

OCTOBER 2021

HIGH STREET TIMES

Connecting Younger Generations IN GOD'S LOVE
Embracing All People WITH CHRIST'S COMPASSION
Strengthening Community THROUGH THE HOLY SPIRIT



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16-18 HIGH STREET, FRANKSTON
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FROM THE MINISTER



SEASON OF CREATION

Dear friends in Christ,

Over the course of a year, the church follows various “seasons”. We start with the season of Advent, looking for the coming of God; Christmas then celebrates the birth of Christ, and Epiphany the revelation of God in Christ. Lent takes us through Jesus’ journey to the cross, followed by the celebration of Jesus’ resurrection through the Easter Season. That season concludes with the celebration of the gifting of the Holy Spirit at Pentecost, which is followed by what’s usually called “Ordinary time”, as we read various parts of the Bible and work out our discipleship in “ordinary” life. (This summary misses a few things but gives the basic sense). This seasonal pattern is helpful for remembering and learning the story of Jesus and what it means to live into Jesus’ faith.

Quite a few years ago an additional “floating” Season was devised, called the Season of Creation. It isn’t tied to any particular part of the year, but in Australia is often celebrated in the first month of Spring. We will celebrate it this year during October. The Season of Creation invites a particular focus on the celebration of God’s love for all of the Creation. There is a different set of themes for each of three years. This year, over four Sundays we will celebrate Earth, Humanity, Sky and Mountain. (Other years will include Ocean, Fauna, Storm and Cosmos; and Forest, Land, Outback and River).

We will begin the Season of Creation on 10 October. Who knows – we may be able to meet together in some form by then. At the time that I am writing this (well in advance of publication) it’s too early to say, but of course there will be other communications when more is known. Whether we have face-to-face gatherings or not, connections to worship via zoom and phones will remain a feature of our ministry and sharing.

I’m writing this just before the September school holidays. During this last term I’ve particularly enjoyed sharing with a group of people from Frankston Uniting and South Port Uniting Churches looking at the Statement from the Heart. The Statement invites us to walk with the First Peoples of this land “in a movement of the Australian people for a better future”. The Statement is short, honest and gracious, and is worth reading and reflecting on. Please talk with those who have participated in the study series if you would like to know more, and to join in the journey of acknowledging the impacts of history and working for the full potential of the future.

In the meantime, “rejoice in hope, be patient in suffering, persevere in prayer” (Romans 12:10), and continue to reach out in care for those around.

Peace and grace, David



For Our Prayers.....

Each month, High Street Times publishes the names of some of the people who are associated with our congregation, but who find it difficult or are not able to attend on Sunday mornings. We particularly include in our prayers:

Shiela Knoop, Barbara O'Malley, Gwen Paxino, Audrey Smith, Audrey LaBrooy, Ruth Conn, Fay Dungey, Marie de Silva, Lola Coupe, Eileen McCarty, Molly Maughan, Pat Johnson, Margaret Snyder, Beth McNamara, Effie Tilley, Ruth Poole, Margaret Burrows and Barbara Trewartha.

Pray for Rona Russell and her family on the passing of their sister Roberta who passed away Tuesday 28 September.

We pray for Elaine's sister Wendy.

Pray for the parts of the world where access to COVID vaccines is limited, that resources may be shared.

Pray for the people of Afghanistan and for refugees

Pray for those around Frankston who experience homelessness.

Pray for schools, students and teachers as term 4 begins in challenging circumstances

Pray for those in hospitals and residential facilities who have been impacted by the limits on visitors, and for all whose mental health has been impacted by the lockdowns.

Gracious God, into your hands we
commend ourselves and all those whom we
love, trusting in your love and grace for us in
Jesus, our Saviour and Lord. Amen.



WORSHIP LINKS

PHONE/ZOOM DETAILS:

The church has purchased a new zoom license and is now transitioning to a single meeting number for both Traditional and Contemporary services. Our new zoom link is:

<https://zoom.us/j/95468493260>
with the password 3199.

(Or go to zoom.us/join and use the Meeting number 954 6849 3260)

To join on a phone without video, call (03) 7018 2005
The meeting ID is 954 6849 3260 #
Participant ID – just press #

We will use these numbers for all services and church meetings for the foreseeable future.

WEBSITE:

Reflections accessible in text format.
<https://www.frankstonuniting.org.au/>

OFFERINGS

Thank you to all those who were on the discontinued Direct Offering Program, paid into our U Ethical account, and have arranged during August a direct credit into our Commonwealth Bank account outlined below. For those who have been unable to make this rearrangement, could you please contact Keith Holmes on 97892575

If you are not connected to regular direct debit, one-off or regular offerings can be made to the church by transfer to

FRANKSTON UNITING CHURCH

BSB: 063 133

Account: 800128

Description: OFFERING

Alternatively, keep a bowl for your offerings at home, or mail a cheque to the church office.

SUPPORT OPERATION LARDER INC.

