


NewView

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What is a season? My dictionary provides 10 definitions of the noun form, and 4 of the verb! It might be summarised as an identifiable period, which comes and goes, and so is linked inevitably with change and the passing of time. Perhaps the most common example that the word 'season' evokes is of the seasons of climate: summer, autumn, winter, spring. In Australia we also have other seasons, such as the bushfire season, contrasting with seasons of 'droughts and flooding rains', as Dorothea Mackellar put it so memorably ('My Country'). And our thoughts have been focused in the past week on Queensland, which is currently enduring the 'cyclone season'.

Our lives are divided into seasons of many kinds, as Neil reminds us (p. 2). Like me, you may have had to memorise the speech from Shakespeare's *As You Like It*, about the seven stages (or seasons) of man, from the baby 'mewling and puking in the nurse's arms' through to the harshness of 'second childishness and mere oblivion'. And perhaps you recall the oft-quoted third chapter in Ecclesiastes, beginning, 'To everything there is a season, and a time to every purpose under heaven' (King James) or, in more modern parlance, 'There's an opportune time to do things, a right time for everything on the earth' (*The Message*). This sentiment is echoed in Proverbs: 'The right word at the right time - beautiful!' (15: 23).

This idea of grasping the moment pervades many of the contributions in this issue. We have been blessed with the wealth of poetry submitted, all pointing to the need for us to recognise that what we do and say, and how we treat each other, *matters*. We have reports of the activities of both young (pp 6-7) and older (pp. 4-5), examples of people taking the opportunities when they presented. In this season of Lent, in the lead-up to Easter, we have reminders that this crucial season of the Christian calendar should cause us to reflect on how the death of Jesus impacts on our own lives. The JIM Unit provides us with chances for action (pp 3, 13), and we have food for thought in examining the gospel accounts of Easter (p. 8), and in examining our practice of prayer.

Then we have some inspiring examples of the ways in which some in our community have taken the opportunities of the season to make a difference. The contributions of the work of the Red Cross (p. 10), of Leisure Time (p. 12), of those who work with troubled youth (pp. 13-14) are recorded, as well as the efforts of individuals in our midst (pp. 10, 11, 16ff). But pervading it all is the knowledge of the inexorable passage of time: all seasons pass, and move on; so life changes and so must we, but with the knowledge that we are 'the sum of parts past' (p. 7).

Robin Pope

Neil's Musings on Seasons of Life

Moving into the No 15 manse, Lynn and I appreciated being the recipients of an established garden that was not too large. It was also termed 'low maintenance', which we thought was great because Lynn is quite prepared to put time into the garden to keep it looking presentable but she is not a passionate gardener. I have really come to enjoy observing our changing garden. I see the new growth, the buds, the flowers in all their colour, the leaves in autumn - which I am glad is only one season a year. A garden and the environment do reflect the changing seasons.



I am becoming more aware of my own 'season of life'. Although I celebrate a birthday every year like everyone else I never felt like I was feeling older. That is up until now. I am now starting to recognise that I no longer have the energy levels that I used to have. I can feel tired at the end of the day. I can fall asleep watching the TV. I have had to tell myself, 'It is all right, you are getting older'.

In ministry, I feel like each new congregation that I have ministered in is a new season in ministry. Maybe there are also seasons within the overall time of my ministry in a particular place. In terms of a current season I am really keen to get on with taking some concrete steps in putting our congregation's vision into action. Some steps have been taken and I am keen for more to occur. My colleagues in the ministry team are keen to be a part of this season too. Of course, we are looking for others to work and journey with us.

Sometimes we can sense seasons in our life of discipleship. Sometimes we can go through hard times, or dry times, or confusing or questioning times. Sometimes we can feel that God is not close by. There are times when we need a season of rest. We might have had a very busy time where we constantly go, go, go. It is then that we might need a quieter time, a period of rest, a season of recovery. There are other times when life is great, our faith is strong and we feel that, with God, we could take on the world.

What season are you currently in? Whatever your season I hope you sense that God is with you, not distant, but a constant presence and companion in your journey of life.

Neil Peters

The Yearning Heart Trilogy

Questions

Plants know when to grow
when to bloom and when to go:
Living things large and small
of land, and sea and sky –
know their season
but what of reason?

Humankind we think we know,
how we grow and where to go:
But do we?

We have to learn
what others know.
If we're so smart,
why the yearning heart?

Journey

To find where we are
we may need to restart,
for we've lost the art –
put horse behind cart
so to speak.

So many beginnings
along life's journey,
apprehension and fear
over many a year.

For some it's at end time
far from the beginning –
again one on one,
life's journey near done.

Pondering life
with a yearning heart,
in the twilight season
with issues past reason.

Then in the present moment,
Sometimes from poet's pen:
God is found by many a name,
beyond gender, wealth and fame.

Answer

God is my shepherd
I nothing want,
if I follow the shepherd's
actions and words.

My heart yearns
to be one with the shepherd;
while my actions suggest,
I am both deaf and blind.

This yearning will continue,
till my journey becomes
and each breath reflects,
the shepherd's way.

P G Baker

Seasons of Life

Seasonal Baton Change

When my Earthly season ended,
they nailed my arms apart,
but I opened heaven's gate,
'Come follow in my wake!'

For the least of these hold out –
a cup of crystal water
and a brimming bowl of rice,
the Spring rains failed to fall.

To the least of these surrender
Summer's convivial cappuccino;
The coinage you pass on
could restore a blind man's sight.

Beside the least of these
touch the calloused hand
and filthy tattered rags,
the death of Autumn hovers.

To the least of these hand over
your second overcoat,
for Winter frosts the ground
and dampens pavements grey.

Before Last Season Fall

Come and be my hands – *for the very
least of these.*

Anne Cook

Social Justice Ideas for Lent

(p. 8 *JustAct*, from the Justice and International Mission
Unit)

Lent - the forty days leading up to Easter, has traditionally been time for Christians to focus on simple living, prayer and fasting in order to grow closer to God.

In Matt 4:1-11 and Luke 4:1-13 Jesus goes into the wilderness where he fasts for forty days and forty nights and is tempted by the devil. Often the practice of fasting is to deny ourselves food or alcohol or buying things (desires of the flesh) so we can focus on our spiritual growth and needs.

Sometimes this dualistic thinking can be helpful as it is easy in our culture to constantly satisfy our material needs and much harder to focus on our spiritual needs. However, if we only see God as separate from the world and in a 'spiritual' non-earthly sense, then we miss a key aspect of God's nature which is God's desire for love, justice and reconciliation in the world.

Perhaps the question to ask is what stops you from living a life oriented towards love and justice? How might we focus on ensuring every person is treated with dignity and worth and break down the barriers in society that prevents that happening. Can you set aside time to focus on this as a social justice group or on your own so that we grow together in making the world a more compassionate and peaceful place.

