

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

As I write, the year 2021 is drawing to a close. All the things that surround Christmas are looming large in our hearts and minds. We look forward to family gatherings and to other celebrations. We give thanks for all our blessings. By and large, we have been kept safe and have not been too greatly inconvenienced by a global pandemic which has had a catastrophic impact on many communities around our world. South Australia's opening up to travellers from other states and overseas is challenging. Whilst this confronts us with both joy and a time of increasing uncertainty, it also means that we may get to see people we have not seen in person for nearly two years.



For all that is good in this, we give thanks. For all that challenges us, we also give thanks. There is much that we take for granted. It is indeed a life-giving blessing that our faith prompts us to regularly reflect outside our own insular lives. We are called to reflect on God's word and creation, on our own lives, and the lives of others. Whilst looking beyond ourselves, we discover that gratitude is indeed a strong nurturer of our own wellbeing.

O God, Time and again you have given your people a vision of your purpose, offering us hope that you will enable us to serve you and work with you towards the fulfilment of that vision. Renew in us the commitment made at our baptism. That we may be baptised, and hope-filled people united in serving you. Let your kingdom come in us and let us centre our hope in your purpose. Amen.

The church's season of *Advent* is upon us. For me, it is the most thought provoking and faith deepening of all the church's liturgical seasons. *Advent* is both a very straightforward time of joyous anticipation and a time of deep introspection. Whilst *Advent* is a season of the liturgical year observed in most Christian denominations it was not part of my childhood experience of the church. *Advent* has come to shape my adult faith. We know it as a time of expectant waiting and preparation for both the celebration of the *Nativity of Christ* at Christmas and the return of Christ at the *Second Coming*. The name was adopted from Latin *adventus* 'coming; arrival', translating the Greek word *parousia*. In the New Testament, this is the term used for the '*Second Coming of Christ*'.

The season of *Advent* in the Christian calendar anticipates the 'coming of Christ' from three different perspectives: Firstly, the incarnation, the Word of God made flesh manifesting in the physical nativity, the birth of Christ in Bethlehem. Secondly, the reception of Christ into the heart of the believer. Belief and faith dwells within the human person. Thirdly the *eschatological* dimension of reflection. This complicated word attempts to describe an immensely powerful and necessary concept that is part of our faith. It involves the study of '*end things*', whether the end of an individual life, the end of the age, the end of the world or of the nature of the Kingdom of God. Broadly speaking, Christian eschatology focuses on the ultimate destiny of individual souls and of the entire created order. A thought-provoking perspective from which to think about our lives.

Lord God, It is in small insignificant things and insignificant places and unimportant people that you have been at work to change history and transform our world. Open our eyes, we pray, to see your loving and creative hand at work, and close our eyes to the enticements of power. Draw us to share in the work you are doing. Give us strength to persevere when the way seems long and the obstacles too great to overcome, knowing that it is never our strength that matters and that the final victory will be yours. Amen.

Deep Peace
Michael

WARDENS' SUMMER REPORT

Summer is here and is very variable in its patterns of warm and cool. COVID is still with us and its patterns are also variable. Keeping abreast of the changes that need to occur to keep us safe is a day by day happening. We are still required to check in with our QR codes and to maintain social distancing. Whilst the Diocese has not mandated vaccination for us, we need to be aware that there are guidelines in the Diocese related to vaccinations. If you have cause to visit the Diocesan office you will be required to show proof that you are double-vaccinated in order to enter. At this stage Diocesan Council has not mandated vaccination as a condition of entry to churches. However, you need to know that if you attend a church service which is attended by a person who tests positive to COVID-19, or if you attend the same service as an unvaccinated person, you will be considered a Casual Contact and be required to quarantine. The main message here is that we must remain vigilant and keep everyone safe. Seriously, if you have not already done so, go and get vaccinated.



Just a word on masks - whilst the cloth masks are great and attractive, they must be washed after you wear them. *SA Health* advises that the best protection is provided by Triple Layer Surgical Masks. These need to be changed when they get wet, so if you sing in church you need to change them more often. Cut the loops off before disposal and remember to wash or sanitise your hands when touching your masks.

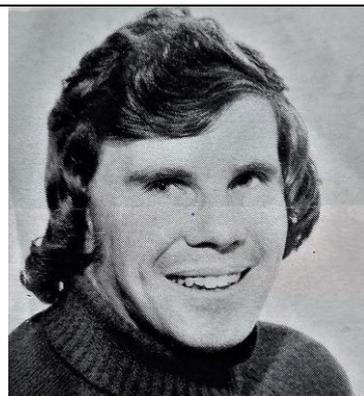
Father Michael has had his three weeks leave, and again, everyone in the parish did what was needed to cover this period. We have said our final farewells to *Joan Bulling* and *Vanessa Linke*. Our thoughts are with John and Wendy as they face the future without their loved partners by their sides. Christmas will be different for them this year, and as a community, we pray for them. We also said goodbye to *Father Gary Priest* who had many more days of life than was first anticipated. He fought to the end, and he is now pain free and resting eternally. What a privilege it was to have him as our locum. We were also privileged to enjoy the ministry of *Reverend Tracey Gracey* whose presence with us was welcomed and warmly received.

The *Fellowship* group organized a trading table on Sunday Advent 1 which was a huge success and raised over \$400.00 for the *Christmas Bowl Appeal*. Parishioners loved the home-made goodies and fabulous Christmas bon bons made by the craft group. Parish Council held its final meeting for the year in December, and after the meeting enjoyed the company of the Parish Council of *St Francis of Assisi Anglican Church*, Clarence Gardens, for a casual dinner. Once again Father Michael showed us his chef skills which were very welcome. We had good food, wine for those who chose to partake, and some very interesting discussion about the strengths of each parish and whether these could be strengthened. This preliminary discussion has set the scene for further discussion in 2022. Ask a Parish Councillor about the '*wishing wooden spoon*'!

The Vestry meeting is fast approaching and will be held in February. There are vacant positions on *Parish Council* and we also need a new secretary. Pauline has indicated that after twelve years on Council and acting as a warden, she is taking a break and will not be standing again. The nomination forms will be available in January, and we look forward to being inundated with offers(!)

Pauline Glover and Marilyn Owen

Vale John HEPWORTH



As this edition went to press we learned of the death on December 1st of Fr John Hepworth. There are still members of our congregation who will remember his ministry with us. He came to our Parish in 1980 when he was appointed *Honorary Assistant Priest* and remained until some time in 1987.

