

# ***THE LINK***

## **The Church of the Good Shepherd**

***Anglican Parish of Plympton***

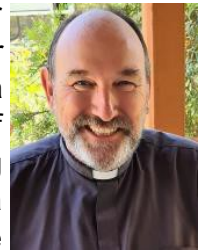
***Diocese of Adelaide - South Australia***

**VOLUME 26 NUMBER 2 MID YEAR June 2024**

### ***A WORD FROM OUR PARISH PRIEST FATHER MICHAEL LANE***

Dear Good Shepherd Parishioners,

As I write, my recollection of a long, glorious autumn fades and the season of winter has well and truly settled upon us. We find ourselves in a season of *Sunday's After Pentecost*, a liturgical season once known as *Ordinary Sundays* - referring to the idea of a time to put things in order, rather than meaning a boring, routine liturgical part of the year. As we return to readings from Mark's gospel, we will spend time unpacking what the Kingdom of God looks and feels like here on earth. This season too is also a time of deep reflection, and the opportunity to renew our faith, and to be alert to the changes God has in store for us. The crisp air and stark green landscapes remind us of the quiet beauty that this time of year brings. It is a period when we can draw closer to God and to one another, finding warmth in our faith and community.



Winter often brings a sense of stillness, a time to pause and reflect on the blessings and challenges presented to us and our community.

In our parish, we continue to witness the remarkable ways God's love is at work. I am heartened by the generosity and kindness that you, our parishioners, display. Whether through our chaplaincy outreach programs, community services, or simple acts of kindness to your fellows, your actions embody the teachings of Christ. You are a beacon of light and warmth to one another. We should never underestimate the power of ordinary everyday kindness to reveal and share God's Kingdom of Love, here on earth.

This winter, I encourage you to embrace the opportunities for spiritual growth and connection. Despite the cold, I encourage you to attend our worship services, read the bible in a new way, listen to the radio or online to reflections and conversations about faith, browse the library of a Christian bookshop, participate more intentionally in prayer and outreach activities; in fact any opportunity to deepen your faith and to support one another. Let us also remember those who may be struggling during this season – the lonely, the sick, and the less fortunate. Your prayers, visits, and support can make a profound difference to their lives.

Let us move through the year with renewed faith and a commitment to live out God's love in all that we say and do. Together, we can create a community where everyone feels welcomed, valued, and cherished.

Deep Peace,

***Michael***

## WARDENS' MID-YEAR REPORT 2024

Well we seem to have had a busy year so far. We just get over one thing and another pops up. The church calendar is always busy(!)

We had a very nice gathering on Good Friday, including Hot Cross Buns, thanks to a generous benefactor.

Our Easter Services were meaningful, and although we had a few absentees we also had a few visitors. Soon afterwards came *Good Shepherd Sunday* celebrated with Bishop Denise Ferguson. This service included a confirmation, and a couple of ex-Lutherans being welcomed into the Anglican faith, followed by a lovely morning tea.

The most recent lunch was *Soup and Open Sandwiches* which was a great success, with funds going to BCA. (*Bush Church Aid Society*). At their last meeting, the Parish Council decided that the parish would no longer support BCA Boxes. As we no longer have a representative for this project, it was decided to discontinue the boxes and to have an annual fundraiser instead.

Following up the lunches and Fund Raising for the parish, we have a "Fifth Sunday" lunch coming up on 30<sup>th</sup> June. This is a ***Soup and Sausage-roll*** lunch and the funds raised will go to purchasing new plants for our Spiritual Garden. A number of the plants have come to the end of their time and need replacing. The lunch will be held directly after church, with no morning tea that day, and we will be asking for a donation of \$10.00, or more, if you are so inclined.

For a whisper of future dates, (please mark in your diaries):

**Sept 29 Casserole lunch for ABM @ \$15 per person**

**Nov 24 Pizza and Pasta for School Ministry @ \$15 per person**

The above are the usual Mission programs our parish contributes to during the year. The Church of the Good Shepherd has a very good reputation throughout the Diocese for their Mission Giving.

It is Winter, so we have been missing quite a few regular attenders with various ailments. We wish everyone well and look forward to seeing them back at church very soon.

Father Michael, myself, Rosemary and Peter Miller have been keeping services going at *The Pines* and *Bucklands*. We each have 10 to 15 worshippers at these services. This is a very worthwhile ministry and Father Michael continues to visit and give home communion to parishioners.

If you would like him to visit you when you are unable to attend church, please let either Father Michael, Fran or Marilyn know and it can be arranged.

Keep warm and well everyone - and stay away from the flu(!)

**God's Blessings to all,  
Fran and Marilyn**



At the Annual Vestry Meeting of *The Church of the Good Shepherd* on Sunday 17th March 2024, the following people were elected:

Priests Warden: **Marilyn Owen**

People's Warden: **Fran Kerwin**

Parish Council: Rob Haese has retired, and Margaret McCormack has been elected to serve on the Council.

## GOOD SHEPHERD SUNDAY, 21 April 2024



**Bishop Denise with  
Mason Lloyd**

When presiding at the service on Good Shepherd Sunday, **Bishop Denise Ferguson** mentioned her attendance at the “*For the Love of God Conference*” held at St Peters Girls school in Stonyfell the previous day. She was particularly struck by a poem written by Jan Richards, an artist, writer and ordained minister in the United Methodist Church, called “*And the Table will be Wide*”. Originally used as a blessing for World Communion Sunday, the poem can be found on the internet for anyone interested. Bishop Denise also told us that she and her husband (who are kiwis) are in the process of applying for Australian citizenship as they prepare to retire to Queensland where their children and grandchildren now live.

