

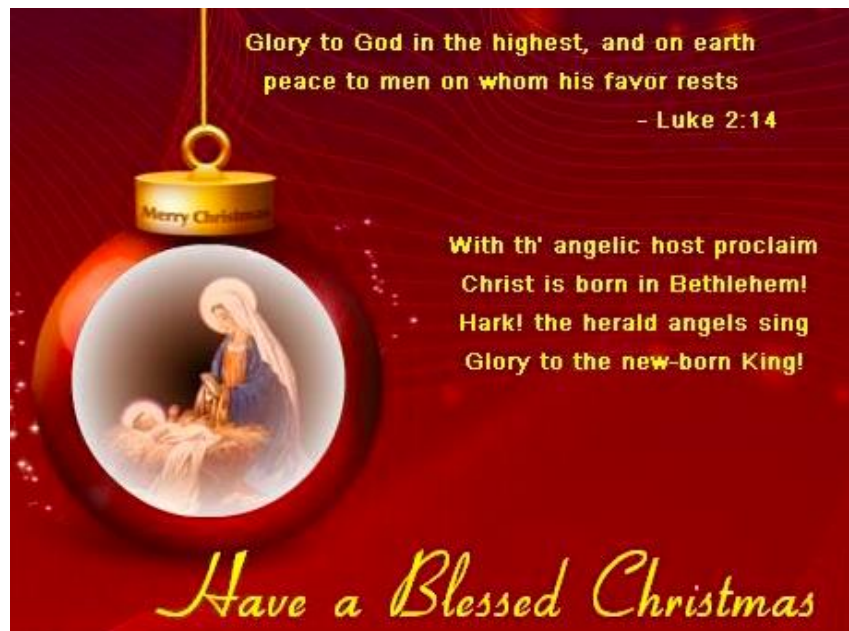
December 2022

High Street Times

Connecting Younger Generations IN GOD'S LOVE

Embracing All People WITH CHRIST'S COMPASSION

Strengthening Community THROUGH THE HOLY SPIRIT



HIGH STREET UNITING CHURCH,
16-18 HIGH STREET, FRANKSTON



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We acknowledge the traditional owners and custodians of the land on which we gather: the Bunarong people and we pay respect to their past present and emerging elders and their ancestors.





Sometimes thought of as a ‘constructed’ season and derived from medieval fasting practices, Advent does have a place in the worshipping life of the community as a time of waiting and preparing.

Rather than rushing into Christmas, we are guided to contemplate stories that place the birth stories in context.

And there are different ways to make that season of connection:

- *The Journey of the Magi* – from the east to Herod and prophecy and on to the stable: four weeks focussing on Abraham, David, John the Baptist, and Mary
- *The Women of Jesus family* – focussing on the four women mentioned in Jesus’ genealogy: Tamar, Rahab, Ruth, and Bathsheba.
- *The Candle Liturgy* – following the traditional themes of Advent – hope, peace, love, and joy.
- *The Lectionary Liturgy* – following the themes of the advent readings – promise, prophets, John the Baptist, and Mary.

Whatever structure is followed, Advent can become much more than ‘prepare the way.’ Jesus doesn’t arrive out of nowhere or present some brand-new message about God. There is prophecy and promise and stories of faith and service that all underpin the child in the manger, the shepherds and the magi, the angels, and Bethlehem. May you take the time, amidst all the busyness of the cultural season, to deepen your preparation for the great revelation of Jesus, the child who comes as God with us.

A decorative border at the top and bottom of the page featuring green pine branches, yellow stars, and gold ornaments. A faint watermark of a star is visible in the background.

Christmas Services 2022

Family Service	December 24	5 pm
Midnight Service	December 24	11 pm
Christmas Day	December 25	9 am

From the Minister



Over the last month I have, on many occasions, been dealing with the stress of traffic and attempts to travel different ways to avoid it! While mostly I yelled and fumed, I also reflected on a short course I did at a Wisdom's Feast gathering at college. It was called, "You aren't caught in traffic, you are traffic!" They weren't trying to teach us about being patient while driving, rather it was an exploration of the issues around commenting on, or critiquing, community and culture. Many in the church hold that we, as Christians and members of God's kingdom, should be counter-cultural and not just resist, but also critique our culture and society. We should take up the role of being prophets and pointing out injustice. Using the metaphor of traffic, the course was trying to get people to consider how embedded we are in the culture before we are bold enough to speak out in criticism.