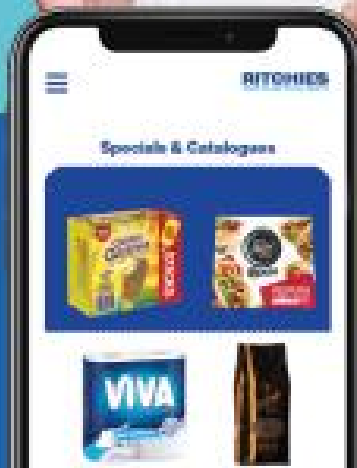
Don't miss out on the opportunity to double the Community Benefit payments provided to your Operation Larder during 4th to 31st October.

RITCHIES 



DOUBLE \$DOLLAR DONATIONS

This month, Ritchies are doubling all funds earned, to your selected club, school or charity.



DOWNLOAD THE RITCHIES CARD APP AND SELECT THE CLUB, SCHOOL OR CHARITY THAT YOU WISH TO SUPPORT.



FOR FULL TERMS AND CONDITIONS OF OUR RITCHIES CARD PROGRAM PLEASE VISIT WWW.RITCHIES.COM.AU/RITCHIESCARDTERMS



Outback Adventures....

My great love of the Outback was first fired by a trip I made to the opal mining town of Andamooka in South Australia in 1968. I didn't make my fortune but remember that the roads were mighty rough especially as I made the journey in a Volkswagen.

Little did I know then that two people who have been long time members of High St Uniting Church had been the first nurses appointed there by the Australian Inland Mission of the Presbyterian Church. I am talking of course of Millie Howden and Margaret Burrows whose story has been told in these pages before.

I am mentioning this because I have just spent three months in Alice Springs with Alison working on the archives at St Philip's College. I say this rather sheepishly as you the readers of High St Times have been in lockdown here in Melbourne for an extensive period now.

Alison and I are now back in Melbourne but the reason for this little piece is that St Philip's has an extensive collection of old copies of Frontier News and in the centre spread of the August 1965 edition Margaret and Millie are pictured in the new hospital soon after starting in May that year. The article appeared in Frontier News just prior to the official opening of the hospital by the Moderator-General.

I note this quote from the article which shows just what an indelible experience it was for them working there: "Since May patients have been coming and going and there are so many exciting episodes of these early weeks that we cannot find words to relate them. But the sisters have written humorous letters brim full of adventures which one day will surely make another pioneering best-seller".

Rev John Lamont

SONGWRITE

Registrations are now open for Songwrite, November 5-7, at Murrumbena Uniting Church (contingent on COVID conditions!). Songwrite is a Uniting Church gathering for crafting new songs for contemporary worship. It is open to aspiring songwriters, beginners, and those who have already been making music for worship.

Whether you write words or music or both, Songwrite is a space for working on new songs.

Register online at

<https://ucapapp.eventbrite.com.au>.



WHAT'S A DAGWOOD SANDWICH?



You need to be of a certain age to answer that question. Dagwood was a popular comic book character 6 and more decades ago. Here is a picture to show you. A double Big Mac is the nearest modern day equivalent. In the Dagwood you can see a slice of bread at the bottom and a slice of bread at the top and a large variety of very rich fillings in the middle.

Why would anyone want to pose that question in a Church newspaper? There are similarities which I propose to show you.

The pattern of our worship is that one or more passages of scripture are read each time. Usually this only amounts to 10 or 20 verses at a time. Looking at such small passages is fine when we want to concentrate on the details contained therein. But it means that broader patterns become hidden.

In earlier days scholars thought that the Gospel according to Mark was deficient because it was the smallest of all the four Gospels. Mark has 16 Chapters and only 666 verses. This compares with Matthew at 28 Chapters and 1,072 verses; Luke at 24 Chapters with 1,101 verses and John with 21 Chapters and 958 verses. Mark's brevity belies his creativity in how he tells his story. Mark has a Dagwood sandwich of exceptional richness to show us. The first slice of bread is the healing of the blind man at Bethsaida in Mark 8: 22 – 26. The top slice comes with the healing of blind Bartimaeus in 10: 46 – 52.

Now to the filling! In between these outside layers three times we find this pattern.

Firstly, Jesus speaks to his disciples as he is on his journey heading to Jerusalem. He will undergo much suffering, be rejected by the elders and ultimately be killed.

Then, each time there is either a denial of that scenario or a demonstration that the disciples completely misunderstand the whole reason Jesus came to earth as a demonstration of God's love for the creation. Then, each time that denial is strongly rejected. Then, each time Jesus goes on to add further teaching to emphasise the importance of why he must go on this journey stating that it is for the benefit of all. You will find these three passages at 8:27 – 38; 9:30 – 37; and 10:32 – 45.

There is yet more richness contained between these two occasions when a blind man was healed. Chapter 9 has the story of the Transfiguration at its start. The chapter continues with a healing of the boy and the well-loved teaching about welcoming children into the community. Following the healing of Bartimaeus we are at the gates of Jerusalem and the drama continues and escalates. And we know the end that is coming.

Don't ever associate the brevity of Mark with the idea of it being a poor Gospel compared to the others. Its brevity points to its richness of story telling from which astute readers can gain much encouragement in their faith journey with Jesus.