This photo appeared in the July 1987 edition of "*The Link*." An accompanying short article reads: "*most of us have chuckled at his humour and wit, whether delivered from the pulpit, or at Vestry Meetings or Bible Studies.*"

The article continued: "*Fr John was trained as a Roman Catholic Priest but came to the Anglican Church via the Diocese of Ballarat ten years ago (1977).*" While at Plympton he was a tutor in *Politics* at the *University of Adelaide*, and in recent years he has been a respected commentator on political issues, particularly at the time of local and federal elections. We extend our condolences on behalf of the Parish to his family.

Colin Ames

VALE Vanessa



On Tuesday 9th November 2021 *Church of the Good Shepherd* parishioners joined together with friends and family to honour and celebrate the life of **Vanessa Lilian LINKE**. Vanessa, who had been battling ill health for some time, died peacefully, her loved ones at her side on 26th October 2021



Wendy, Vanessa's partner of many years, spoke about Vanessa's descendants who came to the Barossa Valley to escape persecution in Europe, including Vanessa's great grandfather who, when war broke out with Germany, was interned on Torrens Island as a possible spy. Her parents Lil and Erwin Linke, who were known to many of us at CHOGS, eventually left the valley to come and live in Adelaide. In 1963 they bought a house in South Plympton and Vanessa was one of the first babies born at *Glenelg Community Hospital*. Her brother Neville had arrived before they left the Barossa and her sister Andrea was born in 1964. The Linke family became regulars at *The Church of The Good Shepherd* where they established the *Table Tennis Club*. The whole family played, and Vanessa and her sister Andrea were gifted players. It was after Vanessa injured her eye playing lacrosse and was advised to take up a non-contact sport, that her lifelong passion with table tennis began.

Giving some indication of Vanessa's "independent spirit" Wendy relayed the story of Vanessa's enrolment at Plympton High somehow being overlooked – and in the confusion Vanessa spent her days going off to town each day instead, and it was nearly 12 months before her non-attendance was discovered(!)

Vanessa's teenage years were impacted when she suffered abuse at the hands of a taxi driver entrusted to transport her to and from her *Sea Scouts* meetings. The abuse resulted in pregnancy and Vanessa was sent to Sydney to have her baby, who was adopted out. Vanessa never forgot her son and when some years later she and Wendy met during a course at the *Repatriation Hospital*, she mentioned that she was trying to find him. Happily, she was reunited with Peter (Boyle) who lives in Lismore in NSW, met his family and eventually became a proud great grandmother to two boys. Peter and his family remained close to Vanessa and Wendy, who travelled to see them when possible. Peter was unable to be at the funeral but came to Adelaide a few weeks prior, to spend time with his mother.

Wendy told us that at one stage Vanessa considered joining a convent but on making "the horrifying discovery that there was no talkback radio all night decided it was not for her(!)"

Nursing was Vanessa's true vocation, and she went on to enjoy a long career in the profession. She worked at *Burnside Hospital* for a number of years, made lasting friendships along the way and only resigned after experiencing complications from surgery. She also worked at the *Julia Farr Centre*, and it was during her time there that Vanessa discovered *Minda*, where she did a stint as an agency nurse. She loved *Minda* and was employed there for 17 years during which time she completed her *Master of Disability Studies* Degree. CHOGS parishioner Rosalie Savage who worked with Vanessa at *Minda*, spoke of her high regard for Vanessa's professionalism, great sense of humour and how much of a privilege it was to work alongside her. Rosalie's comments were echoed by fellow *Minda* employee Chris Bower. He and Vanessa were both ex *Plympton High School* students. Chris said he was quite shy when he arrived at *Minda*, and Vanessa took him under her wing and mentored him. He always found Vanessa confident, reassuring and patient, with a heart of gold – although she didn't suffer fools gladly and he said she could fix you with a deadpan look that spoke volumes if you needed to learn a lesson(!) He did recall her saying that at the end of the day if you could look in the mirror and not feel guilty about any unfinished tasks, you could go home.

The President and others from the Table Tennis group added their comments about the huge contribution made by Vanessa, as Secretary (and chief organiser) of both the *Church of the Good Shepherd* and the *Combined Church Table Tennis Clubs*, working tirelessly behind the scenes and in 1997 receiving a life membership of the local CCTTSA.

At the end of the service, Wendy summed up (in her own inimitable way) the time she and Vanessa had spent together (half their lives), saying "Vanessa saw the funny side. I don't." "Vanessa's welcoming skills and her ability to comfort and put people at ease - not my strongpoint." "During Covid lockdowns, the upside was that everybody else was living inside their houses just like we did most of the time because of Vanessa's health issues (!)"

Agnes and Alison from *Women's Freemasonry*, which Vanessa became a member of in 1976 (joined in time by Wendy) spoke of their close involvement with the group, their great love and respect for Vanessa, and their ongoing commitment to Wendy as she prepares to face life without Vanessa at her side. The final picture in the slide show was of a recent lunch outing by the Freemasonry ladies, which Vanessa was determined to attend. After that, she said she was "ready to go" – and indeed she did, slipping away peacefully a few days later. *Rest in peace Vanessa, you will be greatly missed not only by your parish family at CHOGS, but by all others fortunate enough to have known you.*

Chris Bates-Brownsword

Wondering what to do in COVID times? Why not build an organ(!)

With all the extra time around home during the current pandemic, some of us have been looking for additional projects to keep our brains active and use our time purposefully. One of my activities, aside from painting and redecorating, involved creating a moveable organ for use in small gatherings like our Saturday *Good Shepherd After Hours Evensong*. Our main instrument is far too large to be really useful for such small groups, so to date we have been using the Yamaha electronic piano.



Enter modern technology in the form of a virtual organ system based on a newly developed computer program which enables a keyboard with the musical language called *midi* to play recordings of organ pipes. These organ samples are not as good as the real thing but are currently one of the best ways to simulate a real instrument. As a result, organists around the world have installed home instruments for practice and enjoyment, and some churches and educational institutions have also installed the technology.

Basically, what's needed is a keyboard that can talk to a computer. *Midi*, the musical language involved is already widely used by musicians in a variety of ways - from creating music manuscripts to producing sounds for performance and recordings. Many of the keyboards you might see in a modern music store will be *midi-capable*. Some more innovative pipe organ builders have incorporated *midi* capability into their latest instruments to allow the organist to control a wider variety of sounds than just pipes will allow. But the most common applications are found in the homes of organists scattered across the globe.

The current dominant computer program for virtual organs is called *Hauptwerk* which has been on the market in various forms since 2002. Since that time the sounds of pipe organs from many countries have been recorded and loaded into computers to be played in new environments. So not only professional musicians, but also hobbyists have a range of sample sets loaded onto their computers which they can call up and play at will. What a luxury(!)



