



Diocese of Willochra

The Willochran

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FOLLOWING Jesus ♦ PROCLAIMING His gospel ♦ CONNECTING with His world ♦ and ENJOYING our common life



THE WILLOCHRAN

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Contributions towards the cost of printing publications would be appreciated and may be made to the Diocese of Willochra.

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Suggestions, comments, contributions and insights are welcome

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Anglican Church Of Australia

Diocese Of Willochra

A PRAYER FOR OUR DIOCESE

God of hope and love,
you have called us to be the body of Christ.

Inspire us in the Diocese of Willochra
to worship with joy and energy,
serve with compassion and be welcoming
of others in our communities,
so that all will know the good news of Jesus
to whom with you and the Holy Spirit
be honour and glory for ever.

Amen.

CONTENTS

COVER:

FROM THE BISHOP	03
ARCHBISHOP GEOFFREY SMITH	04
LOWITJA O'DONOGHUE	05
INSTALLATION, ARCHBISHOP JEREMY GREAVES	07
FR ROY TODD - 65 YRS OF SERVICE	08
FROM TREE TO SEA. FR DAVID THOMPSON	09
SING FOR JOY	10
LITTLE TRIBE, BIG VISION	11
FRIENDS IN FAITH: NEWS FROM MANDALAY	12
PRAYING FOR PEACE	14
EVENT REPORTING AND DATES	15
ANGLICAN MOTHERS UNION	16
OCCUPATIONAL HAZARDS. FR BART	18
ISSUES. REV'D FLO WALTERS	19
CELEBRATING ASH WEDNESDAY ON	
VALENTINE'S DAY	20
WOMEN DIDN'T DO THIS SORT OF THING	21
SOPHIE SCHOLL AND THE WHITE ROSE	22

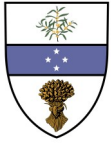
Acknowledgement of Country

We acknowledge the traditional custodians
of this country.

We pay respect to the elders, past, present and emerging
and wish to extend that respect to all Aboriginal and Torres
Strait Islander peoples today.



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FROM THE BISHOP



Rhodes in the Mediterranean. There you can visit one of the earliest hospitals founded and staffed by Christians. It was a place where cleanliness and medicine were prized. It was a boiling hot day and I remember stepping from the direct sunlight, through the colonnades and then into the deep shaded rooms where the beds were laid out, and how cool the rooms felt. In 1098, during the Crusader conflicts in the Middle East, the Order of Saint Lazarus built a hospital on the outer walls of Jerusalem. It was built to care for all victims of leprosy, the hideous and incurable skin disease which was rife in the Middle East. Muslim soldiers and Crusader soldiers were cared for without fear or favour because those who worked for the Order believed God's healing was for all.

This Lent think of how you can make a difference for the better in the community where you live.

In Christ

80th Anniversary of ordination of
Florence Li Tim-Oi



Dear Friends

Ash Wednesday begins the season of Lent. The 'ashes' referred to are the burnt Palm Sunday crosses from the previous year, that are marked on our foreheads, as we hear the words: **Remember you are dust and to dust you shall return. Repent and believe the gospel. Amen.**

Repentance means to turn around 180 degrees. For the early Christians it was a practical step. The Roman Empire worshipped the sun that hung in the sky but Christians worshipped the Son of God who had hung on the Cross for their sins, so they turned away from the sun, 180 degrees, and prayed to God who had saved them. The world in which they lived was neither comfortable nor easy. Children, women and the elderly were particularly vulnerable. Infanticide was often practiced. For Christians this was wrong, as all people, adults and children, were made in the image of God. Christians looked at the way the elderly, the poor and the sick were treated in Roman society. It was a throwaway society where the fittest survived. Christians believed that God wanted their behaviour to make a difference. Jesus had spoken of his followers being light, and yeast and salt, and that meant here and now.

I have been privileged to visit the Island of

Florence Li Tim-Oi, as a priest. Florence Li Tim-Oi was named by her father, 'Much Beloved' because he valued her as a daughter as others valued sons. She took the name Florence, for baptism, after Florence Nightingale. Li felt the call to ordained ministry since 1931 (she was 24), had studied for four years, and was then ordained a Deaconess in 1941 for the Anglican congregation in Macao, a neutral island thronged as it was by refugees from war-torn China. As the surrounding countries were under Japanese occupation there was a restriction on men (including male clergy) to travel. As there were none in Macao, Bishop Hall of Hong Kong determined to ordain her to the priesthood, saying: "God had clearly shown that He had already given her the gift of priesthood".

The light shines in the darkness

Later Li was forced to revert to her role as Deacon on protest from the Archbishop of Canterbury. After the war, she settled in Hepu, in Guangxi, SE China, & worked in a maternity home and childcare. Li studied theological education at Yenching University, Beijing in 1951, and then taught English and theology at the Union Theological College in Canton from 1953-57. But China was changing. From 1958-74 the Communist government closed all churches. Li was compelled to work on a farm, then in a factory and forced to undergo political re-education. She said she nearly took her life during those long years of persecution. The Red Guards made her cut up her vestments with scissors. She went to the mountains to pray because she was scared to be seen with her Christian friends. In 1974, she was allowed to retire from factory work; she was 67.

In the 1980's Li was allowed to leave China. In 1984, she was reinstated as priest by the Anglican Church of Canada, and appointed to St Matthew's Parish, Toronto, ministering also to St John's Chinese congregation. Li died on 26 February 1992 at the age of 84. In an interview shortly after arriving in Canada, she said:

I can certainly see no theological argument against the ordination of women. We are all God's children, male and female, it is good for us to serve God. I don't think the details of the theological debate are important. If Jesus gave freedom to all mankind, why does our Church not give proper, natural freedom to females?

From the Primate

John in the opening of his Gospel proclaims that in Jesus "was life, and the life was the light of all people" (John 1:4). This light shines most brightly in the love that Jesus shows as he lays down his life for the good of all people and the whole of creation.

The account of Good Friday tells us of a darkness coming over the land as Jesus hung on the cross. It appeared that darkness had extinguished the light. But, Easter Day is the declaration that the Light of the World has not and cannot be put out.



For "the light shines in the darkness, and the darkness did not overcome it (John 1:5). The resurrection of Jesus celebrated at Easter is a declaration of the transforming power of Christ overcoming darkness and bringing hope. We continue to see much darkness over the world. We have travelled through the darkness of Covid-19. We have seen the darkness of racism and the darkness of domestic violence and the darkness of gender inequality and the abuse of women. Thankfully, light has begun to shine on these and other areas. There has been the light of vaccine development, the light of people speaking out, the light of public awareness. Yet, more light is required. As Christians who are being transformed by the light of Christ and empowered by his resurrection, we too are called to be lights into this darkness. We are called to share in the mission of the risen Jesus. The death and resurrection of Jesus is the reason we know that there is an answer to the darkness and brokenness of this world. There is hope and salvation. There is a light that cannot be overcome.

May you this Easter know the transforming power of the Risen Jesus, be filled with his light and so be a light to others to the glory of God our Father.

