



*We reach up to God, reach in to  
one another and reach out to the  
community*

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## CHURCH COUNCIL

Chair	Ese Enari
Secretary	Alison Dain
Treasurer	Stephen Dain
Elders	Ese Enari Shirley Jackson
Members	Alison Dain Stephen Dain Carolyn Gates

## PASTORAL CARE NEEDS

Ese Enari: [esebuc20@gmail.com](mailto:esebuc20@gmail.com)  
0458 688 404 OR

Complete website contact details form

## BANK DETAILS

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# Good to be back . . .

**E**ach year when I compile our family Christmas letter I inevitably comment on where did the last year go. Now I find myself wondering where did the last month go! We thank God for the dedication and Alan and Lauris Harper and Rev Mofate Fuimaono in leading us in worship in July. It is good get back to the regular worship. But the COVID-19 cluster at Our Lady of Lebanon Church in Harris Park reminds to maintain the precautions in our COVID-19 Safety plan. We are, as the Premier said, “on extremely high alert”. Sunday worship is the basis from which everything else grows in St Andrews (Report from Period of Discernment and St Andrew’s Strategic Plan) and it is the key to the on-going viability of this little community. So the resumption of worship services has been especially important.

We have welcomed a number of visitors during July and we welcome Terapi to the community of St. Andrew’s. Ese has already “volunteered” her into the roster. Fred and Paula Gaitau have followed Luisa and Poro to Perth and they remain in our prayers.



As part of the COVID-19 Safety Plan I remind everyone about the

kitchen disinfection procedures posted there. Also, we have instituted a logging system each time spaces are used. If you are responsible for a space, like opening and closing the church and hall, morning tea, etc please take a moment to complete the log before you leave the space. In this way users can communicate issues to one another rather than me having people in my ear about how space is left.



**Stephen Dain**

*The copy date for the next edition of The Link is Wednesday 26th August to [brightonuc@optusnet.com.au](mailto:brightonuc@optusnet.com.au)*

# No Ordinary Times

**F**or many of us, the traditional Church Calendar played no part in our Christian upbringing. Of course we celebrated Christmas and Easter (of course!), but celebrations such as Advent, Epiphany, Ash Wednesday and Pentecost completely bypassed many of us. As did liturgical colours. Until quite recently, I personally had no idea about liturgical colours relating to the different seasons of the Church year – and I confess that I still have to look them up.

So as a relative newcomer to the Church Calendar, I've had much to learn. One of the terms which puzzled me initially was "Ordinary Time". We are now a couple of months into Ordinary Time. I'm embarrassed to admit that my initial reaction was to think that these times were "ordinary" because we just weren't celebrating any particular high point of the year. So the term implied a certain dullness. If the times were ordinary, perhaps so too would the preaching and worship be. That was pretty deflating.

It was all clarified for me when I read somewhere that "Ordinary Time" is also known as "Ordinal Time". It is not "ordinary" in the ordinary sense – if you'll excuse the pun. It's "ordinal" in the sense that we have ordinal numbers – first, second, third *etc.* The calendar counts the Sundays as the first after Pentecost, the second after Pentecost and so on. Ordinal time takes us right through to the last Sunday of the Church year, Christ the King. After that, the calendar starts all over again with Advent.

From a preaching and worshipping point of view, Ordinal Time is quite liberating. Finding a new way to approach Christmas or Easter each year, something fresh to say which doesn't just sound like last year and the year before, is challenging, more so each year. In Ordinal Time, we can select from the four Lectionary passages, which are not themed as they are for the festivals, and explore new ways of looking at our faith, and find new insights that will deepen our understanding. It is the absolute antithesis of "ordinary"!

At the end of July, 2020, nobody would seriously suggest that the times we are living through are "ordinary". None of us has seen anything like the world of Covid-19. Our own nation is one of the lucky ones, to be sure, yet we have nevertheless endured a months-long lockdown, unprecedented political and economic measures, our national and even most state borders closed, unemployment higher than at any time since the Great Depression, and over one hundred deaths. International news reports continue to bring us the alarming stories of so many other nations which have fared much worse than we, and continue to do so; of a frightening cost in human lives, economic well-being, physical and mental health, and political stability far beyond anything we have seen in our lifetimes. In Australia, we must heed the caution not too quickly to succumb to the idea that things can quickly get back to "normal". Each day we are reminded that life will not be "ordinary" again for a very long time, either here or in the world at large. Indeed, what will "ordinary" even look like in the post-Covid world?

