

NewView

Glen Waverley Uniting Church Cnr Bogong Ave & Kingsway Glen Waverley 3150 Ph 9560 3580 Email: office@gwuc.org.au	Compassion Neil's Musings 2 Compassion 3 'The Rite of Love' 3	Remembering Our History 7 Reports News from The Hub 9 Free Spirit Concert 10 Pastoral Care 11 Toys for Timor 12	Opportunities for Action: One Million Stars 13 Sammy Stamp 13 Sacred Chest & Artefacts 14 Stop Alcohol Violence 15 Pastoral Notes 16
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Firstly, my thanks go to Laele Pepper, who has joined me in the production of *NewView*, and who has shared her thoughts on this issue's theme of 'compassion'.

'Be compassionate as your Father is compassionate' (Luke 6: 36, *New English Bible*) is one of Jesus' early injunctions, when we are told to imitate God, in our compassion. Compassion literally means 'feeling with', having empathy. [Matthew 5:48 uses the word 'perfect' which sets an impossible ideal! Some older translations use 'merciful' which has connotations of superiority]. If we have compassion, we identify with someone, we move outside ourselves into someone else's pain or need. To be compassionate, we don't need to believe particular dogma or creeds, but we are forced to act because we feel the pain of the other as though it were our own.

In his book *Saving Jesus from the Church* (2009), Robin Meyer (p. 129) shows how, as a Jew, these words of Jesus were in direct opposition to the Jewish 'holiness code' of Leviticus 17-26 'which contained the purity laws and was grounded in the imperative: "Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy"'. Meyer points out how radical the parable of the Good Samaritan was, with two 'religious professionals' - the priest and the Levite - obliged to obey the rules of purity, and in so doing ignore the needs of the traveller; while it is the Samaritan - impure to begin with - who is portrayed as the hero by showing compassion, and taking care of the wounded man. In this parable told by Jesus, compassion wins out over the rule-driven life. It challenges the notion that external observances and rules bring us closer to God; it suggests that as disciples we should imitate Jesus' life, and his fearlessness in confronting the accepted wisdom of his people.

On her visit to our church last Sunday, our Moderator encouraged us to 'look to the way he [Jesus] treats people'. Many in our community have looked, and devote much of their time to imitating Christ's model of Being. In this issue alone we have reports about The Hub, the East Timor projects, and the Pastoral Partners as evidence that many among us have taken up Jesus' challenge. They, and other groups here see that Jesus showed compassion for those whom his society rejected or shunned - the poor, the widow, the sick, the leprous, the tax gatherer. He did not turn them away. He did not give up on them. He withstood the opprobrium of his own Jewish community because he was not governed by his church's *rules* but by people's need. He even broke the rules by assisting the needy on the Sabbath!

It's significant that those words in Luke quoted above are followed by some stern words which also have significance for our community:

Pass no judgement, and you will not be judged; do not condemn, and you will not be condemned
 acquit, and you will be acquitted; give, and gifts will be given you...for whatever measure you deal
 out to others will be dealt to you in return (Luke 6: 37-8, *NEB*).

Our weekly bulletin says we are 'a Christ-centred community that meets God and shares that unconditional love'. Let us demonstrate more fully how we fulfil that bold claim.

Robin Pope

Neil's Musings on Compassion

As I began to reflect on the word 'compassion' I decided to see how the Oxford dictionary defined the word. The dictionary stated 'a feeling of sorrow or pity for someone (kindness, mercy, sympathy, tenderness)'. For me I think compassion is associated with 'empathy' which suggests walking a mile in another person's shoes or having a sense or a feeling of what it is like to be inside the skin of another.

To be able to offer compassion is a very human response. Compassion should also be one of the marks of a Christian person and a Christian community. As God has shown us compassion we are encouraged to be compassionate toward others. Colossians 3: 12 is one of my favourite Bible passages and it states, 'You are the people of God: he loved you and chose you for his own. So then, you must clothe yourselves with compassion, kindness, humility, gentleness and patience.'. We are urged to put on and live these qualities, including compassion.



Our support of one another in this congregation, especially for the bereaved, the sick and those going through challenging times, is quite rightly a compassionate response to those in need. We are moved by the situation that a sister or brother finds themselves in.

