



## Welcome.

*Glen Waverley Uniting Church is a faithful, Christ-centered community that meets God and shares in that unconditional love.*

### Spring - warmth, life, colour and hope.

I am enjoying the season of Spring as it offers signs of life and

hope in the midst of lockdown. I am enjoying some sunny days and colourful flowers in some lovely gardens. I feel that Spring is lifting my spirits and I hope this is true for you as well.

The church will not be opening up until November sometime. We are currently waiting for advice from Synod, Presbytery and the Government. I hope we can celebrate Advent and Christmas worshipping together. I am keen to look from the sanctuary and see a congregation of worshippers in front of me. And I look forward to one day having morning tea together. Do you remember what that is like? The day is coming.

The ministry team and the church council are looking ahead to 2022 so that we might embark on a new year with some enthusiasm and energy. We have had a long period of forced rest and we look forward to building the ministry and mission of our congregation together in a safe way next year. Mind you, the ministry offered by our church has not stopped. It has been done differently and it is also true that many things have not been able to happen. We all look forward to being able to open and stay open just like schools and businesses are looking forward to that as well. It might have to look a little different but we long to be able to engage with people again. High rates of vaccination will help make this happen.

I recently read an interview with Brad Banducci, CEO of Woolworths. There was one line at the end of the story that spoke to me about Church and God. You might think, what might a

## Ministerial Musings

Rev. Neil Peters



business person have to say that could be relevant to a church?

Brad said "We're in our 98<sup>th</sup> year now, and we want to get to the ton being vibrant and energetic, and focus on the world we live in, not the world we've come from".

I thought in coming out of the covid restrictions, my desire is for our congregation to be vibrant, energetic, and focussed on the world we live in. I hope that next year we can have a spring in our step, that our congregation as a whole is vibrant and energetic, as together we share in worship, pastoral care, nurturing faith, community building and engagement and in all the different facets of ministry and mission. In seeking to do these things, we are being faithful to Christ's call to be a part of his Church.

I think it is an important reminder to the church to be focussed on the community and world we live in now - not the world we knew 5, 10 or 20 years ago. For example, how do we engage with our cross-cultural community? How might we connect with the people living in the apartment towers on top of The Glen? How might we build connections through social media platforms and utilize our online presence? How do we ensure that our church remains relevant to our community and world?

In our troubled world and with people being weighed down from covid and lockdown, we continue to offer a message of love, hope, peace and community. Let's continue to live as followers of Jesus Christ and share Christ's message of love and grace with those we meet.

## What's On...

*Not all events are held each week - please contact the church office for details. COVID restrictions may impact some events, and they may not occur as planned.*

### SUNDAY WORSHIP SERVICES

8.00am **Contemplative**  
9.15am **Interactive**  
11.00am **Traditional**  
1.00pm **Indonesian Fellowship**  
5.00pm **Creative Worship**

### MONDAY

10.00am **Playgroup**  
10.00am **GOMER**  
10.00am **Leisure Time**  
10.00am **Craft Group**  
8.00pm **Badminton**

### TUESDAY

10.00am **The Hub**  
10.00am **Playgroup**  
2.00pm **Mindful Meditation**  
4.00pm **Meditation Online**  
7.30pm **Bible Study / Intercultural Bible Study**

### WEDNESDAY

7.30am **Prayer Time Online**  
1.30pm **Bilingual English Class**  
8.00pm **Free Spirit**

### THURSDAY

10.00am **The Hub**  
11.00am **English Conversation Class**  
7.00pm **Weekly Reflection Online**  
8.00pm **Badminton**

### FRIDAY

9.30am **Choir of Hope**  
5.30pm/7.00pm **Uthies/Youth**

SPREADING  
THE  
WARMTH  
OF

SPRING



## Welcome to *Kingsway* Magazine

"Kingsway" is a bi-monthly magazine of Glen Waverley Uniting Church. It is designed to provide a voice for the church community to share activities, thoughts, celebrations, stories and the faith journey, and will present to the church community the quiet achievers and achievements in the life of our church. "Kingsway" has a multi-generational, multi-cultural and missional focus and is designed to build community, lift the spirit and strengthen our faith. If you have an item, article or notice that you think will be just right for "Kingsway", please contact Joanne Boldiston ([office@gwuc.org.au](mailto:office@gwuc.org.au)) or David Fraser ([davidfraser60@gmail.com](mailto:davidfraser60@gmail.com)). The submissions closing date for the Advent (December/January) issue is Wednesday 17 November 2021.