At the **Good Shepherd Sunday** service, **Mason Lloyd**, whose family connections with CHOGS go back many years, was confirmed. Mason, who is an award-winning Adelaide-based singer and songwriter of 20 years’ experience, was accompanied by his mum, sister Sarah, also a talented singer, and Sarah’s little girl Nola.

Also celebrated at the service was the formal reception into the Anglican Church of former Lutherans, Pauline Alcock and Janet Fernandez. Pauline and Janet have become such familiar faces at CHOGS over the past months that it seems as if they’ve always been with us! Bishop Ferguson said that a few Lutherans were doing the same, and in fact she was attending another such occasion later in the afternoon. Janet and Pauline’s sister Mary, and friends Tina and Glenda were there to celebrate with them.

Celebrating Good Shepherd Sunday and all of the above continued after the service with morning tea in the hall, which was up to the usual CHOGS standard, with a wonderful array of cakes and other goodies, and Fr Michael’s home baked scones with jam and cream.



**L-R: Bishop Denise, Janet  
Fernandez, Pauline Alcock, Fr  
Michael Lane**



**Left: Sarah Lloyd and her daughter Nola,  
Mason’s mum (in middle) and Mason.**



**Sarah and Nola. Nola was  
starting to wilt, although she  
perked up at the sight of the  
scrumptious morning tea!**



**GOOD SHEPHERD SUNDAY, 21 April 2024 (cont'd)**



Above picture: L-R Pauline Alcock, her friend Glenda, Bishop Denise Ferguson and Wendy Loneragan



On **Good Shepherd Sunday**, Bishop Denise Ferguson was wearing a purple poppy, which is a symbol of remembrance for animals who served during war time, based on the principle of the traditional red poppy for Remembrance Day.

In her role as Chaplain to war animals, Bishop Denise visited France in 2017,

one of several people to lay a purple poppy wreath at the unveiling of the \$250,000 Anzac War Animal Memorial at Pozieres.



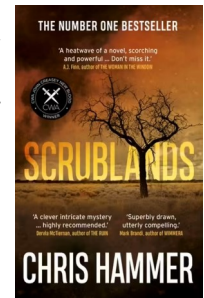
*In the photograph at left, Bishop Denise is third from the right, part of the group which travelled to Pozieres in 2017 to lay purple poppy wreaths at the War Animal Memorial.*

Photo H Baker, Redland City Bulletin, 15

***Scrublands* by Chris Hammer: Allen & Unwin, Sydney 2019**

This book is another of those myriad books described as *bestsellers*. If you have read my previous reviews, you will know that I wonder where all the non-bestseller books are. In the case of this book, it was a good tale set in the fictitious desert plains town of *Riversend*, somewhere in that dry plain country near Hay in NSW.

If you read the book, you will become familiar with the layout of *Riversend* and the country around it. There is a “single lane bridge, no overtaking no passing - built decades ago, the timber milled from local river red gums, long and rambling desiccated planks, shrunken and rattling, bolts loose, spans bowed, the midday heat ferocious and furnace-dry.” That could be a description of many of the bridges in the off-highway towns along the Murray and Murrumbidgee, Rivers, and other towns scattered throughout the Hay Plains. The story focuses on the town and its people. The Anglican priest at St James, who shot four of his parishioners one hot Sunday morning; Martin Scarsden, a war weary journalist who is there one year on from the shooting to write a story; the young woman who owns the local bookshop and sells coffee to make a living. She was in love with the priest and gave birth to his child - and that is only one part of the intrigue of *Riversend*. Chris Hammer is a very experienced journalist and TV correspondent who has a knack for description and a good storyline. I recommend it 4/5



**ONE BY ONE by Ruth Ware: Penguin Random House, London 2020**



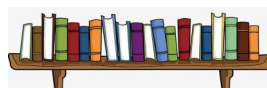
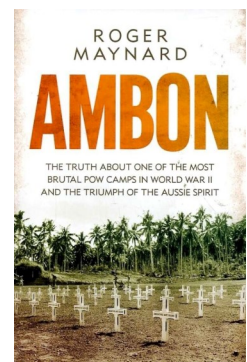
If *Riversend* doesn't interest you, then something at the other end of the Spectrum. From the blasting heat of *Riversend* to the freezing cold of the French Alps This story is about a group of upmarket social media platform developers on a work-related trip to the ski fields and what happens to the group dynamics when they are cut off by an avalanche; lost without electronic devices. The story also focuses on the two staff members who run the chalet. It turns into a white out when the power fails and the visitors start to disappear one by one.

It is a good story, well told with a believable plot. It got me in on a cold winter's night. Not as good as *Riversend*, but well worth a few nights in front of the fire. 3.5/5

**AMBON by Roger Maynard: Hachette, Australia 2014**

For those of you who know about my interest in military history, this is one you may borrow from my personal library. Like most Australians, the story of Gull force had passed me by. Sparrow force in Timor was more familiar as I knew an RAAF pilot who flew to Timor in WWII to deliver supplies. The war in Timor and the alliance with the people of Timor Leste came to the fore with the Australian government's move to protect the Timorese people from the violence of the Indonesian allied militia forces in 1999.

