

THE LINK

The Church of the Good Shepherd

Anglican Parish of Plympton

Diocese of Adelaide - South Australia

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A WORD FROM OUR PARISH PRIEST, FATHER MICHAEL LANE



Dear Good Shepherd Parishioners

I write for this edition of The LINK aware that my heart and mind are filled with gratitude. I am so grateful to have reached the 12-month milestone after my cancer surgery and to be cancer free, grateful to be your parish priest, grateful to have had the privilege of sharing with you an authentic version of who I am - as a lay person in parish life, as well as my previous work as a chef, teacher, leader, and chaplain in a faith school community.

In the last edition, I spoke of my thankfulness for the experience of lifelong faith, that has grown and deepened over time, in the company of people of great, ordinary faith. Our faith is a lifelong journey, not a one-off entrance exam for admission to heaven. Over recent weeks, dwelling on John's Gospels 'Bread of Life Discourses' has illustrated beautifully just how deep our Christian faith is.

In times of challenge, our faith, and life together as people of faith, is a precious gift providing comfort and reassurance as we live with the Covid pandemic, the need to 'lock down' to keep ourselves and others safe, and the months of not being able to worship together in 2020. We are so fortunate to live in Australia. In other parts of the world, we witness the great suffering that the pandemic adds to the misery already caused by political upheaval and the denial of human rights, in countries like Afghanistan and Myanmar, China and Hong Kong. The reality of impending climate catastrophe, graphically illustrated by the out-of-control wildfires in the United States and in parts of Europe, especially Greece, also comes to mind.

I give thanks for the presence of the Risen Lord in our everyday lives. Amen.

*God be in my head, and in my understanding;
God be in my eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.*

Attributed to Old Sarum Primer

Deep Peace,
Michael.



WARDENS' WINTER REPORT

As we write this to you, here we are halfway through the last month of winter. We have had some very frosty days and are now starting to see the sun again. Our church attendance has been varied, as we not only have the weather to cope with, but also the restrictions of the pandemic. We are still required to “check in” to church and there is

no singing, but we are blessed with great music. We are still wearing masks, which has become mandatory, and no close contact can be had. We can have morning tea at a distance. We are very lucky that we can continue to live and maintain our friendships, and Marilyn and I would like to say a *big thank* you to all our committed parishioners for your continued support throughout this whole period of lockdown and change in our usual everyday living. We wish to thank all those who have continued to work behind the scenes, especially Fran for her continued and tenacious work on “*Building and Grounds*”, for those people who have continued to keep our rosters going and those who volunteered to fill them.

As Wardens, we have supported Father Michael to ensure that the Parish is operating smoothly. We have tried to keep you informed through the contact people. We have certainly had a very erratic few months, and it has been interesting trying to keep up with the latest restrictions.

It is also fortunate that for most of the time we have been able to continue our services at *Bucklands* and *The Pines*. The change of days at *The Pines* from Tuesdays to Mondays has been to our advantage, and our numbers have increased greatly.

There will be a *Church Life Survey* in October (approximately) which we will ask everyone to be involved in and respond to. All will be revealed on a coming Sunday.

We encourage you to go for a walk outside and take notice of the sights, smells and sounds of your surrounds. And every day, thank God, for the privileges we have, living in Adelaide.

Pauline Glover and Marilyn Owen

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At the 5th Sunday after Pentecost service at CHOGS on 27.6.21, parishioners noticing the attractive flower arrangement below the hymn noticeboard, learned that it was part of a service held in the church on the previous Thursday by *The Sovereign Hospitaller Order of St John of Jerusalem Knights of Malta*, which is an ancient Christian order still in existence today. Father Michael was commissioned Chaplain to the Adelaide Priory and invited to celebrate *The Nativity of St John the Baptist* at the Thursday Service. Before the 5th Sunday Service at CHOGS, Father Michael showed us the congregation the white stole and chasuble he was presented with by the Order.



**Anglicans for Makaratta Meeting at The Church of the Good Shepherd
Thursday 13th May 2021**



On 13th May this year I attended a meeting of **Anglicans for Makaratta**, which was held in the Garden Room at *The Church of the Good Shepherd* - and what an enlightening two hours it turned out to be. Whilst my upbringing and life experience have taught me to respect all people, the time spent in this forum really heightened my awareness about how much we all have to learn from our shared history if we are to reach a just and peaceful resolution with our indigenous brothers and sisters.

Makaratta (the name long proposed for the *treaty process* in Australia or *coming together after a time of struggle*) is much more than a treaty, it is “a complex Yolngu word describing a process of **conflict resolution, peacemaking and justice** and a philosophy that helped develop and maintain lasting peace among the Yolngu people of north-east Arnhem Land.”