With Easter blessings,

***The Most Reverend Geoffrey Smith
Primate Anglican Church of Australia***

Daughter of the Lands: Lowitja O'Donoghue

"We are all here now and we have to solve our differences and live together as AustraliansTogether, we can build a remarkable country, the envy of the rest of the world."

Lowitja O'Donoghue



Early History—APY Lands to Quorn

Lowitja O'Donoghue, whose birth was unregistered, was born in August 1932. Born on a cattle station later identified in her official biography as De Rose Hill in the far north of South Australia (now in the APY Lands, not far from Iwantja). She was the fifth of six children of Tom O'Donoghue, a stockman and pastoral lease holder of Irish descent, and Lily, an Aboriginal woman whose tribal name was Yunamba. Lily was a member of the Yankunytjatjara Aboriginal clan of northwest South Australia. Lowitja was baptised by a pastor from the United Aborigines Mission.

In September 1934, aged two years, Lowitja was removed from her mother, and handed over to the missionaries at the Colebrook Home, along with her four-year-old sister Amy, and her six-year-old sister Violet. Upon arrival at the home, Lowitja met her other siblings, now ten-year-old Eileen and eight-year-old Geoffrey. Lowitja said she preferred the word "removed" to the word "stolen" for her personal situation. According to Lowitja, she was very happy living at Colebrook and said she received a sound education both there and at the Quorn Primary School. The missionaries called her Lois and gave her a date of birth of 1 August 1932. She had no memory of any time spent with her parents as an infant. Sometime after 1994 she changed her name back to Lowitja.

Remembering and honouring a proud Yankunytjatjara woman,

Elder of the Lands on which we meet and worship. Dr. Lowitja O'Donoghue retired from public life in 2008, and in her later years was cared for by her family on Kaurna land in South Australia.

Dr. Lowitja O'Donoghue AC CBE DSG, died peacefully on 4th February 2024, aged 91.

We have attempted to summarise an extraordinary life, marked by social practices of the day.



Lowitja and Siblings at Colebrook, Quorn

Amy, her sister was the first Aboriginal person to train as a teacher in South Australia.

Words from her niece Deb "They showed me that anything and everything is possible, including forgiveness."

Leaving the country and training

At the age of 16 she was sent to work as a domestic servant for a large family at Victor Harbor. After two years of working as a domestic, O'Donoghue worked as a nursing aide in the seaside town and did some basic training. In 1954, at the Royal Adelaide Hospital, she became the first trainee Aboriginal nurse in South Australia. She remained at the RAH for ten years, after which Lowitja went to work for the Baptist Overseas Mission working in northern India, as a nurse relieving missionaries who were taking leave back in Australia.



Daughter of the Lands: Lowitja O'Donoghue

The Human Rights Activist

After returning from India in 1962, she worked as an Aboriginal liaison officer with the South Australian Government's Department of Education. She later transferred to the SA Department of Aboriginal Affairs and was employed as a welfare officer, based mainly in the north of the state, in particular, at Coober Pedy.

There, in the late 1960s, she learnt of her true name, Lowitja. From 1970 to 1972, she was a member of the Aboriginal Legal Rights Movement and in the mid 1970s, she was appointed as regional director of the Department of Aboriginal Affairs in South Australia.



In 1977, after the restructuring of the National Aboriginal Consultative Committee Lowitja was appointed founding chairperson of the National Aboriginal Conference, created by the Commonwealth Government.

In December 1992, Lowitja became the first Aboriginal Australian to address the United Nations General Assembly.

In January 2000, O'Donoghue was the first Indigenous person to give the annual national address as part of Australia Day celebrations and later that year chaired the Sydney Olympic Games National Indigenous Advisory Committee.

In 2008, prime minister Kevin Rudd asked her for advice during his preparation for the Apology to the Stolen Generations.



Personal Life



In 1979 O'Donoghue married Gordon Smart, a medical orderly at the Repatriation Hospital, whom she had first met in 1964. He died in 1992. He had six adult children from a previous marriage, but they had no children together.

Lowitja was not reunited with her mother for 33 years after removal until 1967 when they met at Oodnadatta. Lily could not speak English and Lowitja could not speak Yankunytjatjara but she later described their meeting as one of loving exchanges beyond words.



Recognition as a National Living Treasure

For work in improving the welfare of Aboriginal and Torres Strait Islanders, Dr Lowitja O'Donoghue's list of Honours includes:

Advance Australia Award in 1982

Commander of the Order of the British Empire (CBE) in the 1983, Australian of the Year in 1984

In 1995, the Royal College of Nursing Australia awarded her an honorary fellowship, and in 1998 she was awarded an honorary fellowship from the Royal Australasian College of Physicians.

Declared a National Living Treasure in 1998.

Companion of the Order of Australia (AC) in the 1999. In 2006, Lowitja was invested as a Dame of the Order of St Gregory the Great (DSG) by Pope John Paul II.

Honorary Doctorates from Australian National University, Notre Dame University, Flinders University, Queensland University of Technology and University of Adelaide.

Following her death. Prime Minister Anthony Albanese described Dr O'Donoghue as "one of the most remarkable leaders this country has ever known", with an "abiding faith in the possibility of a more united and reconciled Australia despite enduring discrimination from the earliest days of her life".

The installation of Archbishop Jeremy Greaves

Archbishop Jeremy Greaves the tenth Anglican Archbishop of Brisbane, was installed at St John's Cathedral, Brisbane, in a service blending ancient traditions and modern sensibilities.

The bishop's staff, or crozier, that Archbishop - elect Jeremy used in customary fashion to knock on the closed front doors before entering the Cathedral, is a family heirloom, having been used by his British-born grandfather, Bishop Walter Baddeley who served as the Bishop of Melanesia. When the Japanese forces occupied the archipelago in 1942, he ran an underground jungle hospital that treated Melanesian locals and US troops during World War II, including during the brutal Battle of Guadalcanal.



The new Archbishop said that the highlight of the day was walking through the eucalyptus smoking ceremony, led by Uncle Gavin Tyson, as he climbed the Cathedral's front stairs holding his grandfather's crozier.

In his first sermon as Archbishop, The Most Rev'd Jeremy spoke about what it means to work for God and about finding hope "in the darkness".

"I know what darkness looks and feels like; the darkness of making sense of my experience of child sexual abuse, of wrestling with mental health issues, of being publicly vilified, of second-guessing decisions, of worrying about the world my children are inheriting — a world in the midst of a climate emergency that is riven by war and violence," he said. "I know what darkness looks and feels like — wondering where God might be, praying fervently that prayer of Desmond Tutu, 'God, I know you are in control. I just wish you'd make it a bit more

obvious.'

"What might it look like to be part of a Church, a Diocese, that knows what it means to work for the God who invites hope? "Christian hope invites those under its influence to see possibility in everything — nothing, not even the deepest darkness, is outside the possibility of transformation."

"What does it look like for us to work for that God?" It seems to me that we have a choice in this season in the life of the Church — we can continue to bow down in fear before the many idols we've created or we can help one another learn to walk in the dark."

Archbishop Jeremy has a strong background in social justice having worked closely with refugees and First Nations community members for decades, particularly during his time serving as a priest in the Northern Territory.