Plans for Sparrow and Gull forces were ill-conceived by Australian, British and Dutch strategists in 1940, in case Japan entered the war. In 1942, when Japan attacked the USA and later the Malayan peninsula, the plans, if they could be called that, were put into action. This was despite outspoken criticism from the 21<sup>st</sup> Battalion commander who had been to Ambon and could see the plan's shortcomings. Unfortunately, he was proven right when after a short battle the vastly outnumbered and under equipped Gull force was overcome, and of the 1150 Australians who participated, only 300 returned home as emaciated POW's. 300 hundred Dutch and Australian prisoners were executed for attacking a Japanese ship during the battle. This is not a pretty story and paints a poor picture of Australian military thinking in the early war period. Recommended for history buffs.



On Saturday 18 May 2024, the 17th "RUGS WITH LOVE" event took place at the Church of the Good Shepherd. The *Friends of the Rugs with Love Group* mounted a stunning display of all rugs made during the past year, to be given to women and children in need of love and warmth this winter. As always, the church provided an amazing sight, with rugs of many different colour combinations draped over every available surface.



**At Left:** Minister for Child Protection, Katrine Hildyard, gave a heartfelt speech about the impact of seeing first hand the effect these rugs have on the women and children who receive them.



**At right:** *The Friends group* expressed their appreciation of Father Michael Lane's ongoing offer to use the church as a free venue for this annual event.



**Pauline Glover coordinates the event each year**





**Attendance at the Rugs with Love event, which ran from 2.00 pm—3.30 pm, continues to grow. The \$10 entry fee included a generous Morning Tea served in the church hall afterwards, where a great time was had by all. Lots of good work by dedicated people for a very worthy cause made for a most enjoyable get together. See you all again next year!!**

## Annemeike Mein, Textile Artist Extraordinaire

Chris Bates-Brownsword



**Annemeike Mein** Photo: Rachael Lucas,  
ABC Gippsland Mar 2024

On a driving trip to see family on the Sunshine Coast in May this year, I was delighted to visit a retrospective exhibition by *Annemeike Mein*, a textile artist I've long admired. The visit involved a return-side-trip of 200 kms to the Gippsland Art Gallery in Sale, Victoria where Annemeike's exhibition was being held, but it was a once in a lifetime opportunity and the detour was well worth the effort. Called "*A Life's Work*", this comprehensive collection of over 200 original artworks by 80-year-old Annemeike, was created over a 60-year period. Her work is held in private collections and galleries all over the globe and reflects her passionate connection to the natural world, especially Australian native wildlife. Subjects range from birds,

frogs and fish to insects like moths, dragonflies, wasps and grasshoppers. A serious botanical artist, Annemeike also produces paintings, watercolours, drawings, sculptures, garments and bas-relief bronzes. Many of her highly detailed pieces incorporate a mixture of the above techniques within one artwork. She works with all kinds of fabrics and fibres, which are woven together by painting, beading, machine stitching and hand-embroidery.



**Cup Moths**



**Fantail Rhapsody: 4 fledgling fantails.**

**At right:** Closeup of some of the detail.



**At left:** Annemeike describes the **Sheep Blowfly** as "*although not my favourite subject, it is really quite beautiful when viewed closely*". She was asked by staff at the Division of Entomology at the CSIRO to make a small sheep blowfly textile for the retiring Head of Department, Dr Max Whitten, because one of his major research projects featured sheep blowfly!

### **Below: Mussels and Kelp**

"*Mussels and Kelp* involved "extensive use of textile variations for the shell and seaweed surfaces, numerous shades of shimmering silk

and satin created the almost wet look of the mussels and inner flesh, with minimal stitching to retain as much shine as possible. The outer shells are silk organza, hand-painted and then layered over variously covered wools so the graded shades show through the silk. These layers are intensively machine stitched to represent the roughened shell, growth layers and grooves. Brown sewing threads hang free from the back of the shells to create a sense of movement and flow in the sculpture. The kelp is made entirely of felt. Natural brown, grey and cream fleece was bound inside pantyhose stockings to obtain the required shapes, and then felted."







Splash

I find her ability to produce different splash patterns on fabric, using applique to reflect a frog or a bird diving into the water, astounding.

Annemeike's exaggeration of the scale of her subjects, especially insects, is done so that the viewer can appreciate the enormous detail of these creatures, usually invisible to the naked eye.

In the work, showing a green tree frog hitting the water, Annemeike describes the



Blue-billed Duck Diving

frog's eyes and head as protectively held upward, while its hind feet are splayed to break the fall. She talks about trying to capture the action, and to freeze the moment in time as the frog enters the water surrounded by airborne spray and splash.