At home I have a two keyboard and pedal board electronic organ from the 1960s which has been repurposed to send the *midi* signals to my computer. From that point I can call up one of 10 different pipe organs I have stored. Depending on the style of music I am playing, I can choose between an English parish organ from Birmingham, a cathedral organ in Oregon in the USA, an historic baroque organ from a village just outside Dresden, a colourful romantic instrument from a reverberant French church or one of the famous restored instruments from the Netherlands – there's even a Wurlitzer theatre organ for lighter repertoire. I'm beyond spoilt for choice(!)

What you need to access this new system

- *Midi* Keyboard(s)
- A computer with lots of RAM memory loaded with the computer program *Hauptwerk*
- A set of sampled sounds of a real instrument
- A way of controlling the chosen organ – perhaps a touch sensitive monitor or stop tabs.
- A sound system to reproduce the output from the computer - this might be as simple as a good set of earphones or if you are in a large space, fifty or more speaker boxes(!)

So what do we have behind the pillar in the Church of the Good Shepherd?

Our new instrument consists of the shell of an old electronic instrument with a modest computer installed inside. A new *midi* keyboard has been fitted to this shell which is connected to the computer in the base of the organ. The audio output from the computer is fed into two *Yamaha* powered speakers which can be placed

elsewhere in the sanctuary. Currently, control of the stops is via the spare keys on the upper end of the keyboard – there are sixty one keys on this keyboard but only fifty one keys are needed for the installed organ, leaving some spare keys for use as stops.

The organ sounds installed on the computer are from a small instrument built by *Stanislaw Pielzyck* in Poland who still owns and uses the original instrument. The sample set was produced by *Piotr Grabowski* who offers twenty-nine different organ sample sets in his current catalogue.

Of course, it's possible to choose a larger organ sample set for our instrument, but then we'd need more keyboards along with a more powerful computer, not to mention a sophisticated sound system(!) Given its use, such an outlay is not warranted. Our little mobile instrument is a virtual '*positiv*' organ which, for a modest outlay is unobtrusive and flexible and can balance the needs of a small group of singers. That said, please do keep in mind that this modest system doesn't sound anywhere near as exciting as the real one at the rear of the church(!)

If you are reading this publication online, you can go to the YouTube link below and listen to the instrument. The link takes you to a demonstration of the sample set from Piotr along with a photo of the original organ. Be ready to skip the commercials(!) <https://www.youtube.com/watch?v=iE6Ri4So2b4>

Roger Pryor

PAGEANT IN PORT PIRIE – COVID STYLE (!)



Speaking of things musical, CHOGS parishioner, Harold Bates-Brownsword, who is a member of the Nuriootpa Town Band had quite a different experience recently when the band took part in the Port Pirie Christmas pageant. To fit with covid regulations, roles were reversed, with the band remaining stationary as they played, and people driving past in their vehicles to listen.

Harold found it quite demanding, as when they are marching, they at least have breaks between numbers, but in this scenario, it's non-stop playing(!)



Nuriootpa Town Band ensemble – Harold is second from right in the Santa cap

TIME FOR A CHANGE



Long-time CHOGS parishioner **Beverley McDougall** had been living at *Southern Cross Residential Care Bucklands* in North Plympton for nearly twelve months when I visited her recently for a chat. Leaving her home in South Plympton where she had lived for fifty-three years, was a tough decision for Beverley, but a decline in mobility and trying to manage her house and large garden was also getting more challenging so she decided it was time for a change.



It was my first visit to *Bucklands*, and to Beverley's comfortable and relatively spacious room with its large window looking out onto a garden corner, complete with birdbath.

She has settled fairly well into the routine of life at *Bucklands* and enjoys the bus trips and other outings on offer. She regularly attends activities in the large entertainment area, and especially enjoys doing puzzles. She likes watching films and documentaries. When residents are asked what they'd like to see, musicals are often popular choices. Beverley's favourite movie is *'Gone with the Wind'* - which she thinks might just be a tad too long for her fellow residents to cope with(!) Every second Monday she attends morning services in the chapel, conducted by Rosemary Miller from CHOGS.

Whilst residents have an early start to their day - up by 8.00 am for showers before breakfast, Beverley finds that it is the 5.00 o'clock timeslot for tea that she has had most difficulty adjusting to - heading off to her room so early in the evening once mealtime is over, feels a bit strange. She says the food is very good and she particularly enjoys the egg and bacon breakfasts served every Wednesday. Beverley has made friends during her time at *Bucklands* and became close to one lady who recently passed away, so she is missing their mealtime chats.



Beverley, aged 5 yrs at boarding school

Beverley, whose maiden name was *Easter*, was born in Melbourne, where her father served in the air force. Life changed for Beverley's family when her uncle (Beverley's mother's only brother) was killed during the war, and her mother was obliged to return home to Adelaide to care for their parents.

Beverley's parents separated when she was about five years old and she became a boarder at *St Scholasticus Catholic Primary School*, where she remained until she was thirteen years old. Following her parent's separation, Bev lived with her mum but was sometimes sent to stay with relatives, either an aunt, or more often with her grandparents. She was very happy living with her grandparents and remained close to them all her life. She remembers not being particularly 'sporty' at school, although she did play basketball.

Beverley's memories of her father are rather obscure, but she can recall him wanting her to go and visit him in New Zealand when she turned 21. He had moved there after the separation, remarried and had another daughter. Beverley's mum decided they would make the trip together, which they did.

Beverley's mother, who was a very good dancer herself, taught her to dance, and Beverley used to attend dances at the Walkerville RSL. It was at such an event at the *Burnside Town Hall* in 1961 that Beverley met Reg, her husband to be, and she remembers having to catch a tram and bus to get there. Reg worked as a carpenter in his dad's building firm before he branched out on his own. He also dabbled in real estate, buying and selling blocks of land. In time, Reg and Beverley built a house in South Plympton and she lived there all their married life, and after Reg's death in 2008.



Beverley and Reg at *The Church of the Good Shepherd* with Reverend Sally Boothey after Reg's baptism

Reg and Beverley had three children, two boys and a girl, Brenton, Janlyn and Steven, and in time, six grandchildren.

They were keen travellers and made several overseas trips to the UK, Scotland and the Continent. They also enjoyed travelling around Australia in their campervan.



Reg and Beverley were married at St Columba's Anglican Church Hawthorn.