Here are some ideas:

GET ACTIVE:

Go for a walk and spend time focussing on the small things in nature - the detail of a leaf, the different colours in a rock, the pathways of ants. This will offer you a different perspective and enable you to focus on the small quiet things. This is often what's required to work for justice - lots of small steps along the way.

Seasons of Life

THINK:

Think about what you eat and where it is from. Consider making a change to one thing you eat or buy that will ensure someone is paid a decent wage. As a group hold a Fairtrade morning tea at your church. These daily decisions in your life help remind you of how you want the world to be.

WRITE:

Each week write a letter or email about something you care about. As a group you can have letters (or JIM Unit postcards) available for people to sign after church. Some weeks it may be a personal letter to a friend to encourage or support them or a letter prayer to God for the things you need to keep going.

LEARN:

Explore a new issue - as a social justice group is there something you would like to know more about? Is there a film to show or a speaker to invite or an event to attend? Who in your group can find out? Who can tell others? Who can organise things? Who will contact the JIM Unit to find out if there are campaigns or ways of taking action with others in the church?

SPEAK:

To whom do you need to speak to make something change? Do you have a great idea you haven't yet told anyone about? Is there someone with a great idea who needs your support? Do you need to speak to your local MP? Do you need to speak about it at church? Do you need to change your language about something to be more inclusive and loving? Do you need to remember to acknowledge the Traditional owners of the land before a gathering?



David, Graeme, Geoff, Robert, Neil, Ken, Anthony, John, David, Lindsay, Ian, Bill, Evan, Bob, Robert, Graham, David, Ken, Ross, Ross, Warren, John, Blair, Leighton, John, John, Colin. (present also Don, Roger)
No prizes for guessing which 'Season of Life' The Gomers represent!



Seasons of Life

The Getaways are a group of (mostly) older and retired members of our congregation who ‘getaway’ twice a year to spend time together relaxing, sharing stories and renewing and building friendships. The group was originally the brainchild of Bev Lennon, Margaret Lemke and Barbara Chamberlain about 20 years ago. In recent years Margaret has helped with the organisation, ably assisted by Jo Boldiston and her family; but this year, due to Alan Lemke’s surgery, Jo shouldered the organisation alone. The group sadly noted that none of the three originators was able to stay this year, but acknowledged with gratitude that we were all beneficiaries of what their work had established.

In its early days the Getaways visited Marysville, a location only an hour or two from Melbourne and therefore a perfect distance for a weekend away. They continued to visit Marysville until the tragic bushfires in 2009, and since then have tried a variety of destinations.

The location is always a caravan park, so that a variety of accommodation caters for a variety of physical needs and comfort choices. This year we headed off to Warragul Gardens Holiday Park, where some set up a tent, others brought their caravans, and the remainder hired some of the various cabins available. Some stayed from Thursday March 16 through to Tuesday March 21, while others stayed for shorter periods, according to their other commitments. With the goal of relaxation - and minimum cooking! - the practice has been to share a meal at a local hotel on Friday night, and on Saturday night we all contribute a specified amount which Jo uses to purchase food for a shared dinner. As practised campers, Jo and Michael have a camper trailer, and we sat together in the area outside their van, under the cover of the lovely trees, their tarpaulin, and a portable gazebo Michael, Matthew and Thomas set up. This time we also had sole use of an activities room, which is where we chose to eat together, insect-free, on Saturday night. Group attendance at the local Uniting Church on Sunday is another enjoyable practice of the weekend. Sometimes we double the congregation size! During the weekend many informal walks, rides and drives were taken singly, in pairs and in groups, to enjoy the local sights and markets.

As has been the custom, many of those who were unable to stay overnight visited on Saturday to share time with us. The pictures below show us at our ease. A huge thank you is due to Jo and her family for their work in choosing and trialling the location, making arrangements with the park for reduced group bookings, organising and preparing the two shared dinners, contacting the local church, and even providing a trivia quiz!. It is not likely that they got much of the relaxation the rest of us enjoyed, AND they offered it all with a smile. Thanks Jo, Michael, Matthew and Thomas!

Robin Pope



Matthew, Sue, Lesley, Barbara, Margaret



Our cheerful leader, Jo



Eric, David, Neil, David, Sue, Ann, Arthur



Jill, Shirley, Colin, David

Seasons of Life: Youth

Jesse Lang writes of his recent experiences at the National Christian Youth Camp (NCYC):

My time at Yurora 2017 was a profound experience. I felt that I really developed my faith further through daily Community Groups, Bible studies, and worship rallies. However, what I found most meaningful were the daily activities, workshops, and performances. Some of my highlights included the poetry workshop with Joel McKerrow, where we learnt to express our faith through poetry, as well as his countless performances of his poetry; the LEGO workshop, where we created, using LEGO, what we valued most in a Christian community and then compiled them with everyone else's values to create our combined values in a Christian community; and the performance of Pirate Church, a comedic performance that shows us some of the amusing realities of the Uniting Church, while also adding further meaning to why we do what we do. All in all, I very much enjoyed my time there and brought back a lot from it. I highly recommend going to the next one in 2020.

Sarah and Jayne Blackmore also provide their 'take' on the experience:

In January, 11 youth and young adults from the Glen Waverley Uniting Church community headed off to NCYC in Sydney. We took a bus and travelled up together doing some sightseeing and bonding along the way. Yurora is the local indigenous word for Passion in the Sydney area, and our YURORA experience was one that we will never forget. The theme for this year's event was Uniting Cultures and we were amazed to see so many cultures of our church come together; it was a wonderful thing to celebrate. One of the highlights of the experience was the singing and music that was shared with us. At almost every time of the day there was some sort of performance that you could attend to appreciate the talents and gifts we all have been given. The worship rallies (although very hot) were also a great time to spend together praising God. Some of the other things that we enjoyed were sessions on health and our faith, dancing with the Dusty feet mob (an indigenous dancing troupe), Bible studies with amazing speakers, pirate church and many more. NCYC was once again a great experience of celebrating the life of the church and its multicultural future. We can't wait for the next one!

And Felicity Dart, who recently travelled to North Carolina with Alanee, reports:



'Changing hearts and lives, reclaiming the spirituality of metanoia' was the theme for the fourth annual Progressive Youth Ministry Conference held in North Carolina in March 2017 at the beautiful Montreal Conference Centre. Alanee Hearnshaw and I braved the 14 hour flight from Melbourne to the USA to take part in this year's conference. Metanoia was the main theme of the week; by definition metanoia is a change in one's way of life resulting from patience and spiritual conversion. It was an amazing experience travelling so far and meeting people so like-minded to us at the Uniting Church and yet so different in background and life experience. Everyone who attended was passionate about change and progression to better the church, and so patient and willing to listen to the stories of others who had also travelled, making metanoia the perfect theme.