He is the first Archbishop in nearly 22 years, replacing Archbishop Phillip Aspinall who resigned in February. He will additionally serve as Metropolitan of the Province of Queensland, which also encompasses the Northern Territory. The Diocese of Brisbane, also known as the Anglican Church Southern Queensland, covers an area of more than 500,000 square kilometres from north of Bundaberg to the borders of New South Wales, the Northern Territory and South Australia.



Mrs Josie Greaves, daughter of the Rev'd Ron Keynes and Mrs Robyn Keynes who lived and worked in the Diocese of Willochra.

Service to mark 65-year ordination milestone

St Barnabas Church in Clare was full on Sunday 18 February when people gathered to mark the extraordinary milestone of 65 years of the priesthood of the Rev'd Canon Roy Todd, a figure held in great affection in the town during the past 35 years. But where was the man himself? Sadly, Fr Roy went down with Covid just the day before and was absent, but Bishop Jeremy James led the service and Fr Roy was affectionately honoured.

He came to Clare as Rector of St Barnabas in 1989 and retired a decade later and even now leads the occasional service with his inimitable preaching style and sense of fun undiminished at the age of 89. There are many in the valley who have gone to him with terrible burdens over the years and left with peace in their hearts.

Ordained in Kalgoorlie, WA in 1959, Fr Roy served there and in mining settlements such as Norseman and Leonora before going to Sydney, Papua New Guinea, and Mt Pleasant and Mt Hawthorn in WA before arriving in South Australia, first as rector in Cummins-Tumby Bay and then in Clare, from where he also ministered to congregations in Blyth, Penwortham, Yacka and Bungaree.

The former Anglican primate of Australia and Archbishop of Adelaide, Keith Rayner, sent a message paying tribute to Fr Roy's "sacrificial service throughout a lifetime" to "countless numbers of individuals".

"The thing that strikes me in looking at the record of your life is that ... [virtually] your whole life has been devoted to country ministry, mainly here in the Diocese of Willochra," Bishop Rayner said in a message. "Every bishop of a country diocese knows only too well how hard it is to retain clergy who are constantly tempted to go to the big cities. I am sure that your faithfulness in staying put in country parishes has been deeply appreciated by their congregations and their bishops."

Fr Roy's notes for an address that he had planned to give on his journey of ministry were read out. It was clear that he had taken to

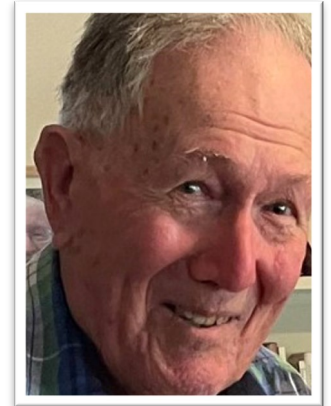
heart the reading at his Ordination service where Isaiah says to the Lord: "Here am I; send me!"

As a young priest he would set out from Kalgoorlie on circuits hundreds of kilometres apart, staying in homes and pubs and providing Evensong and Eucharist services.

Fr Roy went to Papua New Guinea with the aim of staying on as a missionary but bouts of serious illness brought him back home after some years.

He said he came to SA with his wife, Georgina, three young children, a dog, three guineapigs and 16 canaries, and broke down with the lot in the middle of the Nullabor, with very little money, but they made it safely to his parish at Cummins. The three constants that have sustained him have been his family, and above all his "friendship with Jesus Christ, Lord and Saviour" and the scriptures, from which he drew out two texts, Ephesians 3:16 and Romans 8:37: "I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being so that Christ may dwell in your hearts through faith." "In all these things we are more than conquerors through Him who loved us."

Dino Kellegan



Cheers from the parishioners.

Photo credit Rianna Jacka

From tree to the sea - a change in view

We are reminded in Scripture that Jesus, after his baptism, *‘the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.’* (Mark 1:12-13)

Perhaps after ten years ministering in the Clare and Gilbert Valleys, heading to Ceduna might sound to some people, like going into the wilderness.

Not in the least. Look at the photo of my view from the rectory each morning.

The biblical wilderness, where the wild things are, and humans are not, but by the grace of God go I, carries pictures of challenge, temptation, and revelation. The wilderness is also where God is; ask Abraham and Sarah, Moses, Jacob, Ruth, Jonah — who said the wilderness had to be dry.



Isolation, yes. There is a road sign just up the road which simply points to Perth one way, and Adelaide, the other. The hours of driving attests to the isolation, but the selling points of the Far West balances the ledger; Gawler Ranges, Fowlers Bay and the Head of the Bight, hundreds of kilometres of coastline, the bays and offshore islands. And the sunsets...

It has been three months since I left the Mid-North and taken up the ministry as Parish Priest of Ceduna. Literally it has been a sea change, from tree lined hills and valleys, vineyards and farmland, to the shore of Murat Bay and nearby Port Thevenard. Surrounded by sandy and rocky farmland, patches of mallee scrub and subtle changes in topography, the way people talk about the land is different, about the weather, definitely different, and the people, an eclectic collection of long memories and deep connections, of newbies and passersby.

From a ministry as a district priest to a parish priest, there are similarities but also differences, in culture, expectations and demand. For the time being, I am the only ordained clergy in the town, while other denominations rely on lay ministry and visiting ministers. Thankfully, ecumenical relationships have been active out of necessity and dropping in on each other is a norm, rather than the

exception.

This wilderness sings. It sings to God, and of God. (A resident Murry magpie just attested to this on the porch outside my office door.) Some of those songs hold rhythms that need deep listening, other songs are in the wind (a constant afternoon companion here on the bay), on the waters, in birdsong.

Only yesterday, I spent the day with thirty other people on a workshop about Coastal Seabirds. We learnt of the significance of Australia’s shoreline habitat to bird ecology, for endemic, vagrant and migratory birds. Some birds spend half of their year in Australia, only to fly to Siberia and breed for six-weeks, before returning. Many of those birds are small, and while in Australia, appear non-descript, but their journeys can cover thousands of kilometres. (A Godwit holds the record for the longest uninterrupted flight from Alaska to Tasmania—nine days of continuous flapping.) Murat Bay and Tourville Bay to the west is a significant Bird Area, home to the Sooty Oystercatchers, common greenshanks, red knots, sharp-tailed sandpipers,



banded lapwings, red-capped plovers and the very rare fairy terns. Many of these birds are small, and well camouflaged and they evade humans quickly, which makes observation of them difficult. (Look at the third picture of the beach at Davenport Creek and see if you can spot the Sooty Oystercatcher. Along with that oystercatcher, there were about thirty sandpipers, teal ducks and silver gulls.)

Birdwatching, may to some people, seem pointless, but there is a strong metaphor here for those whose faith is in Christ. It is easy to miss small shorebirds, their camouflaged eggs, their fluffy tiny offspring. It is easy to drive over them, walk past them, disrupt their nesting sites without realising it. Letting the prized canine friend off the leash for a bit of a run is a danger to the birds’ survival.

It is easy for us to dismiss people who are not visible, but are there. To walk past them as if they are camouflaged. To drive over their stories, their connections, to disrupt their lives with thoughtless



acts.

