


NewView

Glen Waverley Uniting Church Cnr Bogong Ave & Kingsway Glen Waverley 3150 Ph 9560 3580 Email: office@gwuc.org.au	Community Neil's Musings 2 Poem 'Birds of a Feather' 3 Teamwork 4 The animal kingdom 4 Varieties of communities 5 Our GWUC community: The Hub 6	GWUC celebrating fathers 7 GWUC Free Spirit concert 8 Interfaith Dialogue 9 Prison Fellowship 11 Getting to Know You: David & Shirley Williams 12	A Reflection: Life, the Universe and Everything 15 Building an Inclusive Community 21 Pastoral Notes 24
			

This issue of *NewView* has focused on the theme of **community**, which is a pertinent topic for our church community trying to work out effective ways to be a community member not only within its own walls, but as part of a larger community here in Glen Waverley; not to mention as part of our national community (Australia), and the wider international community. As the world has shrunk for us all in the last decades thanks to modern means of communication and travel, we all need to learn how to be responsible members of these communities. The articles here touch on each of these aspects of community, and give us some guidance on the kind of behaviour that builds a successful community.

We note the ways in which other communities operate: in the animal world (pp. 3,4,) we see co-operation at play, creating unity of purpose for a community.

President of the Uniting Church in Australia, Dr Deidre Palmer reminds us (p.23) that Jesus' great commandment to his followers was to love God and love your neighbour. We are also reminded of Martin Luther King Jr's famous observation that hate cannot drive out hate; only love can do that. And so we read in here of the many ways in which we as members of the GWUC community can (and do) demonstrate love for our neighbours: through the gatherings at The Hub (p. 6); by celebrating what fathers do (p.7); by sharing musical talents to entertain (p.8) The many activities reported here are just a fraction of what is happening at GWUC, and it reminds us of the large number of people who are each 'doing their bit' in large and small ways to contribute to our community cohesiveness. Some, like David and Shirley Williams (pp 12 ff), have been contributing to their community for many years, adapting what they give according to their abilities and resources. We see this often when we look around, and are thankful for members past and present who give, and have given, so much. This issue we are reminded, particularly in the Pastoral Notes (p. 24), of how many of these faithful community members have passed from our midst.

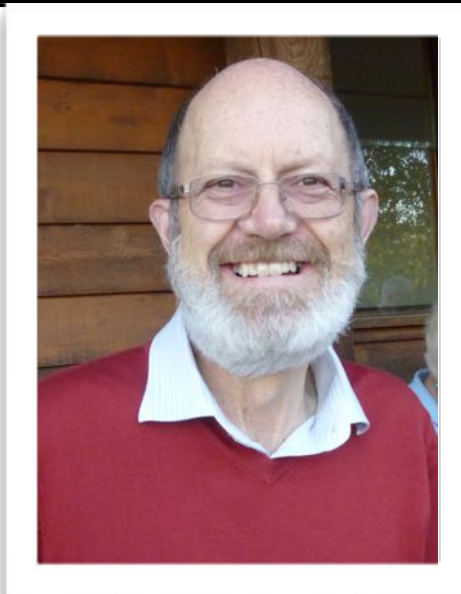
Observing a larger canvas, Anne Cook says 'We don't shun those who walk a different path' (p.5), and in the Interfaith Dialogue we were able to meet with those of other faiths to learn about the many things we have in common (p.9). Similarly we have been able to learn of opportunities to reach out to the rejected and marginalised (p. 11), through the Prison Fellowship, or by contacting our political leaders to let them know what we value and expect (p.21).

A successful community grows together as it shares its experiences, stories, knowledge and care for each other. GWUC is a community inspired by the life of Jesus of Nazareth, and it is natural that we should share how we understand the meaning of his life for us. John Hurst writes a personal reflection (pp 15ff) to which you are encouraged to respond: in writing, by sending something in to *NewView*; or by speaking in person, to your friends, or John or other members of the Faith Development Committee. As we share our individual understandings through conversation, we are each enriched.

Robin Pope

Neil's Musings on Community - A Sense of Belonging

I had a quote printed on last Sunday's order of service which declared 'the most important things in life aren't things'. When I saw this quote, I thought that the most important thing is relationships – relationships with spouse/partner, family, friends, a congregation, in sporting clubs and community organisations and in work. Some relationships last a life time and some a short period of time. They can all be important, and some are vital to our sense of well-being. Some people just know us inside out. Our relationship with God is also important.



Relationships are at the heart of ministry. Relationships are also at the heart of a sense of community. In June I spent eight days in hospital when I had, and recovered from, surgery. I discovered a strong sense of community in the hospital. I noticed how warm and supportive the interaction between the nurses was in the change-over between shifts. They really seemed to like seeing each other. There was usually a strong sense of rapport established between nurse and patient, especially when nurses did several shifts during the week. The nurses tried to make time for patients when they could simply have a quiet reassuring conversation or even a laugh.

As my week unfolded in hospital I was able to exchange text messages with cousins, friends and close family. I had not had contact with some for six months and another for twelve months and another for three years. I received messages from my congregation via text and a few visits. I took with me 'hugtopus' and the many hand-written messages. I would at different times get out the messages and read them. I had a wonderful sense that I was not alone in this journey. I felt God's presence with me. I had a family around me. I had a congregation who cared for me, prayed for me, supported me, were prepared to cook for our family – I felt loved and valued.

Being part of a congregation, or could I say being part of a faith community, is so important for me

and I am sure that is true for many others. One of the things that a faith community (congregation) does for me is make me feel welcome, accepted. It provides for me a sense of belonging; I can contribute; I can use my gifts; and I can affirm, support and encourage others to be themselves and use their gifts.

I think that leads to a very important question for us to consider as a congregation.

What sort of community do we want to be? I hope we can be a community that

notices people. I hope we notice those who are new or visiting and that we are prepared to step out of our comfort zone to reach out and make them feel welcome and comfortable being among us. If you are uncertain about approaching someone you do not know, then why not take a friend with you? I hope we notice those who are sick or struggling in some way and that we offer appropriate care and support. I hope we notice that we are all different and yet we can truly celebrate our diversity. I hope we notice the gifts and talents that others bring and that we encourage their use. I hope we notice that we can always make room for one more at our table. I hope we notice the one quietly standing alone. I hope we notice the one who needs a hand with a task.

I also sincerely hope that we notice that God is in our midst, in our relating with others, in our serving, in our worship, and in our shared life together.

As we intentionally notice people and respond appropriately, we are living together in community. Jesus called disciples to journey with him and learn from him. Jesus established a community around himself. The Spirit of God is indeed with us as we come together as a congregation, as a community of Jesus' followers.

