

Nurturing our people in the Christian faith and reaching out to the local community in the power of the Holy Spirit.

No. 233
February, 2014



‘Tis Jesus,

This, this is the God we adore;
our faithful, unchangeable friend;
whose love is as great as his power,
and neither knows measure nor end.

‘Tis Jesus, the first and the last
whose Spirit shall guide us safe home;
we’ll praise him for all that is past
and trust him for all that’s to come.

Joseph Hart 1712–1768



WHAT'S IN A NAME?

Every Australia Day evokes in me feelings of deep ambivalence. On the one hand, while there is much to be proud of in being Australian, we cannot escape the shameful – and still not fully reconciled – history of dispossession suffered by the Indigenous inhabitants of this land. Moreover, I am troubled by the increasingly jingoistic nature of the day itself: the hand-on-heart, flag-waving nationalism that brooks no dissent, let alone allows reflection on what it means to be “Australian”.

Of course, it can be argued that this simplistic hyper-nationalism is itself a reaction against the “counter-culture” of the late 20th century, which sought either to de-emphasise the importance of events such as Australia Day or ANZAC Day, or else dismissed them as tools through which the prevailing elites maintain their privileged position in society. Whether or not one agrees with this analysis, it shows that identity is a tricky, fluid phenomenon, subject to swings and change in mood as different points of view prevail at different times.

The Christian Church is no different, and at the core of our shifting identity has been our changing understanding of the person of Jesus. When Dietrich Bonhoeffer asked “Who is Christ for us today?” he was not merely putting a rhetorical question: he was going to the very heart of what it means to be “Christian”.

Of course, disputes about the nature and person of Jesus have been present from

the very first days of the Church. These disputes and their resolution in the so-called Nicene-Constantinopolitan Creeds are viewed very differently by different parts of the Church. For some, the Creeds are a bedrock and foundation for faith; for others, they are a debilitating weight locking them into the past.

However we understand the historically-received and constantly developing response to Bonhoeffer’s question “Who is Christ for us today?”, it seems to me that a key ingredient to *any* response *must* be humility. Which isn’t to say that we must pretend to all agree all the time or substitute phoney “politeness” for rigorous debate; rather, it is to remember that we are all *human* and we are all profoundly limited in our understanding.

The way words like “orthodox”, “biblical”, “progressive”, and “evolved” are bandied about give those words the power to wound and exclude. They are a way of saying, not just, “I’m right and you’re wrong” but, “I’m a real Christian and you’re not”.

Whatever our theological position, this abuse of language *is* contrary to Christianity’s core understanding of Jesus as the One who invites us into the love of God. The ambiguities of identity as manifested in Australia Day are a timely reminder that, as Christians, we must at all times refrain from imitating those who would impose, not just their worldview, but their sense of both rightness and righteousness, on the rest of humanity.

Brendan

REFLECTION - Jesus, Our Lord

The Angel said to Mary: "Don't be afraid, Mary; God has been gracious to you. You will become pregnant and give birth to a Son, and you will name him JESUS. He will become great and will be called the Son of the Most High God. *Luke 1:30-32 (GNB)*

Our imitation of God in this life...must be an imitation of God incarnate: our model is the Jesus, not only of Calvary, but of the workshop, the roads, the crowds, the clamorous demands and surly oppositions, the lack of all peace and privacy, the interruptions. For this, so strangely unlike anything we can attribute to the Divine life in itself, is apparently not only like, but is, the Divine life operating under human conditions.

C.S.Lewis, *The Four Loves*

...many of Jesus followers turned back and would not go with him any more. So he asked the twelve disciples, "And you – would you also like to leave?" Simon Peter answered him, "Lord, to whom would we go? You have the words that give eternal life. And now we believe and know that you are the Holy One who has come from God."

John 6:66-69 (GNB)

The Rev. Aubrey Quick, writing in "Contact" years ago, during his ministry here, said:

...*"The final authority is Jesus. His is the staff thrust into the writhing mass of human hopes and suggestions bringing them to usefulness and order. I close with a favourite quotation. Herbert Butterfield was Professor of Modern History at Cambridge. He closed his book "Christianity and History" with the advice: 'We can do worse than remember a principle which gives us a firm Rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted.'*

*When Jesus came to Birmingham they simply passed him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.*

Studdert Kennedy in 'Indifference'

Your life may be the only sermon some people hear today. *(Attributed to Francis of Assisi.)*

God has a dream and intention for a world in which no one will starve or be in rags. This dream is the Kingdom. *(Anon.)*

Continued next page

*(REFLECTION – Continued) From the **BASIS OF UNION** of the **UNITING CHURCH**:*

Built upon the One Lord Jesus Christ

The Uniting Church acknowledges that the faith and unity of the Holy Catholic and Apostolic Church are built upon the one Lord Jesus Christ. The Church preaches Christ the risen crucified One and confesses him as Lord to the glory of God the Father. In Jesus Christ “God was reconciling the world to himself” (2 Corinthians 5:19 NRSV). In love for the world, God gave the Son to take away the world’s sin.

Jesus of Nazareth announced the sovereign grace of God whereby the poor in spirit could receive God’s love. Jesus himself, in his life and death, made the response of humility, obedience and trust which God had long sought in vain. In raising him to live and reign, God confirmed and completed the witness which Jesus bore to God on earth, reasserted claim over the whole of creation, pardoned sinners, and made in Jesus a representative beginning of a new order of righteousness and love. To God in Christ all people are called to respond in faith. To this end God has sent forth the Spirit that people may trust God as their Father, and acknowledge Jesus as Lord. The whole work of salvation is effected by the sovereign grace of God alone.

The Church as the fellowship of the Holy Spirit confesses Jesus as Lord over its own life; it also confesses that Jesus is Head over all things, the beginning of a new creation, of a new humanity. God in Christ has given to all people in the Church the Holy Spirit as a pledge and foretaste of that coming reconciliation and renewal which is the end in view for the whole creation. The Church’s call is to serve that end: to be a fellowship of reconciliation, a body within which the diverse gifts of its members are used for the building up of the whole, an instrument through which Christ may work and bear witness to himself. The Church lives between the time of Christ’s death and resurrection, and the final consummation of all things which Christ will bring; the Church is a pilgrim people, always on the way towards a promised goal; here the Church does not have a continuing city but seeks one to come. On the way Christ feeds the Church with Word and Sacraments, and it has the gift of the Spirit in order that it may not lose the way.

Christ rules and renews the Church

The Uniting Church acknowledges that the Church is able to live and endure through the changes of history only because its Lord comes, addresses, and deals with people in and through the news of his completed work. Christ who is present when he is preached among people is the Word of the God who acquits the guilty, who gives life to the dead and who brings into being what otherwise could not exist. Through human witness in word and action, and in the power of the Holy Spirit, Christ reaches out to command people’s attention and awaken faith; he calls people into the fellowship of his sufferings, to be the disciples of a crucified Lord; in his own strange way Christ constitutes, rules and renews them as his Church.