Birds are just one part of the creation that God has graciously provided us. We are given different talents that enable us to sense the world in different ways. Hearing the songs of creation through those different senses enables us to appreciate what life is about. We all have our preferences, our playlists that we care about. Mine is about ecology. Ecology is a recent word, drawn from the ancient Greek, *oikos*, meaning household. I take this to mean the study of God's household, its occupants, their relationships, their interactions with the non-biological components of the house.

As I write this, the sea breeze has come in, there are white-tops on the water, attesting to the 30-knot southerly, the crested pigeons are sunning themselves on the warm bricks of the fence, their top-knots bending in the wind. Today, the occasional caravan has parked across the road. People walk along the path along the shore. I think I have seen more breeds and variety of dogs than I ever thought possible. Today, however, it has been quiet.

When it is cooler, the inland calls. Saltbush and bluebush, phenomenal rock formations, red and white sands, parched playas and tracks of unseen creatures. The Father leaves handprints in surprising places, the Spirit sings through and with the landscape, Christ has played in ten thousand places, to borrow a Walter Bruggeman phrase.

Here, on the Far West coast the sun sets at least a half hour later than Clare, as if thumbing its metaphorical nose at human constructs. It is a time to reflect, to listen and thank God.

Wilderness?

The Rev'd David Thompson

Sing for joy

On 25 February at 4pm at Christ Church, Balaklava 45 people from Balaklava, Owen, and Pinery came together to praise God at our first *Community Hymn Singing* event. Several churches in the area offer contemporary music that sometimes appeals more to young people, but there is a yearning amongst many older folk to sing the old hymns they have known and loved since childhood.

Those who came seemed to really enjoy themselves as they sang *Trust and Obey*, *What A Friend We Have In Jesus*, *Amazing Grace*, *We Plough The Fields and Scatter*, and 6 other favourite hymns. Each one was introduced by a short paragraph presented by Dot and Mike Evans and me. We took it in turns to briefly say when the hymn was written, by whom, and why. Meriel Lane, Di Spence (UCA) and Ezra Lockwood accompanied us beautifully from their hearts with much skill, professionalism and enthusiasm. I am also very grateful to Karren Billing, Lorraine Reese, and Charlotte Lockwood for welcoming our guests, and to Lenice Cox who graciously organised the cuppa afterwards.

We were also fortunate to have in attendance our Mayor, Rodney Reid (Wakefield District Council), our new Parish Priest, the Venerable Andrew Lang, and his wife Louise who is the newly appointed Pastoral Care worker at Balaklava Primary School, as well as folk from other churches in Balaklava and elsewhere. I also noticed a couple of present and former members of the Adelaide Plains Male Voice Choir singing their hearts out.

A wonderful time of fellowship was enjoyed by all in the hall after the service, and who would have thought that a Mayor could be such an efficient and dedicated dish washer!

The next *Community Hymn Singing* will be held at Christ Church, Balaklava on Sunday 14 April, at 4pm. Anybody who loves to sing is welcome.

The Rev'd Flo Walters



At the beginning of Sing for Joy



Photo: L - R: Srs. Sandra Sears, Katherine Thorpe, Cheryl Wiseman. Chaplain: The Rev'd Sue Burgess, Bp. Jeremy, Srs Riccarda Favorito, Sue Nirta. Peter Hawkins (Thay - Friend of the Community) and Joey.

On Saturday, February 27, 2024, a few members of the Community of SS Barnabas and Cecilia gathered at Nabas House for the reconsecration of the chapel, in a service led by Bp Jeremy. The house was bought in 2011 by Sr Sandra, who had lived there ever since, but it was being sold. She was moving from a five bedroom house to a two bedroom serviced unit, just around the corner. So the Community had to bid a sad farewell to the central gathering point, the chapel, to say farewell to this focus of daily prayer and services. Especially poignant was the secularisation of the altar. This altar was offered to the Community by Bp David McCall in 1998 when Sr Jean Johnson and Sandra moved to Peterborough. Office space was sectioned off to create a small chapel, and the altar, being small, fitted beautifully into that space. Its history goes back to the days when the hospital at Cook on Eyre Peninsula was still viable, before the railway siding was closed. The altar was on wheels, and could be loaded on to a ute to be taken to Cook for services. Also, being made of railway sleepers, it fitted beautifully into the Peterborough setting, itself a railway town. The altar followed the shift from Peterborough to Gladstone in 2011, to settle into what was formerly the sunroom of new Community house,

now named 'Nabas House'. The name derived from Barnabas, one of the two patron saints of the Community - 'Bar', meaning 'Son of', and 'Nabas,' meaning 'encouragement,' which is the chosen charism of the Community. The Community looks forward now to a new future. Being a dispersed Community, the houses served as a sort of geographical focus, but now we are being challenged to regroup in different ways. However, since Jesus is our absolute focus, we are not left to drift, only to anticipate with joy our next exciting adventure in faith. Please pray for us as we take up this challenge.
The Rev'd Sr Sandra Sears, CSBC

On 4 February 2024, a new ministry started in the churches of St Mark's, Penwortham, St Mary's, Watervale and St John's, Auburn.

The Rev'd Gael Johannsen will have oversight of these three churches and their districts.

In her sermon the Rev'd Gael spoke about the healing of Peter's mother-in-law in Mark chapter 1.

Services will be held twice a month at a joint service at Penwortham at 11am.



Rev'd Gael and congregation at the first service

Friends in Faith: news from Mandalay

The Diocese of Willochra continues to support the Diocese of Mandalay.

Since we saw Bishop David and Mary, their lives have hardened even further.

We pray for the safety of Bishop David, Mary, Solomon and all who work with them in challenging circumstances. Bishop David has sent the following words and photos.

Greetings from Mandalay

Dear Diocese of Willochra,

Thank you very much for your support and care to our diocesan mission in Myanmar.

We are thankful to god for your faithful support.

Your generosity has encouraged and empowered the mission and ministry that we do together and is a tangible example of Christ's love alive in the world today. You have helped us,

- 1. Building Project for girl Orphanage in Shwe Bo Township.*
- 2. School of Ministry and church music*
- 3. Support for the education for Orphanage Center*
- 4. Support for the Clergy's study Program at Holy Cross Theological College*
- 5. Exchange program for learning Program*
- 6. Support for the Young Leadership Program (Theological Students)*
- 7. Support for the displacement people in this year*

Because of your support, we can able to extend our ministry works. This ministry continues because of your support. As we make our way through the difficult days ahead, let us remember that we are not alone.

We are a community of faith, in ministry together.

That is, that we may be mutually strengthened and encouraged and encouraged and comforted by each other's faith , both yours and mine.

Romans 1:12

Thanks again and Blessing

Bishop David Nyi Nyi Naing.



Girls Orphanage—Lock Up!

The Boys at the Boys Orphanage: growing up!



Friends in Faith: news from Mandalay

When Bishop and David and Mary were here last year, we were reminded of their Four arms of Mission. Ministry which seeks to provide basic units for life. Photos from their Ministry from 2023 to present day.