I have heard many people, including myself, bemoan the changes in culture and society over their lifetime. A lack of respect for Sunday as a day of rest and family, the huge changes to working life and employment practices, the seeming impossibility for our children to purchase a house. In my days as a young person, we conducted a bike-a-thon to raise money for overseas aid. We did the bike-a-thon by riding circuits of the local K-Mart carpark one Sunday afternoon; an effort that would be impossible today, because shopping centre carparks are now never empty! My father purchased a house and raised five children on the wages of a builder's labourer, also an effort that would be next to impossible today. However, before we look back with nostalgia and bemoan all those changes and start to critique our culture and society, we need to reflect on how much we get out of the changes that have happened. How much we are a part of our culture, taking advantage of the increased shopping hours as a convenience, or taking advantage of the increased housing prices to upsize, renovate or invest. We are not caught in traffic, we are traffic.

Over the last decade, there has been a subtle but significant change in Opportunity Shops. Where once these were places for people with limited means to obtain goods that they could afford. Now they are places for people with means to obtain bargains, and the profit from the shops goes to help those with limited means. A local Opportunity Shop is selling a dinner set for \$200! Our agencies are now handing people vouchers to shop in their Opportunity Shops! However, if we choose Opportunity Shops for dress ups, for nostalgia items, or even as a counter cultural gesture against consumerism, we have no place to speak up against what we might see as an injustice. We are not caught in traffic, we are traffic.

There are many issues in our society and culture that we can speak up about, issues that call for the church to act in our role of being prophets. However, we also need to constantly consider if we are separate enough from culture to speak out with integrity.



We pray...

For those within our church family who find it difficult or are unable to attend worship, including: Sheila Knoop, Gwen Paxino, Audrey Smith, Audrey LaBrooy, Ruth Conn, Fay Dungey, Marie de Silva, Lola Coupe, Molly Maughan, Pat Johnson, Margaret Snyder, Beth McNamara, Effie Tilley, and Barbara Yates.



For Rev Ross Pearce and wife Carmen, as they settle into their new home with us in Frankston. For the family and friends of Angie Mathews who tragically died in a car accident, including Alan and Gill Jenkins, Alan and Bronwen Mathews, and Paul, Phoebe, Alexa, Joel and Owen.

For Debra Gibb, following the loss of her mother Marilyn, and settling into her new unit. For the Poole and Pederick families, following the loss of Ruth.

For Ross Huggard's mother who has been ill and moved into care.

For Michelle, daughter of Marilyn and Robert Downing, undergoing treatment for cancer. And for Marilyn and Robert Downing, with various health issues.

For Kerrin Hill, as she continues to recover after hospital and rehab.

For all others who mourn the loss of loved ones.

For all others who are in poor health and having treatment.

For all those with mental health needs in our church family and our community.

For students and teachers as they finish their exams and wait for their results.

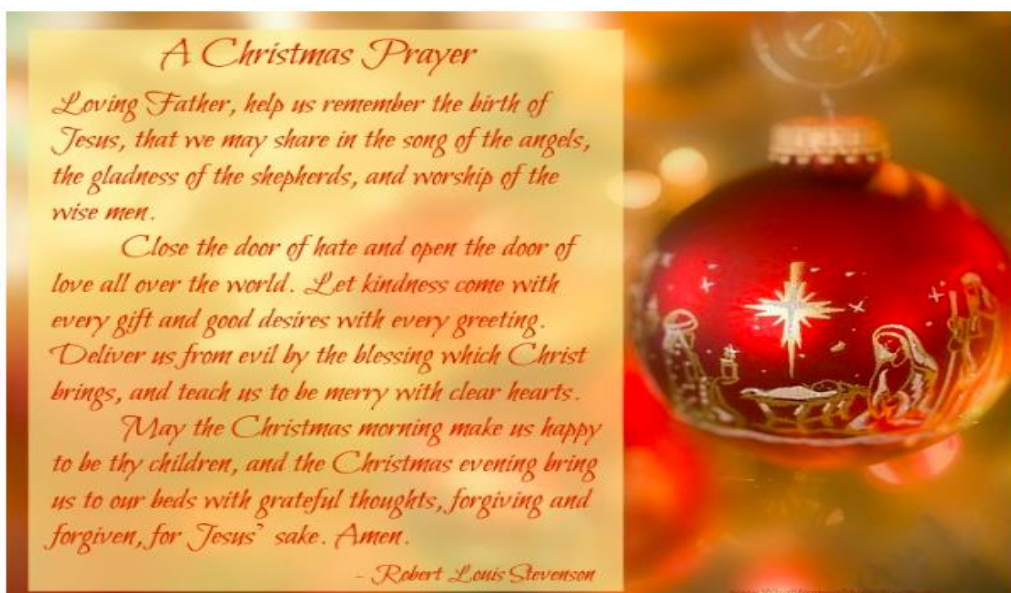
For the many people in Victoria and elsewhere affected by the devastating floods.