A GOOD STORY

Hampton Uniting Church, where I have spent a little time since retiring, has a monthly magazine as we do at Frankston, which I receive monthly via email. It contains some gems, and this is one I would like to share. Their magazine is called NUCH (News of The UC in Hampton). Ian Menzies, Editor, Elder, Presbytery rep, and anything else you can think of, edits NUCH amongst a host of other things. He found this story on the internet, he also fact checked it, edited it a bit, and I share it with you, with his permission.. Brenda

The son of a survivor

Over 80 years ago in Greece, sixty thousand Jews lived peacefully in Thessaloniki. It was a valued and vibrant community. Most of these Jews worked in the port; so much so that the port of Thessaloniki even closed on Saturday, the Shabbat. Many great Emeritus Rabbis lived and studied there. Everyone rubbed shoulders and appreciated one another. ON 6th April 1941, Hitler invaded Greece in order to secure its southern front before launching its great offensive against Russia. Of the 60,000 Jews in Thessaloniki, around 50,000 would be exterminated at Birkenau concentration camp.

The massacre of the Jews of Greece was brief but intense. Very few would have the chance to survive. But among those survivors was a family known as Bourla.

After the war, in 1961, a son was born into this surviving family from the camps. His parents called him Israel-Abraham. He grew up and studied veterinary medicine in Greece. A brilliant student, Abraham gained his doctorate in reproductive biotechnology at the Veterinary school of Aristotle University in Salonika.

At the age of 34, he decided to move to the United States. There he changed his first name from Abraham to Albert.

Albert integrated into the medical industry and progressed quickly. He joined a pharmaceutical company where he became Head Manager. He rose through the ranks and was finally appointed as CEO of the company in 2019.

Then a new virus (COVID 19) struck the world. Albert decided to direct the efforts of the company to try to find a vaccine. He expended great financial and technological efforts to achieve his goal.

Soon the World Health Organisation had validated his company to produce the long-awaited vaccine. His vaccine would be distributed in several countries, including Germany.

Ironically, this vaccine which potentially will continue to save the lives of millions of people around the world, including many Germans, was developed under the leadership of the son of Holocaust survivors from Thessaloniki, where most of their compatriots were exterminated by Nazi Germany.

Due to Albert, Israel became one of the first countries to receive and utilize the vaccine. He attributed its development to the memory of his grandparents and parents, who gave birth to Israel-Abraham Bourla, known today as Albert Bourla, CEO of Pfizer.



FIRST NATIONS SEMINAR

The Synod Intercultural Forum is running "Meet the First Peoples of Gondwana", an online seminar with Rev Dr Garry Deverell on **Tuesday October 12, 9 am to 12.30 pm**. Who are the First Nations/First Peoples of this country, and what is our traditional spirituality or way of life? What happened between First Peoples and (mainly European) colonists in the period 1788-1960? How were the churches involved? What is the result of this history when it comes to First Nations' health, well-being and socioeconomic status? What do modern-day Indigenous people want? Who are the Second Peoples and how can they be good allies in the Indigenous struggle for something resembling justice? [Register online.](#)



INTERCULTURAL SEMINAR

eLM Intercultural Leadership Development Coordinator Dev Anandarajan is running Navigating the landscape – Building Intercultural Communities, an all-day online workshop on **Wednesday November 3**, resourcing ministry leaders in engaging and understanding the diverse spiritual needs of members shaped by culture. It will offer opportunities to reflect on your ministry practice and its cultural relevance in your present ministry context. The day will include presentations on cultural awareness and skills, Biblical reflections, sharing of ministry experiences, panel discussion and group discussion. [Register online.](#)



PEGGING THE CLOTHES

I was asked by the chaplain at the care group Resthaven if i'd note a few words down on praying for others while pegging the prayers. He often gave me (the assistant chaplain) such challenges.

There's a peacefulness abounding as I stand beneath the line;
It's a time for contemplation and prayers for friends of mine.
As I pair the pegs in colours and rotate the hoisted flags,
i've time to bring my prayers for others, God greets all my "nags".
I lift a pair of leggings and I think of Farmer John:
I pray his health improves a lot so he can carry on.
The many varied socks come next; I try to sort them out.
Then T-shirt and pyjamas blue, and I pray for Grandpa's gout.
I stand beneath the close line and pray my kids are fit.
I peg a pair of pillow slips - remember Will and Kit.
Their wedding was reduced in size; it almost hit the brakes.
I pray they start their married life with joy for both their sakes.
I've come to this last pair of pants. It looks like wash day's done.
I think it's a real privilege now, praying in the sun.
The mundane task has come to be a favorite time of day.
I give the glory all to God for blessing me this way.
Who'd have thought a load of washing hanging in sunshine,
Was evidence of prayers for others, pegged on the line?

ULURU STATEMENT OF THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a *spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.* It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is *the torment of our powerlessness.*

We seek constitutional reforms to empower our people and take a *rightful place* in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the *coming together after a struggle.* It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