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Mountview Community – People Page

Well, Christmas is over and another year has started. Holidays have come to an end and School, University and work has started for some. Over the holiday period some members of the Young Adults Group participated in Beach Missions and NCYC(National Christian Youth Convention). Simon Plumridge and Stuart Cram went to Anglesea Seaside Safari while Travis Cox went to Torquay Beach Mission. Liz Moore went up to Sydney to attend the NCYC. All have come back with lots of stories to tell, some stories are on the following pages for you to enjoy.

NEWS

One thing that I would like to bring into 'CONTACT' this year is to have more input from the groups within the Mountview Congregation about what each group has planned for the following months. Thus giving the whole Mountview Congregation an insight into the people of Mountview and how God is working through individuals, groups, the members and the community which we serve.

I look forward to this year and all that God has planned for Mitcham and the Mountview Congregation.

'NO CET' Website

Sheryl Taylor sent an email to inform us that the NOCET (New Outlook Centre Tanzania) Loose Change has an official website that can be found at www.loosechange.org.au When you get a chance, have a look at all the wonderful things that the Loose Change Sponsorship Scheme has done and the things that they have planned for the future.

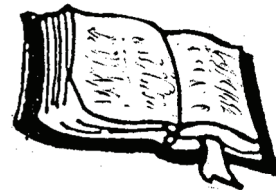
Travis Cox

CELEBRATIONS

BIRTHDAYS

GROWING GROUP - 20 year birthday

On 10th November, 1993, a new weekly adult Bible Study group began. At the end of last year (2013), the group celebrated its 20 year anniversary. Two members of that original number are still members - Margot Kemke and the facilitator, Margaret Williams, who was thanked for her leadership and presented with a book token in appreciation. Over 50 people have been touched by the group, as they have come and gone, perhaps for just a week or two, others for years. Thankyou, Lord! New members are always welcome - Wednesday mornings, Brown Room, 9:45.



February

(AVAILABLE ON PRINTED COPY ONLY.)

March

(AVAILABLE ON PRINTED COPY ONLY.)

WEDDING ANNIVERSARIES

February

(AVAILABLE ON PRINTED COPY ONLY)

March

(AVAILABLE ON PRINTED COPY ONLY)

NEW ADDRESSES:

(AVAILABLE ON PRINTED COPY ONLY)



HAPPENINGS



After the amazing fun, memories and spiritual growth from last year's beach mission I couldn't wait to put my name down for this year's beach mission. As this was my second mission, I led myself to believe I knew everything about Torquay Beach Mission. Oh, how wrong I was!

Beach Mission challenged me more than I expected in all ways - physically, mentally, emotionally and spiritually. Not to say it wasn't a great mission, but I struggled to get fully involved. I always seemed to be focused on the next job and not live to enjoy the moments God had created. This was due to my saying yes to one too many roles. This year I was Safety Management Officer, Small Group Leader and helping the grade 5-6 age-group co-ordinator organise the daily program. Most of my energy was focused on ensuring the team and participants were safe and so I spent a considerable amount of time fixing little things during program and free time. I also felt responsible if something did happen and more so when it was a close team member. Towards the end I was able to slow down and enjoy mission. I stopped worrying about what might happen and each morning over breakfast I would have a quiet prayer about the day. I also got into the habit of when I felt myself getting worried or frustrated I would stop find a nice quiet place and pray for whatever was on my mind at that point. These quiet prayer times allowed me to move the pressure away from myself and put it back into God's hands. This is after all God's mission.

Apart from my personal struggle Torquay Beach Mission was a success. We had an amazing number of participants registered in all age groups and on most occasions the age groups had enough participants to be manageable. The activities and games played were interactive and everyone had a smile on their faces. I was with the grade 5-6 age group and I can recall one lad, Josh, who could recite the bible story of the day, two days after the story was told. Another participant, Ethan, not only recalled the story but was able to expand it in more detail for our group since his dad had read it to him the night before - simply amazing how God is working not only in the child's life but the parents' lives too. It definitely is God's Mission at work.

Travis Cox.



TRAVELLER'S TALES

- Daniel Jackson penetrates the world of mathematics.

My PhD studies in mathematics recently gave me the opportunity to travel overseas for the first time. I spent seven weeks in three countries. They each had playful squirrels for my entertainment and a better public transport system than what I'm used to – I especially appreciated the racks on the front of buses for patrons to store their bikes! Here are some highlights.



My trip began with a week in Vancouver, Canada, so I could talk with a physics professor at the University of British Columbia and his research group. I stayed on campus, at a slightly unusual (but excellent) place in that it was a college for grad students. With just one day to look around, I found the most interesting place to visit in Vancouver was actually on campus, not 200m away – the Museum of Anthropology. This contained thousands of displays of world arts and cultures, especially by “First Nations” peoples of Canada. So, for example, I learnt the distinction between a totem pole and a house post.

I then flew down the west coast of North America to Berkeley, where I worked at the Mathematical Sciences Research Institute for 4 weeks, including a week-long conference on general relativity. I met up with my office mate Stephen



here, and we'd organised a stay at someone's house (while they were away) in the Berkeley hills through the website airbnb. This made a long stay much more enjoyable, I think, since we had a kitchen, laundry, living room, backyard and plenty of space. There was a great view of the bay area when there were no clouds. The highlight here was probably hiring a bike and riding around San Francisco. I went up the biggest hill I could find; my reward was riding down the famous winding Lombard street. I also rode part-way around the bay and across the Golden Gate Bridge.

My final destination was Taipei, where National Taiwan University was hosting a mini-course and conference on the geometry of general relativity. Not being able to speak or read Chinese didn't diminish my enjoyment of Taipei, thanks mostly to a post-doc I knew at NTU, who invited me to join him and other grad students/post-docs for dinner every night. This is an affordable proposition in Taipei, where there seem to be hundreds of restaurants where you can get a substantial meal for,



equivalently, less than \$3! While I was there, I visited Taipei 101, the previous tallest building in the world, where I could clearly see just how massive Taipei is. I also took in a few night markets (everything is open late in Taipei), and enjoyed the popular local drink bubble tea a.k.a. pearl milk tea a.k.a. frog egg tea, as well snake soup – which it turned out even most of the locals thought was weird.

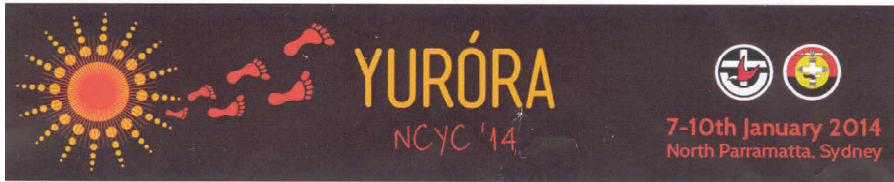
In summary, I increased my cultural knowledge immeasurably (as well as learnt some maths).

Daniel

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WEDDING NEWS

All Mountview people are warmly invited to the marriage ceremony of **Michelle Jackson** and **Chris Molnar** on Saturday, March 8th at 1:00 p.m. Please join us for afternoon tea in the hall following the ceremony.