Neil Peters

Community

BIRDS OF A FEATHER

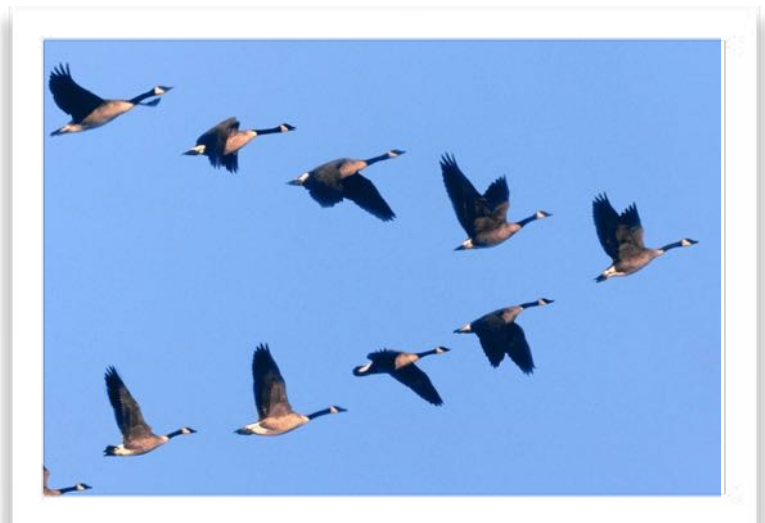
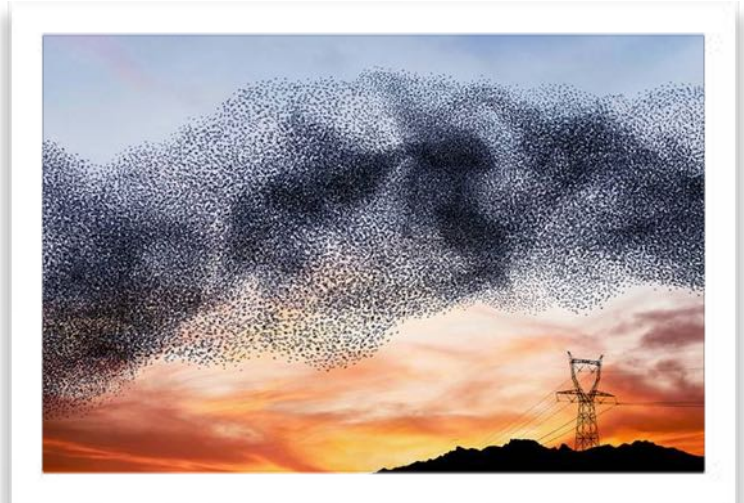
At sunset I chanced on a murmuration¹;
 a dense swirling cloud of starlings
 set starkly against the crimson sky.
 No apparent purpose in their gathering.
 Cloud shape changing every moment;
 wave patterns within the cloud pulsating.

Why do birds of a feather flock together?
 Do they crave for identity and inclusion,
 strictly one breed, no cuckoo allowed?
 Do the indigenous and the professions
 among humankind behave as the birds?
 Do communities form by congregation?

Then in morning light I saw the geese²,
 crossing the sky in wedge formation,
 stretched necks pointing to the tropics.
 A flight united in purpose and direction,
 streaming onward to some wetland place;
 the native call of seasonal migration.

Whether travelling on or swirling around,
 The birds are guided by movers and shakers
 within a flock which seems to act as one.
 A wingspan apart, birds sense their places,
 and become servants to each other as
 humankind might behave to neighbours.

Graeme Frecker, Sept 2018



1. <https://www.allaboutbirds.org/how-do-starling-flocks-create-those-mesmerizing-murmurations/426/>

2. <https://whyuniverse.com/why-do-birds-fly-in-a-v-formation>

Community: Teamwork

The Goose Story —Teamwork Stand by each other

When you see geese flying along in ‘V’ formation, you might consider what science has discovered as to why they fly that way. As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in ‘V’ formation, the whole flock adds at least 71 percent greater flying range than if each bird flew on its own. People who share a common direction and sense of community can get where they are going more quickly and easily because they are traveling on the thrust of one another.

When a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone — and quickly gets back into formation to take advantage of the lifting power of the bird in front. If we have as much sense as a goose, we will stay in formation with those people who are headed the same way we are.

When the head goose gets tired, it rotates back in the wing and another goose flies point. It is sensible to take turns doing demanding jobs, whether with people or with geese flying south. Geese honk from behind to encourage those up front to keep up their speed. What messages do we give when we honk from behind? Finally — and this is important — when a goose gets sick or is wounded by gunshot, and falls out of formation, two other geese fall out with that goose and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or until it dies, and only then do they launch out on their own, or with another formation to catch up with their group.

If we have the sense of a goose, we will stand by each other like that.

<https://www.bridgewayrehab.org/pubs/The%20Goose%20Story.pdf>
<https://www.bridgewayrehab.org/pubs/The%20Goose%20Story.pdf>

Contributed by Graeme Frecker

The Animal Kingdom

All creatures great and small. An Alphabet of Collective Nouns gleaned from the internet, with one made up to fill the gap. Many from a Wikipedia list of English terms of ‘venery by animal’ (venery being an archaic word for hunting, from a tradition that arose in the late Middle Ages), partly from a *Book of St Albans* of 1486

a rookery of **A**lbatross
cete of **B**adgers
coalition of **C**heetahs
paddling of **D**ucks
convocation of **E**agles
flamboyance of **F**lamingos
tower of **G**iraffes
bloat of **H**ippopotamuses
swarm of **I**nsects
flutter of **J**ellyfish
kindle of **K**ittens
exultation of **L**arks
charm of **M**agpies
watch of **N**ightingales
parliament of **O**wls
pandemonium of **P**arrots
drift of **Q**uail
gaze of **R**accoons
herd of **S**ea Urchins
ambush of **T**igers
blessing of **U**nicorns
committee of **V**ultures
herd of **W**alruses
Xanthosness of sunflowers
cabinet of **Y**aks
dazzle of **Z**ebra

A humorist has suggested collective nouns should identify the outstanding feature of the group, as in:
a Mass of Priests
a depression of weather forecasters
a clutch of motor mechanics
a rash of dermatologists
an annoyance of mobile phones

Contributed by Anne Cook

Varieties of Communities

Family	Glen Waverley community	Medical profession
Local neighbourhood	Australian community	Community laundry
Retirement Village	International community	LGBTQI community
Church community	On-line community	Chinese community
School community	Legal fraternity	Aboriginal community

Yesterday Bill and I were at lunch with some of the other members of the M.G. Car Club community. Two of the men, not church-goers, had the belief we should all live by the Golden Rule, much quoted in our parent's day. Interestingly it is Jesus' words recorded in Matthew 7:12, *In everything, do to others what you would have them do, for this sums up the Law and the Prophets.* (N.I.V.) The gist of what the men were saying was that the Church separates itself from the rest; it's not 'one of us'. Those who believe in God and Christ will always be separate, but perhaps we need to examine the kind of separateness we project. Do we need a more compassionate image of acceptance to overcome a general perception of rejection of those who don't abide by our church rules? Should we be moving among the different communities that make up our Australian community, like Jesus, who mixed and dined with all sorts of people?