For Ukraine: for those fleeing, those caught up in fighting, and those seeking to provide shelter and hope.

For those around Frankston who experience homelessness, or face injustices.

For our church as we move forward under a new leader, and for our whole community that we serve in the love of God.

The prayer chain regularly and continuously keeps particular needs in prayer. You can ask for prayers through the prayer chain by contacting Marlene, phone 5971 2840 or emailing directly to HSUCPrayer@googlegroups.com. The prayer chain is a small group of church members who are dedicated to prayer, and consider all communication and prayer needs strictly private and confidential unless specified otherwise.



IS IT HEAVEN OR IS IT HELL?

These are words used by World Leaders currently meeting in Egypt as they consider the urgent problem of Global Warming-Climate Change. Their decisions will help determine whether future generations will experience a planet where the answer to “is it Heaven or is it Hell” will be obvious. COP (Conference of the Parties) 27 has the potential to take us to a safer, fairer world.

Is Climate Change an issue for people of faith in God?

Yes indeed! The Creation is God’s gift to all living things. An act of love. We have been slow to see God amongst all living things, while our First Peoples and those of the Pacific Islands have maintained a much closer relationship with the land and its creatures while we of the West have lived wastefully and been preoccupied with the accumulation of wealth.

But is Global Warming really happening?

Yes it is! The evidence is clear cut: rising atmospheric and ocean temperatures: declining Arctic sea ice, glacier mass: shifting timing of seasonal events (Spring earlier , Summer later) The planet is warming more rapidly than at any time in the history of human civilisation . Since the last COP conference climate impacts continue to accelerate from prolonged drought in East Africa to unprecedented floods in Pakistan.

But is it us?

Yes it is! By burning coal,oil and gas as well as felling forests, we have been increasing the concentration of greener gasses at a faster rate than any time in the history of human civilisation. Higher income nations, those most responsible for climate change, need to deliver on their promises and increase their support for climate action in low income nations.



But is it bad?

Yes it is! The likely consequences are complex but overwhelmingly negative. We are in the early stages of a path of global temperatures taking us far out of anything experienced by humanity and at a rate far times faster. And the physical results-droughts, floods, bush fires,ice melt, and sea levels rise, while ecologically - coral bleaching, and shifting species distribution.

A lukewarm response could see four degrees or more of global average surface temperature rise by 2100 . This could be beyond adaptation for most human and natural systems. Even two degrees has serious costs and dangers.

But can we do anything?

Yes we can ! Leave the vast majority of fossil fuel resources in the ground. The required changes to slash emissions and stabilize temperatures are immensely challenging but technically feasible. Australia has committed to a significantly stronger emissions reduction target of 43% by 2030 , but needs to increase support to our Pacific Island neighbours who are already experiencing the effects of climate change in rising sea levels.

Achieving targets will require big changes: the closure of coal generation, the end of gas use in homes and businesses, moving all transport to zero emissions technologies, and dramatic changes in agricultural practices.



Alternative sources of energy exist to supply the world’s needs. Clean smart energy: wind, solar, hydro are happening across the world using significantly less energy, smarter energy and cleaner energy and with large speedy changes culturally, economically, behaviourally and politically there is hope.

Trusting in God’s goodness and empowered by the Spirit of life, followers of Jesus can walk a path in which love, truth, and grace abound, a path towards clean air, clean politics and a clean heart.

Social Justice Committee HSUC

From Brenda_Cooper...

Retired Ministers' Presentation (some notes)

At a previous zoom meeting, as I recall, Tony requested that I present a few thoughts on faith and ministry in a new age. In response, I've set down *four ideas* in the hope that they might stimulate interest.