This congregation offers a compassionate response through our welfare work. We assist people with food, vouchers, and other urgent expenses. We try hard to respond to a person's difficult situation in a non-judgemental way. Sometimes a person might be leaving a violent partner. Sometimes unexpected bills mean there is no money for food this week. Sometimes through poor choices or due to under developed life skills or through circumstances beyond their control, people find themselves in a situation where they need assistance. I am delighted that this church has a reputation of being able to help.

I once met a minister who told me that 'for welfare work the bigger the story the bigger the lie'. I hope I never get driven to the point where I hold that position. I want to accept people for who they are. Sometimes I may fall for a story. But I never want to turn a genuine person away. I want to be able to find the balance of being both wise and compassionate. I am so glad to be a part of a small welfare team that offers compassion and assistance on behalf of our congregation.

I also find that many images on TV move me quite deeply. I am moved by stories of human pain and suffering. I am also moved by animal cruelty. Images of refugees fleeing war torn regions, people starving due to drought, victims of floods, fire, earthquakes and other natural disasters have the capacity to touch our hearts. I am moved by tragic images like these and I want to respond. I long to be able to respond generously and with compassion. I also long to see nations that have the capacity to help, offering whatever help they can. I also know that this congregation responds to disaster appeals very well as we seek to make a difference to people's lives in the midst of tragic situations. We respond generously and out of compassion. Let us continue to be a people of compassion.

Rev Neil Peters

Compassion

Since the advent of television we as a society have been exposed as never before to the world and its doings. Watching SBS or any serious channel one cannot avoid scenes of horror which are mind shattering in their awfulness. We see multiple instances of the lack of human compassion in the name of righteousness: little children with dreadful wounds, men and women shrouded in chlorine gas, homes blown apart and so on. Even allowing for cameramen chasing after the most horrifying shots to satisfy their bosses, and us the viewers, the carnage is unspeakable.

How do we in 'safe' Australia react to all this? We give money and hope to calm our consciences for what, we say, we cannot alter. We hope others closer to the carnage will act on our behalf. Australians are a generous lot. There are more than 4000 charities registered here, many secular but some in the names of Christian, Moslem, Buddhist and Confucian organisations, all doing good work. Australians give over \$450 per capita per year, according to *Gruen*. Multiply that by 23 million and you see how we give.

But is this giving matched with true compassion for our fellows or is it mainly a sop to our consciences? Do we follow our initial surge of pity for others, easily calmed with a fat donation, with actions towards those around us? Please do not imagine that I am against donating to causes which we personally cannot remedy. I am not. But compassion implies action where we can give it.

I heard a story the other day about a shut-in lady who was taken on a day's outing to the hills. She had not been there for more than twenty years, although her hosts were able to drive there whenever they wished. She was taken to beauty spots, shown gardens and nurseries full of beautiful spring flowers and had a delicious lunch in a warm and inviting place. 'That was easy' you may say. Yes, in one sense it was, but it also showed compassion in action. Maybe you can do likewise?

Of course I do not write from any other view but a failure of compassion on many occasions. Please forgive my shortcomings.

Laele Pepper

The Rite of Love

**Love is the rite to say no –
to hate mail
put downs
words that bite
and negative tweets.**

**Love is the rite to say yes –
to assisting the aged
supporting the young
bandaging the battered
and granting asylum.**

**Love is the rite to speak –
a voice for those not heard
the scared
the hungry
the lost
and the dead.**

**Love is the rite not to speak –
when our silence
is stronger
lasts longer
through action
image, and
the written word.**

P G Baker

07.07.16

Getting to Know You: Shirley Wise (nee Farquhar)



We are frequently reminded today that technological progress has transformed our planet into a global village, and we are accustomed to seeing events on our TV from once-remote parts of the world. This shrinking of our perception of the planet we inhabit has occurred within the life span of Shirley Wise. Shirley can look back to the time when Waverley was a village in the traditional sense of being a small community where all the inhabitants knew each other, and over her long life she has never resided outside the area extending from Dandenong Creek to Pinewood!