- Liz Moore reports a great experience

Attending an NCYC (a National Christian Youth Convention) has always been something that I have considered doing one day.

However with the event being predominately aimed at 16-25 year olds and only held every two years, I realized that at 24 this "I'll go to it one day" needed to turn into now! (Of course you are never too old to be involved – those aged 26 + can attend as volunteers or chaplains and during their time off attend any of the sessions they wish. I was eager however, just to experience NCYC as a regular participant – free of any responsibility!).

NCYC this year was held in NSW, in North Parramatta from the 7th- 10th January. The name of this year's NCYC was Yuróra, a name meaning "passionate" in one of the local Aboriginal languages.

NCYC was a good experience. As there were so many different sessions, conversations etc. I am still processing, however, what I am going to take from it and most importantly, "where to from here?" What am I going to further learn about/investigate? At the end of NCYC though we were encouraged to consider our highlights or Yuróra



Moments – our passionate moments – from the convention. The following are mine:

- During the opening rally night when a poet recited a poem about being a Christian. This poem consisted of him apologizing for all the unloving things that Christians do. I came away with the thought that, "Yes, we as Christians can be awesome, but we can also be hurtful. We need to be critical of our actions – are they really Christ-like?"
- On a similar, but much more humorous and light-hearted note, the comedy theatre show "Pirate Church" also demonstrated the flaws of Christians. The show comprised two comedians spending most of the show portraying various leaders of the church. They pretended to be an Anglican archbishop, an evangelical minister, a very "hip" youth minister etc. They were poking fun at all denominations and we loved it. "Pirate Church" has been touring Australia – if you get the chance to ever go see it, I highly recommend it.
- Conversations with various people. I chatted with a chaplain about prayer. She talked to me about the idea of prayer being a simple, frequent occurrence rather than

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IN MEMORIAM

LORRAINE PERKINS

Mary Lorraine MacKinder was born on 11th October, 1918. On 7th September, 1940, she married Gordon Perkins, and together they ran their jewellery business for many years in the Mitcham shopping centre, where they were held in high esteem for fair trading in the area.



Lorraine was the mother of two sons: Ross, railway fanatic, who received his 50-year award for his volunteer work with Puffing Billy, and whose knowledge of all things to do with railways is encyclopaedic; and Garth, car enthusiast, father of Tiffany and Aaron, grandfather of little Angelina.

At Lorraine's Memorial Service, held at Mountview Church, Mitcham, led by the Rev. Brendan Byrne, Tiffany gave a moving and loving eulogy. She told the story of how Lorraine met her husband-to-be. "She was working in her father's business in the city. One day, she looked across to another building, and there was a man waving. Lorraine waved back. She would come into work, and every time this man would wave to her. One day, they eventually met down below on the street. This is how my grandma met my grandpa, Gordon." Tiffany went on: "When they married, her wedding dress was 'very untraditional' all those years ago: it was gold embossed, and cost her the equivalent of about five weeks' pay." (Photos screened at the service showed the dress with its magnificent train.)

Ross was born on 7th December, 1944, while Gordon was in Darwin serving in WWII, Garth came four years later. The family lived in Harrison Street, Mitcham, until the present day.

Lorraine died peacefully on 20th November, 2013. Great granddaughter, Angelina, had been in to see her and to hold her hand. She will enjoy that story as she grows older. Mountview members offer to Ross and Garth and their family our sympathy on their loss.

(My thanks go to Tiffany for her allowing me to use her eulogy notes in the preparation of this tribute. MW, Ed.)



AUDREY Mc CALLUM (1923 - 2013)



Audrey McCallum (nee Opie), a Mitcham resident for her ninety or so years was one of Mountview's oldest members. Her husband, John, predeceased her many years ago. Audrey was devoted to her family and served her children and grandchildren in many ways. She was a keen bowler, as indicated by the many club members present at her service of tribute in Wantirna on 3rd January, 2014. She will be missed.

(Editor's note: Audrey's family did not respond to requests to share with "Contact" their tributes to her, hence this brief acknowledgement.)

CENTRE 81



Centre 81 opened its door on January 13, 2014, after having had a well earned Christmas break.

Our Christmas Cards Charity Shop had another very successful year with the sale of Christmas cards, shortbread and decorations. A great time of fellowship was enjoyed by our volunteers and our customers alike. (See separate article after Church Council report).

This year 29 brimming Christmas Hampers were prepared and distributed to some of the less fortunate in our Community. Our thanks for the very generous donations from our own Church family, including the Young Adults Halloween Food Drive, and the gifts which were provided by BUGGS & MUGGS, and placed under the Christmas Tree. Eastern Emergency Relief Network, and Philip Webb Real Estate also provided us with food. Gifts, mainly for older children, were received from St. Johns Mitcham, so there was something for everyone in our beautiful hampers.

As another New Year begins, we look to God for His guidance and grace in the work that we are doing with the Community.

Jill Kidd, for the Centre 81 Committee.

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Engaging Worship - enhancing the experience.

The Uniting Church in Australia has a broad acceptance of diversity. Similarly, members of the Uniting Church are quite diverse. Being engaged within worship can vary anywhere from being a natural experience to requiring much discipline – due to people and their learning styles being so different.

Individuals often have primary and secondary learning (engagement) styles, reflecting the natural and the learned. Some of the elements can be expressed as: listen, read, visualise, contemplate, meditate, observe, close-eyes, focus (on object), music appreciation, hands-on, or personal application. In addition to these diverse elements, some people prefer combinations – e.g. reading simultaneously while listening, or seeing a relevant image for what is being said, or physically doing a task under instruction.

The motto of the Mountview Multimedia team is 'Enhancing the Experience'. This is expressed by basic administrative tasks [e.g. sufficient microphone volume] plus adding aspects of learning as listed above [e.g. providing visuals for those who receive message reinforcement by this method], plus by provision of song words on a screen (as an example), people raise their mouths and hopefully their hearts and praise towards God, rather than being nose-down inside a song book.

Maybe you can help serve our community and our worship in one of these ways? Each element of operation is managed separately by a team member [audio, data, music, video, lighting] and is far easier than it might seem – plus maybe one of these (or more) is worth considering / exploring for yourself? If you would like the chance to help enhance worship, to benefit yourself and or for others, then please have a chat with Rob Jackson (or else Travis or Geoffrey).

Rob Jackson, for the Mountview Multimedia Team.

Church Council News

Advent and Christmas have now passed but a number of significant activities made this a special time for the Congregation. The children’s nativity pageant, “The Christmas Star”, was warmly appreciated on 15 December – a significant leadership task for the teachers with the children, and adults, responding well. During Advent, Brendan lead two study series (Monday nights and Wednesday mornings) and these provided new insights for those involved. Our thanks to Kim Adele of Indigo Bey for providing a labyrinth experience on Sundays during Advent. A significant time of reflection was a feature of the Blue Christmas service on 19 December especially for people whose feelings at Christmas time include sadness and the memory of loved ones. Mountview also hosted Christmas services for the Antonio Park Primary School on 12 December – two services to accommodate the school, parents and grandparents and both services saw every seat occupied plus extra seats from the foyer!