Most communities disapprove of those who don't conform to their rules, but some branches of our Christian community have made great changes in their attitude to many things – divorce, partnerships outside the formalisation of marriage, IVF, genetic engineering, the acceptance that the people of other faiths might have something of value to offer in their understanding of spirituality, gender equality, and one of its latest challenges – marriage for the **Gay** community. I think God is leading us forward on a journey of discovery about how creation works and in how to change our attitudes to others in our community. The scientific community has given us the understanding that gender orientation is decided at conception. If we believe God is in control at the moment of conception what does that say to us about accepting the **Gay** community?

Jesus accepted and mixed with all levels of society, regardless of whether they lived by their community's rules. When the Samaritan woman, an outcast in her own community, came to draw water at the well in the heat of the day, Jesus, a Jewish man, broke community standards by speaking to her. She, after hearing what he had to offer, hurried to tell the village about Jesus. He used her, a rejected woman, as one of the first to 'go tell'? Other New Testament passages reveal that Jesus dined and mixed with all sorts of sinners. I liked the recent Dietrich Bonhoeffer quote in *With Love to the World* – 'the first service one owes to others...consists in listening to them.' Rejection of those who don't live by our 'rules' cuts us off from them when they need us most. Jesus spoke to and touched the outcast. Surely we, as his hands and feet here on earth, must be careful whom we push aside and what rules we put in place. As our church community here at Glen Waverley discusses formally and informally our understandings of modern challenges I am finding it all helpful in my own exploration of what it means to be a Christian. While we hold tightly to God's word revealed to us in the Bible, we don't shun those who walk a different path. We are all sinners, but made in the image of God as revealed in Jesus Christ. Acceptance and compassion before rules are both important. But to walk that path is a challenge.

Anne Cook

Our GWUC Community



THE HUB continues to bring many people into our church each week. Some days over 20 people can be seen gathered in the church foyer, chatting away and enjoying the friendship and hospitality that is offered by our Hub volunteers.

Our visitors feel very much at home in our church, and some are now making the volunteers a cuppa, instead of us making them one! Many are keen to help us in whatever way they can, and in helping us, they feel more a part of our church.



Volunteers and guests chatting at The Hub in the foyer

THE HUB also brings many people into the church for their special morning teas 5 times each year. Recently we held our Muffin Morning where over 100 people enjoyed



A happy crowd enjoys the Muffin Morning at The Hub

chatting away over a cuppa and some yummy muffins that were baked and donated by our Hub volunteers and Muddings Bakery. Donations this day totalled \$1,610 which was given for research into Parkinson's Disease. Thank you again to all those who supported this morning tea.

THE HUB will be having a Seniors' Morning Tea on Thursday 25th October, 10am – 12noon. All donations this day will go to research into Motor Neurone Disease. Come along, bring your family and friends, enjoy some company and a delicious morning tea while supporting research into M.N.D. All ages are welcome

THE HUB is a great way for us to connect with people in the wider community. If you would like to help at THE HUB for just 2 hours once a month or once a term, or as an emergency helper, please contact Judith on 9803 8373 as we would love to have a few more helpers.

Judith Greenwood

Our GWUC Community Celebrating Fathers



Dad's Favorite Sayings

- 1) When I was your age...
- 2) A little bit of dirt never hurt anyone.
- 3) Go ask your mother.
- 4) Were you raised in a barn?
- 5) You don't know what hard work is.
- 6) It builds character.
- 7) Don't make me stop this car!
- 8) You're grounded till you're thirty.
- 9) Money doesn't grow on trees.
- 10) Because I said so.



a good father
"A good father is
one of the most unsung,
unpraised, unnoticed,
and yet one of the most
valuable assets
in our society."
valuable assets

-Billy Graham

Photos: Raymond Wagon

Our GWUC Community: Free Spirit Concert

On September 9, Free Spirit gave a concert which raised nearly \$1700 for the work of our Glen Waverley Uniting Church. The program this year included some modern items which required not only singing skills, but co-ordination of memory with hands, arms, feet and voice, as the photos demonstrate. The audience was given a chance to try out some exercises to test their abilities in similar multi-tasking. It provided a practical appreciation of what was involved, particularly for the no-longer young! In addition to the full choir items, a smaller group sang one item and a mini group of 5 entertained us with 2 songs, and various talented choir members performed solo roles.



I'm talking to you...



Mini Group



Small group



Hallo-o-o-o

Inter-Faith Dialogue at GWUC



Lucky Kalonta and Sony Simanjuntak of GWUC Indonesian Fellowship

On Saturday August 25, an InterFaith Dialogue took place. It was sponsored by the Glen Waverley Uniting Church and its Indonesian Fellowship, Monash City Council, the Indonesian Club Melbourne Inc, Nusantara TV Channel 31, 3WBC 94.1 FM, Southern FM and Buset Indonesian tabloid.

It was also a celebration of the 73rd anniversary of Indonesian Independence Day, in honour of which the Indonesian Fellowship provided a wonderfully tasty dinner of Indonesian dishes. A number of notable guests were present, including the Consul-General of the Republic of Indonesia, who reminded us that Indonesia officially recognised 6 different faiths and that these successfully co-existed, notwithstanding the challenges this presented. She noted that of the 16000 Indonesians currently in Victoria, 6000 are students. Hong Lim, the state Labor MP for Clarinda, who originally came to Australia as a Colombo Plan student, noted the progress in successful multiculturalism in Australia over the last half-century and deplored the recent speech of a new member

of the Federal Senate who was effectively advocating a return to the White Australia Policy which was entrenched in Australia from Federation in 1901 until the 1970s.

Representatives of three major monotheistic religions then spoke in turn, under the significant banner of 'Unity in Diversity'.

Mr Nuim Khaiyath, a Muslim journalist, spoke first. He noted that Islam is the youngest of the three major faiths present, and pointed us to the commonalities between our faiths:

- that Muslims respect and acknowledge prophets we have in the Old Testament;
- that they acknowledge a single God (Allah);
- that as Muslims they have obligations: to recognising Mahommed as God's messenger; to the poor; to paying taxes; to fasting, as well as to praying 5 times daily and making a pilgrimage to Mecca once in a lifetime. (He also noted that this year's Hajj attracted 2.5million pilgrims, with the biggest contingent from Indonesia)
- that they believe that a child is born sinless;
- that taking another life without justification is forbidden.

Dr Gede Marsaja, from Bali, then spoke about Hinduism, the oldest of the three faiths represented. Hinduism arose from the vedic religions based on the Vedas (a collection of sacred texts) about 4000 years ago. About 2000 years ago a transformation took place resulting in Hinduism, Jainism and Buddhism emerging, with Hinduism enjoying a golden age from 320 - 650 AD. It currently has about 1.5 billion followers. Similar to Muslims and Christians, Hindus believe in the oneness of God, and accept their sacred texts, the Vedas, as authoritative. These include stories about the history of the universe from creation to destruction, and stories about kings, heroes, sages and demigods. They believe that everything derives from Brahman (the Source) which manifests itself in the form of Soul

Inter-Faith Dialogue at GWUC

(Atman). Hinduism also has a three-part manifestation of Brahman: the creator, the preserver and the destroyer. They also believe in Karma: ie. what you do/did in the past and now, will be reflected in what you are now and in the future. Reincarnation, based on Karma, will occur until Moksha, or unity with the Source, is achieved - so we can change our future, but not our past. There are duties in life which are performed through sacrifices. Harmony with God, with people and with nature (or the environment) are important goals and this is achieved by controlling our desires, not hurting or harming others, being fair and honest, and being generous. Anger, greed, jealousy and arrogance are seen as 'enemies of life'.