In 1853 the parish which became known as Mulgrave was first surveyed. It comprised a rectangle of about 25 square miles (64.75 sq km), with Dandenong Creek as its eastern boundary.

Shirley's links with the Waverley area go back to the days when the first white Australian settlement occurred in this area and her maternal great grandfather Herriott purchased land in the 1850s. By the time her paternal grandfather Farquhar purchased land in the 1870s the district was known as the Shire of Oakleigh-Mulgrave. It retained the name of Mulgrave until 1961, when the remaining twenty-three square miles (59.57 sq km) became the City of Waverley, which was subsequently renamed Monash.

When Shirley Farquhar was born in 1920 and taken to her childhood home on High Street Road near Dandenong Creek, the shire of about 3200 citizens was principally engaged in agriculture, orchards and mixed farming. When little Shirley reached school age she walked the two miles (about 3k) with her older brother and other children along the gravel roads (no footpaths then!) to the red-brick schoolhouse which still stands on the corner of Waverley and Springvale Roads. Her own mother had attended this school about thirty years before. When Shirley started there, the school had about 100 pupils enrolled, and catered for children up to Merit Certificate (Year 8), at which time children were able to leave school to begin full-time work.

With poor roads and few services, families had to be as self-sufficient as possible. Like other families, the Farquhars relied on tanks for their water supply, and kerosene lamps for lighting. Labour on the orchard was mostly manual, assisted by horse power. Food for the table was home grown and always home cooked, augmented by a few sheep, whose fleeces were sold to bring in more income.

The Wesleyan Church in Waverley Road, where the Senior Citizens Centre now stands, was the site of many community activities, as was the school building. Susan Priestley's history of the district titled *Cattlemen to Commuters* (Priestley, 1979, p.69) records the involvement of the Farquhar family in the latter decades of the nineteenth century:



The Wesleyan Methodist Church on Waverley Road

Getting to Know You: Shirley Wise

One of Black Flat's biggest social occasions was when the Wesleyan church organised tea meetings to celebrate its anniversaries. The whole district, adults and children alike, looked forward to them with great anticipation. They gathered in the late afternoon around tables laden with tea cups, ham sandwiches, pastries and other delicacies, ate their fill, listened to a couple of self-satisfied speeches, and then adjourned to watch young people's races and games if it was a long summer evening, or concert items if it was dark. At this time, too, the annual Black Flat concerts in aid of the Alfred Hospital were begun, usually held in the school. The Scottish Farquhar family from High Street Road near Dandenong Creek were prominent in organising these concerts. During the interval, William Farquhar junior delighted the audience 'wi sic melodious moosic as he could blow and squeeze out o' his bagpipes', while his father and Duncan Forbes were sometimes persuaded to give an exhibition of whirling, high-stepping Scottish dancing.

Church was still central to family life when Shirley was born decades later and she recalls the family driving to the weatherboard church in the family horse and buggy, well rugged up against the winter chills. The church even had stables to accommodate the horses. The minister had responsibility for conducting services at a number of locations each Sunday, so Sunday School for the youngsters occurred at 2pm, followed by a church service at 3pm. Her older brother Keith served as Sunday School Superintendent for many years. He was also active in the Young People's Guild, which met on a week night and attracted young



Farquhar's horse and buggy used for church attendance

people from outside the church, as well as the church-attending youth. Meanwhile, Shirley had learned to play the pedal organ which they had at home, and when she was about 18 years old she was asked to take on the responsibility of playing the organ for both the Sunday School and the church service. She accepted the challenge, and began a pleasurable duty which lasted for 23 years. She taught new hymns by both playing and singing them for the congregation, and in the 1950s, when Margery Pottenger established a choir, she also accompanied them. In 1962 the new Methodist Church building on the corner of Kingsway and Springvale Road, where the Ibis hotel now stands, was ready for use. Shirley recalls playing the organ for the last time as church organist on the flat bed of a truck in the area designated for a carpark, at the laying of the foundation stone of the building.