In the Church, as we embrace Ordinary Time, in these far-from-ordinary times, we have the assurance of Jesus Christ, "And surely I am with you always, to the very end of the age." (Matthew 28:20) We know that there is no crisis, no devastation, no catastrophe which can cause our Lord to desert us. So, as Brighton reopens, cautiously but confidently, and as God's people in this place gather once again, we do so knowing that, while God certainly didn't promise to spare us from times of danger, nevertheless God will never abandon us at such times. God is the Rock of Ages. And so we pause, with the psalmist, to "be still and know that I am God." (Psalm 46:10) When your life belongs to Jesus, nothing can be ordinary ever again.

*Alan Harper OAM*

# Background and history of St Andrew's

## Part 2

### ABORIGINAL AUSTRALIANS AND SPIRITUALITY

*(Sculpture of Aboriginal Elder, William Ricketts Sanctuary, Mt Dan-denong. Photo: L. Harper)*

**I**t is estimated that there were about 250,000 inhabitants of New South Wales pre-European settlement forming about 70 language groups. They were semi-nomadic in practice, Aboriginal communities lived in harmony with the land eating the naturally occurring flora and fauna to survive. They were concentrated on the east coast and along river ways. (<http://about.nsw.gov.au/encyclopedia/article/aboriginal-settlement/>).



The spirituality of the Aborigines is usually termed the Dreamtime. There are many websites and books devoted to this topic. The following two concise and well-written, but slightly different, explanations are from the one source. Far better in their words than mine.

**Stephen Dain**

<https://www.aboriginal-art-australia.com/aboriginal-art-library/aboriginal-dreamtime/#:~:text=The%20Dreamtime%20is>

**T**he Dreamtime is a commonly used term for describing important features of Aboriginal spiritual beliefs and existence. It is not generally well understood by non-indigenous people.

Aboriginals believe that the Dreamtime was way back, at the very beginning. The land and the people were created by the Spirits. They made the rivers, streams, water holes the land, hills, rocks, plants and animals. It is believed that the Spirits gave them their hunting tools and each tribe its

land, their totems and their Dreaming.

The Aboriginals believed that the entire world was made by their Ancestors way back in the very beginning of time, the Dreamtime. The Ancestors made everything.

The Ancestors made particular sites to show the Aboriginal people which places were to be sacred. The Aboriginals performed ritual ceremonies and customary songs near the sacred sites to please the Ancestral spirits and to keep themselves alive.

Distinct tribes had different philosophies and beliefs about the Ancestors who made the world. Some believed that the Ancestors were animal-spirits.

Others in parts of Arnhem Land in the Northern Territory believed the Ancestors were huge snakes. In other places the spirit who created the world were believed to be the Wanadjina.

Dreamtime is the foundation of Aboriginal religion and culture. It dates back some 65,000 years. It is the story of events that have happened, how the universe came to be, how human beings were created and how their Creator intended for humans to function within the world as they knew it.

Aboriginal people understood the Dreamtime as a beginning that never ended. They held the belief that the Dreamtime is a period on a continuum of past, present and future.

The Aborigines learned about their beginnings through their Dreamtime creation folklores that told of the momentous actions of the creators. The myths were the foundation of Abo-

original society and provided certainty about existence.

The Australian aborigines believed that the land they occupied was once not in existence like it is today. It was free from form or life, vacuous – empty.

They unquestionably believed that this was the way things once were because the ancestors had said so and they would never doubt their word. It was during what has become known as the Dreamtime, the land, mountains, hills, rivers, plants, lifeforms both animal and human and sky above were formed by the actions of mysterious and supernatural spirits.

During the Dreamtime the creators made men women and animals, declared the laws of the land and how people were to behave to one another, the customs of food supply and distribution, the rituals of initiation, the ceremonies of death which are required to be performed so that the spirit of the dead travels peacefully to his or her spirit-place, and the laws of marriage.

Some Dreamings told of the mythical creators disappearing. They believed that the creators disappeared from the sight of mere mortals, but continued to live in secret places.

Some lived in the tribe's territory in rock crevices, trees and water holes. Others went up into the sky above as heavenly bodies. Others changed into (or perhaps became) natural forces such as wind, rain, thunder and lightning.