Some of the GWUC attendees

the stand. He gave us a short history of how Buddha achieved enlightenment, defining enlightenment as 'awakening from the slumber of ignorance'.

Four 'noble truths' Buddha taught are: that dissatisfaction and suffering are universally experienced; that they are caused by desire and attachment and ignorance; but that they will cease with death; and Nirvana can be achieved by journeying on the eight-fold paths which teach: right understanding, thinking, speech, behaviour, livelihood, effort, mindfulness and concentration (through meditation).

A brief question period followed before the evening concluded. Those of us who attended were thankful for what we learned. Special thanks are due to Mr Lucky Kalonta, leader of the Indonesian Fellowship, who was responsible for organising the evening. Thank you Lucky, the speakers, the musicians and the people who provided the tasty food!

Robin Pope



Venerable Gontung Rinpoche

Following a delightful performance of two items ('Abide with Me' and 'Waltzing Matilda') on the anklung by the Indonesian Fellowship ladies, Venerable Gontung Rinpoche, a former abbot of a Buddhist monastery in Nepal, took

Prison Fellowship visits GWUC

Richard Sweeney, the Victorian State manager of Prison Fellowship Australia, spoke at a Community Outreach forum in August at Glen Waverley Uniting Church about the important work of this organisation. Prison Fellowship Australia has been operating since the early 1980s. The organisation has over 1000 volunteer men and women visiting prisoners and running programs in prisons.

I found Richard's story an uplifting one. For many of us, the work undertaken by the volunteers in Prison Fellowship is confronting, yet he clearly finds it rewarding and humbling. Richard spoke of his personal journey of faith which brought him to work in prisons. He was inspired by a documentary which highlighted the difficult road faced by ex-prisoners and the reasons why many of them return to prison. He spoke of the examples of redemption offered in the Gospels and of the power of God's love to bring about change in people's lives. He also spoke of the challenges associated with working with people who have committed crimes and the importance of acknowledging their victims. For Richard, when working in the prison system and establishing relationships with prisoners, he finds it is important to focus on the person, not the crime they have committed.

One of the programs run by volunteers is called 'Change on the Inside' and runs for six weeks offering Christian based character development. The course covers themes such as responsibility, self-control, forgiveness, faith and wisdom. Prisoners volunteer to enter the course and explore the topics in groups of 10-12. Another program, 'Art from the Inside', allows prisoners to produce artwork and have it publicly displayed in a gallery, which has benefits for the men and women producing the art, their families and the public. Much of the work of the volunteers is based on building relationships and includes programs offering support to ex-prisoners upon their release.

According to Richard, the most common request for prayers from people in prison is for family members, highlighting the ripple effect of imprisonment on their families. For this reason, many of Prison Fellowship's programs do more than focus on men and women in prison – Camps for Kids is a program for children who have a parent in prison and another program provides Christmas presents for prisoners' children. Through all of its programs, Prison Fellowship seeks to bring a message of hope and change for prisoners, ex-offenders and their families.

Fairlie Mackinnon



Amy Spark- Eichenbaum (Outreach Convenor) and seven week old daughter Anya with Richard Feeney, Victorian State Manager, Prison Fellowship Australia

Sammy Stamp

Sales of stamps to August 2 reached about \$27,632 (same week last year \$19,804).

Since the last report we have approved a grant of \$5000 to go to the Uniting Winter Share Appeal to assist families in crisis. This brings the grants approved so far this year to \$29,500.

(From Allan J Clark's report in September *Network*, UCAF magazine)

Getting to Know: David and Shirley Williams



Say it was 'meant to be', or call it happenstance, serendipity, or coincidence, but this issue's theme of **community** turned out to be the common thread in the life stories of David and Shirley Williams.

David began his life in Essendon, attending kindergarten at Lowther Hall. But the outbreak of World War Two brought fears about Essendon as a potential bombing target and after his first year at Essendon Primary School his family shifted out to Balwyn and he transferred to Deepdene Primary School, followed by East Kew Central School. Those were years in which teachers were in short supply and continuity of teaching was difficult to achieve, so it was not until he went to Melbourne High School that he had four stable years of education. He took to it like a duck to water, becoming involved in sports and music in addition to his studies, and he hasn't forgotten the social contact with the girls from MacRobertson High School!

A constant interest throughout David's life has been music. He began piano lessons at the age of 6, and from about the age of 10 he was already accompanying the singing at Christian Endeavour and Sunday School at the Deepdene Methodist Church; from the age of

14 he was the regular evening organist at the 7 pm service and also sang in the choir at morning services. The musical participation spilled over into his schooling, and he conducted the choir which won the House Choral Competition at Melbourne High in 1952. His leadership and talent were recognised in his selection as a prefect and his contribution to 'community' was thus established from an early age.

Following his secondary schooling, David attended Toorak Teachers' College, and studied for two years at Melbourne University to qualify as a secondary teacher. However, he finally decided his preference was for primary teaching, so he completed his Certificate A in Primary Teaching at night school. During those years he found his studies interrupted again with National Service Training in his second year at Teachers' College, followed by compulsory weekend camps.

In 1957 David had his first teaching appointment to Boisdale Primary School - where he first met Keith and Beryl Boundy, who remained close friends. He lived with a local dairy farming family, catching the school bus every day with the farmer's two children. But he successfully applied for Blackburn North Primary School the following year, and thereafter his career remained in the city. In his long career in education he became Principal of several schools, including the now-defunct local primary school at Mimosa.

A significant event during his years at Melbourne High had been attendance at a Schools Concert when David was so captivated by the soloist, blind French organist Andre Marchall, that he determined to be a pipe organist one day. On his return to the city from Boisdale, he began weekly lessons with the organist at Balwyn Methodist Church and in 1962 became organist and choirmaster at Deepdene Methodist Church, a position he held for ten enjoyable years. He recalls with joy the Sunday School anniversaries, when there were 300 children attending the Sunday School!

Getting to Know: David and Shirley Williams



During those next years of involvement back in the musical life of the Deepdene church, David also thought it a good idea to combine with other youth groups in the circuit to stage a musical, and at their planning meeting he met Shirley for the first time - despite their having been taught by the same piano teacher for years! The combined youth groups successfully staged three Gilbert and Sullivan operettas.

Shirley, the eldest of the three children in her family, had spent her early years in Camberwell, and due to her parents' heavy involvement with the Balwyn Methodist Church, the church had been a focal point of her young life, with involvement in the youth group, Sunday School, tennis. Her childhood household was also rich with music, as her father was a baritone noted for singing the solo roles in oratorios, and she was learning piano. After completing her early education at Auburn Central School she progressed to Camberwell Girls' High School, which in those days was close enough - and it was considered safe enough - to walk to. On completion of her secondary education Shirley chose to become a kindergarten teacher, and she attended a private teacher's college in Kew,

on a Methodist scholarship, training to become a kindergarten teacher.