Beverley has fond memories of her time in the parish and still attends services at *The Church of the Good Shepherd* when she is able. She was happily involved with the Craft Group for many years and was taught how to do cross stitch by Sheila Guppy. All her children were baptised at CHOGS. She likes to tell the story of Brenton's baptism, remembering him looking up at the priest with "his bright blue eyes, his dimple and a big smile on his face" quite unphased by the whole process. Although a churchgoer, Reg had never been christened, so was baptised (aged 60) during Rev Sally Boothey's time at CHOGS.

Beverley enjoyed singing and was involved with the CWA (*Country Women's Association*) choir for over 20 years. Reg, who had a "beautiful voice" often accompanied her on choir outings. Beverley said that Reg, whom she describes as a wonderful husband, used to "sing her awake every morning" (!)

When we finished our chat, Beverley walked me back to Reception pointing out various rooms as we passed, and I was reminded of just how gracious and beautiful a building *Bucklands* is. Built in 1882 by Adelaide wine merchant AE Tolley, the stately mansion passed through many stages during its existence, including a period in the 1940s when it was turned into flats and became quite neglected. Fortunately, the house was rescued by *Quarry Industries* who acquired the property in 1950 and spent a great deal of money restoring it to its former glory.

Chris Bates-Brownsword



The Chapel at Bucklands



Library

An interesting footnote

My mother Mavis, and Beverley's husband Reg, shared a rich Scottish heritage, being direct descendants of Dugald McDougall who was born in 1801 in the County of Argyllshire in Mull in Scotland and migrated to Australia before 1843. The McDougalls lived and worked in the Marrabel area in SA's mid-north, and you can still see old family gravestones in Saddleworth Cemetery. In 1984, a lady called Dorothy Byerlee (a McDougall clan descendant) compiled an extensive history of the Family Tree (1801 – 1984) called '**The McDougalls**' which runs to 683 pages and makes for some fascinating reading. Details of both mine and Beverley's family connections are included in this book, and whilst the family tree is amazing, it's the excerpts from letters, obituaries, accident reports, newspaper articles and the like that really bring these pioneers to life for me. Mind you, some years ago when my husband Harold and I visited the island of Mull, birthplace of my 3 times great grandmother, and found it really beautiful with wildflowers sprawling along the roadside and cute black and white sheep around every corner, some of the old photos we saw of family life in the 1800s were very confronting - and a sharp reminder of how harsh winter in the isles can be. Kids with bare feet, thin tops and a piece of tartan wrapped around their middle standing in the snow. Their parents not much better off, with huge loads on their backs standing outside humble dwellings. Cold as it may have been, I can't help thinking that their first South Australian winter must have seemed extraordinarily mild by comparison(!)



When I retired six years ago, I was asked what I was going to do with myself. One of the things I had already decided on was going along to the *Blokes' Shed* which takes place on Wednesday mornings from 9.00 am to 12.00 pm at my local *Edwardstown Baptist Church*. On my first day, I was welcomed and introduced to a few guys I didn't know and I enjoyed the experience so much, that six years later I am still going along to meetings.

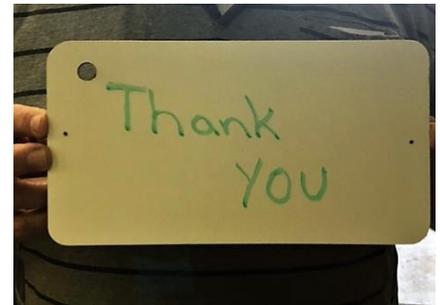


When I started attending the Shed, I noticed that one of the guys wore a 'Grumpy' T-shirt, and one morning the lady who used to serve our morning tea said as she was leaving the room, "You are a lot of grumpy old men." The title stuck and we went on to become known as 'The Grumpies Blokes Shed'.

When a friend of mine asked me to go with him to buy two new couches to replace his broken ones, I suggested that maybe *The Grumpies Blokes Shed* could repair them as they only needed new legs, so we brought them back to the Shed, and the Grumpies soon replaced the legs. When we returned the couches to my friend, he thanked us saying to me the following day: "You don't know what you have." When I asked him what he meant, he said, 'The Grumpies'. I said I already knew what we had, but he went on to say that every church should have a Grumpies. As I thought about that, I agreed that whilst every church should be doing things to help people who can't do things for themselves, or who could not perhaps afford to get things repaired, not every group needed to be called 'The Grumpies'(!)



At *Grumpies Blokes Shed* we involve ourselves with other community projects including groups like *Genesis Pregnancy Support*, a non-denominational, not-for-profit Christian organisation formed in 1991 which offers practical and emotional support to women who have gone through personal battles with unplanned pregnancy. *Grumpies Blokes Shed* provides ongoing assistance with such jobs as gardening and home maintenance.



FLIP Boards for Samaritans Purse

We also produce "FLIP" boards and wooden toy vehicles for *Samaritan's Purse*, another Christian organisation in South Australia which fills shoeboxes with toys, hygiene items, school supplies etc and distributes them at Christmas time to children living in vulnerable situations in third world countries. The FLIP boards can be written on with chalk on one side, and with a whiteboard marker on the other side.

We collect, cut and split firewood before selling on to people and these funds support various Shed initiatives.



Grumpies Blokes Shed also assists *Operation Flinders* with physical chores and maintenance work at their facility in Edwardstown. *Operation Flinders* enables young men and women from troubled backgrounds to experience demanding outdoor challenges, often in



remote locations helping them "develop personal attitudes and values of self-esteem, motivation.....so they may grow as valued members of the community".

One of the best features of *Grumpies Blokes Shed* is the morning teas which consist of coffee or tea and beautiful sandwiches, cakes and other delightful food. At these times, if the men wish, they can share their life stories. Every second week we enjoy a devotion when members can ask for prayer and others will pray for them. On one occasion, *Nicole Flint*, MP visited *Grumpies Blokes Shed* for morning tea to see what we did. The next time Federal Parliament was sitting she stated that we were the happiest group of *Grumpies* she had ever met(!)

Grumpies Blokes Shed started with just three blokes and now we have around twenty members who meet every week. We are still growing and have become members of the *Australian Men's Shed Association*.

THE BUSH CHURCH AID SOCIETY OF AUSTRALIA



Like me, you may already be on the *Bush Church Aid* mailing list and a regular recipient of their quarterly magazine *The Real Australian* and *Prayer Notes* which keeps readers up to date with BCA's news. Looking through the *Spring 2021* issue of *Prayer Notes*, which lists the various field staff members and their ministries, I was as always, intrigued to read about their activities. They are scattered across the country from north-west WA to the mining communities of the Pilbara, Alice Springs, Darwin, Coober Pedy, Lightning Ridge, Roxby Downs, Longreach, Cloncurry, Norfolk Island, Bendigo, to King Island in Tasmania – to name just a few of the postings. I'm always impressed by the commitment of these people who travel to remote corners of our continent, often with young families in tow, to spread the gospel in what can be challenging circumstances.