Four speakers in particular had messages that stayed with me:

Firstly, Reverend Lauren Winner spoke of the power that is today's youth, and how as leaders in ministry we can harness their energy and passion, and direct it towards positive change. By taking their want to heal the world, the hindsight of elders, and putting them together, the church becomes a much stronger well rounded place of nurture and progress.

Secondly, Reverend Anthony Smith talked about his personal experience with the violence the black community faces in Salisbury, North Carolina, where he lives. His insight into peaceful protest, dealing with grief, and encouraging a change in the community first and foremost through the church was extremely powerful and distressing, yet so encouraging when hearing of all his community had achieved.

From there Debby Irving, author of *Waking Up White* had the perfect opportunity to talk about her book and the struggle society faces when it comes to talking about racism. Racial tension, stereotypes and long-held beliefs impact Christians and the church in both Australia and the USA. Seeing the similarities between American and Australian history in the treatment of our indigenous peoples made it easy to apply the same prejudices and discriminatory behaviour Debby talked of happening in America, to us here in Australia. Her speech offered such perspective on the matter that her book is one I look forward to reading. (continued on p. 7)

The Sum of our Parts

We are only the sum of our parts:

Formative years,
struggles and strategies
to where we fit in and survive –
a few beyond ego
in life's ever changing maze.

The fewer the parts;
the safer the journey
the shorter the journey
to destination 'nowhere',
for some it's journey's end.

We are only the sum of our parts
and each new part
redefines life's matrix
of knowing and journey:
From societal norms
and individual experience,
through the gate of solitude
to the acceptance of 'all' –
in the context of journey and light.
Seldom shared except in part.

We are only the sum of our parts,
or is it our past,
till our body breaks
or the mind expires –
the end of this cycle of journey.
How far will you go?

As you grow
both into and through;
mystery and mayhem,
trust and doubt,
with hurt and healing
along the way.

From a dot to a line,
triangle to circle
pyramid to globe,
ever a new start
the continuing journey
into consciousness;
over time more aware
that this life
is but part of the journey.

We are, you are and I am
only the sum of our past;
our experience, learning
and consciousness
to this point in time.

We are always the sum of parts past,
and the journey continues.

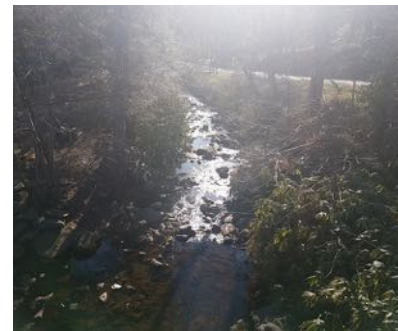
Peter Baker

Finally, in a small seminar I elected to attend, I listened to Emile Peck-McLain speak on a topic I have a personal interest in: girls in youth ministry. As a youth leader who has spent a lot of time with young girls, hearing about their struggles, doubts in faith, and confusion about their place in society and the church, it was a great talk to hear. As a girl myself, and having gone through the same questions, I could relate to her experiences, and offered my own insights in what turned out to be a great discussion. She focused on Romans 6-8 which discusses the slavery of sin. She put emphasis on making sure young girls don't project the sin of the world on to themselves, making sure they know that they are not an issue that needs to be solved, but rather are free in Christ as a vessel of his love.

The conference only ran for three days, but the abundance of wisdom and variation in speakers made it an incredibly enriching three days that challenged the way I think and analyse the constantly changing relationships between people, the church, and God. I'm so grateful to have had such an amazing experience and opportunity to gain the wisdom of others from so far away. I hope Melbourne will have the chance to hold a progressive youth conference of its own some time soon!



Galatians 3:28 'There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.'



Four Versions of Easter

Matthew, Mark, Luke, John. What do we know about these four men who presumed to tell the story of the death of God? There were other early gospels, most notably that of Mary of Magdala, but the Roman Church decided upon these four as the canon.

Matthew. By tradition the tax collector, but also definitely a man steeped in Jewish tradition, one who placed the Son of Man into a genealogy which linked Him to the Jewish hero, King David. A man who 'collected the sayings of Jesus in the Hebrew tongue'. Matthew makes a number of references to the ancient prophets eg Matt. 1:23, 2:5-6, 2:15-16, when linking the story of Jesus with those prophecies in fulfilling them. By doing so he demonstrated to Jews of his time the authenticity of the Messiah.

Mark, writing in 65 AD, is probably the earliest chronicler of the words and actions of Jesus, through the recollections of Peter the fisherman turned disciple. His account is the nearest we come to the events of His life; Mark's is the essential gospel. Mark's mother's home was central to the young church and he probably met many who had known the Lord personally. His gospel shows us Jesus as one of us and yet not of us, One whom we can admire, look up to in every way, and emulate where we can.

Luke was the 'dear and glorious physician' (the title of Taylor Caldwell's well-known 1958 fictional biography). He was probably Greek, well educated, a man with friends in high places but also one who liked the records kept straight, with an orderly mind. He interviewed many eye witnesses and those who remembered events when writing his account of Jesus. Certainly he also spent time with Paul and heard of many of the things which befell the young church, which he wrote for his friend Theophilus (lover of god) in the Acts of the Apostles.

John was the beloved disciple, possibly a cousin of Jesus, who in true Jewish tradition was asked to care for Mary weeping for her Son at the foot of the cross. He was a very human person in whom a fiery spirit was tempered by gentleness. John took many years to reflect upon what he had seen and who Jesus truly was. As an old man, in 100AD, he committed his words to parchment. He possibly also wrote Revelations, his vision of the End Time.

So there we have four men, each of a very different disposition, writing about the Man whom they had known, or heard about from eye witnesses. The four may well be surprised at being held in such high esteem ever afterwards, but such is the price for recognising one who is exceptional.

Each has a slightly different slant on the events of Holy Week, the Crucifixion and the Resurrection, depending on his viewpoint. Yet all agree that Jesus was 'crucified, died and was buried' by the Roman authorities with connivance from those who did not want to change the *status quo*. They also agree that 'on the third day He rose again...and ascended into heaven where He is seated at the Right Hand of God the Father...'**

This is the amazing fact which crystallises for us each Easter. The God-Man, who through his death and resurrection is ever afterwards seated in the place of judgement and will 'judge the living and the dead, whose kingdom will have no end'**. That is, you and me!

We believe that through His close identification with humans, He carries our sins and shortcomings with Him to the Cross where they are lifted to the Father. This is the same Jesus who will judge us not from afar, but knowing our failings.

Surely that is a miracle beyond our deepest understanding...