Shirley remembers that in 1930 the children of the area enjoyed a school holiday when the Governor of Victoria, Lord Somers, came out to open the brand new railway line which terminated near Springvale Road in Glen Waverley. Many old residents have recalled the sight of all the gum boots at the station, a necessity for walking the treacherous muddy roads. When Shirley completed her schooling, she was able to cycle to the station to catch one of the hourly trains to the city, where she worked at the Myer store. During the 1950s she had singing lessons, and joined the staff choir at Myer, participating in their performances at the Town Hall and other venues. She also joined the church choir, strengthening an interest in choral work which she has maintained for 66 years. She

Getting to Know You: Shirley Wise

has been a member of the Treble Tones choir for thirty years, and continues to derive great enjoyment from their weekly rehearsals and performances, and the friendships formed over the years.

During the 1950s both her father and brother died. She and her mother were then obliged to sell the orchard and move to a home in High Street Road, adjacent to the current Wesley College site. In 1960, when she planned her wedding to her future husband Ray, it became an event which involved many members of the community, even though it was by then much larger than in her childhood years. She remembers Margaret Williams arranging the flowers, 'knee deep in petals', and Geoff Hocking and others rearranging the church furniture for the ceremony. Shirley and Ray's wedding was the last to be held in that little weatherboard church which she had attended all her life, for the new church in Springvale Road was about to be opened. It was fitting that it should be her wedding, as her grandmother's wedding in 1881 had been the first in that building, and her mother and her mother's three sisters had also been married there.

Shirley's husband Ray had been brought up on a vegetable farm, and he worked as a gardener. She and Ray both loved establishing their garden at their new home in Pinewood, and then in Syndal, where they moved in 1977 and where Shirley still lives. She still enjoys maintaining her garden there and also at Rye, where she and Ray bought a weekender.



Shirley, an early tennis enthusiast

Shirley says she has no tips for how to live a long, productive life, but it is clear that her life has always been active. Apart from the necessary walking and cycling, her father had levelled a tennis court on their property with his horse and scoop, and this was frequently used by family and friends. Later she played competition tennis with a Glen Waverley team, then with Mount Waverley. Finally she was invited to play with a ladies group (which included Amy Proe), and she played tennis with them until age 88. Her house is rich with examples of her needlework, another of her pastimes. Her choral participation is still a regular activity, along with her membership of Probus.

Although her roots are deeply connected with the development of our area, Shirley does not live in the past. While she is a product of that past, she is very much a woman of the present with her involvement in the Treble Tones and Probus, and the maintenance of her homes at Syndal and Rye. But her family history and her own experiences have given her an intimate understanding of the efforts of those who have gone before, and an appreciation of how change has occurred. She expresses a sense of privilege at being a part of today's church and community, and demonstrates by her own life her positive attitudes towards the future.

We thank Shirley for sharing her wonderful story, which gives us a closer insight into the lives of those who have preceded us in building our community.

Reference:

Priestley, S (1979) *Cattlemen to Commuters*, City of Waverley & John Ferguson, Sydney.

Robin Pope

Getting to Know Our Church

Pausing to remember our history as we face our future

Many of us may sit in worship and wonder how the current church facilities came to exist. It seems appropriate that as we look to our future and our new vision, we briefly reflect on our past. Wonderful facilities such as we now enjoy do not just happen. They came about by the hard work and courage of many members. As with our current vision for the future, back then not everyone liked the future plans; but they allowed changes to meet the needs of others. And look what we have now! They stepped out in faith and created a unique and special facility that we now enjoy.

On the 1st December 1991, the Glen Waverley Uniting Church community became physically united on the current site. We had been united for a number of years but lived and worshipped in separate buildings. However, we sold the Springvale Road Methodist Church to Monash Council and developers and we demolished the Bogong Ave Presbyterian Church. This made way for the current facilities, and fully covered the development costs.

What many people may not know is that we used to own the land out to the roundabout, which Monash Council wanted for road widening. The development team negotiated with Monash Council and we sold them the land to accommodate the roundabout. They sold us the house and land for what became Room 3 and the playground. We also purchased the properties now occupied by the manse at 15 Southdown Avenue acquiring an almost perfect block of land from Bogong Avenue to Southdown Avenue and bounded by the Kingsway. Our new location was created.