Bush Church Aid, is a not-for-profit organisation reliant on donations from supporters, which has been operating in Australia since 1919 and which *“has a heart for people living in remote and regional Australia, committed to going the distance to reach Australia for Christ”*. Serving people living in sparsely populated areas in the bush, on remote islands and in regional centres that often don't benefit from strong support networks, these *“lively Christ-centred churches”* can struggle financially because of floating populations. Maintaining and nurturing ongoing fellowship, often without adequate resources, can be challenging indeed. However, in partnership with Anglican Dioceses throughout Australia, and others, *Bush Church Aid's* committed Christian leaders and their families work to *“help people connect with the grace of God revealed in Jesus.”* Ministry to indigenous Australians is a key part of BCA's mission, as they focus on identifying and supporting indigenous Christian leaders, and many of BCA's field staff are in regular contact with First Nations people as part of their ministry. BCA is also working to *“develop a new generation of culturally diverse Christian leaders to serve in the bush, and to equip leaders already on the ground for faithful and fruitful ministry.”*

My personal experience with BCA was through *The Reverend John Stockdale* who passed away in Melbourne in August 2020. John and his wife Jeanne worked closely with BCA during John's eight years as Parish Priest at Wilcannia from 1953-1961. John also served as Victorian State Secretary from 1991-1992. My husband Harold and I met John and Jeanne when we lived in Melbourne and attended *Holy Trinity Thornbury*, where John served as parish priest for 20 years. Indeed, John and Jeanne became our dearest friends in Melbourne, a friendship which continued after our move back to Adelaide, and only ended when John (predeceased by Jeanne) died 50 years later, at the age of 95.

St George's Anglican Parish BLUFF POINT Western Australia



St George's Anglican Parish, Bluff Point WA

Assistant Minister **Brendan Hurley**, and his wife **Laura**, of *St George's Anglican Parish* in Bluff Point, WA have four children Ethan, Jake, Ollie and Grace and have served with *Bush Church Aid* since 2019.

Bluff Point a coastal town about five hours north-west of Perth, is one of the westernmost localities in Australia and is situated at the northern end of Geraldton. Their parish church *St George's*, built in 1935 from local stone in the style of an old English village church, is a very attractive building which has a 3-storey high bell tower, and is deemed historically significant. Its wrought iron gates have a *St George and the Dragon* theme. The name *St George* was chosen by the person who played a major part in starting the building fund for the church in the 1930s, Miss Cicily Biddle (together with John

Frewer, the Bishop at the time) who had both spent their early years in Brede in England, where their parish church was dedicated to *St George*. Interestingly, a piece of stone quarried in France nearly 1000 years previously and formerly part of the cornice on *St George's Church* in Brede, UK, was fixed to the porch wall of the Bluff Point Church in October 1961.

The church runs three Sunday services:

7.30 am a traditional prayer book service with weekly communion and traditional hymns;

9.30 am a contemporary family service with Sunday School running during the sermon. This service includes a question-and-answer time after the sermon where anyone is invited to SMS their questions through to a dedicated Q&A phone number;

6.00 pm a contemporary evening service listening to bible teaching and modern-day music. All services feature the same Sermon. *St George's* is also renowned for its annual one-day community fair – called "*Mayfair*" – selling clothes, bric-a-brac and plants, with great food and fun activities for the kids.



Brendan, Laura and family, Bluff Point WA



*"Our main focus is evangelising youth and young families. Many young people see Jesus as an irrelevant relic of the past – we want to show them that a man who has conquered death is the most important and relevant thing out there, so St George's Bluff Point is a church seeking to reach the next generation with the good news of Jesus. We aim to be intentional in our Sunday gatherings and in Sunday School so that our church is accessible and welcoming to these young families. Another way we are trying to reach them is through **SPLASH**, our weekly kids club. Each week we have about 8-10 primary school kids coming along to sing, play games, eat food, and best of all, learn about Jesus from Mark's Gospel. We are hoping and praying that God would continue to grow the number of kids that come, and that we would see more and more kids and parents come to worship and follow Jesus."*



Brendan's son Ethan sporting a crown he made at **SPLASH**

Brendan Hurley



St James Anglican Parish KUNUNURRA Western Australia

Kununurra is a mining and agricultural town in north-west Australia, part of the Diocese of North-West Australia which is located in the far east of the Kimberley and is only 37 kilometres from the border with the Northern Territory. There is a population of approximately 7000, about half of whom are Northern Australian Indigenous peoples. The town is surrounded by irrigated farmland and the main industries of the town are farming, mining and tourism. In land size, the Kununurra Parish is larger than Victoria and many of the Christian programs in the area have an Indigenous focus.

Daniel Faricy and his wife **Rebecca** serve as BCA Field Staff at St James, where Daniel is Minister-in-Charge. Rebecca, full time mum to Rachael, Jessica and Emily, enjoys looking after the girls and getting involved in ministry. Prior to moving to Kununurra, Daniel was Assistant Minister at Holy Trinity Anglican Church at Wentworth Falls in the Blue Mountains.



St James in the wet season – looking nice and green!

Thank you for the opportunity to be part of the Christmas edition of The LINK. Kununurra is a great place to share the good news of Jesus. Kununurra is an isolated place – 8 hours to Darwin, 11 hours to Broome, but people come and go all the time. We're always seeing fresh faces, whether its people moving into town or people visiting with caravans. There are lots of young families in Kununurra, and our church has a thriving kids church which is a great blessing from God. Regular



Daniel and Rebecca Faricy with daughters Rachael, Jessica and Emily

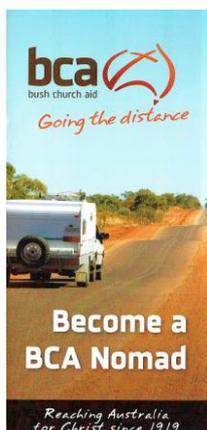
ministry for us is church on Sunday, we currently have two services 9:30am and 5pm, our kids church, mid-week Grow Groups (bible studies), outreach events and meeting one to one with each other to read the bible. There are also a number of other youth related ministries where we partner with a couple of other local churches. We love seeing people grow in their love for Jesus and making the most of the opportunities that God has given us to share God's love through Jesus' death and resurrection with the people in Kununurra.