**These words are from the Nicene Creed, which was drawn up by an assembly of bishops called by the Roman Emperor Constantine in the city of Nicaea in 325AD. It remains the only statement of faith that is accepted by most major churches of the Christian faith - Eastern Orthodox, Roman Catholic, many Protestant churches, and the Anglicans.

References:

William Barclay (1974), *The Daily Study Bible*, The St Andrew Press, Edinburgh.
The Book of Common Prayer

Laele Pepper

Book Review

**Val Webb, *Testing Tradition and Liberating Theology: Finding your own voice*,
Morning Star, Northcote Victoria, 2015**

This book was so interesting for me that I felt it would be good to share some of the author's insights and experiences in the Uniting Church as well as in other churches and wider areas.

Dr. Val Webb is a theologian with much experience, who holds a graduate degree in Science and a Ph.D in Theology but nevertheless is able to write for the general public using a language which makes meaning accessible to all. Val is a much sought after speaker in Australia as well as other countries and has written many books, this being the latest.

The main message seems to be for lay people not to be passive and accepting but to 'think for yourselves', read widely and talk to others and discover what is truth for you! What is a 'certainty' for you may not be the same as the 'certainty' of another - but that doesn't mean there can be no dialogue. The sharing of thoughts and ideas, 'faith' and 'beliefs' can be very rewarding.

As Val writes in her introduction, 'There will be some who do not agree with all things I say - that is the nature of theological reflection. Much of theology depends on individual experiences and contexts.' She goes on to say she has 'critiqued some religious establishments and their power and control - never a popular move with those in the institution'.

This selection gives you an idea of some of the subjects contained in the book:

Chapter 1: How do we know what we know?

Chapter 3: Who needs theology when we have the Bible?

Chapter 4: Shaping theology in the first four centuries

Chapter 17: Spiritual not religious

Chapter 20: Living our theology on the planet

In conclusion - better than my words - some of the blurb:

[...Bring] God-talk out of both the Academy and the Church and into the everyday. WE ARE ALL THEOLOGIANS - God is in our midst and we do not need permission to express what that means to us. This is a book of liberation in that it allows each one of us to 'do our own theology' to express what we mean by 'God' and not leave it to the ecclesiastical or scholastic authorities to make up our minds for us.

Heather Wilkins

Footnote: Heather is happy to lend a copy to anyone interested in reading it.

People Helping People

'People Helping People' is the motto of the Australian Red Cross, alongside their logo, 'The Power of Humanity'.

The Australian Red Cross was formed at the outbreak of the First World War in 1914 and celebrated its centenary in 2014. Branches were formed all over Victoria, such as at Glen Waverley, and Lilydale, whose President was none other than Dame Nellie Melba. Although the Red Cross became synonymous with the humanitarian work done during wartime, today much of the voluntary work is done in peacetime service: helping the victims of house fires and natural disasters; training in First Aid; training and preparation for disasters in vulnerable neighbouring Pacific countries; a Tracing Service for displaced people to reunite families; help for refugees and many other services.

After the tragic event in Melbourne's Bourke Street Mall a few weeks ago, many people who were there immediately leapt to help those lying injured with whatever expertise they possessed, whether it was medical aid or words to comfort. Complete strangers came together to support each other, feeling helpless trying to come to terms with what they had just witnessed. That nightmare will stay with many for a long time to come as well as the strong feelings of anger at the needless loss of so many young lives in this meaningless act. As we try hard to resolve the problems in our communities and the inhumanity in all acts of violence, we should try not to lose sight of the humanity in many of us – people who readily volunteer to help their fellow humans when the need arises, without reward or payment, and almost without a second thought that this is what they should do.

The Glen Waverley Uniting Church has a long record of association with Red Cross, for more than 50 years in fact. Way back, members of our Church, Jean Young, Lil Neilson and I were also founding members of the newly revived Glen Waverley Red Cross Branch in 1961. Glen Waverley was then in the Shire of Mulgrave. Jean gained permission to hold our first meetings in the old Presbyterian Church which had stood on the corner of the Kingsway and Bogong Avenue, for nearly a hundred years. The organ had to be moved back and pews re-arranged for meetings to start, as I remember.

In the mid 1960s the Red Cross Blood Service developed the Mobile Service to collect donations of blood in the outer suburbs where the population was expanding rapidly. The Glen Waverley Branch was called on to recruit donors, deliver pamphlets and publicise the visit of the first 'Blood Bus' to Brandon Park Shopping Centre. The bus was fitted out to accommodate 2 donors on beds, 2 lounges for donors to rest and have refreshments while the small area at the back had a couple of seats and a table for the nurse and registrar to take details of prospective donors and check their blood pressure. Besides this, room had to be made for equipment and supplies. We had already recruited over a hundred donors and when many more turned up on the day it was obvious that, as the bus could only manage 40 donors during the one visit, a hall would have to be found where the bus could bring all the equipment needed to set up more beds. In those days donors were not allowed to get coffee and tea for themselves and it was provided by Red Cross volunteers. After donating, all donors had to have a 20-minute rest on a lounge (strictly adhered to) and to leave the premises required our permission! Once more our Church was approached. Fortuitously it had had some major alterations and additions made in the form of a new foyer, large hall with kitchen facilities and toilets. Now we could accommodate eight beds at a time and over 100 donors including many church members would come through to regularly give blood four times a year.

As the years progressed, the Shire had become the City of Waverley and the Uniting Church had come into being. Whilst a new church was being built on the Bogong Avenue site, the Blood Service went on uninterrupted at the Methodist Church on Springvale Road. Other venues were also being set up around Waverley as it continued to grow at a rapid rate to eventually become the City of Monash. As soon as the new church was built, business resumed as usual with over 250 donations being received at each visit. Peter Barr, (pictured here, middle of the 2nd row)



People Helping People cont.

long-time member of the Glen Waverley Church, received a special Red Cross award for having given 100 donations of blood during his life. Given that each donation goes towards saving the lives of 8 people, not many people can say that they might have actually saved as many as 800 lives!

In 2007 John Brumby, then Premier of Victoria, opened the Blood Centre in the Pinewood Shopping Centre. Until then the Glen Waverley Uniting Church had been a main centre for this life-giving service for 35 years.

As the **Annual Red Cross March Appeal** gets under way, it is appropriate to acknowledge another way in which our church liaised with Red Cross. In 2000 Cliff Baker got a team together from the Church to participate in the Annual Doorknock. It soon became obvious to Cliff that to co-ordinate something on a broader scale within the Municipality would raise a great deal more money for this worthy cause and he offered Red Cross his skill and expertise to take on this task for the City of Monash. Cliff had 150 volunteers when he began and progressively worked on recruiting more, by talking to the many community and church groups in the municipality and visiting secondary colleges both public and private. By 2014 he had amassed 1,100 volunteers. His most impressive work was done in the schools where he was always warmly welcomed and had a wonderful rapport with students and staff alike. While Cliff co-ordinated the March Appeal over \$380,000 was made, half of which, he says, was by the efforts of these students. Cliff had to give up this role last year as age had finally caught up with him.