There were about fifteen of us at the meeting. Jeff Oake, locum priest at St Chad’s Anglican Church in Fullarton, opened the gathering with a prayer, including acknowledgement of Country, and Welcome. Interactions during the meeting were lively and thoughtful and non-judgemental. Much of the credit for the quality of discussion must go to the Guest Speaker, a young aboriginal Christian leader named **Brooke Prentis**, someone I’d not heard before, who proved to be an exceptional presenter. Brooke talked to us via Zoom from Queensland (in *Gubbi Gubbi* country) where she explained that she was “on sorry business” attending two funerals. When Brooke came on, five or six other people also joined the meeting via Zoom. Brooke, who was born in Cairns and now lives in Sydney, has fond memories of her time in Adelaide, and hopes to visit again soon. She spoke of *Uncle Frank Wanganeen* and other Christian leaders in Adelaide who taught her much about *Kaurna* country (the Adelaide Plains are the traditional lands of the *Kaurna* people, stretching from Port Broughton down to Cape Jervis).



Brooke Prentis

Hearing Brooke (a proud *Wakka Wakka* woman) talk so eloquently about her own Christian journey certainly gave us a deeper insight into what it is like to be an indigenous person born and raised in Australia. Brooke’s first recollection of racism was as an eleven-year old in the schoolyard, in 1991, the same year as the Royal Commission into aboriginal deaths in custody was taking place.

Becoming a Christian deepened Brooke’s quest for justice. Christianity for Brooke is “**all-inclusive – non-discriminatory, and the love of God for ALL people**”. She told us that 54% of Aboriginal/Torres Strait Islander peoples are Christians.

She recalled a photograph taken at a High School awards night in 1997, and seeing the Australian flag displayed on the wall behind her. She was seventeen years old and convinced that Reconciliation would be achieved by the year 2000. From that moment in 1997 she devoted her life to Reconciliation, which she defines as **Truth, Justice, Love and Hope**. Alas, here we are in 2021, still without a treaty & equality, and racism still with us. Brooke took this opportunity to remind us about some of our history when she told the story of King George the 3rd speaking to Governor Philip in 1787 – his message was: “*conciliate the affections of the native people, showing kindness and amity*”.

Brooke’s Christian journey began at University through the *Salvation Army*. At Queensland Uni she obtained *Bachelor of Commerce* and *Bachelor of Arts* Degrees, majoring in Japanese and Political Science and going on to work as a Senior Finance Professional for over fifteen years, including seven years as an Auditor with *Ernst & Young*. She currently serves on several Boards. Brooke loves to work ecumenically with all denominations and Christian ministries, and over the years has been a member of the Uniting and Anglican Churches and served as a Pastor in Ipswich in Queensland for the *Salvation Army’s Indigenous Ministries*. She is currently writing a book to be used as a resource for Australian Christians and the Australian Church on how to “*engage, build and deepen relationship with Aboriginal peoples*”.

Brooke talked about some of the foundation injustices which have taken place in Australia. She has developed workshops in churches around the country saying that she has been shocked to discover that some people have not heard of the **Uluru 'Statement from the Heart'** created in 2017:

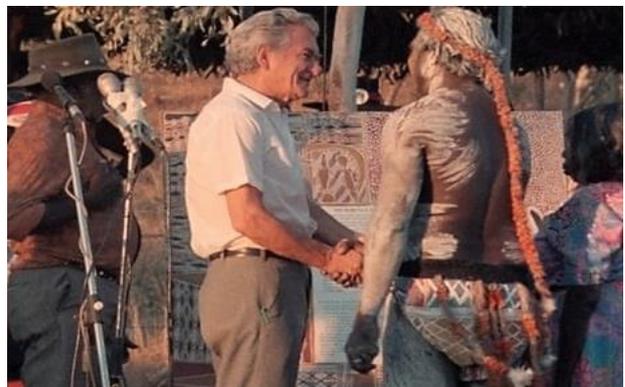
Uluru Statement from the Heart: to call for the establishment of a 'First Nations Voice' in the Australian Constitution and a 'Makarrata Commission' to supervise a process of 'agreement-making' and 'truth-telling' between governments and Aboriginal and Torres Strait Islander peoples.
19 June 2017