I'll present them as briefly as I can.

1. We need to participate in a continuing dialogue between faith and science.

A modern Christian faith demands that we understand our place in a constantly changing, evolving universe. Many fields of knowledge must be brought to bear on such an inquiry, including life-sciences, (biology), chemistry, physics, (including quantum physics), and various "tools" of analysis including mathematics. (Most of us have only a rudimentary understanding of these fields.



(We say: if it moves, it's *biology*; if it smells, it's *chemistry*; and if it doesn't work, it's *physics*!)* That might be the limit of our knowledge! But scientific method is surprisingly straightforward. It begins with the making of an *observation*. Then it works as follows:

The Making of a Theory.

A puzzling event is noticed in the physical world. It might occur repeatedly, or only under certain conditions. A *hypothesis* (or *educated guess*) is formed as an attempt to explain the event. Measurements and further observations are made attempting to test and "back up" the hypothesis. Sometimes a "theoretical model" can be devised to explain and further test all observations. Experiments might be performed, attempting to predict outcomes. Eventually a *theory* is formed which may involve mathematical laws to explain the observed phenomena. The essence of a theory is that it must have explanatory and predictive power. Sometimes it happens that new phenomena are observed that can't be explained by an existing theory. This may lead to the abandonment (or modification) of that theory and the formation of a new theory. (*The classic case of this is Newton's laws of motion being superseded in favour of Einstein's Theory of Relativity when dealing with bodies of great mass, or particles that move at speeds approaching the speed of light.*)

Some branches of science develop theories that are notoriously "non-intuitive" and difficult to grasp. They may arise in inspirational, creative, and illogical ways as works of an artist or inventor. Quantum physics describes the behaviour of particles using models based on probability and uncertainty. Yet such seemingly implausible models "work" because they reliably predict all observations. They can lead us to astounding conclusions. Scientific research and discovery form the basis for many new advances in technology. (For example, Quantum theory is useful in explaining the workings of semiconductors in transistors.)

Are some ancient prophecies and doctrines rendered obsolete by modern scientific theories?

What may we say concerning the concepts and ideas that arise out of our Christian faith? Are they compatible with the thinking of science? Are they able to be tested and validated in all their assertions about life and reality?

*From David Wilkinson, (physicist and astronomer), voicing frustrations!

Christian faith rests on principles and traditions formed millennia ago. For example, prophets like Jeremiah and Isaiah were far-sighted enough to recognise the threat and predict the disaster of military conquest and exile in their age. Their prophecies now form part of the canon of scripture. Athanasius, Augustine, and others formed creeds and doctrines based on Platonic and Aristotelian world views. But today, as we grapple with the emergencies of climate change, why should we not recognise as *modern* Christian prophecy the insights of *modern* scientist/prophets whose prophecies are now vital and critical to the existence of all living things in God's world? Are David Attenborough and Johan Rockstrom *modern-day* prophets?

Is our existence in the universe an accident?

Prof. Brian Cox, in his current television documentary, remarked that human existence in the universe was an "accidental by-product" of collision between two galaxies. But to be complete, this argument requires the addition of many, many more "accidents" including the formation of D.N.A., bacteria, blue-green algae, photosynthesis, an oxygen-rich atmosphere, and the complex actions of natural selection and random genetic drift. Most of us, like Charles Birch, wish to believe that such a staggering succession of accidents is not accidental, but purposeful. Nevertheless, scientists speak of "The Anthropic Principle" in relation to human existence, whilst people of faith speak of creation as a constant, continuing *process*.

Process Theology.

Scientists who are people of faith speak of "*process theology*". Such theology affirms God's constant creative presence in the *processes* at work in the whole of nature. As living, intelligent beings we are at one with God's creative action. We share in that creative activity knowing that there is divine purpose at work in the universe. And we have become acutely aware of our calling to uphold and preserve the ecology of nature that is God's gift to us.



Heard on the TV program: Songs of Praise

Sally Magnussen interviews Professor Eric priest of St Andrews University, Scotland, an astronomer who has made a special study of the sun in our solar system

Professor Priest has formed special equations to explain phenomena such as solar flares observed in the sun. In his own words, *He plays with these equations. You can never solve them exactly, he says, but they approximate to what you are observing.*

Q. Is faith incompatible with science?

A. Not to me. Science and Christianity complement one another and are consistent with one another. A scientist is not coldly logical, working in the lab in a white coat with a blank face. That is completely wrong. Science is about creativity, imagination and questioning.