On World Red Cross Day, March 8th, Cliff goes to Government House to receive the Red Cross Humanitarian Partner Award for his voluntary service.

Fundraising for the March Annual Appeal is to help maintain the services in Australia for Australians.

Such is the **POWER OF HUMANITY** and **PEOPLE HELPING PEOPLE**.

Every day.

Dorothy Simpson

³⁴ *I give you a new commandment, that you love one another.*

Just as I have loved you, you also should love one another.

³⁵ *By this everyone will know that you are my disciples, if you have love for one another.*

John 13:34-35 (NRSV)

THE QUESTION

Our agenda still questions, two thousand years on:

‘How do we aspire to treat each other?’

Have we yet to discern Jesus’ gospel dictum:

‘As I have loved you, you should love one another?’

We fall silent at the question, slow in our wits, found wanting to make answer and to attest that his commands fulfil both law and prophets; that Jesus came so we might have life at its best.

We need no creed, we need no code of conduct to temper our behaviour and thereby be confessed. We need no catechism, no theologian to explain Jesus’ way of living he so practically expressed.

Legalism fails, for his kingdom is not of this world. No torrent of words could ever define his mission – but in every moment we have love for one another. Jesus’ agenda is proclaimed afresh by our action.

Graeme Frecker

Easter 2017

Prayer

Proponents of habits tell us that habits save us a lot of effort. For example we do not have to stop and think about putting a car in gear, or accelerating away from a stoplight, or tying shoe laces. Unlike a novice we do this from habit. You can think of many examples where habit comes to the fore and attentiveness retires. We even have a stock of habitual phrases which we use to smooth social exchanges, mostly about the weather and health. We do not really have to listen to them, or the answers.

You have probably seen on TV how Tibetan people touch prayer wheels to make them spin one after another, perhaps reciting their prayer *om padme hum* at the same time. You have also heard Muslim people add *inshallah* to almost everything said. It is hard to see attentiveness in these prayers. They seem to be used more as invocations than as mindful expressions.

We Christians have a similar attentiveness problem with the *Lord's Prayer*. This prayer is used on so many occasions and in so many ceremonies (appropriate or not) that it seems to have lost some of its original impact through over use. Do we stop and think about what we are saying, or do we dutifully mouth the words from habit, not engaging our attentiveness?

Do we know for example what we are asking for when we pray *forgive us our trespasses as we forgive those who trespass against us*? Are we to forgive only *as* we are forgiven by our earthly brothers and sisters? Or seventy times seven? Or more, endlessly. What are we to forgive? Sins against ourselves personally, or against our community, or our way of life? Sins which we personally find unbiblical but which others may not see as biblical sins at all?

Or the line *thy Kingdom come*. We are asking in this prayer for a total change in the way many people live. But to what? Are we to be arbiters of the kingdom? Will our small personal interpretation of the Bible suffice as a guideline for everyone (even if they would listen to us?) Yet we also know that God gives us glimpses of the kingdom through the lives of some around us, near and far. Do we think of their example as we ask the prayer? Do we lift their lives to Him in thanks for His providence?

Even *give us this day our daily bread* is problematic. How wide is *us*? Does *us* only mean the wealthy, like we Westerners, or does it also extend to those who do not know what the next 24 hours will bring? Probably not food, which is elevated by this prayer to a necessity as well as a sacrament. And what is *daily bread*? Sufficiency, or excess to make us fat? God is not fooled by our excuses!

You can see that attended to mindfully, the *Lords Prayer* asks more questions and offers more challenges than we have answers to give. Next time you are asked to recite it, some of these questions may come to mind and ensure more than an habitual rehearsal of a too(?) familiar prayer.

Laele Pepper

Leisure Time

Leisure Time at Glen Waverley Uniting Church commenced in 1978 at the Springvale Road site and continues to thrive today. The Committee is considering starting a waiting list of people wanting to belong to this group as we have reached the maximum number of guests we can cater for on a Monday.

The program for 2017 includes five outings, the first being a lunch at the Lyndhurst Hotel on Monday March 27.

The Annual General Meeting will be held on Monday 3rd April at 2.30pm in Room 1. All are welcome to attend. The highlight of this meeting will be a presentation of Leisure Time activities from last year by the different leaders. There will also be a recognition and presentation to Pam McDonald in appreciation of her many years of faithful service in varying roles at Leisure Time. We all wish Pam much happiness in the future in everything she does. Of course the Annual Meeting will finish with afternoon tea and a chat.

A Youth Justice System that Works

From the Justice and International Mission Unit:

For Christians, justice means more than simply 'punishment'. Scriptural justice is based on the restoration of 'right relationships'. Prison by itself does little to achieve this, for victims or offenders. God's justice demands much more.

The current media pressure on the Victorian Government over youth justice is pushing us down the path of Americanising our youth justice system. This comes at a time when US research shows the 'tough on teenagers' approach ruins lives and makes the community less safe.

The failure of the US 'tough on youth crime approach:

Research over decades consistently shows imprisoning children and minors is more likely to push the young person down the path of continued criminal behaviour and fails to deliver on community safety in the long run. Whilst the community needs to be protected from the relatively small number of teenagers engaged in violent crime, the long term solution is achieved by addressing the causes of crime. Many parts of the US have adopted the 'lock 'em up and treat 'em mean' approach towards teenagers who break the law, with disastrous results. A report released by the Harvard Kennedy School, Program in Criminal Justice Policy and Management concludes that imprisoning young people in the US reduces community safety, destroys the future of young people, 'damaging the very people they are supposed to help and have been for generations' and waste large amounts of public money that could be better spent actually improving the community. They conclude, 'It is difficult to find an area of US policy where the benefits and costs are more out of balance, where the evidence of failure is clearer, or where we know with more clarity what we should be doing differently.'

New Zealand Success

The New Zealand Government approach seeks to rehabilitate teenagers who break the law, get their lives back on track and heal the community. Five years ago New Zealand police apprehended about 39,000 children aged 10 to 16. That number has dropped by 40% and the number of children appearing in court has dropped by over 60%, from 4,998 to 1,959 between 2007 and 2015, its lowest number in 20 years. This story of success is due to the New Zealand Government 2013 Youth Crime Action Plan. The cornerstone of this approach is to foster greater collaboration between schools, government agencies, community organisations and the police to better support families to address their children's behaviour that causes them to break the law. There are special youth courts that focus on a flexible approach which focuses on accountability and making amends.