It is believed that many of the creators continued to live on the land or in the sky above watching over them. These supernatural enigmatic creators were often referred to as men and women who had the ability to change shape into animals and other creatures such as the Rainbow Serpent.

There are also stories of heroes and heroines and Father and Mother figures.

The Dreamtime may be difficult for many of us to understand fully but it is part of who the Aboriginal people are, the very essence and reason for being here. It is all encompassing and will forever be at the centre of their existence as a people.

<https://www.aboriginal-art-australia.com/aboriginal-art-library/understanding-aboriginal-dreaming-and-the-dreamtime/>

**D**reamtime or Dreaming for Australian Aboriginal people represents the time when the Ancestral Spirits progressed over the land and created life and important physical geographic formations and sites.

Aboriginal philosophy is known as the Dreaming and is based on the interrelation of all people and all things. The past of the Spirit Ancestors which live on in the legends are handed down through stories, art, ceremony and songs.

The Dreaming explains the origin of the universe and workings of nature and humanity. It shapes and structures life through the regulation and understanding of family life, the relations between the sexes and obligations to people, land and spirits.

Before European settlement of Australia, there were around 600 diverse Aboriginal populations, based on language groups.

*(Aboriginal rock art, Nourlangie, Kakadu. Photo: L Harper)*



Australian Aborigines have the longest continuous cultural history of any group of people on Earth. Educated estimates date this history around 60,000 years.

“Aboriginal people disclose their Dreaming stories to pass on imperative knowledge, cultural values, traditions and law to future generations. Their Dreamings are passed on through various customs such as ceremonial body painting, storytelling song and dance.

The Australian Indigenous people have over thousands of years maintained a link with the Dreamtime and Dreaming stories of the past to the present. Due to their customs and beliefs they have sustained a rich cultural heritage.

None of the hundreds of Aboriginal languages contain a word for time. When we try to explain in English their philosophy we are perhaps best not to use the term ‘Dreamtime’ but use the word ‘Dreaming’ instead.

It conveys better the timeless concept of moving from ‘dream’ to reality which in itself is an act of creation and the basis of many Aboriginal creation myths.

Aboriginal spirituality does not think about the ‘Dreaming’ as a time past, in fact not as a time at all. Time refers to past, present and future but the ‘Dreaming’ is none of these.

The ‘Dreaming’ “is there with them, it is not a long way away. The Dreaming is the environment that the Aborigines lived in, and it still do today. It is important to note that the Dreaming always also comprises the significance of place.

The Dreaming, or ‘Tjukurrpa’, also means to ‘see and understand the law’ as it is translated from the Arrernte language (Frank Gillen with Baldwin Spencer, translating an Arrernte word Altyerreng).

In most stories of the Dreaming, the Ancestor Spirits came to the earth in human

form and as they moved through the land, they created the animals, plants, rocks, rivers, mountains and other forms of the land that we know today.

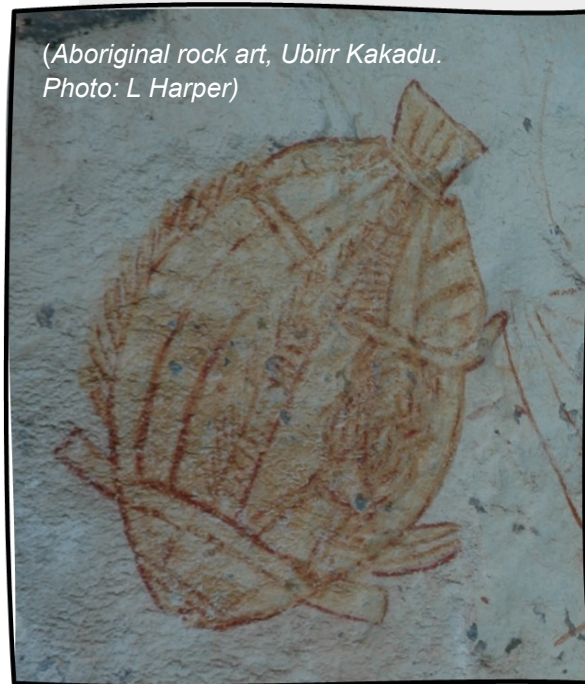
These Ancestral Spirits also formed the relationships between Aboriginal people, the land and all living beings.