Fish and Chips Friday. This innovation for families and young children had its second meeting on 13 December and is building a sense of community for young families.

Music Together has completed another year of fellowship for young children and their parents/grandparents. Special thanks to those of our congregation who support the program and help with catering and supervision.

Support Ministries at Mountview. We, like all other churches, are dependent on the many people who freely give time and talents to the many tasks which help keep our ministries going. At Mountview, there are over 40 different tasks where people convene groups, coordinate rosters and provide leadership – and that is without counting those who are members of those groups or rosters! Church Council has written to those who provide these support ministries and thanked them for their service in 2013. Pleasingly, most have indicated their willingness to continue their role in 2014. Unfortunately, Kelly Ward has indicated her need to step down as convener of Afternoon Fellowship due to ill health. Our best wishes go to Kelly as does our thanks for her good work over many years as leader of Afternoon Fellowship. Colleen Rowe has stepped down as Refugee Support Coordinator because the work of that group with Sudanese refugees has now ceased. Any refugee-related work will now be part of the Social Justice Group’s role of which Colleen is a keen member. Thank you to all who are involved in any way with the various ministries and activities of Mountview; your work is much appreciated.

Church Council Office Bearers. At its December meeting, the Church Council appointed the following people as its office bearers for 2014. Chairperson: Rob Jackson; Secretary: Geoffrey Willis; Treasurer: Peter Cox. These three, together with the Minister and Denyse Ward, will form the Church Council Executive.

New Font. Our thanks to John Williams for designing and constructing a new font for the worship space. It features a much larger and visible bowl mounted on a wooden stand made from some of the blackwood from the original Mountview pews. It will provide a much more functional arrangement than the previous font and, by locating it near the entry, will remind us all of our own baptism into Christ’s church.

Geoffrey Willis, Church Council Secretary.

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GREAT CHRISTMAS CARD SHOP SEASON. (continued from Centre 81)

We had another very happy and successful season at our shop during October, November and December, 2013. Our changed display layout and increased storage space helped things to run very smoothly.

A big ‘thank you’ to the 35 people who so willingly gave their time to help us get organised and to sell approximately 2073 packs of cards, plus nativity sets and tree decorations for Horizons of Hope and the always popular shortbread range. We sold cards on behalf of 18 organisations who are all very appreciative of our support.

Total sales were \$16,837.35!

This resulted in a profit on cards of \$1707.85 for Centre 81.
(At time of print short bread profits are still to be finalised)

Jenny Cooper

On behalf of the Centre 81 Committee.



PROPERTY MATTERS

NEW TENANTS

New Faith Fellowship. A group of refugees from Myanmar (Burma) has formed the “*Falam Chin Christian Church*” and has leased time in the Mountview worship centre and foyer on Saturdays from 6:30 to 8:30 p.m. and on Sundays from 12 noon until 4:00 p.m. for an initial period of six months. Worship and times of Christian instruction will be led by Pastor David Ceupi. The group has grown too large for gathering in private homes and is expected to develop even more quickly in the Mountview facilities, attracting people of the Chin ethnic group from across Melbourne. Pastor Ceupi says that he is already planning services of baptism for new members into the church. The language used will be ‘Falam Chin’, although many do speak English as a second language.

All are refugees from north east Burma, when the minority Chin people have been subjected to extreme harassment. This group is not a Congregation within the Uniting Church in Australia, hence the use of our facilities being on a tenancy basis under special conditions. We welcome them, and Pastor Ceupi will tell us more of their background and aims in a later issue of “*Contact*”.

New Dance Company. A dance training group (*Elite All-Stars*) has taken space in the main hall from 4:00 to 6:30 p.m. on Monday and 4:00 to 8:30 p.m. on Tuesday and Wednesday during school terms. There is an indication that even further space may be sought. Some equipment will be stored under the Giles Room.

NEW GREEN BINS

The Property and Finance Committee has determined that the cost of operating the big bulk rubbish bin in the car park is not warranted and will be removed when the contract expires. Two green-top bins will be emptied fortnightly by the municipal collection service. Please place all flower and garden waste in the bins, which are alongside the garden shed.

Absolutely no garbage or recyclables.

DOOR LOCKS

No more knobs! Due to revisions in safety requirements for public buildings, exit doors for the buildings have been fitted with single-action lever-type operating handles. The main front door must now be “slam locked” without a key by first pushing the inside lock button. Centre 81 and LinC office doors have been changed. The screen door on Centre 81 may now be security snibbed inside but is still available for an immediate emergency exit, the snib being over-ridden by the push down lever. There are no changes to the key combinations. The hall direct street exit is a single lever. Foot push down door holders will be noticed on major exits. People are requested to note that the specified “EMERGENCY ASSEMBLY AREA” after an evacuation is in front of Mountview House.

Concern! People responsible for small children are to note that the main front door may possibly be opened by toddlers, although the lever is set at the minimum specified height. The requirements for wheel chair occupants and those for small children are in conflict.

TOILET PAPER HOLDERS

The paper packet holders have been replaced with roll holders, overcoming the distressing problems of replacement packets catching in the metal holders.

NEW BAPTISMAL FONT FOR MOUNTVIEW



On Sunday 12th January, a new baptismal font was presented to the congregation. It had been made by John Williams, following a decision of the Church Council, when they addressed problems with the current one, particularly the grave risks associated with it being decidedly top heavy and dangerous to move.

In answer to questions from Rev Brendan Byrne, John explained to the people that he used blackwood timber from two pews, chosen because of the beautifully grained timber. He explained that for the legs he sought fiddleback grain pattern. Here the grain would look like tresses of wavy hair tumbling down. He said that the curved shape, plus tapering the legs up beyond the table top, are to enhance a spiritual feeling of being uplifted. The table top planking displays an opalescent knotty grain, another blackwood special characteristic.

Brendan noted a shelf on the leg braces. John explained that that is for the water jug. He also said that the square timber plate had special significance. He said that he intended that the circular piece cut from the top would go there, but that it required turning in a wood lathe to remove the jigsaw access hole. He gave it to an experienced lathe operator because the grain was very knotty and could be problematical. Alas, the lathe could not handle the difficult timber and the operation was stopped before the disc was shattered.

John explained that at last he perceived that he had a perfect place to use a very special flitch of blackwood he had held in storage for 71 years, just waiting, in hope. It was one of two short pieces of sawmill waste rescued from burning in a sawmill boiler. Both had a large knot leading from a dead branch. John said that he laid out the sawing lines to include the knot and so it was in trepidation that he made the cuts, although using a fine toothed hand saw. The knot did not fall out, leaving the square displaying the special opalescent beauty of blackwood. The companion knotty piece saved from the fire is the book stand on the communion table.

