

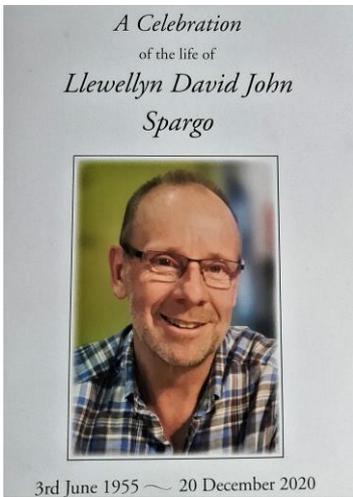
**AROUND THE PARISH cont'd**



At the 10.00 am service on Sunday, 17<sup>th</sup> January 2020, Fr Michael presented Rosemary Miller and Marilyn Owen with their renewed *Lay Reader and Lay Home Communion licences* (commissioned by Archbishop Geoffrey Smith) which, with the parish priest's permission and supervision, gives authority to a layperson to preach and read prayers in the absence of a priest).

Rosemary and Peter Miller lead a monthly communion service for residents and staff at *Bucklands Residential Care Facility*, and Marilyn conducts Home Communion. Marilyn's recent fall and broken shoulder have landed her in Griffiths Rehab Hospital at Hove post-surgery, and we wish her all the best for a full and speedy recovery.

**FAREWELL LLEW**



The parish was saddened to hear of the death of **Llew SPARGO**, who passed away on 20 December, 2020, aged 65 years. Llew and his family, wife Julie, son Will and daughters Claire and Nadia were regulars at CHOGS for many years. Despite moving from the area, Llew and Julie regularly returned to CHOGS for Easter, Christmas, and other events and it was always lovely to catch up with them at Midnight Mass services.



*Isobel's kookaburra picture*

In the latter part of her life, Llew's mother Clarissa (known as Claire) lived in one of the cottages adjacent to the church. Llew's kindness and friendly nature endeared him to all. Isobel Varcoe, one of the people able to attend Llew's funeral, which was held in *Belair National Park* on 30<sup>th</sup> December, described it as a wonderful and moving farewell. Bishop Gary Weatherall presided and Isobel tells the story of a curious kookaburra, which remained perched on a tree during the service, and left to follow the coffin as it moved off. She said it was a beautiful moment, almost as if the bird was escorting Llew on the next step of his journey. Rest in peace Llew, you will be sorely missed.



**Father Michael and Carol enjoyed a catch up with Sonya and Rob Paterson at the Uraidla Hotel in the hills in early November 2020.**

## WHERE IS GOD?

I was once part of a Bible study group where we were each allocated a psalm and invited to prepare a short commentary on it for discussion at our next meeting. I was given Psalm 22. I remember initially wishing it had been Psalm 23, with which most Christians are fairly familiar.

Psalm 22 could well be sub-titled: *Where is God?* and is sometimes seen as foretelling the future suffering of Jesus on the Cross, so it is appropriate at this Eastertide to share with readers what I *discovered* in my research at the time.

It is one of the psalms of David, written perhaps one thousand years before the birth of Jesus. Nevertheless, some scholars believe it was predicting what would happen to a Jewish Messiah at a future time. But other scholars, particularly in the last 70 years or so, do not believe that. They see it as applying to David himself and to anyone who feels a strong sense of being forsaken by God. Yet others do not think it applies to a person at all, but rather to the plight of the nation of Israel at the time it was written.

But apparently some Christians today, particularly those who believe that the Bible is the inerrant Word of God, believe that Psalm 22 tells of the Good Shepherd giving his life to save his sheep. They say the focus of the psalm is Calvary and that the Crucifixion is portrayed here more than in any other part of the Old Testament.