After breaking the law, Xavier, aged 15 was required to attend a family group conference with his mother, two aunts, social workers and police. He says, it showed him how many people cared. 'It was really embarrassing having them read out what I had done because I didn't tell my mum the full story of what had happened. She was really disappointed,' he said.

What actually works to reduce youth crime

One of the leading bodies in this area, the US Washington State Institute for Public Policy found that providing education and training to teenagers in the juvenile justice system as well as mentoring was what reduced youth crime.

What has happened in Victoria?

According to an Ombudsman report in February this year, youth crime in Victoria is decreasing overall, from over 5,000 children and young people breaking the law in 2008-9 to less than 3,000 in 2014-5. This is because Victoria's approach focused on rehabilitation of young people who break the law and addressing causes of crime. An example of this is the Jesuit Social Services Barreng Moorop program for Aboriginal children aged 10-14 years old and their families across north-east and western metropolitan Melbourne. Barreng Moorop understands and acknowledges that trauma reaches across generations.

Karen, the mother of 13 year-old Caleb says her son has become more confident and trusting as a result of the program. 'He thinks they've done a hell of a lot to help him. He says life is so much better now and for the first time ever he is happy for the future.' Barreng Moorop works with young people and their whole family, including extended relatives, to keep indigenous children away from contact with the youth justice system.

However, more crime is being committed, more violently, by a small number of young people who keep breaking the law and who the system is failing to deal with. A quarter of all crimes committed by young people are committed by just 182 youths. As of 10 January 2017 there were 170 young people detained in youth justice facilities, with half of them on remand (being detained before their trial).

Children in the youth justice system are often in need of support services, with 63% having been victims of abuse,

<h2 style="text-align: center;">From the J.I.M. Unit</h2>	<h2 style="text-align: center;">Justice</h2>
<p>trauma or neglect, 30% having mental health issues, 18% having a history of self-harm or thinking about suicide, 66% have a history of both alcohol and drug misuse and 10% were homeless or living in insecure housing. The Victorian Government has not provided enough people on the ground to support young people and address these problems in the community, as well as in the youth justice system.</p> <p>What you can do Write polite and respectful letters to:</p> <p>The Hon Daniel Andrews Premier Level 1, 1 Treasury Place East Melbourne, Vic 3002 email: daniel.andrews@parliament.vic.gov.au Salutation: Dear Premier</p> <p>The Hon Jenny Mikakos MP Minister for Families and Children Minister for Youth Affairs Level 22, 50 Lonsdale Street Melbourne Vic 3000 email: jenny.mikakos@parliament.vic.gov.au Salutation: Dear Minister</p> <p>Points to make in your letters:</p> <ul style="list-style-type: none"> • Request the Victorian Government to resist the attempts by some media outlets to dictate the Government's approach to youth justice. Ask that the Victorian Government continue to have a focus on rehabilitation of teenagers and young people who break the law, with imprisonment being a last resort. • Ask the Victorian Government to follow the successful models of youth justice, such as New Zealand, that has had a 40% reduction in youth crime in the last five years, rather than the failed path of the US youth justice system that destroys lives, reduces community safety and wastes valuable government revenue that could be used for the benefit of our community. • Note that the youth justice system will not work to reduce crime and increase community safety if it is not adequately resourced to ensure issues of past abuse, mental health issues, and drug and alcohol dependency of the youth in it are not addressed. There needs to be sufficient numbers of appropriately qualified staff working in the system. <p>Please also write letters to your local paper, the Herald Sun (http://www.heraldsun.com.au/news/opinion/letter-to-the-editor) and The Age (http://theage.com.au/comment/letters-submit)</p> <p>Letters should be about 150 words and submitted by midday at the latest.</p>	<p>Justice alone is a terrible thing, more than we humans can bear. Justice visits the sins of the fathers upon the children, for generations, not just to the third and fourth as the Ten Commandments warn us. Justice grinds an inexorable swathe through all our little schemes and plans, often wrecking them, in its working out.</p> <p>For example, take a war. If we choose to go to war, often to right what we see as a great wrong, what must we sacrifice? If we knew in advance what justice would demand, would we pay the price? Our young men and women, our homes, our peace of mind, our bodies, our very lives. To say nothing of our trust in one another, for there are always some who will use upheaval for their own ends. Our plans for peaceful development are put aside for the duration. We must suffer loss and destruction without help. We cling to the notion that justice is being done, but do our opponents see it thus? Don't they also have their own view of justice?</p> <p>When fighting is ended the effects of war linger on. There are repairs to make, often committing the young and strong to lives of heavy toil. There are institutions to rebuild, some altered by the fact of war so not recognisable. There is often unemployment of those who previously were involved in making and using weapons of destruction. The very young do not know what went before but they are born into a chaos not previously known and must learn to cope with fragmentation of social ease. The angrier amongst them are infected with the hatreds of their fathers and mothers and become fighters in turn, sometimes unclear in their heads why, but working out their frustrations and angers for generations. This is how justice works its way amongst humans.</p> <p>What then of mercy, the great parallel to unmitigated justice? Without mercy to break the cycle of the working out of justice we are trapped. Mercy shown defeats hatred. There is a wonderful example at present in Greece. Syrian refugees, sheltering from the bitter cold in an empty warehouse, collect surplus food from other refugees to give to the Greek people homeless in their midst. The defeated and persecuted have become the generous and forgiving, by showing mercy to others. Race, religion and ethnicity do not matter, merciful humanity does.</p> <p>This is how God shows mercy to us, not because we deserve mercy but because without mercy we are helpless in the workings out of justice. So too we need to show mercy and forgiveness, not because they are deserved but because we too have learnt to be merciful.</p> <p style="text-align: right;"><i>Laele Pepper</i></p>

The Witness of Wood

Archaeologists are always digging up stone arrow heads, spear heads and axe heads but they have never found a single stone bow, arrow, spear or axe handle. While the little arrow or spear heads last, they are nothing more than another chip of stone without the wooden arrow or spear that carries and guides it to the target. The wooden bow propels the arrow at speeds allowing it to kill an opponent or animal. An axe without a handle is useless; it is the wooden handle that gives it power. To cut stone blocks to make the ancient buildings early man made slots into the stone and then drove dry wooden wedges into the rock then wet them, the power of the dry wood expanding split the rock. While wood may decay with time it is the real power behind these tools.