Brendan had mentioned that any new font should have a large water bowl and that the people should be able to see the water. John said that he had an idea which he shared with Brendan. He recessed the seven litre bowl (purchased at a huge discount) slightly into a chamber in the table top. There it is lit by a ring of LEDs (battery operated electronic lights). As water is poured in, the lights create a dancing, sparkling effect, each bubble and drop reflecting the beams. A discreetly placed door provides access to a switch and the battery compartment.

John said that the screw plugs clearly visible are evidence of the timber's former use and visually relate the new font to the pews, the timber for which came from a single forest stand in a Tasmanian valley milled some fifty years ago.

BAPTISM. The Uniting Church acknowledges that Christ incorporates people into his body by Baptism. In this way Christ enables them to participate in his own baptism, which was accomplished once on behalf of all in his death and burial, and which was made available to all when, risen and ascended, he poured out the Holy Spirit at Pentecost. Baptism into Christ's body initiates people into Christ's life and mission in the world, so that they are united in one fellowship of love, service, suffering and joy, in one family of the Father of all in heaven and earth, and in the power of the one Spirit. The Uniting Church will baptize those who confess the Christian faith, and children who are presented for baptism and for whose instruction and nourishment in the faith the Church takes responsibility.

This is paragraph 7 from the "Basis of Union" of the Uniting Church in Australia.

TAKE A LOOK – MOUNTVIEW’S NEW WEBSITE!

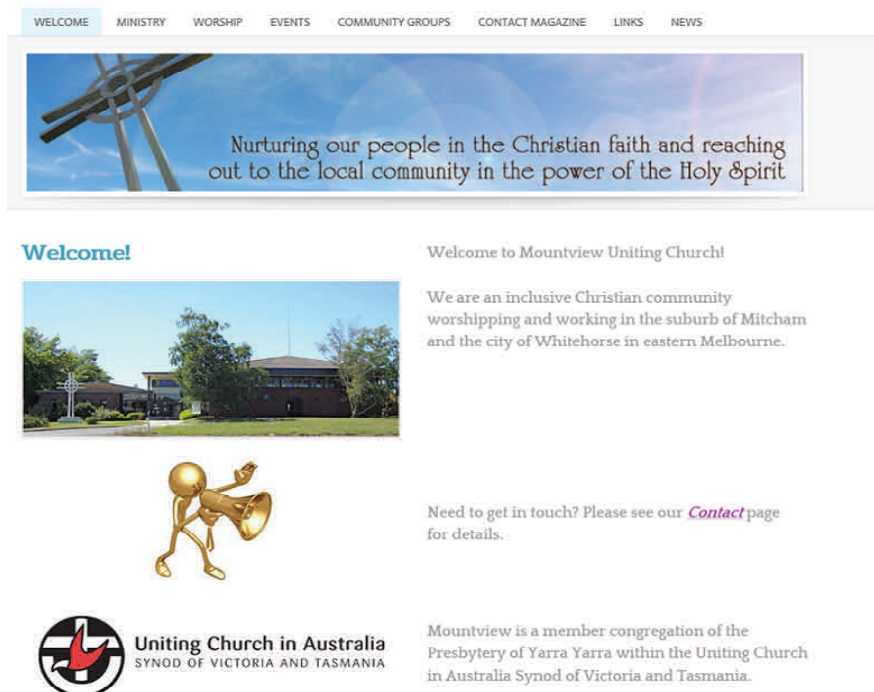
Mountview has a new and revamped website. Take a look at:

www.mountviewuca.org

Some of the new website’s improved features include:

- Page tags with active drop-down sub-page menus
- Monthly events calendar
- Live “news feeds” from Uniting Church news sources
- Expanded and updated Contacts, Worship, and Community Groups pages
- Facilitation of online enquiries from the general public

Mountview Uniting Church



The screenshot shows the homepage of the Mountview Uniting Church website. At the top, there is a navigation menu with links for WELCOME, MINISTRY, WORSHIP, EVENTS, COMMUNITY GROUPS, CONTACT MAGAZINE, LINKS, and NEWS. Below the menu is a large banner image of a wooden cross against a blue sky with the text: "Nurturing our people in the Christian faith and reaching out to the local community in the power of the Holy Spirit". Underneath the banner, the word "Welcome!" is displayed in blue. To the left of the main text is a photograph of the church building. To the right, there is a welcome message: "Welcome to Mountview Uniting Church! We are an inclusive Christian community worshipping and working in the suburb of Mitcham and the city of Whitehorse in eastern Melbourne." Below this is a golden angel blowing a trumpet. At the bottom left is the logo for the Uniting Church in Australia, Synod of Victoria and Tasmania. At the bottom right, there is a note: "Need to get in touch? Please see our [Contact](#) page for details." and a footer: "Mountview is a member congregation of the Presbytery of Yarra Yarra within the Uniting Church in Australia Synod of Victoria and Tasmania."

You are invited to explore our new website – more information coming shortly!

THE BOOK OF KELLS - New Addition to the Mountview Art Collection

On display in the foyer are certified reproductions of four pages from the "*Book of Kells*", the superb illuminated writing of the four Gospels. Our personal interest in this most famous book and its history received a boost during a visit to the monastic community on Iona, Scotland, with which it is associated. However, to see the actual book required a detour to Dublin, in Ireland. Great was our joy when one section, Mark's Gospel was brought to Canberra for a special exhibition. We joined the very long queue to file past the two pages on public display, closely watched by security guards. Available for purchase were officially certified reproductions of selected folios (pages). These are what we have now donated to Mountview. Behind each is its provenance certificate.

They are actual size reproductions of four folios out of 339 surviving from the original book, which was never completed. Some folios have been lost, but that so many have survived for over 1200 years is amazing. The original jewel encrusted bound book has been stolen at least seven times, escaped many Viking plunder raids, was buried for three months and was traded in an army truce. Water damage and careless handling has been extensive. But the most difficult to comprehend was a book binder who did not like the tattered gold leaf embossed edges of the vellum leaves and guillotined them off, in many places cutting into illuminations. He then bound the pages out of order, with even one upside down. The four Gospels have since been bound separately and are now housed securely in Trinity College, Dublin, their true value being appreciated.

It's origin. There is no certainty, but it is believed to have been produced in the monastic community on the island of Iona, off the coast of Scotland, or at the Abbey of Kells, in Ireland, or possibly in both. Scholars time it over the late 700s and early 800s, but before 814, in which year Viking raiders totally sacked Iona. By then this priceless book had been safely transferred to the more distant Kells Abbey, but even there it was not secure.

The Text. The four Gospels have been written in Latin (the Vulgate Bible version) using letter forms which have developed into our modern day scriptive style cursive writing, the capital letters being as those used on Roman inscriptions, (which are the ones we use as 'Times Roman' font). The artists worked to a descending pattern of importance - the first letter of the first word of each Gospel was a work of art on its own, then that flowed into the first word and down to the first sentence. Each further sentence was marked with a pictorial representation of the first letter using a range of imaginative symbols without any being repeated, but being progressively developed down the page.