Psalm 22 begins with a cry of anguish from the psalmist: *“My God, my God, why have you forsaken me?”* We are all familiar with these words for in the Crucifixion account in Mark 15:34, Jesus calls out at the ninth hour, *“My God, My God, why have you forsaken me?”* Were these words of Jesus a direct recollection by Him of the opening verse of Psalm 22? He would have been familiar with the psalms, so it is possible that as He suffered, he recalled the torment depicted in those words by the psalmist.

Psalm 22 verse 7 says: *“All who see me mock at me, they make mouths at me, they wag their heads.”* Compare this with the words: *“And those who passed by derided him, wagging their heads.”* Once again, the New Testament uses almost the same words as the psalmist.

Later in the psalm are these words: *“They divide my garments among them, and for my raiment they cast lots.”* Mark includes this verse almost verbatim when he writes: *“And they crucified him and divided his garments among them casting lots for them, to decide what each should take.”*

There are several other points of close similarity between the gospels and Psalm 22 but because of space limitations I will leave you to pursue the others yourself if you are interested.

But I turn now to how some of the more recent scholars view the gospels and their links to Psalm 22.

Because the disciples and other close followers of Jesus had fled before the Crucifixion (see Mark 14, v 50) there were apparently no reliable eyewitness accounts of what Jesus may have said on the Cross. Some modern scholars believe Mark used the words of Psalm 22 and attributed them to Jesus because Mark felt they were appropriate words to describe the anguish of Jesus.

The small Christian community were very familiar with the psalm because it was used regularly during Jewish liturgies in which the Christians still participated. Many Jews at the time believed that Psalm 22 was a reference to the Messiah, so for Mark to align the crucifixion of Jesus with Psalm 22, was a way of making it clear that followers of Jesus believed that he was the Messiah referred to in the psalm.

In fact, Mark virtually admitted that was what he had done by saying that Jesus died *‘in accordance with the scriptures’*; in other words, the Jewish scriptures, because the New Testament did not yet exist.

The last verse of Psalm 22 is seen by some commentators as referring to the resurrection, and indeed, the words: *“People not yet born will be told: the Lord saved his people”*, could be interpreted that way.

The great German theologian and leader of the Reformation, Martin Luther, said of Psalm 22: *“There are two parts of this psalm. The first part describes the passion of Christ, the second part describes his glorification and its benefits, which clearly lay hold of us on account of the passion of Christ... This psalm also describes a new people who, when the Old Testament is repealed through the Gospel, are born anew.”*

I found reading a variety of comments by theologians, with diverse approaches to the meaning of Psalm 22, an interesting, enlightening and positive experience.

## UPDATE ON LANDSCAPING AT FRONT OF CHURCH

The new plantings at the front and side of the hall and church continue to do well, transforming the space into what is fast becoming an area made up almost exclusively of Australian native plants – which is good news for the local birdlife(!)



*Father Michael's fruit trees, in the area opposite the cottages, are also showing good progress, and comprise two apple trees, two plum trees, one lemon tree and one mandarin tree – although one can be forgiven for trying to locate them in the riot of colour that surrounds them(!)*



## BUTTERFLIES ARE A SIGN OF A HEALTHY GARDEN



On the next page you will find a guide to the local butterflies you might see in the Spiritual garden (or your own garden at home for that matter). I have seen most of these butterflies in our garden at home, and some at CHOGS. The exception is the *Lesser Wanderer*, a beautiful butterfly, once common, but seldom seen these days. The Monarch, which was also widespread, is also in decline. In the garden at CHOGS we have a Milkweed bush, which is the food plant for the Monarch, and I have seen caterpillars feeding on it, so I'm hopeful that one day we might again see clouds of monarchs flying past the cottages at the side of the church, as was described to me a few years ago by one of the tenants. A fond hope, I suspect, given the widespread practice of vegetation removal these days. The *Dainty* or *Dingy Swallowtail* (I don't know where the name "dingy" came from) seems to be everywhere at the moment. We recently watched one at home, annoying a magpie by flitting continuously around its head. Just as we wondered if that was a good idea, the magpie seemed to get fed up, turned sideways and suddenly snapped up the butterfly(!) Have a look at profile of *some of the* brightly coloured butterflies in the guide, which is such a contrast to the upper side, and amazing camouflage for them.