Once the ancestor spirits created the world, they transformed into trees, the stars, rocks, watering holes etc. These are the sacred places of Aboriginal culture and have special meaning.

Because the ancestors did not disappear at the end of the Dreaming, but remained in these sacred sites, the Dreaming is never-ending, linking the past, present and the people and the land.

Dreamings allow Aboriginal people to understand their place in traditional society and nature, and connects their spiritual world of the past with the present and the future.

The Dreamings explain the creation process. Ancestor beings rose from the earth and seas and roamed the initially barren land, created the land’s features and then



(Aboriginal rock art, Ubirr Kakadu.  
Photo: L Harper)

returned to the land to become part of its features in the form of rocks, watering holes, trees etc.

These became sacred places, to be seen only by initiated men.”

The spirits of the ancestor beings are passed on to their descendants, e.g. shark, kangaroo, honey ant, snake and so on and hun-

dreds of others which have become totems within the diverse Indigenous groups across the continent.

Aboriginal families and individuals identify with a specific Dreamings. It gives them identity, dictates how they express their spirituality and tells them which other Aboriginal people are related to them in a close family. They can share the same Dreamings so this means that one

person can have multiple Dreamings.

“Stories of the Dreaming” have been handed down through the generations, they are not owned by individuals but belong to a group.

The storytellers are chosen by the Elders who have the duty to pass the stories along, ensuring that young people build and retain a sense of who they are.

The journey of the Spirit Ancestors across the land are recorded in Dreaming tracks.

A Dreaming track joins a number of sites which trace the path of an Ancestral Being as it moves through the landscape, forming its features, creating its flora and fauna and laying down the Laws.

These Spirit Ancestors include the Rainbow Serpent, Wandjinas, Mimi Spirits – fairy-like beings of Arnhem Land, Karatgurk – Seven sisters who represent the Pleiades star cluster, These Dreamings are passed down and shared by many Aboriginal communities across Australia.

Traditionally, Dreaming stories would be told through mediums such as the haunting sound of the didgeridoo with song and dances and also by symbolic drawings.

These designs were used as body paint decorations for corroborees and as sand paintings for ceremonies.

Today paintings are created using traditional ochre and modern-day materials, but the use of traditional symbols and art styles keeps this ancient culture alive.

The symbols used in contemporary Aboriginal paintings are the same as those found on cave paintings and rock Art.

The same obligations to pass on their own Aboriginal cultural dreaming story is depicted in Aboriginal Art. It is a visual expression of these beliefs and a way to preserve their culture, beliefs and history.

The relationship to the land is also part of Aboriginal spirituality.

<https://www.commonground.org.au/learn/connection-to-country>

**T**he interdependence between Aboriginal and Torres Strait Islander people and the land is based on respect - while the land sustains and provides for the people, people manage and sustain the land through culture and ceremony. It is because of this close connection, we see that when the land is disrespected, damaged or destroyed, there are real impacts on the wellbeing of Indigenous people.

The land is a link between all aspects of Aboriginal and Torres Strait Islander people's existence - spirituality, culture, language, family, law and identity. Each person is entrusted with the cultural knowledge and responsibility to care for the land they identify with through kinship systems. Rather than owning land, people develop strong intimate knowledge and connection for a place that is related to them. The intimate knowledge of a place forms this strong connection that is inherent to Indigenous identity.

Land sustains Aboriginal and Torres Strait Islander lives in every aspect - spiritually, physically, socially and culturally. The notion of landscape as a second skin is central to a lot of Aboriginal Art, whether it be theatre, dance, music or painting.



(Photo: L Harper)

### Looking After Land

“**Caring for country**” means participating in interrelated activities on Aboriginal lands and seas with the objective of promoting ecological, spiritual and human health. It is also a community driven movement towards long-term social, cultural, physical and sustainable economic development in rural and remote locations, simultaneously contributing to the conservation of globally valued environmental and cultural assets.

# Our Outreach

**S**t Andrew's supports these activities, in particular

## **COOK MOOREFIELD COMBINED CHURCHES CHRISTIAN EDUCATION BOARD**

Supporting Nick's ministry at these schools. Financial donations (tax deductible) to Alison.

## **NICK'S BREAKFAST CLUB AT JAMES COOK HIGH**

(Please bring cereals (not Weetbix) and long-life milk.