The scriptors/artists. Close study has revealed that four artist/calligraphers did both the writing and the illumination artistry. Their names are unknown. Each had superb skills with brush and quill. Stressful working conditions: cold climate: poor light (magnifying glass/spectacles were not known): so we can but be amazed at the extreme fineness of the intricate detail in each illustration. Contemplate single hair paint brushes, poisonous pigments, so no sucking a brush!

Materials. Sheets of vellum were used throughout. This is the skin taken from an unborn calf, i.e. the cow was deliberately slaughtered well before full term. It has been calculated that to maintain the supply of fully prepared stretched and flattened bleached sheets, a herd of about 1200 cattle had to be maintained. Pigments and gold leaf were traded from across the known world, the brilliant blue lapis lazuli coming from central Asia on a trading expedition extending beyond two years.

Geese and swans were raised to supply quill feathers; peacock quills were traded from warmer climates. Eggwhites from those flocks were used to bind paint pigments.

Community support. The total monastic community behind the artists was enormous. It extended from the far-off herdsman (the island of Iona is much too small for the 1200 herd) and remote traders through domestic duties down to technicians preparing scriptorium pigments and tools. It is estimated to have been upward of 1000. Producing this book to be placed on an altar in a worship space to be read and venerated required a total commitment of the entire community, which in the meantime still went about its usual duties of teaching, personal prayer and religious offices of the day. The planning and preliminary preparations may have spanned a century - the actual writing and painting half a lifetime. There must have been a long succession of artists and calligraphers developing skills and techniques to be tested and endowed upon the final four.



The initiative. As to who had the initial vision we do not know, but deep within the community set up on Iona by St. Columba was a commitment to direct their entire life's endeavours to praising God. The concept was launched, it has been suggested even by St. Columba himself, and each member of the community could see their individual importance leading to the production of this book. Ever so many contributed over the long years of building up the community to the level of being able to mount the enterprise. Sadly, their lives were not long enough to share in the fulfilment, but their foundational contribution is beyond value.

Look closely, wonder and admire those who created such a wonderful heritage.

A page from Mark's crucifixion account, '*ERAT AUTEM HORA TERCIA*' (Now it was the third hour).

Margaret and John Williams.

LENT IS COMING!

In 2014, Ash Wednesday falls on **March 5th** – that's little more than a month away.

To mark the season of Lent, Mountview Uniting Church is once again offering a guided Lenten study. This year's text will be *Lent and Easter Wisdom from St Francis and St Claire*, compiled by John V. Kruse (Ligouri Press: Missouri, 2008).

If you haven't participated in an Advent or Lent study, don't miss this opportunity to enrich your faith in company with others as well as in moments of personal space.

Stay tuned for further announcements!

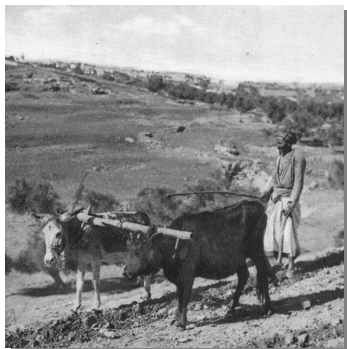
GLIMPSES OF JESUS' CHILDHOOD

Jesus' arrival was greeted with choirs of angels. Soon after, Mary received some unexpected visitors in the stable – first, some illiterate, despised shepherds, coming in shyly, uncertainly. Angels are not an everyday event! Who is this baby boychild? Why the fuss? It was probably nearly two years before the arrival of some very different visitors: some learned, aristocratic men of eastern visage, men with gifts, strange gifts for a baby Jewish boy. Was this special family still living in the stable? Surely not. With some historical knowledge of those days, and passages from Scripture, we can build a background which might be something like the life Jesus experienced.

As a toddler, he and his family became refugees, fleeing to Egypt to escape Herod's decree that all children two years of age or younger were to be killed. King Herod feared that this new, unknown, so-called king, might be a threat to his position. The gold which had been given to the baby would surely have enabled the family to move into reasonable quarters. Did they sell the frankincense and myrrh to help finance the journey to Egypt? Other families with baby boys must have joined in the flight from Herod's slaughter.

We know he was the eldest of several siblings – brothers James (who for many years was one of the leaders of the Christian Church in Jerusalem), Joseph, Simon, Judas, and some (number unknown) sisters. He lived in a first century Jewish community, with its rites and responsibilities. Above that, their society was ruled oppressively through the power of the Roman Empire and rebellion was never far below the surface. However, we learn that in the family's home in Nazareth, *he grew and became strong, filled with wisdom, and the favour of God was upon him (Luke 2:40)*. It was a poor home - they could not afford a sheep to sacrifice at the temple; theirs was two turtle doves, acceptable in the Law for the poor.

Jesus was the son of devout parents who fulfilled all their religious duties and observances. His education would have begun at home, taught by his parents. By the age of six or seven, every Hebrew boy was expected to have learned, off by heart, the entire book of Leviticus – this was relying on his father's memory of the 27 chapters! Every village had its own synagogue and its associated school. It was also required of a Jewish father that he should teach his sons some honest craft. Like every child, Jesus would have been put to work. No doubt he was apprenticed in his father's carpentry shop, as were probably his brothers. We can imagine that the very best-fitting yokes were made in that workshop, the finest tables, the most comfortable chairs. As the eldest son, Jesus would be expected to train to take Joseph's place if necessary. We think of Jesus' speaking about 'yokes': *"Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."*



Morton Photo Service

If he passed his 'Leviticus' test, he would go to the Bet Hasefer, 'the School of the Book', where, between the ages of six and twelve he would memorise the entire Torah – Genesis, Exodus, Leviticus, Numbers, Deuteronomy. We can imagine the siblings testing each other. He would be tested later to see how well he could ask questions to keep the discussion about God going. It appears that Jesus had completed the School of the Book, because we find this passage in Luke 2:42-52: *"When he was 12 years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers."*

Continued next page

When his parents saw him they were astonished and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." "He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favour."

His pilgrimage to Jerusalem as a 12-year-old, was in preparation for his Bar Mitzvah at age 13, when Jewish boys commemorate their passage into adulthood. Prior to this age, the child's parents held responsibility for the child's actions. After this age, boys and girls were accepted as adults, bearing their own responsibility for Jewish ritual law, tradition and ethics. They would be able to participate in all areas of Jewish community life, and may be called to read from the Torah in the Synagogue.

The next 18 years are a blank in Luke's Gospel as far as Jesus' life is concerned. We can imagine his living a normal life in a normal village family. There would have been wide family gatherings such as weddings. No doubt Jesus and his cousins, including Elizabeth's John (later called "The Baptist"), would have opportunity to exchange religious and political thinking. As eldest in the family, he no doubt would have had certain responsibilities with his siblings, mentoring and caring for the youngest ones.