After their meeting, David and Shirley were soon an 'item' and, unusually, David had already purchased a block in North Balwyn, so when they married in 1962 they were able to remain in the vicinity of their regular activities. Andrew arrived in 1965, and Colin in 1966, followed by Kirstin in 1971. By the time of Kirstin's arrival, they had built their new home in Vermont South, and they soon joined the Methodist Church at Glen Waverley, where David sang in the choir and joined the organists' roster. Shirley's teaching career was interrupted by spending twelve or so years caring for her young family, but on returning to work she spent eight years with the Advisory Council for children with impaired hearing, working to make kindergarten readily available to children with hearing difficulties. This was followed by work as a kindergarten teacher in a number of schools. She finally retired from that service in December 1992, and David took 'early retirement' soon after in July 1993. His retirement more or less coincided with the completion of a 14 + year stint as organist at The Avenue Uniting Church in Blackburn.

'Retirement' is something of a misnomer for this pair, whose professional and private lives have been directed to providing education and experiences to enrich the lives of their community. On 'retirement' David began combining his artistic talents with Shirley's research skills to produce twenty books focusing on particular country towns or areas. This grew into holding workshops in schools, culminating in an Art Show at the end of the year, exhibiting both David's and the children's work to the local community. It helped bring communities together, to appreciate their own history and the part played by its members, past and present. They completed 67 such artist-in-residences, finishing in 2004 with a book on Portland which received the Community History Award.

Getting to Know: David and Shirley Williams

During that period, David continued to conduct the Glen Waverley Parish Orchestra, providing performance opportunities to mostly younger parish members. He did this by travelling back and forth from his various country locations to play the organ on Sundays and lead orchestra rehearsals.

The orchestra established a practice of doing a country trip once a year, which gave them further performance experience, as well as introducing them to country Victoria, and



forming relationships with country communities. When he finally handed over the baton he had been its musical director for 22 years.

Since 2004 they have concentrated on providing talks with a theme, taking photos appropriate to the theme and doing paintings from these. Many of us remember the magnificent presentation they did on Frontier Services, a particular presentation they took to many locations around Victoria, addressing communities, retirement villages, clubs, church groups. Their tally of these themed presentations is up to 258! There is considerable organisation behind-the-scenes for them, checking out accommodation, as well as the parking, lighting, heating, and

sound facilities available in the venues being used, plus a myriad other details.

Last year, health problems finally obliged them to move in to Weary Dunlop Apartments in Wheelers Hill. This has been a massive change to their lives, and there must have been a great deal of grieving in leaving their family home and treasured garden of 46 years, as well as giving up the independence a car provides. But they feel thankful that they made the move before it was forced on them and while they were able to make their own choices about their future. Typically, they have found a new activity for their combined community outreach: they have started up an Alzheimers Art Group, providing a new outlet for residents in the High Care section. They report that it is a learning experience for them too, and they look forward positively to a future in which they are able to continue providing enriching experiences in their new community.

Their lives, personal and professional, have certainly been spent with 'service to others' as a touchstone. In a world of increasingly fractured relationships, theirs is a shining example of how building shared community experiences can be a foundation for cohesive community life. We thank them for their long years of contributing to our community.

Robin Pope

justice is when you get what you deserve;
mercy is when you don't get what you deserve;
grace is when you get what you don't deserve; and
peace is when you don't get what you don't deserve.

Contributed by John Hurst

Life, the Universe and Everything

Introduction

Do you ever think about life after death? You must do. We all do, do we not? What do Jesus' words on resurrection mean to you? Just to remind you, Jesus said to Martha as he was comforting her on the loss of her brother Lazarus: 'I am the resurrection and the life. Those who believe in me will live, even though they die.' (John 11:25)

I write this as I am travelling through Idaho, and its collection of Bible Belt chapels churches and chastisements, especially from roadside hoardings and church notice boards. 'Are you going to Heaven or Hell?' asked the last one. 'Neither', I said, 'I am going to Spokane'.

I discovered that Spokane is pronounced 'Spoken' (with a short 'o'), and it made me think of the contrast of the spoken word versus the written word. Sure, we read our bibles, but do we talk our bibles? The Faith Development Group is keen to raise the level of faith discussion in our church. We enjoy our fellowship with our parishioners, but do we hear and feel the human hurts and hopes behind them? Do we know what others think about the Resurrection? What is their view of life after death? What makes ourselves and others tick when it comes to deep and meaningful insights on 'Life, The Universe and Everything'? (apologies to Douglas Adams)

I shall not give you answers in this series of reflections, but I shall give you some thoughts upon which you might reflect. I guarantee that when you come up with your own interpretation to them, you will find a greater confidence in your own faith! Perhaps it will encourage you to have a conversation about the ideas I raise here - or write your response to the editor of *Newview!*

There are 6 sections in this series of reflections:

1. Consciousness
2. Soul
3. Spirit
4. Death
5. Resurrection
6. Life Everlasting

Consciousness

What do we mean by the word 'consciousness'? My dictionary says it is 'the state of being aware and perceptive of one's surroundings'. We know that animals have consciousness, but that rocks do not. What about living things such as plants? There are trees that respond to touch (mimosa), and there are plants that close traps upon unsuspecting insects (sundews). Are they not 'perceptive to their surroundings'?

My guess is that you would say not. After all, they cannot choose to do otherwise, their responsiveness is mechanical, and demonstrates no thinking process. But a cat, on seeing a mouse, can choose to chase the mouse, or not. Why would it not? It might perceive the presence of a large dog near the mouse, and decide that its hunger is not sufficient to force it into danger. Clearly some form of consciousness is at work here.

So should we add some form of choice into our definition of consciousness? This touches upon the philosophical notion of free will, and I have just come from a bible study on Jonah. Now I had always dismissed Jonah as an interesting story about failing to follow God's commands, but it is indeed much more than that. Perhaps the Faith Group might sponsor a bible study on Jonah some day? But I digress. Jonah's story is much more about man's choice between acting on God's word, and the consequences of running from it. Indeed, you could say that that is the whole message of

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Isaiah, Jeremiah, Micah, Hosea, Habakuk and all the other prophets starting with 'H'. And that is certainly the message pushed by many of our more evangelical brethren. If only you repent and declare the Lord as your Saviour, then you shall find eternal life.

And that is a very comforting message if we wish to think no further. But it pushes a lot of responsibility away from ourselves. It gives us little choice in how we are to behave, in fact it gives no guidance at all. When faced with ethical dilemmas, how does the Lord as our Saviour help us to respond?

I would argue that the idea of the Lord (as) our Saviour is of little use. But Jesus of Nazareth is. Jesus faced many ethical dilemmas in his time, and he made it clear that it is an issue of choice. The two ethical dilemmas that he faced that stand out in my mind both involve women: the woman taken in adultery, and the woman at the well. In both cases there was a clear case of sin, and the possibility of judgement. But in both cases, Jesus responds not with judgement, but with compassion. He makes it clear that the women have choices: 'Go, and sin no more'.