## FAITH DEVELOPMENT MISSIONAL GROUP BLOGSPOT

Ross Mackinnon

People from other cultures and traditions can open us up to new ways of seeing God, and they can help us to realise that God is much bigger than we can imagine. To illustrate my point, I have chosen some prayers from the First Peoples of the USA. Like the Australian First Peoples, the First Peoples of the USA have a profound connection with, and love for, the environment, and this comes out in their prayers. Their prayers also emphasise God as Creator and as Spirit. I am very taken, as well, with their idea of addressing God as "Grandfather". I hope you will find peace in these prayers during these difficult Covid times.

### ----- SIOUX PRAYER -----

Grandfather, Great Spirit all over the world,  
the faces of living things are alike.  
With tenderness, they have come up out of the ground.  
Look upon your children that they may face the winds  
and walk the good road to the day of quiet.  
Grandfather, Great Spirit, fill us with the light.  
Give us the strength to understand and the eyes to see.  
Teach us to walk the soft earth as relatives to all that live.

### ----- GREAT SPIRIT PRAYER -----

Oh, Great Spirit, whose voice I hear in the wind,  
whose breath gives life to all the world,  
hear me; I need your strength and wisdom.  
Let me walk in beauty, and make my eyes ever behold the red and purple sunset.  
Make my hands respect the things you have made and my ears sharp to hear your voice.  
Make me wise so that I may understand the things you have taught my people.  
Help me to remain calm and strong in the face of all that comes towards me.  
Let me learn the lessons you have hidden in every leaf and rock.  
Help me seek pure thoughts and act with the intention of helping others.  
Help me find compassion without empathy overwhelming me.  
I seek strength, not to be greater than my brother,  
but to fight my greatest enemy - Myself.  
Make me always ready to come to you with clean hands and straight eyes.  
So, when life fades, as the fading sunset, my spirit may come to you without shame.

More of these prayers are found on the Native American Prayers and Blessings website - [Prayers and Blessings \(angelfire.com\)](http://Prayers and Blessings (angelfire.com))

## LOOKING BACK AT EPIDEMICS

Alison Barr

During the polio epidemic of 1937-38 - or infantile paralysis as it was called then - many Victorian state [primary] schools were closed for up to 6 months. I had just started school, and can remember doing my correspondence lessons at the dining room table.

Many other things happened in Victoria that sound rather familiar to us today. As the disease mainly affected children under the age of 10, there were bans on them using public transport. There was advice given to stop shaking hands, and to wash them frequently. Permits showing your infection-free status were required to enter N.S.W., so there were police patrols on up to 20 crossings into that state, and on the wharves in Sydney.

But Australia's experience of epidemics goes back further, as I learnt from a paper written in May 2020 - "Epidemics and Pandemics in Victoria: Historical Perspective" by Ben Huf and Holly Mclean. During the 19th century, Australia had expanded its use of quarantine and built dedicated facilities like those at Point Nepean - and so developed the concept of "the defence of the island". By the time of the "Spanish" flu in 1919-20, where an estimated 40% of the Australian population were infected, the first line of defence was once again isolation and borders were closed. There were disagreements between Victoria and New South Wales, and Western Australia impounded the trans-continental train! In a more religious society, the closures in Victoria did NOT include churches - as long as you wore a mask.