Speaking to people on her travels around Australia, Brooke stresses the need to start the reconciliation process with truth-telling – she strongly believes that it is important to rewrite the Australian Constitution using input from both men and women, non-indigenous and indigenous. After all, she says, the current Constitution was written by white men over 120 years ago, adding ironically that due to their circumstances, some indigenous people have a greater understanding of what is in the Constitution than many other people. The *Black Lives Matter* movement has certainly refocused attention on this issue. We also learned the surprising (certainly to me) fact that Section 25 of our Constitution still talks about states having the power to ban a racial group from voting at state elections. This is no longer relevant as the *Racial Discrimination Act of 1975* passed under Gough Whitlam's Prime Ministership prevents states from doing this. Nonetheless it is there – and obviously needs to be removed. Brooke stated that Australia needs to “*mature as a nation*”. Canada and South Africa have managed to do it. She said that South Africa is “*on its fifth Constitution*” and that following the *Truth and Reconciliation* process when apartheid ended in that country, a line in the sand was drawn. In Canada twenty-five treaties between the Canadian Government and indigenous groups have been entered into since 1973, and treaty-making continues to evolve due to ongoing engagement with First Nations peoples.

Despite having made over 2000 international treaties, Australia has none with its aboriginal people. It is in fact the only Commonwealth country that does not have a treaty with its indigenous peoples. Brooke stressed the importance of treaties because they are ***internationally recognised***, allowing people the opportunity to stand up in court and claim rights, and without the formality of a treaty, no real bargaining power is available. Someone in the group mentioned the South Australian government starting discussions regarding a treaty, which has now stopped, something Brooke knew about and found very disappointing, stating: “*South Australia has led the way in so many instances*”, although she did add that individual states is the less preferred option where treaties are concerned.

One of Brooke's great mentors has been Aunty Jean Phillips whom she met after becoming a pastor. Aunty Jean has long been an inspiration and educator to many Christians in Australia. Every January 25th she invites people to attend *ChangeTheHeart* prayer services, which acknowledge the experience of Aboriginal and Torres Strait Islander peoples around the date, and which offer non-indigenous people the chance to recognise and accept the true history of our land. Praying for “*a nation built on truth, justice, love and hope*” Aunty Jean Phillips reminds Australian Christians that “*your history is our history, our history is your history.*” Brooke can recall how dispirited she was in 2012 when only five people turned up for a meeting, and she asked Aunty Jean why this was so with such an important issue. Aunty Jean told her it was not about the numbers it was successful if even one person turned up – that “*the cross has all the answers*” and that “*prayer is just so important*”.

Brooke says Australia suffers a “*cult of forgetfulness on a national scale*”. She talked about the 1988 ***Barunga Statement***. It was at an annual community event in Barunga in the Northern Territory that Aboriginal leaders Galarrwuy Yunupingu AM and Wenten Rubuntia AM of the *Northern and Central Land Councils* presented then Prime Minister Bob Hawke with two bark paintings and a statement which was “*a declaration of the aspirations of the indigenous owners and occupiers of Australia, and a request to the Australian Government and people to recognise our rights.*” Bob Hawke's efforts for recognition of rights for First Nation peoples were widely known and



Prime Minister Bob Hawke and Galarrwuy Yunupingu at presentation of Barunga Statement in 1988

they held him in high esteem. Brooke was on the verge of tears describing Bob Hawke's failure to deliver – caused by the leadership spill in 1991 when he was replaced by Paul Keating – and Bob's final act of hanging the paintings (which now form part of the Parliament House art collection) on the walls in Parliament before his departure.

Despite setbacks, Brooke is optimistic that reconciliation can be achieved, but not as a political issue – it is **everyone's responsibility** – something she tells the schoolchildren she talks to on her travels, whose response is “the government” when asked the question about whose responsibility it is. **Our healing is bound up in each other's healing.** She sees the way forward as more about conciliation or rebuilding, rather than reconciliation or restoration, and believes that if we can get away from the politicising - which only seeks to create divisions - and reclaim reconciliation in a theological sense, a pathway to justice can be found.

Towards the end of the session, someone suggested that “*not everyone wanted to read the Constitution*” (which raised a smile or two) and asked Brooke to recommend some songs or music they could access. Some of the suggestions were ‘*From Big things Little Things Grow*’ by Electric Fields; Paul Kelly's songs; Yothopindi: and ‘*Black Fella White Fella calls to be Real Fella*’ by Warumpi band. Many of these can be found on You-tube. One suggestion I can recommend is a 3-minute video made in 2017 called “*Dadirri*” which is an aboriginal word for “*inner deep listening, quiet still awareness and waiting*”. I enjoyed watching this, and was delighted to see it featured several *Lesser Wanderer* butterflies (which readers of The LINK who have good memories, will recall I wrote about in the last issue as one of my favourites – bemoaning the fact that they are rarely seen in our Adelaide gardens these days!)