Women's Ministry : Training up in Nursing Skills , Sewing , Fellowship and Education



Men's Ministry: Access to safe water, building temporary and rebuilding housing

Childrens Ministry : Access to school through all circumstances, music and safe harbour



The church provided access to education through Covid and continues to do so even for those who have

Praying for Peace

For the Ukraine –Russia Conflict

*God is our refuge and strength
a very present help in trouble
Psalm 46.1*

Two years on, the need for prayer has not diminished. Russia invaded Ukraine on 24 February 2022, 740 days as on 5 March 2024.

The United Nations Human Rights Monitoring Mission estimates over 30,000 civilian casualties (as from 24 February 2024). 31,000 Ukrainian soldiers died. Huge variation of estimated loss of Russian soldiers: 80,000-250,000++.

The Anglican Church in Kyiv continues to meet at St Catherine's German Lutheran Church. Christina Laschenko, Churchwarden writes " We are staying here in Ukraine, and we are going to pray and give hope to all people around us who require physical and material help, human support and spiritual encouragement in these dark times."

Please pray for and with Canon Malcolm Rogers, Chaplain of St Andrew's Anglican Church Moscow and Area Dean of Russia and Ukraine.



God of the nations,
whose sovereign rule brings
justice and peace,
have mercy on our broken and divided world.
Shed abroad your peace in the hearts of all
and banish from them the spirit that makes for
war, that all races and peoples may learn to live
as members of one family
and in obedience to your law,
through your Son, Jesus Christ our Lord. Amen.

For the Israeli—Gaza Conflict

*For the message about the cross is
foolishness to those who are perishing,
but to us who are being saved it is the
power of God
1 Corinthians 1:18.*

This is the verse with which the Anglican Archbishop Hosan Naoum commences his Pastoral Letter for Holy Lent 2024.



As we share in the season of Lent, heed his words...

" This sacred season of Lent comes to us while we are still living in challenging and painful times. We can be overcome by the stench of war and destruction; of fear and the absence of security; of occupation and the avoidance of peaceful solutions for the common good. However, despite all this pain and suffering, let us continue to walk together in our journey of faith

We must unite with the suffering of Christ through the sufferings and injustice we experience in our earthly lives. Only by our passage through the cross can we understand the meaning of resurrection and victory. Only in this way can we affirm the triumph of life over death and of peace over war. Without pain and death there would be no resurrection. So let us journey with Christ on the path to the Cross until we see with him the light of the resurrection in all glory, leading us to new life. "

Jerusalem Ash Wednesday 2024

Events Past and Future!

Historic Conference held in Melbourne

"Raising Our Tribal Voice for Justice,"

an Indigenous Theological Revolution conference, hosted by The School of Indigenous Studies at the University Of Divinity, was held on the lands of the Wurundjeri and Bunurong people of the Kulin Nation.

This event brought Indigenous Church leaders and theologians together on a national platform. Over four days, we delved into the Indigenous theological perspective of spirituality, colonisation, justice, repatriation, Country, and ecology. I had the privilege to attend this ground breaking conference where the spotlight was on a First Nations theological perspective on Australia's colonial oppression, with a critical examination of the role of the Australian Churches. Indigenous voices from Australia, Aotearoa, and the Pacific reviewed concepts of truth, reparations, treaty, justice, and reconciliation.

Key Highlights:

- Four days filled with deep discussions, meaningful connections, and powerful reflections. In a respectful, inclusive, and safe environment, a collective hope for a future built on justice, truth, and reconciliation was built.
- Professor Dr Anne Pattel-Gray, Professor Stan Grant, Rev Canon Dr Garry Deverell, The Venerable Dr Lyndon Drake, and others blended intellectual and spiritual exploration with a vibrant celebration of Indigenous culture. Their emphasis on faith as a catalyst for reclaiming Indigenous voices resonated, urging churches to address historical injustices and inequalities.
- On the final day, churches responded to Indigenous theologians, where leaders pledged their support to walk together in rectifying historical injustices - symbolising a commitment towards a future to foster spiritual inclusion where it was once denied.
- Together, conference delegates pledged to support the School of Indigenous Studies to support the development and delivery of Indigenous theological tertiary education in Australia, cementing the importance for Australian Churches and the Christian community to take a stand, support Indigenous people, and transform the nation.

Special thanks to our conference sponsors for making this event possible.

Red Ochre Sponsor: Wandiligong Indigenous Ministry Fund (WIMF); Yellow Ochre Sponsor: The Family of Dr Bruce Malcolm Schramm; White Ochre Sponsors: The Salvation Army, Uniting Church in Australia, National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), National Council of Churches in Australia (NCCA), and Indigenous Ministries Australia (IMA).



Source: University of Divinity – Facebook page – 12 February 2024

The Rev'd Louise Lang

The Anglican Diocese of Willochra

Dates to consider

March:

- March 8: International Women's Day
- March 12: Chrism Eucharist
St Peter & St Paul Cathedral, Pt Pirie
- March 13: Chrism Eucharist
St Martin's, Whyalla
- March 28: Maundy Thursday
- March 29: Good Friday
- March 31: Easter Sunday

April:

- April 8: MU Lady Day
Christ Church, Balaklava
- April 25: Anzac Day

May:

- May 6– 9: Clergy Conference
Camp Willochra
- May 9: Ascension Day
- May 19: Day of Pentecost
- May 26: National Sorry Day
- May 27: National Reconciliation Week

June:

- June 18: Refugee Week
- June 25: International Day of the
Seafarer

July:

- July 2: NAIDOC Week
- July 9: Sea Sunday

August:

- August 4: Willochra Sunday
St Peter & St Paul Cathedral, Pt Pirie
- August 9: MU Mary Sumner Day
St Peter & St Paul Cathedral, Pt Pirie

AMUA DIOCESE OF WILLOCHRA NEWS

Theme : Transformation Now.

Project: Diocesan Bursary

International Women's Day Prayer:

International Women's Day is on March 8, as we celebrate and give thanks for the achievements of women, we remember the women who have played a part in our lives. Those who have nurtured us, taught us, inspired us and loved us. Forgive us when we have limited women through inequality, by stereotype, by exclusion, through lack of opportunity. On this International Women's Day, as we acknowledge the challenges women still face, we pray that all women may know equality of healthcare, of education, of wealth, of prospects. We pray that all women may know themselves to be respected, safe, included, empowered. We ask these things in the name of Jesus, Amen.

Robin Ray, National President of AMUA has encouraged members to use - Visibility- Articulation- Relevance.

“VISIBLE” this could mean wearing our MU badges at church functions and perhaps a MU t-shirt. Please contact Helen Miller, Publications Officer if you would like to order an MU t-shirt.

“HEARD” can include having MU Prayers for the week included in Intercessions at church or in the pew sheet and keeping the congregation and community informed about the work of MU. “Heard” includes listening to others to find out their needs.

“RELEVANT” requires our activities to relate to the needs of others. Members need to be Inwardly nurturing and Outwardly focused.

The Executive held a Zoom meeting on Tuesday 20 February. We have become more confident with this technology. On a visit to a branch recently it was suggested that training for Zoom meetings is something that would be appreciated. Zoom meetings are a practical way for us to communicate given the large distances in the diocese.