Wood has played a major part in the development of Judaism and Christianity. The first mention of wood (other than Adam and Eve and the tree) is Genesis 8 where Noah is told to build the ark out of 'Gopher' wood; later translations have Cypress Wood. There are many varieties of Cypress trees but they are strong and many of them are aromatic, making them impervious to decay and insect attack. In Exodus 25 Moses is instructed to build the Ark of the Covenant from Shittah or Acacia wood coated with gold. The Ark had special powers, and anyone who touched the Ark died. In 1 Chronicles 13 Uzzah touched the Ark and was killed. It has been claimed that the Acacia wood and the gold covering can create static electricity in the sunlight. Acacia trees are very common and occur in a wide range of sizes. The Australian Blackwood tree (also common in Africa) is an Acacia and beautiful furniture timber. In Exodus 26, 27 and 30 Moses is instructed to build the Holy Tent, the Altar and another altar for burning incense all from Shittah or Acacia wood. Each item is built to specific sizes; the Bible I use even has the sizes converted to metric.

One of the most spectacular structures in Jerusalem was Solomon's temple and palace described 1 Kings 5 and 7. The temple was 30m long, 10m wide and 15m high. It was built from Cedars of Lebanon with a pine floor, olive wood door frames and sandalwood pillars. The palace was 50m long, 25m wide and 15m high, it had 45 beams on the roof and the ceiling was covered with cedar boards. In 1 Kings 10 Juniper wood supports were made for the temple and palace for the visit of

the queen of Sheba; they also made lyres out of juniper wood. Any images of the area around Jerusalem shows the hills are bare of trees, so they had to import all the timber for the buildings. The construction of these building took an enormous amount of timber and manpower – in fact the Cedars of Lebanon were decimated for the buildings. In 2 Chronicles 2 there is a description of the supplies for the timber-getters who were sent 2000 tons of wheat, 2000 tons of barley and 400 litres of wine and olive oil. Sending such supplies to Lebanon to feed the workers is a massive feat and shows just how many workers must have been involved in the logistics. To put it into modern day perspective a normal semi-trailer truck can carry about 20 tons; to send that amount of grain they needed the equivalent of 200 semi-trailers but of course they would only have four legged animals and carts. Just think about the size of this operation; it was a massive undertaking both in building and transportation.

Proverbs 26, tells us, 'Without wood no fire, without gossip no quarrelling', and Isaiah 1 says, 'Oak leaves and dry wood burn with a fire no one can put out'. Ezekiel 40 tells of rebuilding the temple with wood panelling and a wooden altar 1.5m long and 1m wide. And of course, the cross: despite many claims of the Roman church to have pieces of the cross, such claims are ludicrous. With the shortage of wood, crosses were recycled for the next poor victim of crucifixion

Any visit to the magnificent cathedrals of Europe shows the beautiful woodwork and carving of the Middle Ages. With the stained-glass windows they were the church's means of telling illiterate people of the glories of God and the afterlife. Unfortunately, with the Reformation many of these were defaced or damaged as idolatry. Today we are more appreciative of wood but it has a message to tell us and has been part of Judaic and Christian history. When you pick up a wooden cross think back to what it means.

Bill Norquay

Getting to Know Mike and Vida Foo

Decades before the words 'multicultural' and 'global' became part of our everyday language, Mike and Vida Foo were living the reality.

Vida was born in Jakarta in 1951, the second eldest of her Chinese parents' 8 children. Indonesia had gained its independence from the Dutch in 1945 and President Sukarno was its first democratically elected president. However, Sukarno gradually dismantled parliamentary democracy in favour of 'guided democracy' which effectively made him its dictator. Sukarno was a skilled linguist and orator who fostered a sense of Indonesian pride and nationalism. Vida recalls that as a small girl, they would have been punished for speaking Chinese in any public place. Only Indonesian was a permitted and recognised language, so her early primary school education was entirely in Indonesian.



Vida (front left) with her family in Jakarta

Vida's father worked for the World Council of Churches and his work often took him away travelling. In 1961 the WCC posted him to the Federation of Malaya, another country which freed itself from colonial rule - in this case, of the British - after World War Two. A lengthy guerrilla war had been fought between Commonwealth armed forces and the military arm of the Malayan Communist Party from 1948 until 1960. The communists were defeated in 1960 but the newly independent Malayan government feared communist resurgence, resulting in the construction of barricaded villages and night curfews to prevent communist infiltration. Vida's father's work was involved in providing night-time activities in these 'new' villages. Vida's next three years of schooling in Malaya (which became Malaysia in 1963), used both English and Malay as the languages of instruction, so Vida had to master two new languages.



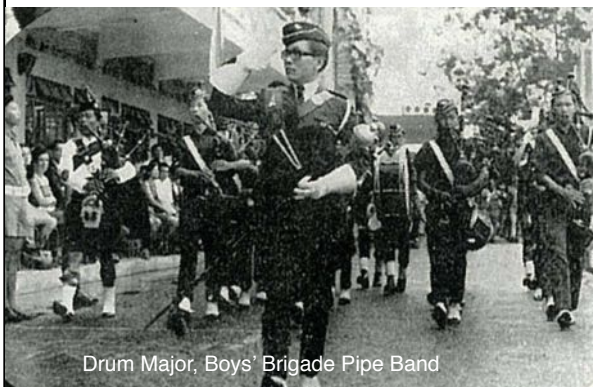
Vida (front right) in St. John's Ambulance Brigade

In 1964 her family moved again, this time to Singapore, where Vida completed her schooling in English to Year 12, Higher School Certificate level. Following her graduation she studied the London Chamber of Commerce Private Secretarial Course, and subsequently gained work in Singapore as the Personal Assistant to the managing director of a German multinational company.

Vida's father had by then become an ordained minister of the Presbyterian Church in Singapore, but he gave his blessing to her desire to be independent, so Vida joined a local Methodist Church, where she became a member of the choir. Their choir director was inspirational, and so began her love of musical participation which she continues today. For 7-8 years she was also a member of the St John's Ambulance Brigade, another organisation which helped her develop her discipline and work ethic.

It was at church in Singapore that Mike met Vida. Mike had spent all his life in Singapore. He and his older sister had been baptised into the Methodist Church and had attended a Methodist school. His education in English followed the English system and he completed his A Levels at the completion of his secondary schooling. He also sang in the choir. He and Vida recalled a less-than-promising early encounter when Vida parked the car in which they were travelling. 'Not bad, for a girl', said Mike, innocently thinking he was being complimentary!

Getting to Know Mike and Vida Foo



Drum Major, Boys' Brigade Pipe Band

During his school years, Mike was a member of the Boys' Brigade for 7 years, and this was influential in the acquisition of his life's values. It inculcated a sense of discipline, and an awareness of the importance of his faith. He also confesses to having learnt to play the bagpipes there!

During their secondary school years, Mike and Vida were also

successfully nominated for scholarships to attend the Outward Bound School for leadership.