The Architect, Ted Smith of Smith and Tracy, with our own Architect Trevor Nixon and a team of enthusiastic helpers detailed the worship area we now enjoy. Although we owned the houses at 15 and 17 Southdown Avenue, they were not re-developed at that time. That took place much later in 2003/4 when we sold a manse in Berkley Court and used those proceeds to build the two new manses and the hall extension. The manse at 19 Southdown was the original Presbyterian manse, and with only refurbishments, it has served the congregation for well over 30 years.

The church builder was *Van Driel Pty Ltd* who, with the architect, building and furnishing costs accepted a contract with a total budget of **\$1,300,000**. We received a *Certificate of Completion* in November 1991 and then moved in early December. It is interesting to note that Presbytery at that time *insisted* that we build a Worship Centre with a level floor, which was not our preferred choice. However the flexibility this has given us over the last 25 years has been exceptional and certainly is now appreciated. Just imagine coming down, or back up, a sloping aisle or steps with a walker or other aids! We should thank Presbytery for helping 'change our hearts and minds'.

The project at that time, which included the sale of the Springvale Road church, road widening compensation, the purchase of 12 Bogong Avenue from Synod, the purchase of 15 Southdown, 17 Southdown and other offset compensations with Monash Council, created a project with a total budget of **\$1,960,000** dollars.

And what did it end up costing? - **\$1,785,000**. All of this work was done debt free. And to this day we have still remained debt free! What a wonderful stewardship was achieved by the development team and their helpers.

Getting to Know Our Church

The remaining balance was used to assist other congregations, through Synod Mission and Service, with their vision and projects. It is interesting to note that our buildings and 3 houses currently have a consolidated value in excess of \$20 million!!!

One of a number of stumbling blocks faced by many congregations at union, and even now, is that of property. *Which buildings should stay, which church should go? This land was donated by this church member, and that building was paid for by that church member.* The Uniting Church has many congregations that are so tied to and constrained by their bricks and mortar, that they have little or no opportunity for mission.

By selling one property and demolishing another, we did not face that challenge directly. We all lost the bricks and mortar that were the *planks in our eyes*, and we gained a vision and a future that we could never have imagined by stepping out in faith.

As we face our future, with uncertain outcomes and changing expectations, it sometimes pays to reflect on the challenges that our forebears faced to provide us with what we have now. Do we also hold on too tightly to bricks and mortar?

The founders of our buildings did not know the future; they had no special insights on what Glen Waverley might be like in 25 years' time. The thought of spending nearly \$2 million on a new building gave them sleepless nights and animated congregational meetings. But it also gave them hope, just like we have now. They stepped out in faith, trusting that they could try to be God's arms and legs in Glen Waverley for the years to come.

So they inspire questions in us too.

Have we lived up to their faith in us? Are we willing to have the same confidence and faith to step out into our future? What will we do to grow God's outcomes in Glen Waverley, that will also give us sleepless nights?

I do not know the answers to any of these questions. But just like those faithful servants who changed the face of Glen Waverley for us in 1991, I pray that I can change the face of Glen Waverley for our children and grand children...for the better.

Warren Greenwood

"It is not the critic who counts,
not the man who points out how the strong man stumbles,
or where the doer of deeds could have done them better.
The credit belongs to the man who is actually in the arena,
whose face is marred by dust and sweat and blood;
who strives valiantly;
who errs, who comes short again and again,
because there is no effort without error and shortcoming;
but who does actually strive to do the deeds;
who knows the great enthusiasms,
the great devotions;
who spends himself in a worthy cause;
who at the best knows in the end the triumph of high achievement,
and who at the worst, if he fails, at least fails while daring greatly,
so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

Theodore Roosevelt, 23 April, 1910

News from THE HUB



It's not very often that we as Hub volunteers actually get to hear what happens to some of our visitors to The Hub. We might see people for a few days, weeks or months, and then we don't see them again – they might find work or move out of the area, we don't always know.

The Hub has been operating for over 7 years now, and in that time many people have called in for a cuppa or a chat. One of those people is a young man called Nat who came from Thailand in 2012 on a working holiday visa for 12 months. In Thailand, Nat had studied mechanical engineering and worked with Sony.