For those embroiderers in our midst – and I know we have a few at CHOGS, she explains: *“The frog's body was initially painted on one piece of silk organza. Then 8 different coloured fabrics were cut in precise shapes to use as ‘underlays’ for their colours, to glow through the painted silk. For example, slivers of yellow, fluorescent crystal organza lie under the painted silk of the jaw line, the padded elbow, the raised kneecap and the splash pointing toes. These areas will glitter when the work is lit by a spotlight. Also, cream satin together with blue and pink crystal organza pieces lie under the frog's breast, with mauve, green, aqua and blue satin under the legs and feet. Supporting all these little bits of fabric is a thin layer of cream felt, backed with iron-on interfacing”.*

Born in the Netherlands during World War II, Annemeike Paesle was raised by her grandparents. As an only child, she received love and encouragement from her grandparents, learning needlework and embroidery from her grandmother, and practising her drawing skills. Unfortunately, Annemeike's mother suffered from longstanding post-natal depression, and was unable to care for or show warmth to her daughter, despite being an excellent seamstress who taught Annemeike sewing, and made her beautiful clothes. Her father worked as a dental technician but was violent and controlling, and the parents separated on several occasions. In 1951, her parents emigrated to Australia, and had it not been for her grandmother's insistence that they take 7-year-old Annemeike with them, they would have left her behind. With no English language skills, the family struggled, but eventually moved to Melbourne and built a house in Mitcham. The open spaces and leafy vegetation on the block gave the lonely child an escape. Both parents worked into the evening, and as a *“latch key kid”* she kept herself entertained by studying and collecting insects in the backyard, as well as sewing and drawing. One of her schoolteachers, recognising her talent, took Annemeike under her wing and encouraged her artistic skills. On leaving school, Annemeike studied art for a short time, but then took up nursing and graduated in 1968. Shortly afterwards she married Phillip Mein, a doctor she met at the Royal Melbourne Hospital, and three years later, in 1971, they moved to Sale with their 6-month-old daughter Joanne. A son, Phillip, was born in 1972.

In the 1960/70s, women artists were very much viewed as “hobbyists” and it took until the end of the 70's for Annemeike's impressive stitching techniques to be recognised, and she began to develop a following. In time, she became acclaimed as one of the world's foremost textile artists, and in 1988 received the *Order of Australia Medal* for her services to the arts. In 1996, eight years after she received this award, both parents committed suicide, 3 weeks apart. Annemeike could not recall either of her parents ever showing her affection or giving her a hug. Her husband Phillip, with whom she has enjoyed a long and happy marriage, writes of his sadness that despite all their endeavours they were not able to sustain a normal, loving relationship with them. It is a blessing indeed that Annemeike found the right partner in Phillip who recognised and encouraged her creativity. His statement below says it all:

***“Looking back over our 55-year marriage, I can still hardly believe my luck. I have spent a lifetime with a wonderful, warm, talented, generous, interesting, interested, perceptive, intelligent, faithful, beautiful woman – and what a journey it has been!”***



**A FOND FAREWELL TO  
BEVERLEY MACDOUGALL  
31.3.1939 — 22.5.2024**



**By Chris Bates-Brownsword**

On Tuesday, 4 June 2024, family and friends gathered together to celebrate the life of Beverley MacDougall. A much loved member of the parish family, Beverley had worshipped at CHOGS for many years. All her children were baptised there, and her husband Reg, who died in 2008, was also baptised at CHOGS during Reverend Sally Boothey’s time at the church. Four years ago, Beverley made the decision to leave her home of 53 years, and move into Southern Cross Residential Care at Bucklands in North Plympton.

Alfred James Funeral Home on Marion Road was filled to capacity with family, friends and fellow parishioners from CHOGS to remember a woman who lived life to the full—a passionate sewer who loved to cook, specialising in cheesecakes and fancy desserts, who was widely travelled, both at home and overseas—someone who loved to dance, and who taught her five grandchildren how to sew and play the piano. Family members recall her partying until 2.00 am on her daughter Janlyn’s hen’s night before she married her husband Graeme. She loved singing and was involved with the CWA choir for 40 years.

Beverley also developed a passion for 10-pin bowling, which she played with a group of friends for over 50 years, winning many medals and trophies.

Despite the sadness of losing her beloved husband Reg, whom she met at a dance at the Burnside Town Hall in 1961, Beverley got on with life and it was clear from the tributes that flowed at the service that she was a caring and much loved mother and grandmother who played a major part in the lives of all her family members.

Beverley’s son Brenton (resplendent in a MacDougall tartan shirt, which he told us he had made when visiting the MacDougall castle, *Dunollie*, in Oban in Scotland) told some stories about good times with his mum, including train rides to Gawler, and on one occasion carrying home cardboard boxes containing baby ducklings and chickens, which he let out so they ran all over the carriage(!) Several other people, including some CHOGS parishioners, also wore a piece of MacDougall tartan to pay tribute to Beverley’s husband Reg’s Scottish roots.

We were treated to some of Beverley’s favourite hymns, opening with *“Morning has Broken”*, *“The Lord is my Shepherd”* and *“Breathe on Me, Breath of God”*.

In December 2021, I wrote an article on Beverley for the Christmas LINK. At that time she had been living at Southern Cross for nearly a year. She was still settling into the routine of life there, especially the 5.00 pm timeslot for the evening meal, which she said took her some adjusting to. She regularly attended all the activities, and I recall her mentioning how much she enjoyed doing puzzles.



**At left: Beverley aged 5 years, at Boarding School**

She was especially fond of watching films and documentaries, saying that most of the residents preferred musicals when asked what they would like to watch. Beverley’s favourite film was *“Gone with the Wind”* - which she thought might be just a tad too long for her fellow residents to sit through(!) It was clear from the tributes we heard that Beverley’s legacy was one of love and support for her children and grandchildren, and close friendship with many others. When Brenton concluded his eulogy with a heartfelt *“Thanks for all the love”* he pretty much summed up the person Beverley was and the life she lived.