Daniel Faricy



Church camp at Kununurra

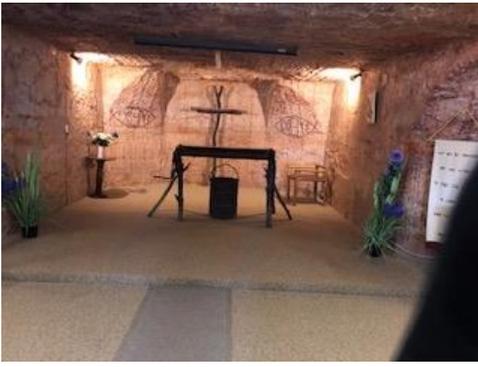
BUSH CHURCH AID NOMADS SCHEME



In 2001 BCA supporters **Max and Jan Boyley** were holidaying in outback Australia when they became aware of the huge need for assistance in many outback parishes. They also realised that there were numerous ways in which they personally could assist both the local clergy and parishioners, so on their return home, Max and Jan founded **BCA Nomads**. They encouraged others to join in the "trek to the Bush" using their talents to lend a hand to these isolated communities, and in time hundreds of BCA supporters joined the scheme.

Even in recent times with borders closed due to the pandemic, it has still been possible for Nomads to take part in mission. Over the years, missions have taken place to caravan parks, and isolated towns and communities, as well as theological colleges in Darwin, assisting parishes with repairs and painting, and building verandahs and mobility ramps in older church buildings.

BUSH CHURCH AID NOMADS SCHEME (contd)



Underground church Coober Pedy



Feeding a large crowd at an outdoor evangelistic dinner



Outback Street named after BCA

NOMADING in Roxby Downs, South Australia with Bush Church Aid (BCA)



Bob and Janice McKay, Locums at Roxby Downs

Can you imagine living in a township located over 560km from a capital city, in one of the most remote and desolate landscapes in Australia? Can you see yourself living in a town where the average age is 29, with very high levels of employment and very few shops? Can you imagine living in



Left: Geoff Williams, Janet McKay, Julia Williams
Right: Jocelyn Lay, Bob McKay, Greg Lay

a town where you cannot buy what you want on impulse, and take it home immediately? A place where only food and essential goods are readily available. Well this describes Roxby Downs! This is the town where most residents are employed by *BHP Billiton* at the *Olympic Dam* site. At the same site you will see one of the most complex ore processing plants in the world, processing uranium, copper, gold and silver.

Jocelyn and Greg Lay and Julia and Geoff Williams, *BCA (Bush Church Aid) Nomads*, had the joy of visiting this township for a week, experiencing everything it had to offer the tourist - a truly unique experience, and most importantly helping out at the *Roxby Down Christian Community Church*. *Bush Church Aid* funds a minister and his family to live in the town and share the good news of Jesus with the people there. **Rev. Glen McDonald, his wife Beth and their 5 children under 14 are currently working with BCA in Roxby.** When we visited, Robert and Janice McKay were faithfully serving as locums at the



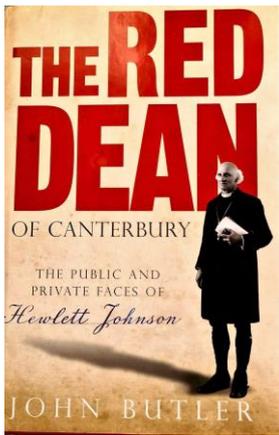
church, We parked our vans in the church yard, and got to work cleaning and tidying the grounds, organizing the library and cleaning and organizing the resources for Kid's church ministry. Roxby has a healthy kid's club. We also cleaned the gutters at the Rectory and tidied the garden. However, our biggest joy was meeting and worshipping



with the saints in Roxby. A big part of being a Nomad is encouraging the ministry family and encouraging the church family. We enjoyed a very special multi-denominational *Mother's Day* lunch prepared and enjoyed by over 100 people. This is a young and vibrant church, however, there are many in the town who have still not heard the good news of Jesus.

While we make the trip to be a blessing to the minister and his family and to encourage God's family in their faith, it is we, the Nomads, who are truly blessed.

Geoff and Julia Williams



Last year, wandering around a book sale at *St Elizabeth's Church* in Warradale, I came upon a book titled *The Red Dean of Canterbury*. It awakened past memories. My grandmother, Nellie Boone, a staunch presbyterian and member of the *Communist Party*, had a liking for this *Church of England* minister, *Hewlett Johnson* who was to become the "Red Dean of Canterbury". My family was living with grandma in Melbourne in the 1950s when Johnson attended *The Australian National Peace Conference* taking place there.

I don't know for sure, but I reckon my beloved *Nellie*, together with grandpa, would have been sitting in the front row. They had lived through the horrors of the First World War, losing cousins and nephews in France, and could no doubt see a world transformed by people united against war as the only hope.

A young Hewlett Johnson gained a similar vision but from a very different perspective. Johnson was born into a privileged, wealthy and staunch Christian

family, unable to even blacken his shoes on a Sunday before church. Household servants prepared food the day before so that the sabbath could be kept holy.

After school, Johnson gained his qualifications in civil and mechanical engineering, and approached the *Church Missionary Society (CMS)* about becoming a "missionary engineer". His father advised him to gain some practical skills on the factory floor if he was serious about his vocation, so Johnson began a 3-year working apprenticeship in the family business. During that time he tried to convert his fellow workers to Christianity. Instead, they converted him to socialism. Johnson began to learn that the reason poor people remained poor and "the rich remained rich" was that both groups were locked into an economic system that required cheap labour to generate the wealth of the upper classes. Whilst working as an apprentice he insisted on living on his own earnings, despite the growing wealth of his family.

When his practical experience was completed, Johnson went back to the *Church Missionary Society* and was sent to *Wycliffe Hall CMS Training College* where he graduated with top marks. Despite this, the *CMS Board* turned him down, deeming his views on the Gospel "too broad". This occurred at an interesting point in his life, as he had already been encouraged by his lecturer at CMS College to question church dogma. Johnson unsuccessfully tried many other missionary groups, but his passion had been noticed by the *Bishop of Liverpool* who suggested that he apply to do a *Degree in Theology* at *Oxford University*. He took up the challenge and graduated with an *Honours Degree* in 3 years, rather than the usual 4, and then sought a post as a curate in "any poor parish in London that would take him". He was taken aback when he was offered a curacy at *St Margaret's in Cheshire*, one of the richest parishes in England. Johnson felt that "my growing socialist views were bound to meet trouble". Despite his reservations, he went on to become an "excellent preacher", gained the respect of the parish and was appointed as vicar. His fame as an unorthodox Anglican priest spread. He gained the support of workers, judges and factory owners, and in 1924 was nominated as *Dean of Manchester*. He was invited to speak at *Westminster Abbey* and *Cambridge* and his future was assured when the *Archbishop of Canterbury, Cosmo Lang*, invited him to preach at Canterbury.