Living locally, Nat went to the Glen Waverley Library where he attended the English Conversation Classes each week to improve his English. The leader of this group suggested he should come to The Hub to practise speaking English at other times, and that's how we met Nat. He was a regular visitor for about 6 months. When we met him, we all called him Mel, but we didn't realise that this was his nick name! His real name is Nattachai, so now he has asked us to call him Nat. Nat certainly improved his English in the 6 months he was coming to The Hub, and felt at home at our church, helping at The Hub and with fete preparations that year.

In December 2012, Nat returned to Thailand to see his family – his parents and sister. We were sad to see him go as he had become part of our Hub family. In 2013 he sat the English exam and applied for a Skilled Migrant Visa to come back to Australia. In December 2013 Nat returned to Australia, but to Perth, where he stayed for two and a half years. He studied English for 6 months and finished his course, then had a job as a machine operator.

Nat loved Melbourne so much, that this year he moved back to Melbourne. It was great to receive an email from Nat a few months ago to say that he was back in Melbourne and wanted to come to The Hub to see us. We were all very happy to see him again. Nat is currently looking for a job, but meanwhile he comes to The Hub to keep improving his English. Nat made friends with other visitors to The Hub back in 2012, and he has also enjoyed catching up with them at The Hub and other times. Nat has made himself at home at GWUC again, and helped with our last Hub morning tea and is now helping with fete preparations. We appreciate the way he offers to help with our different church activities.

Nat said he came back to The Hub as the volunteers are very kind and generous, and willing to help people like him to improve their English, so he and others like him, are better equipped to get employment. He appreciates what we have done, and what we are doing to help him.

It has been a privilege for us to be able to help Nat in this part of his life journey. What we have done to help him are simple things - offering hospitality, friendship, understanding, helping him to feel he belongs here, and helping him as he practises speaking in English. It has been great to have Nat back again, and we all hope that he will get a job soon, even though we will miss him at The Hub.

Judith Greenwood



Nat at The Hub

Free Spirit Concert September 4

A goodly number of people, including a few Dads enjoying their Fathers' Day gift, gathered in the church for an afternoon of contemporary, sacred and secular music, and jazz. We were even promised some comedy, both sung and spoken.

Debbie Leigh, the Choir's Musical Director, introduced the delights that were to be heard, and told us that Free Spirit began just over 30 years ago. Some foundation members still sing with the group, and a very strong feeling of family has evolved.



Debbie introducing the items



Stephen reading his poem

A joyous rendition of 'O Freedom', followed by Stephen Emms' reading of his poem 'Choral Cacophony' opened the first half of the program, each of the six items being introduced to the audience. We enjoyed the beautiful singing, and the variety, from 'I Will Sing Praise', to the contrast of 'I'm a Train'.

By this stage, a rest for the voices, and hydration of the body was needed, so Robin Pope read us the saga, written by T. E. Spencer, 'How McDougal Topped the Score'.



Robin reading 'McDougal...'

The second part of the program varied from the softness of 'Steal Away Home' to the fun of 'The Argument' where the verbal battle between the sexes was both sung and choreographed with movement.



Reconciliation in 'The Argument'



Max, Alan, Steven



Joy, Lynn, Helen



Jesse, Linda, Geoff, Noelle



Jacob, Russell, Mirini, Lyn, Jo & Joy singing 'Long Live the King'

The concert ended with 'Thankful' and 'An Irish Blessing'.

A most enjoyable feast of music finished with fellowship and afternoon tea, and we look forward to Free Spirit's return, and wish them many musical years in the future.

The sum of \$1765 was raised to support the Church's programs and activities.

Alison Barr

Pastoral Care at Glen Waverley Uniting Church

Has someone provided a listening ear for you or taken you out for a coffee at a time when you really needed it? Have you done this for someone else?

You have received or given valuable pastoral care.

We hope to increase pastoral care for those of all ages here at Glen Waverley who just need someone to be there for them.

Some of the pastoral care offered at our church is more formal, such as visits from the Ministry Team, but there are ways that you can help as well. Pastoral care is offered through the groups that operate in the congregation and through our Pastoral Partners program.

Being a Pastoral Partner is not a lot of extra work and does not require regular visits to people's homes. A Pastoral Partner is given a small group of people of varying ages from within the congregation and they keep in contact with them in an informal way and pray for them. Pastoral Partners are never alone in their task. Support meetings are offered and during these sessions training is provided to help you in your task.