Q. But isn't science also about proof?

A. No. Pure mathematics is about proving theorems. That is true. But proving theorems is only a very small part of science. Most of science is about building mathematical models that are consistent with the observations and experiments you do.

Q. *Where does God fit in?*

A. There's a deep analogy here. Science is about questioning, and when you question you realise how little you know, which gives you a sense of humility and wonder. That, to me, is the same as the life of faith. I can never prove the existence of God, just as I can never prove with complete accuracy what is going on in the sun. And so for me, the question about the existence of God is: *is the existence of God consistent with my experience, or not?* For me personally, the existence of God *is* consistent with my experiences and observation of the world. I can't *prove* that God exists, but I am prepared to live my life under the assumption that God *does*. That is what I mean by faith. Faith is not absolute certainty. It's living with these questions. It's living life as a pilgrimage.

2. *Jesus' Kingdom of God": is it a kingdom existing only in heart and mind: a "virtual reality?"*

I begin with an illustration:

Alex is one of my four grandsons. From an early age Alex has shown himself to be a gifted actor. Now, having turned twenty, he has completed V.C.E. and a year's training as an actor and singer at NIDA in Sydney. Once, when very young, Alex asked me to play "Star Wars" with him. This required me to be an actor in his world of fantasy. I knew I would be ill-fitted to take up this role, but Alex was undeterred. We traipsed around the local park together with Alex's imagination running riot. Alex was narrating the drama as we went, pressing me into important imaginary actions and envisaging earth-moving events as they happened. Although a spectator, I had been drawn into Alex's *virtual* world.

It seems to me that an actor seeks always to *step into a role*: to view the world through the eyes of an *alternative self* whose character and world-view he temporarily adopts. But what if this *alternative self* "moved in" to become a permanent resident in one's psyche? Would that amount to a transformation of one's life and personality?

The Gospels portray Jesus as living in a Jewish/Palestinian world dominated by Roman power and influence. But they also suggest that Jesus was constantly in touch with a "virtual" reality that he called the *Kingdom of God*. This *Kingdom* loomed large in the thinking of Jesus. (It is mentioned some thirty-five times in Luke's Gospel.) The gracious

pastoral actions of Jesus, his empathy and penetrating insight into human motives all seem to emanate from a realm that "*hovers*" around Jesus. Jesus affirms that this invisible "*Kingdom*" *touches all human existence, summons us, calls upon our participation, envelops our being, moves us to love*, but never compels us. This kingdom might be called a "virtual world"; a "*cloud of knowing*" perhaps, allowing us to see with clarity and judge with compassion. But Jesus called it "the Kingdom of God". It seems clear from the gospels that the *interface* between the Kingdom of God and the physical, secular world can be turbulent. Its values are often at odds with worldly values. This surely describes the controversial impact of the parables of Jesus, and confrontations with Jewish and Roman authorities of Jesus' time. (*My kingdom is not of this world*, said Jesus to Pilate. *Jn.18:36*) (The two "kingdoms" of "this world" are represented by *Caiaphas*, the most *religious* man in the gospels, and *Pilate*, the most *secular* man in the gospels. Like Caiaphas and Pilate, all who attempt to carry the values of legalistic religious and secular kingdoms into the Kingdom of God are certain to stumble over the furniture!)

The Kingdom of God in our present world must be understood as a dynamic *presence*, demanding new thinking in the world of today, as it did in the world of the first century. Gone are the

entrenched doctrines of early Jewish Christianity, and many of the outdated historic concepts including the creeds of early centuries, doctrines of atonement, and Jesus as "Lamb of God".

Gone is the outdated notion that our task is to convince ordinary, kind, non-churchgoing people that they are hell-bent sinners who must repent and be saved. Rather, we must affirm that we, as humans, are fallible beings, often self-defeating, destructive toward others and toward God's creation, standing always in need of reconciliation, and called to be reconcilers. Even the grandiose concept of "God on high" that has always inspired the building of lofty, magnificent cathedrals and visions of God descending, need to give way to more intimate concepts consistent with a Holy Spirit who *infiltrates* and *permeates* our thinking, meeting us at *eye level* in and through our deepest personal concerns. We need to build new understandings of faith suitable for our age and generated by our age and its needs. Among other things, this will demand a new approach to scripture focussing more directly upon the "virtual" *spiritual kingdom of heart and mind* that was so central to the life of Jesus.