When reading this history, you realise how much is now known about viruses to give us rapid tests for infection, and a number of vaccines to hopefully control the virus in the future. I still have my notes from studying Microbiology in 1953 - more than 300 foolscap pages. There are 4 pages on viruses. So much was unknown about these infective agents that could not be seen that scientists were not sure where to put them. Were they poisons or parasites? and, if you look up your dictionary, the word 'virus' comes from the Latin for 'poison'.



## HEALTH AND WELL-BEING SUPPLEMENT

*Stories of, and from, our Glen Waverley Uniting Church community*

This is the final in our series of Health and Well-being. Thank you to those who have shared their journeys with us. Your stories of care and resilience have fed our souls and lifted our spirits.

*David and Joanne.*

### LOCKDOWN REFLECTION

Rebecca Cornall

Lately I have been reflecting about my experience of our cocoon during the on again, off again lockdowns. In my mind I think I have been trying to evaluate this time, to make sense of it. I have been trying to decipher whether it has been a positive or negative experience and realised I can't quite answer the question. The truth is that it has simultaneously been both a gift and a huge challenge. To quote Charles Dickens, the best of times, and the worst of times.

As I retreat to my small house, with my husband and three young children, to a much smaller world, than what is out there with the pandemic, I am reminded of what I was created for, where my priorities need to lie. In the intense reckoning of living through the lockdowns, I learnt more about my role as a mother and a believer than anything else.

As a parent of school-aged children, such a scenario is stressful at times, as I juggle working from home, running the household, looking after our children and overseeing schoolwork. I survive each day by having a loose schedule, which proves useful for us. We still get up and get changed as if it were a normal weekday, and then have breakfast together.

The kids are dressed in their uniform and ready to start the day at the normal time. This gives the day structure and a sense of normality to our days.

I have learnt to just put one foot in front of the other and not look too far ahead. This has kept me sane; it has helped me to take in details I never took note of before, find pleasure in things that have always just been part of the peripheral, immersed in moments that once were just white noise.

During the long lockdown last year, I remember reading somewhere "Count your

blessings, not the case numbers" and this really resonated with me. It gave me perspective in what I was blessed with at the time. A healthy family, a roof over our heads, food, having jobs and being able to continue the children's education.

It helped me focus on what I was grateful for, who I missed and what I might change when we came out the other side. It was hard being away from family, church community and friends (all of which were outside our 5km). So I set up a number of things to do with the children to connect with our neighbouring community, such as chalk drawings out the front of our house with positive messages and pictures for neighbours to read when walking pass. We made spoons for Spoonville, put rainbows and teddy bears in our windows, and thank you notes on our letterbox and bins for community essential workers.

We continued to stay connected with church through live online streams, online youth groups, sewing patches for a communion quilt, watching the talent show and contributing to the recording of bible readings.

The children stayed connected with their friends through handwritten posted letters and FaceTime, they even had their zoom birthday parties with their friends.

Actually, as I look back on the times during the lockdowns that I had with my children, it has actually been a gift, all that extra time that I would never have got to spend with them otherwise.

What I hope to carry with me beyond the oblivion of this current whirlwind situation is to put God at my centre and allow it to continue to become a guiding principle in my actions outside of this period. To understand that my meaning and purpose will always come from above, and that this is the only direction I should be focused on.

### COMPASSION IN TIMES OF CRISIS VICTORIAN COUNCIL OF CHURCHES EMERGENCIES MINISTRY

Tom Rose

The Victorian Council of Churches Emergencies Ministry (VCCCEM) began its support of the Victorian Community back in 1977 when Rev John Hill gathered together a small group of clergy in the Red Cliffs area to offer support to farmers devastated by the hail storms that had destroyed their crops. This outreach ministry has grown from those early beginnings to a volunteer organisation numbering some 1500 people (Lay & Ordained) from all faith backgrounds. Our 'mission,' as such, is to provide compassion in times of crisis with people affected by emergencies and disasters. VCCCEM is a values driven organisation. Compassion or being present in suffering (something Neil recently shared in his reflection on Sunday 18 July) along with Care, Community, Dignity and Hope forms the basis of our engagement with people in times of crisis. For more information please refer to the VCCCEM Website.