If you feel that you can help with caring for one person, or for a small group of people, we would love to hear from you. We are planning to hold a workshop on Sunday October 23 at 1.30 pm. We will give you more information nearer the time.

If you have questions, ask a member of the Ministry Team or Jan Clear.

Toys for Timor Delivered



On behalf of the children of the Baguia district in Timor-Leste, can we please pass on a very big thank you to all who donated toys and educational supplies (or cash which bought more of the same) for their kindergartens and schools. Your generosity was wonderful and enabled us to take about 40kg of donated goods to Baguia, packed very tightly in two large suitcases!

We visited four kindergartens and eight schools during our stay in Baguia and were always welcomed with great warmth and enthusiasm, and often with songs. Typically the kinders have very little in the way of toys or educational equipment, so they were all absolutely delighted with the toys, balls, puzzles, colouring books, pencils, blocks, soft toys and more that you provided. News of the toy and equipment deliveries has already spread through the community, resulting in more children keen to attend kinder.



In such a remote and poor district, kindergartens are proving very important because they enable rural children from homes where parents are often illiterate to more successfully transition into the Primary Schooling system. They greatly increase the likelihood that children will be ready for school, motivated to learn and will then complete their Primary level education. Currently, in rural areas one in five children do not finish their primary schooling.

Also while we were in Baguia district, we checked up on several of our 'Tanks for Timor' water supply projects. The tanks donated by this congregation are proving incredibly valuable. So another big THANK YOU!

Judy and Murray Lowe



Opportunities for Action

One Million Stars to End Violence

I am excited about this project. I went to the city last year to see the poppy display and that was magnificent, as I am sure this will be too.

Stars will be sent from all over the world to produce one large installation which will be displayed at the 2018 Commonwealth Games on the Gold Coast. This is an international weaving project and the aim is to raise awareness about violence against women, bullying and racism.

There are star weaving groups in Victoria, New South Wales, Queensland, Tasmania, Western Australia, South Australia, Barbados, the Cook Islands, Kenya, New Zealand, Nigeria, Samoa, U.S.A.

Jeanne Koetsier was a member of our congregation until she moved to Tasmania earlier this year. She is co-ordinating star weavers in Penguin and we are sending to her the stars that we make.

Stars can be made with magazines, newspapers, wrapping paper, fabric, ribbon or felt. We are using florist tear ribbon and there are companies listed on the website that are giving discounts when people purchase ribbon and say that they involved in this project.

There are photos and more information on the website: www.onemillionstars.net

There is also a YouTube clip on this site which shows you how to weave stars, and a Facebook site.

If you would like to make some stars and contribute to Jeanne's total, please let me know. Maybe we could have a star-weaving afternoon sometime between now and June 2017, which is the closing date for sending the stars.

Jan Clear

Sammy Stamp

As you read this report 2016 is two-thirds over. Meanwhile, Sammy and his helpers keep working each Thursday (9 am - 2 pm) at U.C. offices, 130 Lt Collins Street. If you are free any Thursday, why not come and look us over?

If you are a stamp collector we invite you to come and browse through our stock-books where we usually have a selection of the latest and older stamps for sale.

There has been a drop-off in the number of current Australian stamps this year, particularly since the basic postage rate has risen to \$1. So, more than ever, we need your support to gather whatever stamps are circulating!

Grants approved so far this year now total \$28,860, including a \$5000 grant to Share's Tasmanian Flood Relief Appeal.

Joy Wahner and Dorothy Graham, for Allan J. Clark, Convenor

Sacred Chest and Artefacts

In the last *NewView* there was an article about the shortening of the very long pews from the church. In carrying this out it was necessary to slice through the upholstery at the point of cut and then shorten the timber frame back to allow the upholstery to be pulled around and stapled to look as neat and as close to the original as possible. As a result, at each cut it was necessary to cut out about 200mm of the frame, back and seat timber. This left us with a lot of short pieces of timber, which had been dedicated at the time of the opening of the church. It seemed a waste to put it through the potbellied stove and make 'Holy Smoke'. With the success of the chess set at the fete last year we decided to make another one but this time made out of the off-cuts from the pews. So at this fete we are offering a 'Sacred Chess Set' made from wood that has been dedicated as part of the church. At the time of printing it is not complete but the photograph shows the design and many of the partially painted chess men. We expect to have it complete for auction at the fete. For the ecclesiastical touch the chess board is made from the choir stalls and pews from Camberwell Uniting Church (the white squares are Norfolk Island Pine).