Johnson was well ahead of his time and developed a confident faith in the power of the Church to affect change for the good of all people. He opened *Manchester Cathedral* to the world around it, challenged orthodoxy and the stuffy ways of the church in Britain in the 1930s.

His greatest challenge came when he was nominated by the *Archbishop of York, William Templeton*, and *Ramsay McDonald*, then *Prime Minister*, to the position of *Dean of Canterbury*. *Cosmo Lang, Archbishop of Canterbury* welcomed Johnson to the Cathedral, saying: "I'm glad that you have accepted the proposal".

What Johnson found in the home of the Anglican Church is for you to read, but it is an interesting story of a gifted, yet sometimes flawed man who was years ahead of his time and helped to set the stage for the Church we know today. The book can be found in our library at *The Church of the Good Shepherd*.



AROUND THE PARISH



HAPPY ANNIVERSARY

(for all of us!)

At morning tea after the 10 am service on Sunday 17th October 2021, parishioners celebrated Father Michael Lane's **3rd Anniversary** of his appointment as our Parish Priest at the Church of the Good Shepherd. How time flies(!)

Bringing his chef skills to the fore (yet again) Fr Michael baked the scones enjoyed by all at the morning tea.

Left to R: Harold Bates-Brownsword, Fr Michael Lane, Colin Ames and Margaret Ames.



Demonstrating her love for all things canine Isobel's face mask is definitely a winner(!)



Rev Tracey Gracey practising her artistic skills during the *Christ The King* Service on 21 November 2021



After the 10 am service on Sunday 26th September the parish enjoyed a birthday celebration with Paul Sanderson, seen here with sister Margaret and niece Rachael. The cake was a chocoholic's dream(!)



At the 13th Sunday after Pentecost Service the parish was reminded of the cost of maintaining an older building when Father Michael mentioned the repairs to the roof guttering, fascias etc currently taking place in our church (at a cost of around \$16,000).

He also mentioned how polite the workmen were – and how interesting they found the architecture of the church - coming inside the building to have a good look at the structure(!)



FIRST SUNDAY OF ADVENT, 28TH November 2021



On the *First Sunday of Advent*, 28th November, Reverend Tracey Gracey led the worship for the last of her three Sundays with us during Fr Michael's leave. She commented on how rewarding it had been to visit such a "well kept" church and made particular mention of Isobel Varcoe's stunning Advent wreath, fashioned entirely from Australian native flowers and foliage.

If you look closely, you will see included in the wreath are bright yellow and salmon pink coloured eucalyptus flowers and leaves, kangaroo paws, sprays of melaleuca with dainty white flowers, and acacia and casuarina stems for extra greenery.



The **CHRISTMAS STALL** held on Sunday 28th November proved very popular with parishioners who snapped up some great bargains. A commendable **\$400** was raised for The *Christmas Bowl* appeal. Well done and thank you all – buyers, sellers, cooks and craftspeople.



Just a reminder of how fabulous our Church of the Good Shepherd Hall can look when decorated for an event. Father Michael took these pictures a few weeks ago during a bridal breakfast celebration.



Lovely surprise for mum and dad when Astrid Lane made a quick visit from Canberra recently

A Priest for All Seasons



It is with profound sadness that we received the news of the death, after a long illness, of **The Reverend Gary Priest** on Sunday 7th November 2021. An encouraging and vibrant person whose diminutive stature belied the enormous energy and joy he brought to everything he did, Fr Gary will be long remembered by many parishes in Adelaide who, like us, were fortunate enough to enjoy his locum services following his retirement here in 2009. During his sermons Fr Gary often regaled us with stories of parish life in far flung places like Grafton, Bunbury and Byron Bay, all the while teaching us important life lessons, laced with a good dose of humour. A humble and sincere person, he had no problems telling amusing stories against himself and regularly had the congregation in stitches relaying some anecdote or another. Fr Gary was full of the Love of his Lord and every Sunday his *Alleluias* filled the church and energised the congregation. He spoke often of the importance of “*spreading the word*”, encouraging us to take God’s message outside the church and into the local community, which is what he did himself, talking to -

the check-out person at the local supermarket, or the fellow running the coffee shop at the end of the street. Fr Gary often spoke fondly of his wife Robyn, their spirited relationship and some of their adventures together, and our thoughts are with Robyn and the family as they prepare to go forward without his much-loved presence in their lives.

In 2015 when Fr Gary was with us at *The Church of the Good Shepherd*, I asked him to write something for the Christmas issue of *The LINK*. I didn’t realise at the time that he struggled with dyslexia, and what a chore it was for him to put pen to paper. To his credit, he produced the article, which I have included below as it is well worth re-reading - and typifies Fr Gary’s unique way of “*spreading the word*”.

Chris Bates-Brownsword

A word from our Locum, the Rev’d Gary Priest (2015)

At my retirement, after 48 years as a priest, I gave thanks to God that I would never have to write for another Parish newspaper. It’s a beautiful Saturday afternoon and what am I doing! What I hate most. Hang in there with me - I love to celebrate the Advent Journey leading to the Joy of Christmas.

As a Parish Priest at Midnight Mass, I have carried the baby Jesus to the manger at Balranald, Broken Hill, Bunbury, Kingscliff and Byron Bay.

I had an amazing experience at Kingscliff. The church had recently been renovated and the procession was moving up the aisle to “O Come all Ye Faithful”, with clouds of incense and tears of joy. As we approached the manger, the communion rails formed a fence between me and the blessed manger. At the conclusion of the prayer, I threw the baby Jesus into the air and the congregation gasped. Praise the Lord, baby Jesus landed, with a thud, in the manger between Joseph and Mary.

This year I will carry the baby Jesus on behalf of our beloved priest Sonya. In a rapidly changing world, we are facing not only industrial revolution, but also technological revolution. Who will be carrying the baby Jesus for the displaced peoples throughout Europe, Yemen, the war-torn people of Syria and South Sudan?

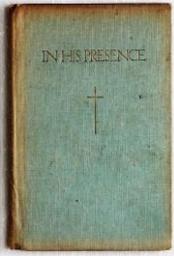
Dear people, we carry the life-giving Jesus in our lives. “The Word became Flesh and dwelt amongst us, full of Grace and Truth”

O come let us adore him.



Father Gary Priest at CHOGS

Small books were once popular Confirmation gifts



Divesting oneself of books long held but maybe not read for just as long a period, can unearth some interesting titles which were once fashionable, but are no longer part of our contemporary society.