**Reg and Beverley were married at St Columbas Anglican Church in Hawthorn.**

## MISSION TO SEAFARERS NEWS

*Harold Bates-Brownsword*



Tuesday, 18<sup>th</sup> of July at the Port Adelaide Seafarers Centre was just another day for Ian Keane and myself as regular volunteers at Stella Maris, but for the eight seafarers in the following pictures it was a happy break from shipboard routine. Our first pickup was at M berth, where the tanker *S Fontvielle* was in dock for 34 hours. Tankers are in port for such a short time that it is unusual for us to be able to collect any seafarers, because most of the crew is required on deck during unloading.

The first person we collected was Adja, a young female graduate from the Turkish Merchant Navy Training College in Istanbul. As she was the first call of the day, Ian and I had time to chat to Adja, who told us that she comes from a seafaring family based in Istanbul, and has been at sea as First Officer on the *S Fontvielle* for just under a year. She said she is enjoying the opportunities to visit different ports and meet people of different cultures. This was evident when at our next pick-up she was joined by seven young Filipino sailors. Whilst most Filipino seafarers have a basic grasp of English, Adja speaks it very clearly, and soon, despite the language barrier, they were laughing together on the journey to West Lakes Shopping Centre.



***Oil Tanker "S Fontvielle",  
Berth M, Inner Harbour***



***Adja at left, with Filipino crew from the "Amidala", and at right Ian Keane, Manager (unpaid) of the Stella Maris Seafarers Centre at Port Adelaide, & Harold Bates-Brownsword***

Notwithstanding the smiles in the photographs, these young people live a restricted life aboard ship where they are mostly *at sea* rather than in port. Living quarters, even for ships' officers like Adja, are quite cramped. One young man described his bunk on board as like being in prison. With restricted time in port even for bulk carriers like the *Amidala*, which was tied up for just over two days loading wheat, there will be time for only 4-6 hours shore leave for the crew of 18 to 20. They can't all be onshore when the ship is loading/unloading, and for at least 8 hours per



***"Amidala", Bulk Carrier which transports wheat***

day in port, the ship is locked down for the night.

Another restriction is the proximity of Outer Harbour to any facilities, and for those in the inner harbour like the two ships we visited, even though a walk to Port Adelaide is possible, seafarers are paid in US dollars and believe it or not, there is nowhere in the Port where money can be exchanged. This means that more than 90 minutes of their valuable time is taken up with travel to West Lakes, the closest access to foreign currency exchange.



***Left: Crew being dropped at the grain terminal to return to their ship, the "Amidala" after their two hour shopping spree at West Lakes. Next stop Port Lincoln!***



## End of an era

Chris Bates-Brownsword



After many years' involvement with the *Church of the Good Shepherd Newsletter*, **The LINK**, **Colin Ames** has made the decision to call it a day as co-editor of the publication he became involved with so many years ago. For almost ten years from 1997, Colin was also the Editor of the Adelaide Church **Guardian**.

Interestingly, at the same time (for ten years from 2001), Colin was also editor of the Lutheran equivalent of the *Guardian*, which was called '**Together**'. At that time he liaised closely with the editor of the Uniting church paper, **New Times**, so that they could share articles where appropriate, in all three papers concurrently—the **Guardian**, **Together** and **New Times**. It was a unique collaboration running for about three years, something it is believed, that has not been repeated between local church publications since that time.

I began working with Colin, as co-editor of *The LINK* about nine years ago, and during that time have much appreciated his wise counsel, conscientious proofreading and scholarly contributions, as we developed it into a 20-page, full colour (thanks to the electronic era) publication with an impressive mailing list beyond the parish. I will miss having Colin as part of our team, but hope to persuade him to contribute the occasional piece to future issues of the Newsletter.

In October 2018, Colin wrote an article for *The LINK* on his early life in England, and how he came to live in Australia and eventually to worship at *The Church of the Good Shepherd*. It makes for interesting reading and I will include it on the following page.

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**Colin's story appeared in the same issue of *The LINK* (Christmas 2018) as Father Michael Lane's commissioning, which took place on Wednesday 17 October, 2018. The commissioning was a fabulous service, filling the church to capacity. The speeches of welcome were heartfelt, the music was great and the supper memorable. It is hard to believe that Father Michael and family have been with us for five and a half years. Included below are some photos to bring back memories of this happy event.**



## **Colin Ames recalls how he came to the *Church of the Good Shepherd***

*(original article written in December 2018)*

While for some of us the *Good Shepherd* is our nearest Anglican church, for others it is not the nearest, but our church of choice. So it got me thinking, what brought *me* to this church in the first place?

I was born in Monmouth in Wales, and lived at Tutshill near Chepstow. I came to Australia in 1947 at the age of eight with my parents and two older brothers, Alan (14) and Peter (18). Social conditions were not ideal in England after the War, and the plan had been for my father to work through an initial three-year contract in Australia before deciding whether to seek permanent residence here.

My father had been manager of a ship-building works in England near Bristol, and when we came to Adelaide he worked first for *Perry Engineering Co.*, and then *ICI* at Osborne, where he stayed as an engineering draughtsman until his retirement.