Peter Burke (who is the *Director of Mission & Anglican Community Engagement at AnglicareSA*) was at the meeting and sang a couple of verses of the hymn ‘*Ancient Spirit, Ever New*’ which will be familiar to many, and refers to the *Dreamtime*. Peter, who wrote the words (not the music) said the song came from connecting with people over many years, and that he was inspired by the Reverend Lenore Parker (who lives in MacLean in NSW) and her prayer ‘*God of Holy Dreaming*’ which can be found in the Anglican Prayer Book and which brings together her Christian faith and aboriginality. “*Wearing his ABM hat*” Peter also talked about the ‘*The Coming of Light*’ celebrations which take place in the Torres Strait islands and on the mainland on July 1st each year to mark the arrival of *London Missionary Society* evangelists on their shores in 1871. In defiance of tribal law, the newcomers were welcomed by Torres Strait Islanders as they landed, and in time, mutual respect and observance of cultural identity led to acceptance of missionaries and Christianity into the Torres Strait, which changed their lives from that time on. Peter commented: “*God was on both sides of the beach that day.*” Of the 100 islands in the Torres Strait, 20 are inhabited, with a total population of 60,000.

I came away from this meeting appreciating the opportunity we had been given, thanks to Brooke's input in particular, to look at the question of reconciliation through the lens of Christianity, rather than the political viewpoint we are so often bombarded with – which left me feeling much more hopeful that with some sustained effort and lots of prayer, significant change can actually happen.

At the conclusion of the afternoon's session, I think Jeff Oake's comment to our Guest Speaker summed up what we were all thinking when he said: “*Brooke, the simplicity of all this is obvious. It's not hard*” - aware that it was the fundamental concept of Reconciliation that Jeff was referring to - not the arduous journey to date(!)

Chris Bates-Brownsword

****A wealth of material relating to the above can be found on the Common Grace website, a non-denominational Christian movement which was started in 2014. Previously, the organisation's Aboriginal Spokesperson, Brooke Prentis has been CEO of Common Grace since 2020.**

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On Trinity Sunday, 30.5.21, before the service, our organist Roger Pryor did a run-through with the congregation of **Hymn 127** (in the *Together in Song* hymn book). Called *Grosser Gott* (which means Great God) it is an 18th Century hymn from *Te Deum*. Roger thought we did well for a first-time effort and explained that this hymn is widely used in the USA, whether “*burying someone, dedicating something or on occasions of public rejoicing*”. It is a memorable tune and if you want to listen to it, you will find it on You-tube.

The **RUGS WITH LOVE EXHIBITION**, attended by about 80 people, and held at the Church of the Good Shepherd on Saturday 22nd May 2021 was an explosion of colour

RUGS WITH LOVE was started in 2005 by two friends as an Easter project. To date we have made and donated 2,676 rugs. This is not a club or formal group, and everything is donated, from wool, to fabric and sewing cotton. Donations come from people who are decluttering, sometimes from deceased estates and other avenues. Like Topsy, the project has grown, and we now have friends, and friends of friends, knitting for us. People mostly knit strips or squares (we prefer strips as there is less sewing to do) but some people do entire rugs. All the rugs have backing fabric stitched onto them and this sewing is done once a month on a Saturday afternoon, by a core group of women who have been doing it almost since the project began.

We are a group of like-minded people who happen to have affiliations with groups such as *Zonta*, *VIEW* and *Days for Girls*. These groups benefit from any proceeds to hand after the exhibition takes place. When I receive bags "of stuff" I go through what we can use and redistribute the rest to places like *Mitchell Park Neighbourhood Centre* where refugee women learn sewing, and *Days for Girls* for use in making sanitary pads. There is no wastage in this project, and the pay forward is a benefit.

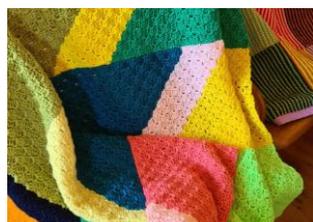
We love what we do. Our working Saturdays are more than sewing, as we drink some bubbles and discuss what's happening in our lives. We support each other and our mental health is given a boost.

This year we gave away 234 rugs.

Pauline Glover



Rugs with Love group in the Church standing behind their rugs



Knitters badges

RUGS WITH LOVE EXHIBITION (continued)



Every available surface was covered with brightly coloured rugs



Afternoon tea, raffles and a trading table were offered in the hall

Nina Sheehan and Pauline Glover

At the Service next morning, Sunday 23rd May, 2021, one of the rugs displaying its vibrant red patterned backing, was draped across the altar, as the parish celebrated **PENTECOST Sunday.**