Some points from the Executive member's reports prepared for the meeting:

PRAYER AND SPIRITUALITY COORDINATOR- NEL TAYLOR

During the recent Voice campaign, Nel heard it said that the First Peoples have always had a voice; it's just that no one ever listens to it. In our hectic world, and our busy lives, it is more important than ever to make that time to be still and quiet, to sit with God, and to hear His voice. This is why Nel is so committed to promoting the WCCM practice around the Diocese. This simple practice opens a way for even the busiest person to find that precious time to be with God, and to experience the peace of Christ which has been gifted to us. Nel also invites members to join the SALT Festival week in Pt Lincoln 19-28 April, <https://portlincoln.com.au/salt-festival/> with a focus on MU on the Sunday and where Roz will be participating.

SOCIAL ISSUES AND ACTION COORDINATOR - REV'D FLO WATERS

The online activity of children and young people is an important part of their sense of identity, social interaction, and self-value. However in Australia there are at least 3 suicides per week because of cyber bullying, which is believed to be the highest cause of deaths in the 5 to 17 year age group. Cyber bullying can take the form of abusive emails, threatening or hurtful messages, photos or videos posted maliciously on one of the social platforms without permission, or other forms of intimidation. The Edith Cowan University has stated that 53% of young Australians have experienced some sort of cyber bullying, more than a third have experienced on-line trolling, a third of women have been harassed, and nearly 18% of all cyber bullying in Australia is motivated by racism <https://studyonline.ecu.ed.au.blog>.

In Australia, as elsewhere in the world, there has been an increasing awareness of and action against the detrimental effects of cyber bullying, especially on children.

There is already existing legislation including laws against stalking and discrimination. Moreover there have been initiatives like Dolly's Law (NSW), and Brodie's Law (Vic) which have extended existing legislation to more specifically cover cyber bullying. People engaging in victimising, humiliating, and intimidating others on line have been put on notice that they are responsible for their actions, and they will be held accountable. Cyber bullying is a crime punishable by 5 to 10 years in prison.

Should you wish to do more research, information can be found at www.education.sa.gov.au, www.safety.gov.au, www.headspace.org.au, www.humanrights.gov.au, and www.esafety.gov.au. Bullying is by no means limited to the digital world. It can be found everywhere - in work places, schools, public transport, voluntary organizations, and even the church. In fact it can be found in any and possibly just about every group of people.

OVERSEAS AND NORTHERN OUTREACH COORDINATOR: REV'D LIZ HARRIS (FROM WENDY MABEY, NATIONAL DIRECTOR)... Anglican Missions is working with the local parishes preparing for the next disaster that we know will happen. Tonga is often described as the second most at risk nation in the world due to the impact of cyclones, volcanos, tsunamis and a whole host of other issues and this is only going to get worse with the impact of climate change We are continuing to focus on a number of different specific areas that will build preparedness and resilience with the local community.

Northern Outreach Grants for 2023. The Diocese of North West Australia held its Clergy Conference toward the end of September. In his letter of thanks to Mothers Union for funding which assisted with the conference, Bishop Darryl wrote 'There were 36 adults and 33 children, together with our full time speakers ... and the children's program staff and visiting seminar presenters.

Connect With God's Love – A resource found on MU, UK website

Our love and care for one another is at the heart of family life.

This love, imperfect though it is, has a direct link to God – who is love.

Our expressions of love in our families will demonstrate and reflect the nature of God's love.

These are a few ideas for you to try or adapt with your family.

**Enjoying faith
as a family**

They may also inspire further ideas of your own!

- Make a family collage with pictures or photos of people you love, and special times you've shared together. This can be added to as time goes by.
- Encourage "how much the more" thinking: We love each other – God loves us even more.

I'm with my family lots of the time – God is with me all of the time.

- Experiment with different scents and each suggest what love smells like; what colour is love?
- Play a game; find objects to represent family members and take it in turns to guess which objects represent which person and why.
- Make up a special symbol or action to signify your love for each other. If you want, this could include God's love for you.
- Tell the story of the lost sheep (Luke 15:1-7) or read it in a good children's Bible. Read it naming the lost sheep after various family members.
- Emphasise how much the shepherd loves the sheep; God loves us even more.
- Play hide and seek; have a special treat when everyone is found.
- Make cupcakes and decorate them for each other in ways you think they would like. Try decorating a cake to show God's love.
- **Pray:** Make your family love action or symbol together: take turns to thank God for something special about each other. www.mothersunion.org

DATES FOR 2024:

- Lady Day at Christ Church, Balaklava on Monday 8 April, 10.30am
- Australian Council 20-23 May in Sydney. The International President Sheran Harper will be attending.
- Mary Sumner Day and AGM at the Cathedral of SS Peter and Paul, Pt Pirie on Friday 9 August

Diocesan Fundraising Project: *Diocesan Bursary - This is to assist Year 12 students, providing \$500 to support their studies. Trading tables at Diocesan functions raises funds for this project.*

Roslyn (Roz) Rowett, President

M: 0400 288 321

<https://www.facebook.com/groups/1319317548864147/>

Mothers' UNION
Christian care for families

The musings of Fr Bart - Occupational hazards

It was not done to serve the priest Arnott's biscuits if he came knocking. It was either homemade biscuits, cakes from the housewife's oven, or Sao's with a slice of tomato/and/or cheese. It was still many years before the word 'cookie' supplanted 'biscuit' in the Australian vernacular. One had to be careful of the biscuit and cheese, for the Sao could be stale, which made a penance of the visit, chewing on the morsel with a forced look of pleasure and politely refusing a second go.

One hot afternoon, the mercury got to over a century. It was my duty as the Priest Assistant to be out door knocking parishioners who had not been seen at church lately. 'Come in, Father, how nice to see you. Do take a seat in the lounge and I will get you a cold drink' said the lady of the house. I settled into the plush lounge chair. and was enjoying the relative coolness of the house compared with that outside when a voice floated into the lounge room from the kitchen. 'Would you like water, tea or orange juice?' 'Orange juice please.' Was my reply. and soon after, there came a large glass of orange juice with condensation droplets hanging alluringly on the outside. Just what I needed. So, I began to sip the juice as I warily took one of the Sao's. I had never had such pleasant tasting juice before and put it down to the more exalted social standing of the family affording top quality provisions. The kind lady and I began with small talk, and I had soon finished the delicious juice. Then she said she would get me another orange juice and went out into the kitchen. I began to fall asleep. And through the post-prandial fog came the sound of a nervous laugh and a voice that said. 'I am sorry, Father, I have given you a can of vodka and orange. My daughter must have brought it home.' Then she raced into the lounge room to see me in the last stages of falling asleep in the plush chair.

Two hours later I woke much refreshed to the sound of resumed apologies being offered. Then came the offer of a cover up. I won't tell Father M. (the Parish Priest), I know how hard he is working you young boys.' I thanked her for the offer, which I readily accepted. When I filled out my timesheet at the end of the week, I noted that because of the importance of the family I stayed longer than permitted, meaning that there was only one visit that afternoon instead of the expected quota of 5. I was commended by the parish priest for giving that important family a generous amount of time.