**Chris BB**

**BUTTERFLIES YOU MAY SEE IN THIS GARDEN**



**MONARCH or WANDERER** *Danaus plexippus*



**CAPER WHITE (male)**  
*Belenois java teutonia* (Fabricius)



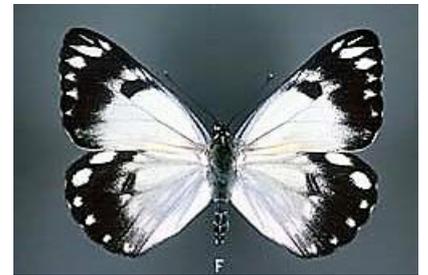
**LESSER WANDERER** *Danaus chrysippus*



**CAPER WHITE male underside**



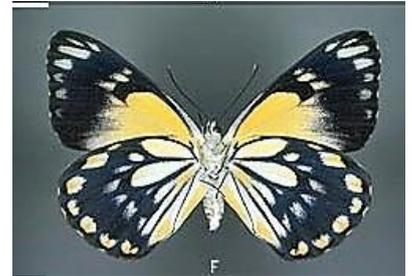
**DINGY OR DAINTY SWALLOWTAIL** *Papilio anactus*



**CAPER WHITE (female)**  
*Belenois java teutonia* (Fabricius)



**AUSTRALIAN ADMIRAL** *Vanessa itea*



**CAPER WHITE female underside**  
*Belenois java teutonia* (Fabricius)



**PAINTED LADY** *Vanessa kershawi*



**COMMON BROWN**  
*Heteronympha merope merope*



**MEADOW ARGUS** *Junonia villida*



**COMMON BROWN** *Heteronympha merope merope*

# The Church of the Good Shepherd

15 Clayton Avenue, Plympton, S.A.

Priest: Fr Michael Lane

Postal address: PO Box 403, Plympton 5038

Email: [goodshepherdplympton@gmail.com](mailto:goodshepherdplympton@gmail.com)

Parish Website: <http://anglicanparishofplympton.com.au/>

Facebook: <https://www.facebook.com/GoodShepherdAnglicanChurchPlympton>

LINK Editors: Chris Bates-Brownsword [hccb2@bigpond.com](mailto:hccb2@bigpond.com) & Colin Ames : [comes@bigpond.com](mailto:comes@bigpond.com)

## EASTER SERVICES



### GOOD FRIDAY

9.00 am Solemn Liturgy:  
The Passion and Death of the Lord.

10.30 am Stations of the Cross.

### EASTER DAY

6.00 am The Great Easter Vigil  
Service of Light: *Held in the Garden, this service includes Lighting of the New Fire, and Breakfast.*

9.00 am Easter Celebratory  
Eucharist: Renewal of Baptismal Promises



*Christ is Risen!*

## REMEMBERING SHEILA



This poem was written by David Fiersch as a tribute to **Sheila Guppy**, whom many people at CHOGS will remember with great affection. Sheila, who died in May 2019, was an active and involved member of CHOGS for many years.

For over 10 years, on most Mondays, David served Sheila her meals at a City of West Torrens facility. David, who is also Vanessa Linke's cousin, sent Vanessa the poem recently and she thought we might like to read it.

### GONE BUT NOT FORGOTTEN

*I heard the wind when it called the name,  
Sheila Guppy come with me.  
Your work is done, your pain is gone  
And your soul I now set free.*

*Your legacy out there is strong.  
Your footprints set in stone.  
Your family who are left behind  
Will never ever walk alone.*

*So in life a chapter closed  
We hear our great God say.  
But please still love and laugh God says  
I give Sheila - but I also take away*