We lived in a converted shop on North East Road at Walkerville that my parents rented on a short-term basis. Unfortunately, houses were scarce and building permits hard to obtain at that time, so we continued to rent with no alternative in sight. My parents began to think they'd made a mistake to come here, having left behind a two-storey house on a large block of land, with vast views across fields to Bristol on the horizon.

Meanwhile, I had started at *St Andrew's Primary School* at Walkerville, my brother Alan was working as an apprentice carpenter, and my eldest brother, Peter, had begun science studies at *Adelaide University*. So as my parents made plans for our return to England, they ran into unexpected opposition from their three boys who had already begun to make friends and settle into their new community.



Desperate to get a building permit, my father sought and obtained an interview with then premier of South Australia, *Tom Playford*, to explain the family's rental situation and to find out how much longer we would have to wait for a building permit. My father told us little about the interview, except to say that it was harmonious and that *Playford* listened with interest and encouraged him to stay in Adelaide. Within a few weeks, my parents received a building permit and began to look for cheap land.

Their choice of a block on the corner of *McArthur Avenue* and *Urrbrae Terrace* at Plympton, right opposite *Weigall Oval*, eventually brought us to the *Church of the Good Shepherd* as our family church. In the meantime, we continued to live in the converted shop, attending Sung Eucharist at *St Andrew's* on Sunday mornings, and Evensong most Sunday evenings. On Friday mornings, I attended *St Andrew's* for a school Eucharist, at which service I took my turn as an altar server.

Our house was completed while I was still at *St Andrew's*, but I did not want to change schools, so each morning I walked half a mile to Anzac Highway to catch a bus to the city railway station. Then I walked uphill to King William Street and caught a tram to school at Walkerville. I repeated the process in reverse at night. I mention this because nowadays parents would be unlikely to let their eleven year old child make such a trip alone - in fact if it were happening these days, I would probably be chauffeured in a \$70,000-plus Toyota Landcruiser!

Once we moved to Plympton, the family focus was on establishing a garden and other home activities, so we did not initially attend *The Church of the Good Shepherd* every week as a family. But in the days of *Fr Des Brockhoff*, I often attended Sung Eucharist, returning with my parents for Evensong. I worshipped here regularly during the ministry of *Fr Ross Lenthall*, but after that, lived for some years in other suburbs.

I eventually returned here regularly in the 1980s, towards the end of *Fr John Fleming's* ministry - so my contact with the *Good Shepherd* goes back a long way!



**NEWS FROM WALFORD:**  
**Walford, Reconciliation Week Assembly**

Guest Speaker *Jasmine Miller* is a proud Wirangu and Kokatha Aboriginal woman originally from Ceduna, with a teaching background, who has extensive knowledge and understanding of Aboriginal Education, policy implementation, and embedding of Aboriginal and Torres Strait Islander histories and cultures into educational settings.

In 2022, Jasmine was the recipient of the *Young Sister Rising Star Award* at the Gladys Elphick Awards, and The 'New Indigenous Voice' in Educational Leadership Scholarship, an initiative of ACEL (Australian Council for Educational Leaders). Jasmine encouraged us to think about reconciliation as walking alongside one another, to un-learn and re-learn through authentic relationships



**100th Birthday Coming up in 2025**



On 26<sup>th</sup> October 2025, *The Church of the Good Shepherd* will reach a special birthday. It will be 100 years since the Foundation stone for the building was laid and a *Parish 100 Year Celebration* will take place on or around that date.

*"Jack Stirling and his wife Lucy had been tireless workers for the Church of the Good Shepherd for years, and have been described as 'human dynamos'.*



*Mr Colin Ames in a Link article said: 'Jack and Lucy Stirling are not bystanders; they participate in life to the full, and are quite likely to have got the job done while others are forming a committee to think about it.' Jack had been on the committee (to build the hall alongside the church) for years, and carried out many of the building maintenance jobs and repairs. He placed the Good Shepherd statue in its niche in the front wall of the church, and was praised for his work of building the hall."*

*From 'Classroom to Complex. A History of the Church of the Good Shepherd 1883—2000' by Peggy Rowe".*

## Understanding Paul

----- Pauline ALCOCK -----



The first of my three articles about Paul, **Apostle to the Gentiles** appeared in the EASTER LINK. In this issue of the MID-YEAR LINK, I will write about: ***The Writing of the Epistles***, and ***An analysis of the purported 'anti-women' passages***. 1 Cor.14:30-40 and 1 Tim. 2:11-14. My interpretations are based on theologians' explanations of the Greek text.

### PAUL: THE WRITING OF THE EPISTLES

Being aware of two factors is important in our understanding of Paul's epistles. Paul wrote to communities where he had previously preached the resurrected Christ, the Christ he saw and heard on the road to Damascus. It was not his intent in these letters to narrate the gospel story, but to interpret that gospel to the communities as they struggled with issues of faith, its contrasts to their pagan society and Judaism. In the epistles, he strove to build the communities in their living of 'The Way'.

In a sense, his epistles are the first systematic explanations of Christian theology and its application to daily life. Many of his teachings transcend their specific time and purpose and have been, and are, constants in the lives of Christians throughout the ages, in our time and for future periods. We all struggle with consistency of Christian principles in our hearts and minds. The precious nature of Paul's epistles is that he struggles with us. As he says, he is 'the least of the apostles'.