In addition to this we have made a collection

of other 'sacred' items as shown in the photograph. There is a Tea Box made from the timber and that will be auctioned at the fete. There are also some palm crosses, honey dippers, toast tongs, whistles and a baptismal candle holder all made from the pews and as such must be considered sacred. These will be available for sale at the fete.

It should however be noted that while the timber was dedicated with the church and is considered sacred, we must make it very clear that there are absolutely no claims that any of these items have any

special spiritual or holy powers. However we do ask members to dig deep to bid and buy these items and in doing so you will be helping the fete cause and we are sure that will give a spiritual lift.

David Frazer and Bill Norquay



From Justice & International Mission Unit re Alcohol Violence

From a speech by Dr Anthony Lynham, MP, to Queensland Parliament on 18 February 2016, when the Parliament passed laws to require liquor outlets to stop serving alcohol at 2 am:

Every Christmas our unit would lock in one or two operating theatres at the Royal Brisbane Hospital and work them around the clock simply trying to keep up with the young kids who came into our hospital with injuries from alcohol and violence. We would also have to find time to talk to the mums and dads of these kids. ...On some days the intensive care specialist, Professor Jeff Lipman, would say to me, 'Anthony, don't worry about that one over there.' That meant it was useless to operate, that kid was not going to survive. I would look across the room and there would be a bed and a young kid surrounded by his family and friends.

...In 2008 the NSW Government introduced a measure in which liquor outlets associated with more than 10 violent incidents in a year are publicly listed and subject to a range of restrictions, mainly around the service of alcohol, until such time as the annual number of violent incidents have been reduced. This initiative has had significant impact in both reducing the number of violent incidents with liquor outlets and improving the behaviour of venue owners and managers to implement measures to reduce violent incidents.

The violent incidents in listed venues have dropped by 84% since the scheme began in 2008, when 48 venues were associated with 1270 violent incidents. In 2015 there were only 14 listed venues and the number of incidents was 200, a significant reduction.

By contrast, in Victoria between 2000 and 2010 there was a 25% increase in alcohol related assaults to around 7,000 per year. There was also a 93% increase in emergency department presentations for intoxication. Victoria has a much higher rate of people presenting to emergency departments as a result of alcohol related causes than NSW.

What you can do:

Write polite and respectful letters to:

The Hon Marlene Kairouz
Minister for Consumer Affairs, Gaming & Liquor
Regulation.
Level 26, 121 Exhibition Street,
Melbourne, Victoria, 3000

Salutation: Dear Minister

The Hon Russell Northe
Shadow Minister for Liquor & Gaming
Regulation
PO Box 214
Morwell, Victoria, 3840

Salutation: Dear Mr Northe

Points to make in your letters:

- Express deep concern at the level of alcohol related violence and harm in Victoria. Point out that this really impacts on people's lives.
- Point out that the presentation of people in Victoria to hospital emergency departments for alcohol related causes is much higher than in NSW.
- Express deep concern that the Victorian Government continues to reject laws and policies that have been implemented in other states in Australia that have reduced alcohol related harm and violence.
- As a first step, request the Victorian Parliament to adopt a similar system to NSW in which liquor outlets associated with more than 10 violent incidents in a year are publicly listed and subject to a range of restrictions, mainly around the service of alcohol, until such time as the annual number of violent incidents have been reduced. Point out that this has seen the violent incidents in listed venues drop by 84% since the scheme began in 2008.

Extract from August 2016 issue of *Just Act*

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

Waldemar Ludwig Wojak

Helen Soon Oi Liew (Chong)

Margaret Blackburn Smith

John David Bartley

We record with joy the baptisms of

Jiang (Rebecca) Yangyang

Asher Jack Belmonte