## **THE KOGARAH STOREHOUSE FOOD MINISTRY**

The Storehouse is distributing food parcels on Wednesdays and still needs food donations.

<http://www.kogarahstorehouse.org.au/>



## **LACLA-LET THE AFRICAN CHILDREN LEARN ASSOCIATION**

Carry on collecting your 5 cent pieces for donation. Or, in these days of contact-less payments, leave a donation.



## **SAMARITAN'S PURSE OPERATION CHRISTMAS CHILD**

<https://www.samaritanspurse.org.au/get-involved/ways-to-give/>



## **ACT FOR PEACE CHRISTMAS BOWL**

<https://www.actforpeace.org.au/Learn/Why-we-are-here>





## Samaritan's Purse Operation Christmas Child 2020

**T**he Craft Group hope to be able to collect enough items for 75 boxes again this year and once again ask the members of St. Andrew's to donate what they can. Here are some suggestions:

1. **Something to Wear:** T-shirts, shorts, skirts, thongs (all new, not second-hand).
2. **Something to Love:** Teddy-bear, soft toy, doll (all new).
3. **Something Special:** Carry bag, sunglasses, bangles, stickers or a photo of yourself.
4. **Something to Play With:** Tennis ball, skipping rope, yo-yo, slinky, cars, musical instruments, finger puppets.
5. **Something for School:** Exercise book, pencil case, pencils, pens, erasers, sharpeners, colouring pencils.
6. **Something for Personal Hygiene:** Soap and face-washer, toothbrush, comb, scrunchies, hair-clips.



The things that we most need are soap (PLEASE remove the wrapper), pencils, pencil sharpeners, tennis balls, skipping ropes, small cars, small soft toys, scrunchies, hair clips and stickers. Please remember that items need to fit in a shoe box.

Some things **NOT** to include are:

Anything that might leak e.g. toothpaste, shampoo, bubbles, batteries. No food or lollies. No second hand clothes or toys. No breakable things such as mirrors. No war related items, play money, playing cards, dominos or things of a religious nature. No wax crayons or play dough.

Please remove packaging, price tags and, even, soap wrappers.

We need money for postage, it's \$10 a box.

The Craft Group appreciates the generosity from both churches in the past years and hope to fill about 75 boxes.

Thank you. You can contact me on 9597 3843.

*Alison Dain*

# Prayer Points

- ◆ The mission and ministry of our congregation.
- ◆ Worship leaders, preachers, musicians, readers, helpers, leaders, followers.
- ◆ Alan and Lauris Harper.
- ◆ Those affected by COVID-19, their carers and families. Those who have lost loved ones.
- ◆ Those still feeling the effects of the bushfire and floods.
- ◆ Those who are sick, sad or lonely
- ◆ Our own people especially Carolyn and Denis Gates; Ruth Bird and the Gaitau family.
- ◆ Pam Schofield, knee replacement. Walking well.
- ◆ Timothy Dain, foot surgery after a work accident. Now allowed to put some weight on the foot.

*If you need pastoral care or know of someone needing pastoral care, please see the contact details in the side panel on the first page. If you wish an addition to this list, please contact Stephen Dain.*

## August 2020 Roster

Please arrange substitutes when you are not able to do your allocated time.

Date Aug	Colour	Preacher	Worship Leader	Musician	Bible Reader	Welcomer	AV	Open close + Communion	Morning tea	God's Gang	
02	Green	Alan Harper (visiting lay preacher)	Alan Harper	Alison & Arinona	Gordon	Charles/Harry	Marques/Ese	Harry	Pam & Gordon	Shirley & helper	
09		Bruce Wyndham (visiting lay preacher)	Bruce Wyndham	Alison & Marques	Mere	Charles/Harry	Komiti/Ese		Alison & Stephen	Children in church	
16		Alan Harper (visiting lay preacher)	Alan Harper	Alison & Arinona	Carolyn	Charles/Harry	Shirley		+	Carolyn & Ese	Charles & Pam
23		HC Alan Harper (TBC)	Alan Harper	Alison & Marques	Arinona	Charles/Harry	Charles/Gordon		Enari Family	Terangi & Pam	Children in church
30		Dr Philip Turner (visiting presenter)	Ese Enari	Alison & Arinona	Siunipa	Charles/Harry	Gordon			Charles & Talafu	Shirley & Terangi