*Continued over...*



In writing this article I would share with you a few redacted stories of our work during the more recent bushfires around Mallacoota in January 2020. It is a snapshot in which the struggle to relocate into a new self-understanding, after the impact or trauma of the fires, has challenged the nature of peoples view of their place in the world.

VCCEM deployed its first team of 5 volunteers on 19<sup>th</sup> January 2020. Our activation by the Local Government Authority involved deployment into an isolated area to support the reconnection of local people who had been evacuated at the height of the fire threat, with family members who had stayed behind to fight the fire. Our role was to assist in this reconnection through Psychological First Aid and Emotional and Spiritual support.



Over our time there we not only interacted with local population but also SES, VicPol, AV, DHHS, contractors, ADF personnel and local government in the coordinated support of the town.

Wary at first, the local population warmed to the gentle manner of our presence and willingness to simply listen and be present. We shared a sausage at the community BBQ and generally began the process of introductions. Involvement meant developing a relationship of trust and provision of a safe place for people to simply be. It was clear though, that the local Minister of the cooperating Anglican/UCA church had been a significant presence in the town, and I remember feeling deeply moved that a

leading member of the faith community was held in such high esteem during a time of crisis.

Here over a sausage, locals shared stories of how they had supported one another when anchored off shore, near the sand bars. Something like 40 boats and anything between 24/48 hours – our local Anglican/Uniting Minister among them.

In support of local authorities our work also saw some travel to outlying areas where the need for locals to physically see whether their home still stood, an emotional imperative. This, on roads continually being made safe by the ever vigilant contractors charged with that responsibility. This some three weeks after the explosive fires that decimated parts of Eastern Victoria and Southern NSW. A land area close in size to the entire UK.

VCCEM role here was to accompany, listen and offer a presence that ensured an emotionally charged time was held safely. Our role, alongside other agencies, in supporting locals through a time of trauma and grief, was requested and as such an acknowledgment of the importance of our part in the recovery process.

Reflecting on this aspect of our presence I turn to Robert Stolorow (Psychoanalyst and Philosopher) who observes

*"Painful emotional states become unbearable when they cannot find a context of emotional understanding – what I came to call a '**relational home**' – in which they can be shared and held."* (Stolorow)<sup>1</sup>

In essence that was what we were doing – a group of faith based volunteers creating a relational home in which

peoples experiences of pain and suffering could be honoured, respected and held safely. This 'relational home' became something of a metaphor for our continuing role and self-care too. We didn't need to articulate who we were nor whom we represented, it was simply understood.

The daily community information meeting held in the cinema complex (opposite the church) acted as an important update of accurate information regarding the ongoing and ever changing situation (roads, services, family reunions etc). The Victoria Police were in operational control of the recovery under the Disaster Recovery Plan once the 'Furies' had dealt with the initial fire threat.

The local council were heavily involved administratively but also active on the ground too – one council member had formed an ad hoc choir who sang before the daily meeting – as best I can remember these are the words they sang:

*"We are proud/strong and **sad** people  
we are singing for our lives.*

*We are hopeful and **determined** people  
and we are singing,  
singing for our lives...*

*We are creative **soulful** people and  
we are singing for our lives..."*

Loud applause and a demonstration of a community coming together despite 'differences.'

Our presence at these meetings was mostly a visible sign of support, although many people sought us out to share something of their concerns. I have to say, that like any presence some were not able to engage with us, but overall, we were well received. A Senior police officer in charge of the recovery

*Compassion*  
in times of crisis

**This outreach ministry has grown  
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during our deployment offered feedback received from the then DHHS and from the local population -

*"...how great it is to have the chaplains in town they seamlessly appear and slot in where they are needed. No fuss, just doing really valuable work without any (fanfare)..."*

We also attended the daily Emergency Team Meetings. All services/agencies attended and from the collective information, newsletters were prepared and decisions about 'asset deployment' made.