Incidentally, I heard a funny story from one of the preachers on one of the cruises that I took. The Rev. Barrie was in good form, and told a good joke about Douglas McGregor, a Scottish house painter, who always cheated on his customers by thinning down his paint, and not putting enough coats of paint on. One day he was commissioned to paint the local church, which he did with his usual dishonesty. As he finished, there were several bolts of lightning, and a big clap of thunder, then down came all the rain, and washed off his newly applied thin paint. He fell to his knees, and cried out to God, 'What must I do?' in much anguish. Back came a voice from the heavens: 'Repaint! Repaint, and thin no more!'

Our consciousness allows us to make choices, and it is in the choices that we make that God develops a relationship with us. Without consciousness, we cannot make those choices. Without the right choice, we cannot have a right relationship with God. That is true of life before death, and it is what defines our relationship with God after death.

Soul

I have asked several people about the difference between the soul and the spirit, and I have never been entirely comfortable with the answers. To many people, the two terms are synonymous, and it is easy to see why, when we often use them interchangeably. If we are to talk of death and resurrection, then I think we need to be more careful in our use of the two words. We talk of our 'immortal souls', and 'his spirit lives on', but do they carry the same meaning? I think there is a subtle distinction.

My on-line dictionary defines 'soul' as 'the spiritual or non-material part of a human being... regarded as immortal', and 'spirit' as 'the non-physical part of a person that is regarded as the seat of emotions and character; the soul', so they do not make a distinction, and are not much help.

So how would I distinguish them? Before I answer that, think about what you think the difference (if any) might be. Ready? The distinction is in fact partly evident in those two definitions above, but we must tease them apart. The soul is that part of our make-up that is irrevocably linked to who we are. It is that word 'irrevocably' that lies behind the notion of 'immortality' in the definition above. When we talk of 'immortal souls' we mean that that person, that entity, that living being (even if 'living' applies to only a short time frame) can be thought of, can be referenced at any time in the continuum of infinity. Yes, we can talk of 'souls departed', and have distinct memories of the fleshly form of that soul. But we can also talk of 'future souls', whose fleshly form is yet to appear. We do

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not know how they might think or act, but we can certainly posit their existence. It is what the Bible means when it talks of 'Abraham and his seed forever', or what people in the modern day mean when they talk of climate change and its effect upon 'future generations'. We do not know who or what they are, but they are a powerful force in our thinking.

But what of the spirit? Here is where our notion of consciousness and choice comes into play. Souls do not necessarily have consciousness, but spirits do - or at least, the choice part of consciousness. For what makes the spirit of a person is how they behave in the light of the choices they are faced with - their 'emotions and character' in the definition above. More of this in the next section.

Let us return to the soul. I have said that it is that part of us irrevocably linked to who we are. Moses asked God who He was, when He appeared to Moses in the burning bush. God's answer? 'I AM what I AM'. The great existential statement of all time. God is Being. There is really no other way of saying it. When we talk of other people, we must use grammatical artefacts just like 'I AM' to refer to them. We use names, labels, pronouns, epithets, anything but the soul, because we have no 'label' for the soul.

At the risk of becoming too technical, allow me a slight computing digression. Computing has this same problem of referring to objects, and how we manipulate them, without having to have 'them', the objects themselves, immediately to hand. We make explicit distinctions between the labels and the objects. It is easy to understand that '6' is a label for the number 6, but far more subtle to know that when the label '6' is used in different programs, even though the labels appear in different places they still refer to the same object - an abstract object, in particular, an integer number. A student of mine once wrestled with this idea in an exam, when asked to explain the binary number system (as opposed to our decimal numbers, based upon 10). '2', he said, 'is the number of legs on a normal man'. He had grasped the fact that the idea of 2 and the label 2 are different, but the idea could be referred to in a number of different ways.

We call such labels (like '2') 'persistent identifiers', because they always reference the same object. It gets more complicated when we use persistent identifiers like 'John' in different places, because what happens when John changes his name and decides that he wants to be called 'Angas'? '2' is always the number 2 (or we would be in a great deal of semantic trouble otherwise!), but everywhere that 'John' is used as a name for the person, the name becomes 'Angas', but the person does not change. The label is alterable, but the thing being referenced is not.

Things become even more complicated when we overload labels with multiple referents. I went on a tour last year with 10 couples, and 4 of the blokes involved were called 'John'. We solved the problem by changing the names to keep them unique, attaching the wife's name as a suffix - so I became 'JohnBarb' to distinguish me from 'JohnMarg', 'JohnJenny' and 'JohnSandra'. (Most normal people use surnames to distinguish between Johns.)

You will see how difficult this becomes. 'John', 'Angas' and the person John are three different things, and we have to keep the distinctions clear. I might change my name, but people who know me still know the same person, even when my label changes. 'John' is a convenient way your brain recognizes what to call me, and many readers will have experienced the embarrassment of knowing the person, but losing the label for the person. This holds for many of our attributes. Even if we don't change names, think phone numbers or email addresses as another example of labels that change.

But the soul is an 'irrevocable' or 'unchangeable' part of us. It cannot be changed, whether we want it to be or not. Even when we die, it remains that irrevocable part of us. That is what makes the soul

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immortal. Or, as Tom Rose put it recently in one of his services, 'The table of eternity whispers your name'. It does not matter what that name is, but eternity forever identifies your soul. That is the key to understanding how we might think of life after death, and resurrection.

Spirit

So what of the spirit? Back to that definition, and the connection with 'emotions' and 'character'. I came across this phrase in a recent 'Faith' article in *The Sunday Age*, talking about a 13-year old girl diagnosed with leukaemia: '...although her movements became limited, her spirit did not diminish'. Clearly the physical persona and the emotional persona diverged as the disease took hold. We talk of people whose spirit rises above their physical disability as having an 'indomitable spirit', a spirit that 'cannot be tamed'.

The spirit is how we like to think of a person. It is our 'everyday' definition of the soul, and that explains why the two terms are often conflated. We say 'her spirit lives on', in an attempt to capture how the personality, rather than the person, still survives in our collective memories. But we understand from our collective faith that it is the soul that is immortal, and that is why we feel the need to express the notion that the 'spirit lives on'. For if the spirit sometimes does not 'live on', what happens to the soul in this case?

The spirit is the embodiment of the choices that we see in a conscious person. We do not see the spirit in a non-conscious person (whether they be simply asleep, or more profoundly, dead) except in our own memories - there is no consciousness exhibiting that array of choice-making decisions that we associate with personality and the spirit. So 'spirit' and 'consciousness' are inextricably linked.

And here that semantic distinction between the object and its identifiers becomes relevant again. How can you relate the spirit of some person, the collection of choices that a person makes, their ethos, their morality, their behaviour, indeed their personality, without using some collection of words, some identifying symbols, some images such as photos or movies - all of which are not the person themselves? Those words or images are not the spirit. Those words or images are not the person.