Following his schooling, Mike completed his 2-year compulsory National Service, followed by his move to London in 1973 to begin his computer science degree at Brunel University. By this time the young couple wanted to get married; but Vida was not a citizen of Singapore, and having only permanent residency, had to gain permission from the Singapore government to marry! They had two weddings, the first the 'official' registry wedding in 1974, followed a year later by their church wedding. In 1975 Vida was at last able to join him in England for the last two years of his course. They remember those happy years with fondness, living in the married quarters of the university, when Mike was a 'kept man' and Vida supported him by working at the head office of an insurance company. On completion of his studies, Mike then supported Vida while she did a diploma in Human Resources at the London Central Polytechnic in 1978-9. Mike, meanwhile, worked in the computer field, eventually working for ICL.

In 1980, their first child, Jonathan, was born at the University College Hospital. In 1981 Mike was headhunted for a position with ICL in Singapore, and since Jonathan was the first grandchild on both sides of the family and had been eagerly awaited, they returned there. However, their happiness at their return was marred by their increasing concern about the educational system which demanded high performance standards from very young children: Jonathan's 85% mid-year score in Grade 1 was deemed unsatisfactory, with 95% considered a suitable target. Additionally, Mike was working long hours and was unhappy being so often apart from the family. After deliberation they decided on a shift to Australia, which was closer to Singapore in time and distance than Britain, so in 1988 they made their next international and cultural change by moving to Melbourne.

Mike obtained work here with Digital Equipment, with whom he had worked in Singapore. He began to specialise in process simulation, becoming a distributor and trying to educate the market here to recognise its benefits. Having been through the trauma of three miscarriages after Jonathan's birth, they had thought their family was complete, but in 1990 Joanna arrived five weeks early, only half the weight of her brother's birth weight, but healthy. Vida stayed home again looking after the baby but in 1991 she completed a short course in bookkeeping, as she was able to study and work part time at home. She continued in part time work until Joanna was well into high school, returning to full time employment in 2004.



Mike and his secret talent!

Getting to Know Mike and Vida Foo

On arrival in Melbourne Mike and Vida had settled in Wantirna and first attended the Church of the Nazarene, a continuing Methodist Church. But they found little there for young people so Vida came to Glen Waverley Uniting Church to see what was available. She heard Robert Elkhuisen's children's address and was impressed with the interest and activity offered, so they transferred their membership. Once again they enjoyed the pleasures of making music with others by singing with the choir for 3 years, then after a break, joining Free Spirit.

They live out their faith in many other ways. For many years they acted as surrogate parents for a group of international students attending university here. Vida organised monthly lunches so they could celebrate their birthdays, and offered support for the many difficulties they faced as they negotiated living without family in a different culture and environment. The Chinese Indonesians who found it difficult to go home were often here for extended periods, and Vida and Mike helped them cope with the problems that arose, encouraging them to get in touch whatever the time of day. This close contact has continued well beyond their graduation and return home, and Vida and Mike have been included in the celebration of their weddings, and now, of the arrival of their babies



Active involvement with the church fete has been another focus of their membership, and Vida has just retired from the Church Council. When asked about their hope for the future of our church, Vida's vision is for more courage in attempting new strategies to build relationships in our community, while Mike's focus is on being true to the basic principle of 'loving each other, as I have loved you'. He would like to see the churches connected to us through the broadcast ministry have closer relationships with our congregation.



Their lives have spread across many countries and cultures, but they have not been fazed by the need to adapt to new circumstances. In 2010 the company Mike worked for was bought out and he was retrenched so he has supplemented his computer work with diversification into the area of security and cleaning. Vida had returned to full time work about 10 years ago but more recently has dropped back to part time. Mike has spent many years working as a volunteer for Meals on Wheels, and still enjoys playing badminton. They travel often, including attending the weddings and baptisms of their scattered surrogate family in addition to visiting their own families in Singapore. They look forward to many

years ahead, sharing and caring for others through our church community.

Robin Pope

2016 - A Bumper Year for Sammy Stamp

Allan J. Clark, Convenor of Sammy Stamp writes:

I am very pleased to report that, due to the continued support of church and non-church groups, individuals and businesses around Victoria, Tasmania and indeed, Australia, sales and grants approved have broken all previous records.

Up to, and including the 15/12/2016, sales had reached about \$64,406 (last year \$40,966). Sales since 1977 now total about \$851,796 (with interest about \$885,545).

Thanks are due to the volunteers from our pool of about 36 volunteers who come in on Thursdays to trim, sort and sell stamps, raising funds to support many worthy causes.

I wish to thank many members of Synod staff, David Wang & Kym, David Pargeter and Cheryl Lawrie from Commission of Mission, Angela Goodwin Director of Operations and Development SHARE and Jackie Mann from the finance department for their assistance.

Below is the list of grants approved during 2016 totalling \$52,860 (last year \$38,500)

Bridging Lanka Ltd, Donkey Assisted Therapy Centre, Sri Lanka	\$2000
Wandin/Seville UC - assist in the replacement of bedding at Mathew Rusike Children's Home, Zimbabwe	\$5000
SHARE - Fiji Cyclone Appeal	\$5000
Echuca/Moama UC - assisting their breakfast and lunch programme	\$2000
SHARE - Lakes Entrance Combined Churches Emergency Food Programme	\$2000
Vanuatu Prevention of Blindness Project	\$1000
Mission Liaison Group - assist in transporting charitable goods overseas	\$2000
Frontier Services - for supply of one set of heavy duty tyres each to three Australian outback patrols	\$4560
SHARE Tasmania Flood Appeal	\$5000
UnitingCare Lentara - supporting persons exiting prison programme	\$3000
Centre 81, Mitcham UC - assistance to food bank and referral ministry	\$2000
St. Johns, Essendon UC - towards building a new staff office block at Helena Goldie College of Nursing, Solomon Island	\$5000
UnitingWorld Peacemakers appeal, South Sudan	\$2000
High St UC, Frankston - assist people in East Timor to provide toilets in four villages	\$2500
UnitingWorld - upgrade 5 water wells, Zimbabwe (\$2500) and support a teacher in India (\$1300)	\$3800
SHARE - Acts of Kindness Appeal (Victoria and Tasmania)	\$3000
Swan Hill UC - local assist program to help asylum seekers and refugees	<u>\$3000</u>
	<u>\$52860</u>

And a footnote from Joy Wahner and Dorothy Graham at GWUC:

Thanks to all collectors for your part in this great effort. If you find a letter with a clear or lesser-known postmark, please cut with plenty of space around the whole corner!

for everything there is a season
and a time for every matter under heaven...

We record with sadness the deaths in the past months of members of our church family and we extend our support and sympathy to their families

Kathleen June Lowe

Beverley May Lennon

William Graham Pottenger

Gordon Victor Valentine

Malcolm Charles McLellan

Edith May John

Percy Max Rhodes

We record with joy the baptism of

Charlotte Mary Pope

Amy Joan Mathews