In the early morning each day we gathered at a local café for breakfast and were involved in ever deepening pastoral conversations with SES, road repair/tree removal contractors, Police and other support agency staff as they prepared in the early hours for the daily tasks assigned them. Issues of isolation and separation from family and their support structures not an uncommon theme.

People in the streets waved to us, driving past, some would wave and call out thanks, it felt like we had become part of the community.

Comments often shared with us by people we met on the streets, in shops and other key sites where people gathered.

*"I feel guilty that we have our house and so many of our friends do not. I don't know what to say to them."*

*"Guilt, luck, destruction of wildlife..."*

*"...like everyone else, going around in circles wondering what to do next..."*

*"...One person had fought to save the family home and in doing that could not*

*save the equipment for his business that provided the income to pay for the family home..."*

These comments reflect the often overwhelming impact of trauma and grief which engaged our compassionate presence; in locating one way of understanding this I again refer to Robert Stolorow who refers to *"... the unbearable embeddedness of being."*

*"... It is in the essence of emotional trauma that it shatters these absolutisms, a catastrophic loss of innocence that permanently alters one's sense of being in the world. Massive deconstruction of the absolutisms of everyday life exposes the inescapable contingency of existence on a universe that is random and unpredictable and in which no safety or continuity of being can be assured. Trauma thereby exposes "the unbearable embeddedness of being." (Stolorow & Attwood, 1992, page 22). As a result, the traumatised person cannot help but perceive aspects of existence that lie well outside the absolutised horizons of normal everydayness."*<sup>2</sup>

This is where we engage others in their efforts to come to terms with the randomness of the 'universe.' It is here we hold the space for the other who because of the traumatic experience cannot in the moment hold it for themselves. This is where compassionate presence finds its place - as people feeling supported might in time reconnect with what gives their lives meaning and purpose. A re-forming of their place and indeed the evolution of a

re-forming community. Well at least courage to make the next step toward recovery.

One morning walking down the main street, passing a local restaurant - out the front, a wooden seat and a table stretching the entire length of the shop front. A rather weather-beaten/battered and bruised fellow sat sipping coffee. So I stopped and said, 'G'Day', introduced myself and asked how was the coffee.

'Pretty good' was the response, leaning on the railing, I followed with 'how are you travelling?' This resulted in a conversation about his narrow escape and the impact of change on his 'place' - *"I stayed to fight and did the best I could, but it is really hard to walk home and see all the houses in the street gone, except for mine. Bill and his family, Joan and hers - gone. We will never be the same."*

At that time another member of the community passing by stopped to say



'G'day'. A man I was to meet several times and who later expressed the wish that we might meet again under happier circumstances. I wondered if in some sense the presence of VCCEM represented something of a reminder, a safety net, some stabilising presence that had been lost through the impact of the fires.

Anyway, he started talking about his experience too, another two fellows stopped and joined in, then another two - here we were sharing experiences talking about how it felt, openly and honestly sharing how it was for them individually and for their place in the town, country blokes sharing their pain and laughter!

VCCEM role here was a listening presence that provided a 'relational home' in which one man's story could be safely shared and held - the safety then extending to other isolated people who were able, for the moment at least, to set aside their sense of alienation and estrangement.

*"Because trauma so profoundly modifies the universal or shared structure of temporality, the traumatised person quite literally lives in another kind of reality, an experiential world felt to be incommensurable with those of others. This felt incommensurability, in turn, contributes to the sense of alienation and estrangement from other human beings that typically haunts the traumatised person."*<sup>3</sup>

Then, just as suddenly as it began, it ended as if what needed to happen had happened.

One amazing story we heard was of an emu herding sheep to safety - away from the fire. An amazing story etched in the trauma of the moment for this person.