I had a revelation when I recently visited the Kimberley. You must have noticed that television broadcasters will often comment before showing images of native peoples that 'Aboriginal and Torres Strait Islanders are advised that this programme may contain images and sounds of deceased persons'? I discovered why on my trip, when being guided down the Geike River by a Bunuba elder whose soul I shall refer to as Bill (clearly not his 'real' name). It is because when aboriginal people die, everything associated with that person is destroyed. Even their names cannot be used, and others in the tribe with the same name will change their name out of respect for the deceased person. While this may sound very odd to Western ears, I find that I have a certain spiritual sympathy with this custom. Indeed, I wrote in my diary at the time:

We only have a limited lifespan in our earthly form, and when we die, our spirit is absorbed back into the Divine Presence/God/Gaia/Earth Spirits, call it what you will, but we become part of the universal history of the universe, and just like ancient plants and animals, our life forms no longer live. Who cares about a rock face (perhaps beautiful, perhaps not) that was destroyed in some geological uplifting 2 million years ago? Who will care about us in 2 million years time? We are blended with the spirit of that ancient rock face and become part of the 'great dreaming', the great existential history of the universe.

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The message in all this is that our spirits are changeable, whereas our souls are not. We can make conscious choices as to how our spirits may appear to others - whether we are generous or mean, whether we are peaceful, or aggressive, whether we are introverted, or extroverted, and so on. I deliberately used that last example because I know there will be those that say 'Ah, but introverted or extroverted is part of our nature, like the colour of our eyes, and cannot be changed'. A good point, but I think the real touchstone is that when it comes to relationships with others, we always have a choice. The colour of our eyes, or indeed of our skin, should not affect our relationships with others (and vice versa!), since we have no choice about them. But whether we engage or retreat from relationships is certainly part of the range of choices facing us, and we can work at changing them if we try.

Death

So what happens when we die? Do we see those transitional bright lights that people with a near-death experience report? Is there a 'light at the end of the tunnel'? I don't know. My scientific mind would like to believe that such experiences relate to some form of the brain shutting down, as it suffers from lack of oxygen, and this would give a convenient explanation for those near-death experiences. Not all of us may experience that of course. Our consciousness may well have slipped away long before the brain suffers from lack of oxygen, and those effects can be imprinted on our brain cells.

I prefer to think that death is just the permanent loss of consciousness. I remember reading that someone once said that death was just like not being born. Before we are born (perhaps it might be better to go back slightly from there, and say before we are conceived, but the point is the same), we have no consciousness. Same after death. When people ask me if I believe in life after death (however you might care to define 'life!'), I reply that I did not believe in life after birth before I was born!

But birth and death are different, clearly. The big difference is that before we are born, other people clearly cannot relate to our spirits, but after we die, our spirits 'live on' (in some form) through the interactions we have with others, and the memories in others that we generate while we are alive. And as discussed above, our souls now have labels, names, symbols that allow others to reference that immortal soul that we suggest is there even before we are born. Nothing can change the fact of our existence on earth (even if totally erased from living memories); we have been here, our immortal souls have interacted with people and things on earth, and none of the circumstances of our birth, life or death can ever change that.

Neither the tragedies of a short life, nor the accomplishments of a long one alter our essential being or our unique relationship with the Divine Presence. That is the WE ARE, just as God is the I AM.

Resurrection

So John, you are a Christian, and you recite the Nicene Creed, including the phrase I believe in... the resurrection of the body, and the life everlasting. Are you saying that that is all baloney?

I have to admit that 'the resurrection of the body' is not that straightforward. Scientific evidence shows that our bodies do decompose, and Christianity freely admits that cremation does not flout this aspect of the Nicene Creed (save for a few unusual sects). So how can we have resurrection of the body?

My short answer is, I don't think we can. If your belief system admits of a mechanism whereby a

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cremated body can somehow be reconstituted by God's almighty power, then fair enough, hold to that belief. But I don't think that earthly understandings can begin to encompass what Christ meant when he said, 'Destroy this temple, and in three days I shall raise it up' (John 2:19). The conventional wisdom is that Christ was referring to the temple of (his) body, and that he was predicting his resurrection on the third day. The literal text of the gospels is very clear - Jesus reappeared to his disciples, and they took his appearance to be in the flesh. Thomas exemplifies this astonishing thing. He would not believe 'unless I put my hand in his side'. Jesus invites him to do just that, and there is no suggestion in John's gospel (the only gospel to record this event) that Thomas and the others with him saw any reason to comment that Jesus was not in the flesh at that point.

Nevertheless, there are two key points that must be made: a) the disciples in Jesus' time were creatures of their own time and culture, and relayed things as they appeared to them; and b) something happened after the crucifixion that totally changed the lives and behaviours of all the disciples.

Many authors have commented on this latter point and it remains for me the most profound aspect of the gospels. How could such a bunch of poorly organized, under-resourced, and totally demoralized people bounce back in such a world-changing way? Either they were the most comprehensive con-artists the world has ever seen, or they saw and experienced something that took them well outside their earthly experience. If they were con-artists, why would they argue for such a selfless view of the world? No, they did have a completely new spirit-life, and the choices they made after the resurrection appearances were totally new choices, indicative of a new spirit (in the sense as defined above) within them.

Those choices were so profound, and so different that the words subsequently used to describe their experiences must be different from the words that we use to describe our everyday experiences. So I don't think it matters much exactly what they saw with the appearances of the post-crucifixion Jesus. Yes, they described those appearances as best they could; no, we do not need to take them literally. What we must do is to be aware of the profoundly life-changing forces at work in those early Christians, and see that as a resurrection of the Jesus life-force.

Our souls live on after death anyway - but our spirits can be resurrected to give new life to the choices we would make, had we the consciousness to act upon them. That is resurrection of the spirit, if not the body.

Life Everlasting

I made the comment above that when we die, our spirit is absorbed back into the Divine Presence. Clearly our souls, our unique identity as human beings, are part of this Divine Presence (as they always have been, forever and ever, amen). But what do we mean by saying our spirit is also part of the Divine Presence? Here I must turn to Michael Morwood, whose book *It's Time: Challenges to the Doctrine of Faith* contains some of the answers to this question. He has a list of some 13 articles of faith, which I will not list here, but appeal to three key statements in that list:

1. The Divine Presence is always present and active.
2. The Divine Presence was/is/will be present in all that exists, including humans.
3. Jesus died into the Divine Presence as we all do.

We are surrounded by the Divine Presence (call it 'God' if you will) (point 1). We cannot escape it, even in death. It is the ultimate consummation of spirit (point 2). Indeed, our 'spirit' is in a real sense

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'borrowed' from the Divine Presence during our earthly existence and returns unto the Divine Presence when we die (point 3).

I do not know whether we might be conscious of that state of returning to the Divine Presence. But I do believe that the Divine Presence will be that much more enriched when we do return. The choices we make in this conscious life will determine the extent of that enrichment. As the words of George Handel's wonderful anthem 'Lord, I trust Thee' puts it:

*When the breath of life has left me,
May my soul be blended with thee.*

John Hurst April 2018

One Body, Many Members: Building an Inclusive Community

From the Justice & International Mission Cluster, Sept 2018:

Examples of dog whistling include repeated blasts about criminals and welfare cheats, illegal aliens, and sharia law in the heartland. Superficially, these provocations have nothing to do with race, yet they nevertheless powerfully communicate messages about threatening non-whites.