Jesus was very observant and obviously loved the natural world around him. We get a glimpse of this in the stories and parables he told during his ministry. *"Consider the ravens; they neither sow nor reap, yet God feeds them. Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these."* Jesus saw a hen gather her chickens under her wings, and it reminded him of the security and freedom of God's love: *"How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing?"* He would have joined the children at play. *"Now, to what can I compare the people of today? They are like the children in the market place. One group shouts to the other. 'We played wedding music for you but you wouldn't dance! We sang funeral songs, but you wouldn't cry!'"*

Jesus' cousin, John, was baptising people in the Jordan. John said: *"I baptise with water, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptise you with the Holy Spirit and fire.... Then Jesus came from Galilee to John at the Jordan to be baptised by him. John would have prevented him, saying, 'I need to be baptised by you and do you come to me?'"*

This was a pivotal moment for Jesus. *"As he came out of the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'" After all these years, at age about 30, Jesus' ministry for his Father could begin. He would expound: "The Kingdom of God is near!" With his Father's commissioning came hard and difficult thoughts. Would he use his God-power and woo the people, or was there another way? Did he already know that that other way was doomed to lead to disaster? But God led him to see that his God-power was not the way to save the people. He had to go the hard way.*

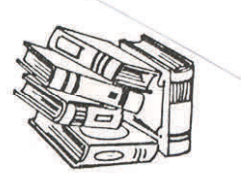
So, obedient to his Father's will, Jesus' first task was to gather around him disciples to help in spreading the good news of the Kingdom of God. He gathered a motley lot! Fishermen, a hated tax man, a man who would betray him, another who would deny him.

To each he said: "Follow me!" His call is the same today!

LIBRARY

Christians at the Border (Daniel Carroll).

With immigration and the treatment of asylum seekers being issues which grip Australian politics and public opinion at this time, it seems timely to study this book, even though the problems dealt with are these of the USA. Significantly the book also deals with what the Bible says on the issue in both Old and New Testaments.



Why weren't we told? (Henry Reynolds)



The author realized that he, like most Australians, had grown up with a distorted version of the settlement of Australia. The reality was that the colonists and the aboriginal inhabitants had fought each other for over 100 years.

Things we wish we had said (Tim and Barr Campolo)

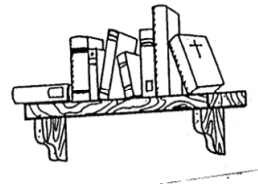
A collection of reflections on the unique relationship between father and son.

Wisdom of the Psalms

Short compact daily reading from the Book of Psalms reflecting basic human experience.

Return to Barragula (Mary Hawkins)

Novel. In this Australian story, Emily returns to the town which had been the scene of her disastrous teenage years. There she finds the man responsible for her troubles is now a respected community member and doctor who has given his life to Christ. Can Emily and Mathew put the past behind them?



NOTE: *Librarian Joyce Suto advises that she is now contactable on*

A PRAYER FOR DAYS OF EXTREME AND CODE RED CATASTROPHIC FIRE WARNING

Loving God,
who shares our joys and our sorrows,
we bring you our prayers of concern.

Encourage and sustain those living with the threat of fire,
those defending or preparing to defend their properties,
and those who have left their homes and must wait for news from far away.

Strengthen those serving with the emergency services,
who so generously devote themselves to helping others.

Give wisdom to those who must make quick decisions,
who must decide how best to respond to this danger.

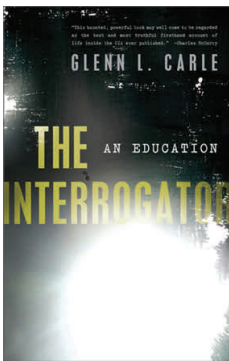
Comfort and console those remembering past fires,
for whom today's warnings have reminded them of past losses.

Be with us all, Loving God,
give us the strength and wisdom and courage that we need.
We offer these prayers through Christ our Lord. Amen.

line.

BRENDAN'S BOOKSHELF – A SERIES

The Interrogator: An Education by Glenn L. Carle. Nation Books, 2011.

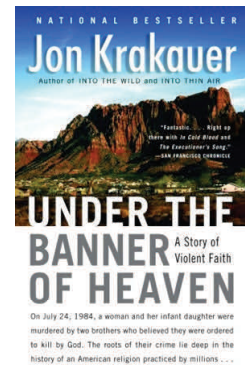


A career CIA operative and self-confessed American patriot, in 2011 Glenn L. Carle did the unthinkable: published a book which not only criticised the CIA's conduct during the so-called "War on Terror", but also concluded that the whole campaign had been a political, moral, and social disaster. Carle's change of heart resulted from his involvement in the interrogation of an "asset" abducted from the Middle East and held for questioning in an unnamed African country. As the interrogation proceeded, Carle became convinced that the "asset" was the innocent victim of a "War" that was driven by political parochialism rather than legitimate national interest. Heavily redacted by the CIA and written in an infuriatingly elliptical style, this book nonetheless

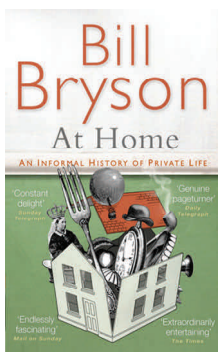
reveals the whole rotten fabric of George W. Bush's "war" – and the moral double-think that infects the entire intelligence community and makes possible the abuses Carle rails against. A disturbing and insightful book.

Under The Banner of Heaven: A Story of Violent Faith by Jon Krakauer. Doubleday, 2003.

Best known for his biographies of those who embrace the "extreme sports" lifestyle, Jon Krakauer took a horrendous 1984 double-murder as the starting point of his exploration of the nearly 40,000 Fundamentalist Mormons who continue today to practice polygamy and commune living under the leadership of self-proclaimed "prophets". In doing so, he reveals a sober, chilling truth: that America has had, for the last century and more, its own home-grown cadre of religious extremists, as hate-filled as any jihadist and more than prepared to kill at "God's command". More compellingly, he reveals the fundamental flaw at the heart of Mormonism and other quasi-Christian cults that grew up in the wake of the so-called "Second Great Awakening": their liability to spawning extremists cults based on the insistence that individuals can receive authoritative, personalised revelations from God. An admirably even-handed, if disquieting, examination of religion gone wrong by a self-professed religious sceptic.



At Home: A Short History of Private Life by Bill Bryson. Black Swan, 2011.



Having made his name as a humorous travel writer, Bill Bryson has, in recent years, expanded into the realms of non-fiction, from his delightfully informative *Mother Tongue*, to his astonishingly comprehensive *A Short History of Nearly Everything*. In *At Home*, Bryson takes his own home (a de-commissioned English parsonage) as the starting point for an entertaining romp through the history of domesticity, from the construction techniques of the Romans to the rise of the modern cook book. Using his trademark humour and curiosity in equal measure, Bryson reveals many of the hair-raising and moving realities of human life that lurk behind our front doors, without ever once adopting a prurient or superior attitude. Although occasionally

suspect in some of its "facts", this book is both a treat and a revelation – in short, a terrific read.

FUNNIES...

...taken from *"The Big Book of Church Jokes"* by Len Jones and Dennis Daniel



A Jewish rabbi and a Catholic priest met at the town's annual carnival. They had been friends for a long time and launched into their usual banter.