(Much of what I've had to say here is taken up by Spong in his latest book *Unbelievable*, and also by Crossan in *The Power of Parable*. But the "calling out" of obsolete theologies is not enough in itself. New concepts relevant to a faith for today must be formed.)

3. The Book of Revelation: a new approach.

There can be little doubt that the Book of Revelation is the product of an ancient world-view, taking a primitive, literal approach to evil in a supernatural world of the "last days". It depicts a world locked in deadly supernatural combat. (Mostly we tend to gloss over the dark chapters of this book, choosing to emphasise the hopeful, positive visions of the concluding chapters.) But might we be able to re-interpret this work with new insight suitable for a modern age? Is there a new key to it? *Let me make a suggestion:*

Could it be that the Book of Revelation is *ancient psychodrama*? Is it a *narrative for those who require trauma therapy*, having lived through unspeakable horror and oppression including acts of torture at the hands of a pagan, Roman world? In this book the reader is painfully led to confront his or her terrors in order to banish them from the psyche and be free to embrace hope and new life. (To quote the poet Khalil Gibran: "*Your joy is your sorrow unmasked*". (*I know of a psychiatrist who often asked his patients to reflect on that saying and explain what it might mean for them.*) Not all of us are in need of such drastic trauma therapy, but this kind of explanation might at least shed light on this strange and puzzling book.

(*And might there be a word here for those who are currently fleeing Afghanistan?!*)

4. The notion of 'indwelling'

The concept which might be described as "indwelling" comes from the thinking of Saint Paul. (*If anyone is in Christ, there is a new creation...2 Cor. 5;17*) Two thinkers who have taken up this theme of *indwelling* are Wilhelm Dilthey, and Michael Polanyi. (*The Tacit Dimension*).

We should re-envisage the best and most influential teacher we have ever had. Did such a teacher impart not only factual, objective knowledge to us, but led us into subtle worlds of insight that could hardly be expressed in words? Were we aware of our need to "indwell" the teacher's life and experience in order to absorb the essence of something subtle and inexpressible that he/she had to communicate?

Here, perhaps, is a foundation for important theory in the study of Education. Perhaps this basic idea needs to be re-visited and reclaimed in our preaching. The theme of "indwelling" is evident

not only in Paul, but also in John's Gospel throughout the "Book of Signs", the "*I am*" sayings, and farewell discourses.

Here, it is pertinent to make mention of the biblical image of *Kingship*. We ask: *is the metaphor of kingship compatible with the deeply personal intimacy of the indwelling Christ?* Are kings ever *intimate*, or are they *remote and aloof*? Certainly, in our modern liturgies there should be no vestige of any subservient, grovelling self-abasement of the kind displayed before ancient tyrant kings. Jesus, I would suggest, had nothing in common with ancient kings and tyrants. Therefore the sole reason for speaking of Jesus as a king is to recognise that *paradox, irony, and humour* were vital features in much of the action and discourse of Jesus. Such emphases are the very first to evaporate and be lost in our too-solemn attitude towards the bible. We must reclaim them in our exegesis.

Jesus is the "King" who enters Jerusalem riding a donkey, the riding beast of children and peasants. His eyes are no higher than the eyes of any person in the crowd. He converses with the most humble, he sits at table with outcasts, and his speech is suggestive of a certain lightness and humour that touches deeply on life's meaning, creating hope, joy, and laughter.

Blessed are we if we have succeeded in the inclusion of such joy and laughter in our works of ministry!
Ian Johnston {November, 2021} (johnstonie@bigpond.com)

Books of interest:

Charles Birch *On Purpose: A new way of thinking for the new millennium* (N.S.W. Univ. Press, 1990)

Brian Cox & Jeff Forshaw: *The Quantum Universe: Everything that can happen does happen.* (Penguin, 2012)

John Dominic Crossan: *The Power of Parable: How fiction by Jesus became fiction about Jesus.* (S.P.C.K. 2012)

Paul Davies: *The Mind of God: Science and the search for ultimate meaning.* (Penguin, 1993)

Victor E. Frankl: *Man's Search for Meaning: An introduction to Logotherapy.* (Beacon Press, 1969)

Arthur Koestler: *The Sleepwalkers: A history of man's changing vision of the universe.* (Penguin, 1964) Arthur Koestler: *The Act of Creation:* (Arkana, 1989)

Michael Polanyi: *The Tacit Dimension* (Anchor Books 1966)

Johan Rockstrom & Owen Gaffney: *Breaking Boundaries: The science of our planet.* (Penguin Random House, 2021)

John Shelby Spong: *Unbelievable: Why ancient creeds nor the Reformation can produce a living faith today.* (HarperOne, 2018)

Cast No Pearls!

