion of Joan of Arc)
Cost \$20 (\$15 conc)

Tickets available from
the Parish Office
En 8269 0420

ST ANDREW'S CHURCH
43 CHURCH TCE WALKERVILLE SA

Silents Are Golden

The 1928 silent film classic *La Passion de Jeanne D'Arc* (The Passion of Joan of Arc) will be shown at St Andrew's at the 1920's Soirée event on Thursday 19 May 2011. With its stunning camera work and striking compositions, Carl Dreyer's film convinced the world that movies could be art.

Renée Falconetti gives one of the greatest performances ever recorded on film as the young maiden who died for God and France. The subject matter was topical at the times as it was in the 1920's that Joan was canonized and became Saint Joan.

Carl Dreyer was a Danish film director whose film characters are often shown undergoing extreme personal or religious crises. They are slow intense studies of human psychology. This silent film uses close-ups and facial expressions to convey the emotions of its characters.



The film was long thought to have been lost to fire but the original version was miraculously found in perfect condition in 1981, in a Norwegian mental institution.

This film has a modern chord and orchestral soundtrack written especially for the film and is performed by the Radio Netherlands Philharmonic and Choir.

Sally Zimmerman

Fellowship Breakfast

Saturday 14 May 2011

St Andrew's Church Parish Centre
43 Church Tce, Walkerville
8:30am

Please invite a friend for fun, food and fellowship and to hear

Mr Peter Lines

Colour, Culture and Nepal



Peter Lines has competed 25 times in the toughest one-day endurance event in the world, the ironman triathlon. He has a passion for rock and mountain climbing, built a successful multi-disciplined business (Accounting, Financial Planning, Lending and Insurance) and uses the rest of his time to pass on his formula for success. In

October last year, Peter successfully climbed a mountain in Nepal called 'Ama Dablam.' In an expedition of 9 members, only Peter and 2 others were able to reach the summit. Peter will talk about that climb, as well as the colour and culture of Nepal.

Tickets are available
from the Parish Office Ph 8269 5420

Buy your tickets by
Sunday 8th May 2011

COST \$10
PER PERSON



**St Andrew's
Church**
WALKERVILLE

Memorable Moments

Recently at a Parish Breakfast, the Rev'd Rachel Chapman offered a grace from Iona which invoked memories. In 2007, we visited that remote western island of Scotland, Iona. Since 563 AD, when Columba and his small band of twelve monks established a Christian community there, it has been a destination for pilgrims. It has also been the scene of several decimations by Danes and Vikings, when the monks secretly transported their relics to Ireland for safekeeping, before the Dissolution of the Mon-

“The place has a certain Presence, perhaps a culmination of so much prayer offered there over the centuries. ”

asteries. The Book of Kells was written there and famous leaders of the Church including Aidan and Bede studied there. Both Benedictine and Augustine Rule have had their place there.

Today the Abbey and its community has developed and is still very much a working monastery. The place has a certain Presence, perhaps a culmination of so much prayer offered there over the centuries. A very familiar sign of three fish carved in the stone of the font, greets those entering the Abbey Chapel, a link with St Andrew's Church at home. The great Celtic crosses, carved stone slabs

marking the final resting place of Scottish Kings, sheep grazing in emerald green grass, the last flowers of summer, musicians from many countries in school, the old Nunnery ruins, incidental people and some very quiet, deep prayer time; that is the Grace of Iona for me.



St John's Cross, Iona

In 2009 in another part of the world, the Tasmanian wilderness; we were bushwalking in St Clair National Park. As we neared Dove Lake, a small group of Swiss tourists were following the same path as us to Cradle Mountain. We moved to a high point to look over the lake. The visitors did the same and broke into a hymn in their own language followed by magnificent yodelling. The sounds echoed over the lake, then faded, but the instantaneous beauty of those voices in God's "Cathedral" is still truly memorable.

Jennie Coleman



*Left:
Cradle Mountain
and Dove Lake,
Tasmania.*

*Right:
Great Font in
Iona Abbey.
Note central fish
symbol.*



Restoration and Conservation News



One of the beautiful flower arrangements Jennie Coleman and her team on the flower roster provide. Any help would be appreciated. No experience necessary, only a willingness to learn. The above arrangement was photographed on Xmas Day 2010.

We are pleased to report that restoration work will commence on the Church building during July and August this year. This has been made possible by a grant of \$52,010.91 [ex GST] from the Federal Government through the National Historic Sites program which has met 50% of the cost of the Stonework Repairs to the exterior of the building which has an estimated cost of \$104,023. The 50% to be met by St Andrew's Church will come from the monies received from our Restoration and Conservation

Appeal

It is planned for this work to commence in July of this year and to fit in the period when we have no weddings; between late June and mid September.

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**St Andrew's
Church**
WALKERVILLE

Sunday Worship

8.00am Holy Communion
9.30am Sung Eucharist & Children's Time
11.30am Andy's Open Door Family Service
[Last Sunday of the Month]

Weekday Worship

1st Wednesday
11.00am Holy Communion (BCP)

Walkerville Residential Care

2nd & 4th Wednesday
11.00am Holy Communion

Church

43 Church Tce
PO Box 347
Walkerville SA 5081

Parish Office

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Rectory

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Website

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Rector

Archdeacon Chris Chataway

Associate Ministers

The Rev'd Helen Gibson-White
The Rt Rev'd Ian George
The Rev'd Rachel Chapman

Wardens

Mr Ian Gray
Miss Sally Zimmerman