Another parish and another time. I was asked to do some pastoral visiting in the neighbouring parish while the priest took some holidays. It was to some 'shut-ins' who depended on the priest giving them Holy Communion in their home. One of these shut-ins asked me if I would take the church offering envelope from the end of the table near to where we were seated and put it on the plate. I picked it up and put in the home visiting Valise and went to go. 'You left something, Father.' I looked puzzled. She picked



Occupational hazards - A cup of tea and elegant ladies

up the bottle of Johnny Walker whiskey and the \$20 note that was also on the end of the table saying, 'My mother taught me that you never let the priest leave empty handed if they visited and that the most appropriate gift was a bottle of whiskey and a generous donation.' I was not one who drank whisky up till then, but with two more weekly visits to go and subsequently 3 bottles of whiskey to tempt me, I gave it a go. Alas, age and medical issues now mean that alcohol is banned.

Yet another parish. It was the day after I was inducted into the parish, being at that stage an eligible bachelor, when a well-dressed and elegant lady came to the rectory door. 'I have come to introduce myself,' she said. I invited her in, and we made some small talk as we sat at a very small table that went with the house. All my furniture had not yet arrived. As we talked, I was conscious that instead of being opposite one another, we were now on the same side and very close. I moved to the other side, and soon we were again side by side. Again, I moved and again, and so did the elegant lady. With this came more personal talk in a confidential tone. Three times we went around that little table until the elegant lady gave up and huffily said 'I must be off now, I have been here too long as it is'.

One of my favourite Bible characters is the young man Timothy, St Paul's protege. When Timothy was just starting out in ordained ministry, St Paul gave him these injunctions. 'Timothy, you belong to God so keep away from all evil things. Try your best to please God and to be like him. Be faithful, loving, dependable and gentle.'

(1 Timothy, 6:11b GNB)

Fr Bart O'Donovan



Issues - Equality

"The Lord looks on the heart." 1 Samuel 16:7

We are all familiar with the expression "All animals are equal, but some are more equal than others," that comes from the satirical novel Animal Farm by George Orwell.

We live in a democratic country which would say that all people are equal, and that the vote we have is of equal value – but is that about where our equality ends? We are supposed to have equality of treatment according to the law, but that depends largely on the lawyer we can afford to defend us – so is that equality? We are supposed to have equality in fundamental human rights, but do we really?

I wonder if the 12.5% of people living in poverty in Australia would consider themselves equal with the 139 billionaires identified in this country last year. I wonder too if the billionaires would consider themselves equal with the poorest in the country. I wonder as well if homeless, dispossessed First Nations people, refugees in detention, single parents struggling to feed, cloth and feed their kids with the huge cost of living increase over the last couple of years, and a myriad of other people in need, would ever think they were actually as valuable as politicians, high income earners and other high achievers.

I was reading recently how the Amish people in the USA make dolls that are different to Barbie, Ken and company. There are several differences, but the main one is that the dolls they make are faceless. The reason for this is that a faceless doll reminds children, parents, friends and so on that *we are all alike in the eyes of God*.

In the Epistle of James, Christians are warned against judging and showing favouritism based on external appearances. During my many years in the church I have found partiality be to pretty much alive and well wherever I have been. People have been treated differently if they have been liberal or evangelical, high church or low church, clergy or laity, rich or poor, male or



Amish faceless dolls

female, educated in a church school or educated in a public school, old or young, sycophantic or free-thinking, and so forth.

As Christians we are called to look at one another and at people outside the church with the loving and wise eyes of Christ – not through the lens of worldly standards or personal advantage. Dare I suggest that we all struggle with varied examples of partiality depending on our backgrounds and past experiences. Personally I struggle with people who seem to spend a lot of time blowing their own trumpets and promoting themselves rather than God. Your struggle with partiality may be quite different to mine.

The wonderful thing though is that we can ask God to help us deal with our particular partiality issues, so that our church can not just survive, but flourish.

The Rev'd Flo Walters

Hearts and Ashes - celebrating Ash Wednesday on Valentine's Day

Well Valentine's Day is now over, but the season of Lent is upon us. This article reflects on the coincidence of Ash Wednesday and Valentine's Day, both falling on the 14th February. I have adapted the article from one by Roxanne Stone, and Emily McFarlan Miller in The Melbourne Anglican News Stand February 13, 2024

A marriage of days most sorrowful and saccharine.

This year really put the "til death do us part" in the day of love. When Ash Wednesday — the first day of the Christian season of penance — falls on Valentine's Day (or is it the other way around?), it's a curious marriage of days most sorrowful and saccharine. As priests draw a cross in ash on foreheads with the words "Remember that you are dust and to dust you shall return," the observant are faced with the ephemerality of life — and love.

As if Valentine devotees needed any reminding: Those roses will be dead in a week. The balloons? Deflated before then. And chocolate is but a moment on the lips before it turns to, well, you know.

Fun fact: The next time the two holidays will meet is 2029, but it's not as common as that might lead you to believe. It won't happen again this century. So, take advantage while you can to ponder the lessons of both. A few suggestions to help you give each day its due:

1. Send a card that does double duty.

The Indiana United Methodist Conference shared a candy heart on its Facebook page reminding followers not only that "U R dust," but that you can't spell "Valentine" without "Lent." On Etsy, card-smiths shared sweet nothings such as "There's no fasting from your love" and "On Valentine's Day, three little words mean so much to hear... **LENT IS COMING.**"

2. Planning a Lenten dinner? Make it vegetarian.

Giving up meat for Lent is a long-standing tradition — whether it's for one meal a day, one day a week, or every day but Sunday. It's a way to live in solidarity with the poor and is better

for the environment. If you're not already a vegetarian, challenge yourself with a meatless recipe.



Photo by Ahna Ziegler/Unsplash/Creative Commons

3. Remember that you are loved.

The last time the two days coincided, in 2018, the Rev'd Peter Antoci, pastor of St. Thomas' Episcopal Church in Upper Marlboro, Maryland, leaned into the discomfort. Instead of reminding parishioners they were dust when he marked their foreheads with ash, he told Religion News Service at the time, he said instead, "Remember that you are beloved, and to love you shall return."

Find a prayer in the Bible

Bishop Jeremy recently suggested to me that I find a different prayer in the Bible each day. Out of curiosity I googled "Prayers in the Bible" and there were many to choose from, however reading the Bible in an endeavour to find the prayers is a greater Lenten challenge. Whatever your Lenten discipline, remember that it will lead you to Jesus' death and the joy of his resurrection. **"On the third day I will rise again."**

Rev'd Liz

'In my upbringing, women didn't do this sort of thing ...'



*The Reverend Canon Professor Dorothy Lee AM.
Picture: supplied. Jenan Taylor, 29 January 2024*

A noted Anglican who struggled with low confidence says her Australia Day honour is an award for all lay and ordained women leaders in the Church.

The Reverend Canon Professor Dorothy Lee was appointed a Member of the Order of Australia in the 2024 Australia Day Honours for her significant service to the Anglican Church of Australia.

Professor Lee's citation highlighted her contribution to New Testament scholarship at Trinity College, and to the Melbourne diocese where she is a canon at St Paul's Cathedral.

Professor Lee said she was surprised when she was notified about being nominated and completely shocked when it was successful.

The award was a wonderful validation of how much women in the Anglican Church are able to accomplish, she said.

Professor Lee said the recognition was particularly important to her because few women were in theology and very few women were being ordained, when she started out.