All Paul's epistles were written before the gospels. The earliest epistles are the oldest extant Christian writings. The earliest manuscripts are not fragments of original writings but fragments of scribal copies, the method through which their contents proliferated. Scholars study variants of the manuscripts to determine their earliest contents. Like the gospels they were written in Koiné Greek, the Greek of the marketplace. Holy Scriptures, our Old Testament, were the means to assist exploration and application of Christ's teachings as Paul worked from the basis of Christ as God's Son, the promised Messiah.

In contrast to the epistles, the gospels are written narratives of the oral memories of Christ's life, death, resurrection, ascension and his teachings. Orality was prized above writing in the very earliest church and the Christian communities possessed a 'storehouse' of Christ's words and deeds. As the eyewitness generation was dying out, it was essential to record those narratives to preserve the Christian story, the gospel of Christ.

It is not possible to precisely date the epistles and gospels, but scholars work with identifying features which help to date them. Difficulties in dating can be exemplified by the dating of 1 Thessalonians and Galatians. It is not totally clear whether Galatians is written to South or North Galatian Christians. If the former, it marginally predates 1 Thessalonians; if the latter then 1 Thessalonians predates Galatians. Both are the earliest extant Christian writings, of which we know.

Dating the epistles and gospels shows variance. Indiscriminate internet sources will result in a variety of dates. I am using Mark Allan Powell's decisions [*Introducing the New Testament*, 2018 Baker Publishing Grand Rapids]. These are based on scholarly research.

CHART –dating of the epistles and gospels

[The dates of the Epistles, p263; the gospels- Mark, Matthew, Luke, Acts, John- pp 124,125,166, 210,190 respectively]

# Understanding Paul

----- Pauline ALCOCK -----

## PAUL : THE WRITING OF THE EPISTLES (Contd)

### Epistles

Earliest date CE	Epistle	Latest date CE
46-48	<b>First missionary Journey</b> Galatians if addressed to South Galatia	46-49
49-51	<b>Second missionary journey</b> 1 Thessalonians, 2 Thessalonians	50-52
52-57	<b>Third missionary journey</b> Galatians if addressed to Nth Galatia, Philemon if from Ephesus, Colossians, Ephesians, Philippians if from Ephesus, 1 Corinthians, 2 Corinthians, Romans	54-58
57-59	<b>Prisoner in Caesarea</b> Philemon if from Caesarea, Colossians, Ephesians, Philippians, if from Caesarea	58-60
59-60	<b>Prisoner in Rome</b> Philemon, if from Rome, Colossians, Ephesians, Philippians if from Rome	61-63
62	<b>Death of Paul</b>	

### Gospels

Mark Some place Mark at a much earlier date	65-73
Matthew	Mid 80s
Luke	80s
Acts	Mid 80s
John	90s

## RECYCLING UPDATE AT WEST TORRENS LIBRARY

West Torrens Library users will be aware that the Library provides various bins for different recyclables, but recently it has gone a bit more upmarket and installed a new facility for the disposal of things like x-rays, e-waste and printer cartridges, light bulbs, mobile phones, eyeglasses and batteries. Also included is a slot for bread tags.



Thankfully, many business have substituted plastic tags for cardboard ones, which do just as good a job, but the tiny plastic ones which still appear now and then need to be disposed of properly, so its great to see provision for this included at the Library.





The balloons at Pentecost create quite a spectacle; the air trapped inside is a metaphor for the "breath of life".



Margaret McCormack and her brother Paul joined others in the congregation dressed in **Red** to celebrate Pentecost. In the hall after the service, soup and sandwiches, cheese and fruit platters, baguettes, and Fr Michael's mini hot dogs were much enjoyed by all.



*Fergus, our parish mascot, popped in for morning tea on Sunday 7 April 2024. just to show us how much he has grown(!)*



62 years. Congratulations Chris and John from all your friends at the Church of the Good Shepherd.

At the Second Sunday after Pentecost Service on 2nd June 2024, Father Michael mentioned that during the week, Chris and John Thorne celebrated their wedding anniversary of



*At the Second Sunday of Easter service, 7 April, 2024, Father Michael reminded the congregation that his view of the empty cross was not a memory of the crucifixion, but an image of the Risen Lord.*

# Understanding Paul

----- Pauline ALCOCK -----



## **PAUL: AN ANALYSIS OF THE PURPORTED 'ANTI-WOMEN' PASSAGES: 1Cor. 14:30-40 and 1 Tim. 2:11-14.**

My interpretations are based on theologians' explanation of the Greek text. Translation is not a neutral activity; the translators bring their social ethos to their task through interpretation of grammatical structures, line placing and interpretation of connective words. In a language like Koine Greek, which does not have punctuation symbols but is an uninterrupted set of capital letters, meaning is determined by the word endings and the role of grammatical and semantic links.

When discussing these purported 'anti -women' texts, it is important to bear in mind Paul's statement in 1 Cor 11: 11, 12 and Galatians 3: 27, 28. In the first passage Paul outlines his radical belief that men and women are equally interdependent in Christ: *...in the Lord woman is not independent of man or man independent of women. For just as woman came from man, so man comes from woman; but all things come from God.*

He had previously proclaimed this in Galatians 3: 27-28: *...as many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Gentile, there is no longer slave or free, there is no longer male or female for you are all one in Christ Jesus.*

This is Paul's tenet from which he preaches; it is a powerful challenge to the ethos of the Roman empire.