*By and large, the pig does not appreciate a pearl,
nor ponders long on matters deep and spiritual.*

*To preach with great emotion and a flourish
or a whirl before a tearful herd of pigs, would be a miracle.*

*The pig, it must be said, is quite disdainful of things fine,
and detests long readings from St Paul's Epistle.*

*If you really must cast pearls before a thundering
herd of swine, just check 'em first.*

Be sure they're artificial.

Ian Johnston {November, 2021}

MONASH UNIVERSITY CHAPLAINCY

Semester 2 is now finished with exam period completed, and students will be having a well-earned rest from study, and doing some work or travel over the long break. While staff are still working over the break, there is a rest from face to face teaching and assessment, which allows them to catch up on administrative work, research, and planning for next year.



It has been a quite disjointed semester for me, having six weeks break away up north with Tim's long service leave. During my leave, the University paid a casual staff member to co-ordinate the breakfasts, along with my wonderful volunteers, Alan and Gill Jenkins, Meg Ryan and Bryan (a student) and together they made it all happen as usual – thank you all so much!

As well, pastoral conversations continued to happen, either informally while seeing people around campus, or through booked appointments. Issues discussed continue to be varied, and include stress and anxiety in relation to study/work; stress and fatigue with returning to “normal” after the pandemic; international students isolated from family; financial difficulties; family/relationships; physical and mental health; special consideration; supporting spiritual/faith needs. I am very fortunate to have the opportunity to provide this service alongside the other support services on campus, and the feedback is that it is appreciated. Please pray for students and staff as they have a break over summer.

Mandy Lake



I've continued in my role of pastoral care and have been warmly welcomed while visiting – thank you! The Baxter Village monthly service is always in my calendar, and it is wonderful to see this special group of people come together for worship, communion, and fellowship. It's also a lovely opportunity for me to catch up with all our members there. Of course, there is no shortage of pastoral care needs across both our 9.00am and 10.40am services also, and these last few weeks have seemed particularly so, with some of our people experiencing significant losses which have affected people very deeply. I encourage everyone to continue to be kind, caring and supportive of each other through these difficult times. And to take care of ourselves too as we move into the Advent season, hopefully not getting too caught up with some of the craziness, and being mindful of the real stories of Christmas.

Mandy Lake.



32nd Annual Frankston Community Appeal

OUR LOCAL COMMUNITY NEEDS YOUR HELP

2022 has been another challenging year, particularly in regard to cost-of-living increases for those experiencing financial hardship, which has seen the demand for emergency food relief increase dramatically. You can however share in the Spirit of Christmas by assisting Community Support Frankston with the 2022 Frankston Community Appeal in support of disadvantaged people and families in Frankston with Festive food relief.

Last year's community donations helped us put together a record total of 790 hampers that assisted over 2,000 people, including 1,167 kids, and this year, with your help, we'd like to support even more disadvantaged people and families by increasing the number of hampers we distribute.

We are seeking cash donations to buy non-perishable groceries so we can put together festive hampers.

Community Support Frankston (CSF) and Operation Larder work with a number of other local support agencies and schools to make sure these hampers reach a broad range of disadvantaged families (and others) from across the Frankston community. We all work together, with one point for hamper distribution that enables us to stretch our combined limited resources and assists more families through fairer allocation of donations (all living within Frankston).

The 32nd Annual Frankston Community Appeal is a meaningful way to contribute to local families who face hardship during Christmas time. All monetary donations over \$2.00 are tax deductible and 100% of your donation is spent on helping those in need. There are a number of ways you can donate, for direct EFT please transfer to:

Material Aid Trust Fund

BSB: 033-272

Account: 176369

(Please include your name/organisation as reference)



Alternatively, donations can be made through our Frankston Community Appeal Give Now Portal (scan QR Code on right), or please contact us directly at csf@frankston.net if you would prefer to make a cash or in-kind contribution.