She said the Melbourne Anglican Church's earlier stance against women's ordination led her to ordained ministry in the Uniting Church instead, where she served from 1984 to 2008.

Professor Lee said she viewed being among the first women to fulfil her priestly vocation, and

studying and teaching the New Testament among her major achievements.

But her biggest personal feat was overcoming imposter syndrome, Professor Lee said.

She said she traced that poor self-confidence, especially early in her priesthood, to her childhood in the Free Church of Scotland.

Its conservative, disapproving view of women made any aspirations she had to lead or help make the Scriptures come alive for people seem unlikely.

'In my upbringing, women didn't do this sort of thing. We had to wear hats to church. We couldn't pray, we couldn't even read, not officially,' Professor Lee said. 'It gave me a sense of tentativeness about whether I should be doing this, and whether anything I did would be as good as what men did.'

She said even today many young women wrestled with a lack of confidence because they didn't think they were as substantial as men. But the constrained environment at the Free Church of Scotland inspired rather than dampened her sense of spirituality and God, Professor Lee said.

It eventually drove her to break free and find a home in Anglicanism instead.



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Greetings all,

I started writing this column last week and the power went off after I had written one paragraph. It didn't come back on again until late and by that time I had other things to do, so I am starting again.

Last Friday I had a wonderful surprise. I live across the road from the Wallara-Gilbert Valley Senior Citizens Home and cottages in Riverton. I knew there were two

vacant cottages but had noticed that one was now occupied by, it seemed, an elderly gentleman whom I had briefly seen outside. I was about to go shopping on Friday when I noticed this man at his letterbox so I decided that this was an opportunity to introduce myself.

As I reached him he had his back to me so I called out "hello" and he turned around.

To my surprise and joy, I realised that he was a man who with his wife had left Riverton three years ago and had now come back; and there they were, living across the road. What a joyous reunion. I drove them to church yesterday and again a joyous reunion with our parishioners.

Today, with Roz Rowett, I attended the funeral for Joey Duncan from Penwortham church. We learn from eulogies, and what a wonderful life Joey had experienced.

Last week I visited the Gilbert Valley Home to take the weekly service. I write up a two page service book for these services and wondering what to use for a bible reading this time, my bible opened at the book of Job, chapter 26.

The passage begins, "*Do you know how powerful God is?*", and it finishes with the words '*He orders the snow, "Blanket the earth" and the rain "Soak the whole countryside!". No-one can escape the weather - it's there. And no-one can escape from God.'*

As I read these words, I thought to myself, how true this is - this is why I had been looking after my garden so well in the hot weather, and then of course, I certainly could never escape from God's love for me and for his enabling me to look after his universe and his people in this way.

Elizabeth

Sophie Scholl was born in 1921.

A committed Christian, she was a student in Munich, Germany, during the Nazi dictatorship. With her brother, Hans, and friends such as Christoph Probst, they decided to protest in a non-violent way against

Hitler and the demonic regime that he ran.

On paper it was a act of stupidity. Their nation was locked in fear. Why not just go along with everything, and keep quiet?

Sophie wrote: **"I will cling to the rope that God has thrown me in Jesus Christ, even when my numb hands can no longer feel it."** They began the *White Rose Movement*.

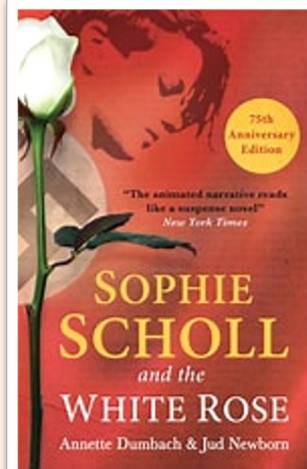
The plan was simple enough. They would distribute anonymous cards in letter boxes saying that Germany needed a free press, democratic elections etc. They watched as the government oppressed and terrorized people that they distrusted because of their race, ethnicity or religion. Sophie and her friends realised that the preservation of self and wealth is often more of a motivation than faith. Betrayed, and brought to trial she said:

"Somebody, after all, had to make a start. What we wrote and said is also believed by many others. They just don't dare express themselves as we did."

Just before Sophie was led to her execution on 21 February 1943, she spoke these final words to her cell mate:

"How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause? Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands of people are awakened and stirred to action?"

Bishop Jeremy



The Friends of the Diocese of Willochra has been established to help support the Diocese of Willochra See Endowment Fund, but now also helps other groups and projects in the Diocese which need ongoing support.

These include Ministry Training, the Cathedral Endowment, our Linked Diocese of Mandalay, Anglicare, The Willochra Home for the Aged at Crystal Brook, Camp Willochra at Melrose, and our Indigenous Bursary Fund.

Any of these can be accessed on our Website under 'Make a Donation'.

We invite you to consider making periodic electronic payments or to make a bequest to the Diocese for any of its missional initiatives.

The Willochra Bursary. School completion rates for Aboriginal and Torres Strait Islander students are well below the rates for non-Indigenous students. In recent years there has been an improvement in retention rates and we are proud to be involved in this movement for change.

Mission, it's been said, is finding out what God is doing and joining in. (Archbishop of Canterbury)

We established the Willochra Bursary in 2015 to assist bursary winners with the costs associated with their study. The bursary grant may be used for stationery and equipment, books, IT supplies, uniforms, sporting goods, school excursions, or school fees.

We invite you to consider making a donation to the Bursary Project.

THE FRIENDS OF THE DIOCESE OF WILLOCHRA

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The Registrar, Diocese of Willochra, PO Box 96,
Gladstone 5473

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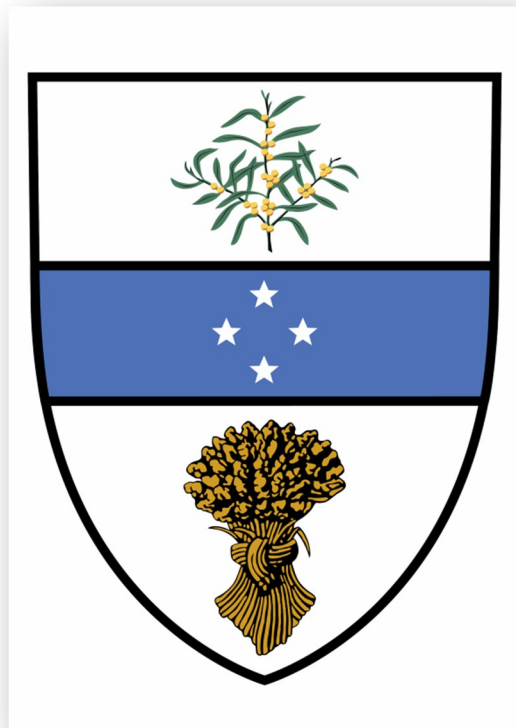


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The life-blood of the Diocese of Willochra is the commitment, faith and compassion of its members and friends.

Generations of women and men have invested in our diocese, so that today it is healthy, alive and growing.

Now the future is in your hands.

“Like a tree planted by water, with roots that reach deep by the stream.” Jeremiah 17:8

Legacies can make a lasting difference to the Diocese of Willochra’s future. To find out how you can include us in your Will, you can contact

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