### **What then of the two 'anti-women passages?**

[This section is based closely on an article by Dr Anna Nuernberger in the Lutheran Theological Journal Vol56, No.3, Dec 2022 pp 156 – 167. Dr Nuernberger is Head of Research at the Australian Lutheran College and was my supervisor. It is well worth reading the entire article].

### **1 Corinthians 14: 30-40**

One explanation of these texts is that they have been placed into Paul's text in 1 Cor 11. In verses 26–33, Paul is discussing speaking in tongues in the church, to which he returns in vv 39-40. The section on 'women and silence' seems out of place. The language is very similar to 1 Tim 2: 11-14, a pastoral epistle written when the early church was changing to hierarchical systems of governance. Some manuscripts, the patristic (second generation church and beyond) and some medieval writers place it after 1 Cor 14:40 (p157).

There is another set of opinions based on the linkages between verses, especially vv 33-34 and their connection with v 36. Greek has no quotation marks but it does have 'particles', very short words that can indicate a preposition or an intense reaction. One such word is η at the beginning of verse 36. This can mean 'or' or 'What!' (p 156). If the latter is chosen it changes the meaning entirely. Our translations tie verse 33b (*'as in all the congregations of the saints'*) to verse 34 but its meaning fits as a conclusion to the previous section, and a continuation of verse 33. Nuernberger shows that vv 34, 35 (*'the anti-women' verses*) can be interpreted as Paul quoting the opinion of men in the church, which Paul then refutes in verse 36: *'What! Did the word of God originate with you men, or to you men has it only come?'* [The pronouns in verse 36 are masculine] (p158).

### **1 Timothy 2:11-14.**

The pastoral epistles were only accepted into the canon at a later date. Only in c.180 CE was 1 Timothy ascribed to Paul (p161 where Nuernberger quotes Wilson J.A. *'Recasting Paul as a chauvinist.....Religions 13, no 5 (2022)pp5-6*). Their existence in the canon probably dates from the late 2<sup>nd</sup> century to the 4<sup>th</sup> century. The letter is ensconced in its community, using 1 Cor 14:33-35 to establish its ecclesiastical and institutional practices (p162). As Nuernberger concludes: *'the ban on 'women teaching' is context-specific, post-apostolic and contradicts Paul's egalitarian vision'* p163).

I hope that this provides a different perspective to Paul and his letters so that his theology is not skewed by social beliefs.

**Note:** This article does not mean that 1 Timothy and the pastoral letters should not be in the canon. They were ascribed by patristic writers to Paul, a practice common in antiquity. They are there because they proclaim Christ's message

# THE SPIRITUAL GARDEN AT THE CHURCH OF THE GOOD SHEPHERD

## AUTUMN IN THE GARDEN



### FUNDRAISING FOR THE GARDEN

The Spiritual Garden at CHOGS is now about 25 years old, and starting to show its age in regard to things like uneven paving, tree roots encroaching on pathways, overgrown clumps of vegetation, older shrubs needing replacement, etc - the list goes on! That said, we have still managed to keep the area looking inviting for visitors, and to provide a great habitat for our resident Red Wattlebirds and New Holland Honeyeaters, as well as the other birds which come to enjoy the nectar, and to drink from our birdbaths. Personally, I find the birdsong, and enjoyment of watching the birds each time I am in the garden, a reward in itself, so I never begrudge the hours I spend there—only problem is there are never enough (hours I mean) to complete all the tasks on my list! With an eye to **October 2025**, when we want our church, garden and grounds to look the best they can for the **100th Anniversary Celebrations**, we are seeking financial support to work on some of the areas mentioned above. A couple of undertakings are listed below:

- ◆ We have recently applied for a **Grant from Anglicare (\$2,000)**. Feedback is that they have been inundated with submissions—so it may be sometime before we know whether we have been successful.
- ◆ On **Sunday 30 June, 2024**, there will be a **Soup and Sausage Rolls lunch** in the hall **after the 10 am service**, at a cost of **\$10** per person. Funds will go towards the garden, and we thank Marilyn Owen and her helpers for organising this event.

At right is a picture of a **Male Mistletoebird**. This striking little bird feeds on the berries of mistletoe, clumps of which can be seen in some of the street trees near the church (much easier to identify in winter when no leaves). I was very excited to see one fly in and settle momentarily on the old banksia above the new birdbath we've just placed there. It is the first time this species has been seen in the garden.



**Chris Bates-Brownsword**

# The Church of the Good Shepherd

15 Clayton Avenue, Plympton, S.A.

**Priest: Fr Michael Lane**

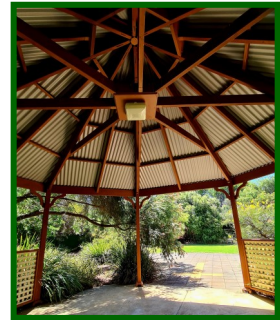
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*Above: The hardy Australian native species Templetonia retusa (Cockies Tongues) is a spectacular sight at CHOGS when covered with a burst of scarlet flowers in the autumn.*

## FELLOWSHIP OUTREACH AND MISSION



### **Good Shepherd Lunch Club**

*Simply a time of fellowship and sharing*

**12 pm THIRD Wednesday of every month**

*Please sign sheet in hall*

### **Good Shepherd Morning Coffee**

*Simply a time of fellowship and sharing*

**10.30 am FIRST Tuesday every month**

*Join us, bring a friend*