For example, when I was confirmed on May 4, 1952, at *St Andrew's Church* at Walkerville, I received as a gift commemorating the event a small explanatory book. The inside title page described it as a '*Prayer book and guide to Confirmation, Communion and Church Teaching.*'

It measured just five inches deep by three inches wide and contained 100 pages. It had a hard cover and was well bound in blue cloth and the page ends were a matching blue. It was titled '*In His Presence*' which was printed in gold letters on the front cover above a gold Cross.

The contents were arranged in five parts (or chapters) covering the topics *Prayer, The Church, the Holy Communion, the Forgiveness of Sins,* and finally *The Holy Communion Service.*

These small books, traditionally given to the newly confirmed, had been a part of the custom of the then *Church of England* for many years. I also have a copy of a similar book given to my late brother, Peter, when he was confirmed in England at *Chepstow Parish Church* on June 20th, 1945. It was entitled '*Holy Communion, Preparation and Companion.*' It was identical in size to the small book I received, also contained 100 pages and was securely bound with a red hard cover enhanced by gold lettering. The contents covered such topics as preparing during the week for the Sunday service, prayers to say before coming to Church on Sunday, prayers to say in Church before the start of the service, and so on.

I have yet a third example of these small confirmation books. In recognition of my Confirmation, my Auntie Winifred, sent to me as a keepsake the small book presented to her upon her Confirmation in *St John's Church, Middlesbrough* (England) on May 3, 1931. Once again it was the same page size but instead of 100 pages, it ran to 150 pages. It was sub-titled '*The Devout Christian's Manual for Attendance and Communion at the Holy Eucharist, Sacrifice and Sacrament*'. Inside there are detailed guides to the appropriate way to prepare for the Communion service, morning and evening prayers, Christian living according to a *Rule of Life*, and many other religious topics.

Clearly, these devotion books were seen as a valuable resource for the newly confirmed, and their common page size suggests that they were intended to slip easily into a pocket or handbag for daily use - or on the day of church attendance.

Where have these small Confirmation books gone? What has replaced them? If there was once a perceived need for such books, one wonders why that is no longer the case.

One could frame many more challenging questions, and no doubt find interesting answers. Perhaps the easy and simplest answer is to say, '*times have changed*', both in the Church and society at large. And of course, we have changed too(!)



Colin Ames

ADVENT BIBLE STUDY: The Gift of New Hope

Advent study based on the lectionary readings for Sunday Eucharist.

Dates: 1st, 8th, 15th and 22nd December

Time: Wednesday 10.50 am, after the Wednesday Eucharist.

We meet in the Garden Room for Morning Tea with the aim to start Bible Study at 11.00 am.



Christmas Tree Displays



This year I had intended to visit the display of Christmas Trees at *St Peter's Anglican Church at Glenelg*, but then I received a phone call from my niece, *June Modra* and her husband *David*, inviting us to attend their Christmas Tree display at *St John's Lutheran Church, Unley*. So in the interests of ecumenism, I checked out what the Lutherans of Unley were up to(!)

The display was held from Friday to Sunday, (December 3rd to 5th). On the Saturday, as well as the Christmas trees there were various stalls selling craft items, plants, cakes and homemade biscuits and other goodies, together with a sausage sizzle to rival *Bunnings*, and Devonshire teas.



Colourful signs in nearby streets helped publicise the event to passersby and locals, which must have worked, because by late Saturday morning there had been over two hundred visitors to the event!

There were over fifty beautifully designed and adorned Christmas trees, each one linked to a particular passage from Scripture.

One that particularly caught my eye was decorated with numerous small craft animals, representing the flood, and close to the top of the tree was a model of the Ark. *Noah would have approved!*



The display showing children gathered around the crib was rotating and decorated with lights – technology was used on several of the displays to enhance the experience.

But enough words - here are photos of some of the trees which speak for themselves.



Text Colin Ames; Photos David Modra



A CARNIVAL OF COLOUR

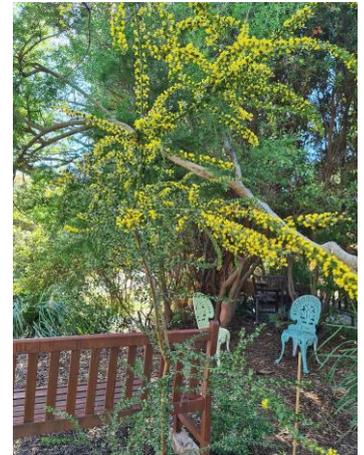


Losing the enormous Moreton Bay fig tree overlooking the Spiritual garden awhile ago left quite a gap - and of course as happens these days - several houses are now situated on that block instead of one.

Fortunately, the tall narrow melaleucas we planted along the fenceline some years prior are thriving and continue to provide some welcome screening for the garden on that side.



Perhaps the amount of rain we have experienced this year has something to do with it, but the variety and depth of colours in the garden this season have been amazing – as the following pictures show. As always, grevilleas rule(!)



The Church of the Good Shepherd

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Our Christmas Celebrations this year begin with a *Special Morning Tea after the 10.00 am service on Sunday 19th December*, followed by a *Christmas at Midnight* service at 11.30 pm on *Christmas Eve*, and a *Communion Service* at 9.00 am on *Christmas Day*, Saturday, 25th December. On the *First Sunday after Christmas*, Sunday 26th December, we will resume our regular pattern of worship with 8.00 am and 10.00 am services..

Details below:

PARISH CHRISTMAS PARTY



Oh, Holy Night

Advent 4

Sunday 19th December 2021

COVID Re-think: With children under 12 unable to be vaccinated, it is not considered safe to hold our regular Christmas Party this year, so instead we will have a *Special Morning Tea* after the 10.00 o'clock Service on Advent 4.

CHRISTMAS EVE



Christmas at Midnight/Sung Eucharist

11.30 pm

Friday 24th December 2021

Christmas at Midnight, a contemporary Sung Eucharist- featuring traditional liturgical celebration of the Incarnation of Christ. Featuring music played on our unique High Baroque organ, choral duets and including familiar and much-loved Christmas carols.

CHRISTMAS DAY



Christmas Morning

9.00 am

Saturday 25th December 2021

Sung Eucharist- featuring our High Baroque organ, and well known and much-loved Christmas carols.

FIRST SUNDAY AFTER CHRISTMAS

9.00 am

Sunday 26th December 2021

Our regular pattern of worship: 8.00 am and 10.00 am services



If you have enjoyed reading this issue of *The LINK* and would like to catch up with past editions of our Newsletter, you are welcome to do so by visiting *The Church of the Good Shepherd* website listed at the top of this page.