On the second day of our deployment we experienced a huge thunderstorm, buckets of rain, met with joy - but also trepidation for some. Noise of thunder sent some back into the nightmare of the noise of the exploding bush and gas bottles during the peak of the fire.

*"Experiences of emotional trauma become freeze-framed into an eternal present in which one forever remains trapped, or to which one is condemned to be perpetually returned through the portkeys supplied by life's slings and arrows."* (Stolorow)

Raurd Ganzevoort, Dean of the Faculty of Theology and Professor of Practical Theology at the Vrije Universiteit Amsterdam, speaks to the spiritual

aspects of freeze frame and the experience of fragmentation.

*"The challenge is to find the unifying understanding of one's own life, a story that somehow grasps within oneself a coherent interpretation...that includes a recollection and evaluation...intrinsic to this narrative challenge to develop a coherent story is a spiritual desire for wholeness. The desire as described in religious tradition as shalom or salvation and indicates a situation where breaches and fragmentation are overcome and peace is found."* (Ganzevoort 2010:133)



We were also privileged to offer support in the ongoing recovery through attendance with the community at a presentation by Dr Rob Gordon (Psychologist) who walked the community through what they might expect to experience over the coming days, weeks and on into the future. Working with devastated communities for more than 30 years he spoke to town leaders, school principal and teachers before meeting with the community and was able to focus his presentation toward the identified needs of the community.

Through his experience, Dr Gordon lists some insights into 'Trauma treatment' - he offers.

*"A number of findings that emerge indicate essentials of treatment independent of*

*method or therapeutic school. They are:*

- 1. Confrontation of traumatic memories to reduce the intensity and distress associated with them (exposure);*
- 2. Development of new meanings of the experience that do not allow simplified, fragmentary meanings to be imposed by dominant elements for the experience (cognitive restructuring);*
- 3. Reduction of the arousal level and reactivity;*
- 4. Learning to understand the intense unfamiliar emotions generated by the trauma and developing methods to manage them (affect regulation)."*<sup>4</sup>

With this in mind, the following summary of his conversation and support (at least in this initial phase of the Recovery) is offered:

*"... In addressing a community meeting he identified for the community the normal reactions and responses to trauma including the different ways people process an event and the risks for future health if the grief work is not engaged. He spoke about the power of the mind to distort the memory of an experience and the inability for some of moving past the point of greatest danger when they tell the story of their survival, he mentioned the need for some to make a comparison of loss and the judgements some make about who is deserving of assistance. He talked about the powerful feelings experienced such as guilt, anger, anxiety, confusion, fear and sadness. He identified some of the hurdles to be faced in the coming weeks and months including the difficulty in decision making and*



*the importance for self-care and the adjustment to a new normal."*<sup>4</sup>

Dr Gordon also focused comments about different values some people have, referring to people who might take advantage of others or the situation to gain an advantage for themselves. He touched on the importance of where you place your emphasis; your focus becomes an essential element in the recovery process. *"There will always be people who hold different values to ourselves, and it is important that we remain true to ours."* What Dr Gordon is suggesting is that being true to self is an essential component to recovery.

So remaining true to ourselves as VCCEM volunteers – staying in role – offered a safe and trust filled space for people to come if they so chose. We cannot fix but we can accompany and in the process affirm our common humanity in face of the randomness of existence. That is the nature of compassion. The essence of the Gospel lived out. We were a welcome, respected and trusted presence in Mallacoota.

In closing, I like most of us I guess, struggle with the changes that have been wrought by COVID. I can't help but reflect on what, in these uncertain and challenging times, we as a faith community might be evolving into? My hope is that we will continue to affirm the 'relational home' created by the compassion of our faith community; that as we hold that respectful and safe place for one another we might continue to live for the One who has called us.