"This baked ham is so delicious!" the priest teased. "You really ought to try it. I know it's against your religion, but I can't understand why such a wonderful food should be forbidden. You don't know what you're missing! Tell me, friend, when are you going to give in and try it?"



The rabbi looked at the priest and responded, "At your wedding, of course!"

A collector of rare books ran into an acquaintance who told him he had just thrown away an old Bible that he found in a dusty old box. He happened to mention that "Guten-somebody-or-other" had printed it.

"Not Gutenberg?" gasped the collector.

"Yes, I think that was it."

"Are you crazy? You've thrown away one of the first books ever printed. A copy recently sold at auction for half a million dollars!"

"Oh, I don't think this book would have been worth a whole lot," replied the man. "Some guy named Martin Luther scribbled all over the margins."

A pastor and a couple of deacons were standing by the side of the road, pounding a sign into the ground that read: THE END IS NEAR! TURN YOURSELF AROUND NOW – BEFORE IT IS TOO LATE! A car raced past and the indignant driver yelled, "Leave us alone, you religious nuts!" From the curve they heard screeching tyres and a big splash.

The paster turned to a deacon and asked, "Do you think maybe we should have just written BRIDGE OUT on our sign?"

True Christians can give their parrot to the town gossip.



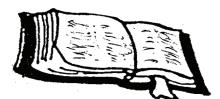
LECTIONARY

Date	Day	First Reading	Psalm	Second Reading	Gospel	C
Jan 12 2014	Baptism of Jesus	Is 42:1-9	Ps 29	Acts 10:34-43	Mt 3:13-17	W
Jan 19 2014	Epiphany 2	Is 49:1-7	Ps 40:1-11	1 Cor 1:1-9	Jn 1:29-42	G
Jan 26 2014	Epiphany 3	Is 9:1-4	Ps 27:1, 4-9	1 Cor 1:10-18	Mt 4:12-23	G
Feb 2 2014	Epiphany 4	Mic 6:1-8	Ps 15	1 Cor 1:18-31	Mt 5:1-12	G
Feb 9 2014	Epiphany 5	Is 58:1-9a (9b-12)	Ps 112:1-9 (10)	1 Cor 2:1-12 (13-16)	Mt 5:13-20	G
Feb 16 2014	Epiphany 6	Deut 30:15-20	Ps 119:1-8	1 Cor 3:1-9	Mt 5:21-37	G
Feb 23 2014	Epiphany 7	Lev 19:1-2, 9-18	Ps 119:33-40	1 Cor 3:10-11, 16-23	Mt 5:38-48	G
March 2 2014	Transfiguration of Jesus	Ex 24:12-18	Ps 2 or Ps 99	2 Pt 1:16-21	Mt 17:1-9	W

LENT

A season of preparation and discipline that begins with Ash Wednesday and concludes at sundown on Holy Saturday. During the forty weekdays and six Sundays in Lent, the Church remembers the life and ministry of Jesus and renews its commitment to him in Christian discipleship. The season is the traditional time to prepare for baptisms and confirmations to be celebrated at the Easter Vigil or on Easter Sunday, or during the season of Easter.

Date	Day	First Reading	Psalm	Second Reading	Gospel	C
March 5 2014	Ash Wednesday	Joel 2:1-2, 12-17 or Is 58:1-12	Ps 51:1-17	2 Cor 5:20b – 6:10	Mt 6:1-6, 16-21	P
March 9 2014	Lent 1	Gn 2:15-17; 3:1-7	Ps 32	Rom 5:12-19	Mt 4:1-11	P
March 16 2014	Lent 2	Gn 12:1-4a	Ps 121	Rom 4:1-5, 13-17	Jn 3:1-17	P
March 23 2014	Lent 3	Ex 17:1-7	Ps 95	Rom 5:1-11	Jn 4:5-42	P
March 25 2014	Annunciation of the Lord	Is 7:10-14	Ps 45 or Ps 40:5-10	Heb 10:4-10	Lk 1:26-38	W
March 30 2014	Lent 4	1 Sm 16:1-13	Ps 23	Eph 5:8-14	Jn 9:1-41	P
April 6 2014	Lent 5	Ez 37:1-14	Ps 130	Rom 8:6-11	Jn 11:1-45	
April 13 2014	Palm Sunday Liturgy of the Palms	Mt 21:1-11	Ps 118:1-2, 19-29			P
April 13 2014	Passion Sunday Liturgy of the Passion	Is 50:4-9a	Ps 31:9-16	Phil 2:5-11	Mt 26:14 – 27:66 or Mt 27:11-54	P



PARAGRAPH 5 of the BASIS of UNION of the UCA.

THE BIBLICAL WITNESSES

The Uniting Church acknowledges that the Church has received the books of the Old and New Testaments as unique prophetic and apostolic testimony, in which it hears the Word of God and by which its faith and obedience are nourished and regulated. When the Church preaches Jesus Christ, its message is controlled by the Biblical witnesses. The Word of God on whom salvation depends is to be heard and known from Scripture appropriated in the worshipping and witnessing life of the Church. The Uniting Church lays upon its members the serious duty of reading the Scriptures, commits its ministers to preach from these and to administer the sacraments of Baptism and the Lord's Supper as effective signs of the Gospel set forth in the Scriptures.

Mountview Church Mitcham

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www.mountviewuca.org

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Rev. Brendan Byrne 9873 1150 (office) / 9874 0362 (home) / 0408 081 869
minister@mountviewuca.org

CENTRE 81: Monday to Friday 10am to 12.30pm 9873 1726

CHILDREN'S and YOUTH MINISTRY:

Monday Night Small Group - Simon Plumridge.....
BUGGSS (3 years to Grade 5) – Sue Terrill, Daniel Jackson
MUGGs (Grade 6 to Year 8) – Michael Plumridge

CHURCH COUNCIL:

Chairperson

Rob Jackson

Secretary

Geoffrey Willis..... secretary@mountviewuca.org

Treasurer

Peter Cox

Finance & Property

Don Bain

Music Ministry

Geoffrey Willis



CHURCH OFFICE:

CONGREGATION:

Chairperson

Tim Menger

Secretary

Lynne Rosenthal

CONTACT:

Editor: Margaret Williams

Assistant Editor: Travis Cox

YARRA YARRA PRESBYTERY REPRESENTATIVES:

David Rowe

Geoffrey Willis

MULTI-MEDIA:

Rob Jackson

PROPERTY BOOKINGS

Geoff Kelly 0447 312 996

LEAD STEWARDS:

John Cosstick, Peter Cox, David Rowe. Dana Nicolau.

MEMBERS' ROLLS & STEWARDSHIP RECORDER:

David Rowe

WEB MASTER:

Des Kidd

WEEKLY NOTICESHEET:

Lynne Rosenthal (1st half of year)

Margaret Cosstick (2nd half of year)

LIBRARIAN:

Joyce Suto

CONTACT is the bi-monthly magazine of Mountview Uniting Church, Mitcham.

It is issued on the first Sunday of the months of February, April, June, August, October and December.

Contributions for the next issue will be due on **Sunday, 22nd March, 2014.**