(Professor Ian Haney Lopez, 'Dog Whistle Politics: How coded racial appeals have reinvented racism and wrecked the middle class', 2013)

The basic mechanism of what Berkeley political scientist Ian Haney Lopez calls 'dog whistle politics' is simple: call upon the anxiety of fear of minorities that already resides not-so-far beneath the surface, divide class interests, and win elections. 'Dog whistlers' are what Lopez terms political catch-phrases that don't explicitly mention race but are ultimately used to refer to people of colour and the various threats they apparently command.

Sara Grossman, 'Revisiting Dog Whistle Politics', Haas Institute in the US.

In Australia at the moment we are experiencing dog whistling politics by some politicians particularly targeting the African community. However, in our case, the reference to race by senior politicians is overt, not subtle or implied. Dog whistling politics has real consequences in people's lives. The Victorian Equal Opportunity and Human Rights Commissioner, Kristen Hilton, has reported that the Commission saw an increase in reports of racial incidents in our streets, shops, schools and public spaces of 34% (from 470 to 630 calls to the Commission) in the space of a year. Ms Hilton stated the 'commission believes that Canberra's inflammatory statements on race and crime - the so-called #AfricanGangs crisis- have caused real harm in Victoria'.

...Disappointingly, the Victorian Shadow Attorney-General, John Pesutto, simply dismissed the evidence provided by the Commissioner of increased racism against the African community accusing Ms Hilton of political bias.

In...July the chairperson of the Federation of South Sudanese Associations, Kenyatta Dei Wal told the media:

I've been frustrated the past couple of days. The South Sudanese community are tired of being dragged into a political fight. They are using people to score political points. We understand they are trying to win elections but this is the land of the fair go...These are people, you don't just wipe your feet on them.

Even former Liberal Premier of Victoria, Jeff Kennett, has publicly expressed concerns about the comments being made by government ministers about the African community in Victoria, was quoted...as saying:

I think Peter [Dutton]...has got to say, 'There's an issue; it might even be an issue of my making in part because the government didn't put in place sufficient resources to help [migrants] adjust to life in Australia and get them occupied. It is easy to throw mud, but it doesn't actually solve anything.

Building an Inclusive Community

The Uniting Church in Australia has prided itself on striving to be an inclusive multicultural church. In a declaration in 1985 the Uniting Church stated:

As a part of that church which is a sign of and witness to the Kingdom, the multicultural Uniting Church seeks to be a sign of hope within the Australian community, and particularly to those who are pushed to its fringes on racial and economic grounds.

In a statement...President of the Uniting Church in Australia, Dr Deidre Palmer said:

Jesus' great commandment to his followers was to love God and love your neighbour. As Christians we believe all people are created in the image of God and deserving of respect and dignity. Racism is incompatible with the Christian faith.

In his ministry, Jesus challenged religious and social prejudice and sought to break down the barriers that separate us from each other socially, religiously, culturally and politically. Christian values are about inviting people to create communities where all people can flourish.

Dr Palmer called on Church members to boldly bear witness to the reconciling ministry of Christ that we proclaim:

Jesus' call is to love in the face of hatred and to embody God's generous hospitality. As Martin Luther King Jr famously observed - hate cannot drive out hate; only love can do that. So I urge Uniting Church members and all Australians to embrace the multicultural nature of our society and respond with love and compassion to those who are being made to feel unwelcome.

What you can do:

Write polite and respectful letters and e-mails to:

The Hon Scott Morrison MP

Prime Minister
PO Box 6022
House of Representatives
Parliament House
Canberra ACT 2600

The Hon Matthew Guy MP

Leader of the Opposition
Parliament House
Spring St
East Melbourne 3002
Victoria 3002

Emails: <https://www.pm.gov.au/contact-your-pm>
matthew.guy@parliament.vic.gov.au

Salutations:

Dear Prime Minister/Mr Guy

Points to make in your letters or emails:

- Note that the way political leaders speak about minority groups in the community can, fuel, intentionally or unintentionally, racist attitudes and behaviour towards members of those groups. This can cause members of these groups to be targeted for harassment, bullying, discrimination and insult, causing them to live in fear.
- Ask that in speaking about the need to address community well-being and crime they focus on solutions that will build an inclusive multicultural society and address the cause of crime, to prevent the crimes from happening
- Share a positive example of how multiculturalism has improved the life of your local community
- Point out that Jeff Kennett has spoken about the need for adequate resources to support migrant communities to adjust to life in Australia. Comments that fuel racism and discrimination against members of these communities undermine government efforts to support them in settling into life in Australia.

Books for Sale

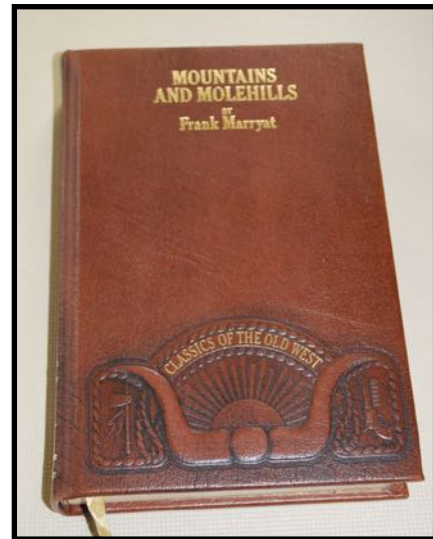
At the end of every Fete and Book Fair hundreds of good quality hard cover books are loaded into trailers and taken to the recycling centre. This is in addition to the thousands of paperbacks which all go to be pulped and recycled. It is a terrible waste, particularly when you see so many high quality hard cover books in good condition being dumped.

Those of us who have cleaned out the book cases of relatives know that many people 'hide' valuable documents or even cash inside books and there are many stories of people who have found large quantities of cash in grandpa's books; he had probably forgotten about it too.

Rather than waste good books and to help people 'hide' their valuables in their books, we have come up with the idea of taking some of these old books in good condition and converting them into a box that will hold a quantity of valuables in a very unobtrusive book in the book case. We have removed the pages and made a box to replace the pages and painted the inside to reflect the title of the book. The photos show a typical example. From the outside it looks like a classic book *Mountains and Mole Hills* but opening the cover shows a painting and opening the front flap reveals the empty box inside.

We have made some of these and they will be sold at the fete. There is quite a bit of work in them so we are not giving them away; the prices will vary between \$20 and \$30. If it is successful we will collect more quality books from the discards of the fete and give them similar treatment for later sale. All proceeds will go to the fete. It should be pointed out that while hiding valuables in books may be safer than having them elsewhere we take no responsibility for anything lost or stolen.

David Fraser and Bill Norquay



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

Phyllis Caroline CRAWFORD

Wendy Sylvia PRATT

Malcolm Thomas CHAMBERLAIN

Cynthia Beatrice CHIN

Keith Arnold BOUNDY

Murray Herbert JOHN

Carmel Dawn STORK