For more information: [Chaplaincy & Disaster Care Victoria | VCC Emergencies Ministry](#)



<sup>1</sup>Stolorow 'A Phenomenological-contextual, Existential, and Ethical Perspective on Emotional Trauma.' *Psychoanalytic Review*, 102(1), February 2015. Pages 124-125

<sup>2</sup>Stolorow 'A Phenomenological-contextual, Existential, and Ethical Perspective on Emotional Trauma.' *Psychoanalytic Review*, 102(1), February 2015. Pages 129

<sup>3</sup>Stolorow 'A Phenomenological-contextual, Existential, and Ethical Perspective on Emotional Trauma.' *Psychoanalytic Review*, 102(1), February 2015. Pages 133

<sup>4</sup>Rob Gordon: *Thirty Years of Trauma Work: Clarifying and Broadening the Consequence of Trauma*. 2007 Page 14

<sup>4</sup>Jenny Reflection on the meeting held at the MIVA Centre

## THE SHERRIN

Graeme Frecker

May 2018: TV NEWS told me today this was a time of military and civil unrest. Is there any other time?

Our common culture is forever under challenge. Power groups are forever in conflict. They are never concerned about the damage to those citizens who don't choose to support their cause.

Nobody wins a civil war, especially uncommitted "victims in the middle" --- the young, the less able, paramedics, media, and women. The sufferers. The nobodies.

It struck me that we play the game of Australian footy in much the same way as we fight a war, creating wounded heads and wounded bodies.

So I wrote these verses as an allegory with our ballgame in mind. Stick to footy; it's relatively gentle, except for the victim.

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### THE SHERRIN

I am made ready for battle; pumped up to play.  
Then one cold winter's day I'm carted away  
to a vast colosseum, where bold warriors wait  
with tribes of supporters fired up for the fray.

The games master plants me right in the middle  
of a grassy arena mottled with patches of mud.  
Then the warrior squads begin to knock me around,  
urged on by their warring tribes baying for blood.

They cheer as I suffer unceasing ill treatment  
I am slammed on the ground and tossed in the air.  
They roar as I'm punched and kicked by the warriors  
jostling each other to batter my hide without care.

In game after game the warriors grant me no respite.  
I am grateful my maker gave me such a tough hide,  
for I'm belted and bashed within a stitch of my life –  
though my welts go unnoticed by the barracking tribes.

At the end of the day's disport I am just cast aside –  
the warriors care not that I'm near bludgeoned to death.  
I am passed to the rookies now honing their skills,  
and they will torment me 'til I deflate my last breath.



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Uniting Church Glen Waverley  
BSB: 033 052  
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#### **October 3**

*Pentecost 19 (Green)*  
Job 1:1, 2:1-10  
Psalm 26  
Hebrews 1:1-4; 2:5-12  
Mark 10:2-16

#### **October 10**

*Pentecost 20 (Green)*  
Job 23:1-9, 16-17  
Psalm 22:1-5  
Hebrews 4:12-16  
Mark 10:17-31

### **Revised Common Lectionary - Year B**

#### **October 17**

*Pentecost 21 (Green)*  
Job 38:1-7, (34-41)  
Psalm 104:1-9, 24, 35c  
Hebrews 5:1-10  
Mark 10:35-45

#### **October 24**

*Pentecost 22 (Green)*  
Job 42:2-6, 10-17  
Psalm 34:1-8, (19-22)  
Hebrews 7:23-28  
Mark 10:46-52

#### **October 31**

*Pentecost 23 (Green)*  
Ruth 1:1-18  
Psalm 146  
Hebrews 9:11-14  
Mark 12:28-34

#### **November 7**

*Pentecost 24 (Green)*  
Ruth 3:1-5, 4:13-17  
Psalm 127  
Hebrews 9:24-28  
Mark 12:38-44

#### **November 14**

*Pentecost 25 (Green)*  
1 Samuel 1:4-20  
1 Samuel 2:1-10  
Hebrews 10:11-14, (15-18), 19-25  
Mark 13:1-8

#### **November 21**

*Christ the King (White)*  
2 Samuel 23:1-7  
Psalm 132:1-12, (13-18)  
Revelation 1:4b-8  
John 18:33-37