We would be more than happy to chat with any group, individual or business that's looking to find out more about the Appeal and how you can get involved with assisting some of Frankston's most financially disadvantaged families.

Warm Regards

A handwritten signature in black ink, appearing to read 'Steve Phillips'.

Steve Phillips
Manager
Community Support Frankston
35 Beach Street
FRANKSTON VIC 3199
Phone: 03 9783 7284
Fax: 03 9783 7731



**HIGH STREET UNITING CHURCH FETE
RESULTS
NOVEMBER 19th 2022**



STALL	Interim	Post Fete	Current Total
Cakes	816.00		816.00
Fancy Goods	1087.00		1087.00
Sausage Sizzle	298.20		298.20
Plants	42.00		42.00
LEGS	116.50		116.50
Jams and Pickles	519.05	10	529.05
Competitions	286.00		286.00
Children's Activities	21.00		21.00
Morning Tea	333.00		333.00
Books	179.10		179.10
Trash and Treasure	165.55		165.55
Photo-cards	191.00		191.00
Commissions	350.00		350.00
Donations		90.00	
Sundries		2.00	
Other post fete sales		63.50	
TOTAL INCOME	4404.40	165.50	4569.90

Well done to all and as always our thanks to Keith Holmes for his tireless efforts as treasurer.

ROSTERS

TRADITIONAL WORSHIP (See also other side of page)

Date	Colour	Bible Reader	Preaching	Holy Communion	Bible reading*	Notes
04-Dec-22	P	Jill Cayzer	Ross Pearce	RP	Matthew 3: 1-12	
11-Dec-22	P	Marlene Thresher	Ross Pearce		Matthew 11: 2-11	
18-Dec-22	P	Keith Holmes	Ross Pearce		Matthew 1: 18-25	
24-Dec-22	W	Combined	Ross Pearce		Luke 2: 1-14	Christmas Eve
25-Dec-22	W	Rod Carruthers	Ross Pearce		John 1: 1-14	Christmas!

Date	Stewards	Morning Tea Helpers	Flowers	Organ
04-Dec-22	Alister Munro, Fiona Jones	Graeme and Jenny Horsborough, Alister Munro	Marion Coulson	
11-Dec-22	Rona Russell, Fiona Jones	Vilma LaBrooy, Sue Baker, Brenda Cooper	Marion Coulson	
18-Dec-22	Aubrey Mair, Marilyn Sheerin	Edna Runciman, Robert Latimer, Carol Calderbank	Beryl & Marg	
24-Dec-22		CHRISTMAS EVE		
25-Dec-22		CHRISTMAS DAY	Beryl & Marg	

Contemporary Worship

Date	Preparing and Leading Worship			Acknowledgement of Country and Call to Worship	Bible Reader	Preaching	Children's Time	Holy Communion	Bible reading*
04-Dec-22	John	Jackie		Worship Leaders to organise directly with Volunteers willing to do Acknowledgement of Country, Call to Worship, and Bible Readings.		Ross Pearce	Irene	RP	Matthew 3: 1-12
11-Dec-22	Barb	Valmai	Glenise			Ross Pearce	Meg		Matthew 11: 2-11
18-Dec-22	Mandy	Kerry				Ross Pearce	Irene		Matthew 1: 18-25
24-Dec-22	Fiona	Arthur				Ross Pearce			Luke 2: 1-14
25-Dec-22	Ross					Ross Pearce	Meg		John 1: 1-14

Date	Band Leaders	Singers	Zoom	Sound	Welcome and Offering	Hospitality
04-Dec-22	John	Russell, Kerry	Meg	Alan	Marg, Beryl	Valmai
11-Dec-22	Mike	Alan, Bronwen	Karin	Matthew	Ley, Patti	Joy
18-Dec-22	Mike	Bronwen, Valmai	Karin	Alan	Santhira, Joy	Gill
24-Dec-22	TBA	TBA	TBD	Alan	Kate, Andi	Santhira
25-Dec-22	Mike	Valmai, ?Taylah/Skylah?	TBD	Tim	Ley, Patti	Andi

ZOOM/PHONE DETAILS

For all services:

On a tablet or laptop computer: Go to <https://zoom.us/j/95468493260> and use the password 3199.
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Meeting ID: 954 6849 3260 #

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