

Over the next little while we will have the opportunity to read and talk about some of the supposed heresies and their creators, and perhaps get a richer understanding of the historical context in which the Story of Jesus emerges and develops. **There is no reading for the first session** - I will endeavour to create a kind of 'mud map' illustrating the 'landscape' of that time. So, buckle-up, and let's enjoy the ride together

Our **AGM** will be held on **SUNDAY 26 MAY AT 9AM**. Breakfast will be provided, so come and hear reports from our interesting church community.

We respectfully acknowledge the Yalukit Willam clan of the Boon Wurrung – the Traditional Owners of Port Phillip. We pay our respects to their Elders and community past, present and emerging. We acknowledge and uphold their continuing relationship to this land.

Date	5 May	12 May	19 May	26 May
Worship Assistance	Robert Hoskin Mary	John Cranmer Roma	David/Andrej Zimbabweans	David AGM Roma
Welcome at door	Mary	Wendy	Louise	Roma
Flowers	Wendy	Deb	Petka	Desleigh
Coffee	Mary	Mark/Ruth	Louise	Louise
Rubbish collection	Randall	Roma	Andrej	Randall

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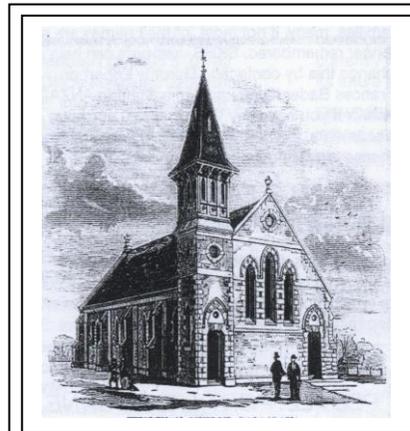
As a community of faith, the St Kilda Uniting Church Parish Mission strives to do what is just, to show constant love and to walk humbly with God.

NEWSLETTER DETAILS:

Desleigh Kent is the editor and distributor of the Newsletter. If you would like to receive a copy of the church newsletter each week or if you wish to be removed from the list, please contact Desleigh:

desleighk@ozemail.com.au

Contributions to the content are also welcomed.



**St Kilda Uniting Church
Parish Mission**

NEWSLETTER

Volume 54, Issue 12

Sunday, May 5, 2019

EASTER 3

You are most welcome to our service today. Rev Dr Robert Hoskin will lead our worship which includes communion. Please stay afterwards for lunch/tea/coffee and conversation.

Bible Reading: John 17: 20 – 26 pg.713 The Inclusive Bible

From Robert: *Caught in between*

The focus of this morning's worship is on Jerusalem as an example of a divided city and world. Our Australian community is also divided and has been since colonisation. I therefore want to explore with you the question, "**what does it mean to live as a Christian in a divided world?**"

I travelled to Israel recently with a friend whom I have known for 40 years. We were passing a shop in Nazareth when my friend noticed a smiling face. He called my attention to the shop, and so I decided to enter and investigate. I was greeted by Bishop Riah Abu El-Assal, the former Bishop of Jerusalem who welcomed both of us in for a lengthy conversation.

He began our conversation with the words, "*there will not be peace in Israel until the oil runs out!*" This was a wonderful opener for my friend David, who was keen to share his experience of meeting a brilliant scientist in the USA who has invented a machine that produces power from air. If you are interested in following this up, see <https://brilliantlightpower.com/>. Brilliant Light Power has developed a new commercially competitive, non-polluting, plasma-based primary source of massive power from the conversion of hydrogen atoms of water molecules to dark matter, the previously unidentified matter that makes up most of the mass of the universe.

PTO

That story aside, we had an engaging conversation with the Bishop who has lived as a refugee or under political occupation. He was installed Bishop of Jerusalem in 1998, contending with what remains a divided city. He currently lives in Nazareth, a Palestinian city. Though citizens of Israel, the Palestinians of Galilee face discrimination, as this church leader who describes himself as caught in between, “an Arab, Palestinian, Christian, Israeli”.

In his book, “*Caught in between*”, The Bishop reminds the reader that Christians have lived together with Muslims in his land for the past 1400 years. Indeed, 60% of the Anglican School are Muslim and those children show great admiration for the life of Jesus, his miracles and his stories. The Christian *denominations*, though, are more problematic – they don’t know whether to emphasise their Catholicism, or Orthodoxy. Not to forget that the Muslim faith also have their extremes, including the violence of terrorism. And the Jewish fundamentalists add their fuel to the fire.

As I will share this morning, Jerusalem and Israel generally is a divided land awaiting reconciliation with justice for those who have been disenfranchised of land and country. Robert

HYMNS/SONGS:

TiS: 632 In great thanksgiving

TiS: 665 Jesus Christ is waiting

TiS:511 Let us break bread

TiS: 687 God gives us a future

NOTICES:

The next 163 CONVERSATIONS will be on Tuesday May 14th with the focus on Climate Change . The two speakers are Sue and Amaryll.

Sue Dwyer is a parent, writer, editor and teacher, and a Fellow of the Centre for Sustainable Leadership. She believes global warming is the most serious threat affecting humanity and is a passionate advocate of citizen democracy. She coordinates MP engagement groups, helping people communicate with their MPs about climate issues, the not-for-profit organisation **Climate for Change**. She has worked with **TippingPoint Australia**, author **Tony Birch**, and the **Wheeler Centre** on climate change writing, and social justice film projects, and has produced more than 50 student films, many of which have won awards. Sue has also worked with **Healesville Sanctuary’s Learning Experiences team** on their Fighting Extinction program, and as a **sustainability education officer for The New Joneses**. She is currently undertaking a course with **Davis Autism International to facilitate a life skills program for people with ASD**.

Amaryll Perlesz has worked in tertiary educational and clinical settings as a **clinical psychologist, neuropsychologist and social researcher for four decades**.

Now retired from paid employment, deep concerns about global warming and its impact on the planet, on biodiversity world-wide, and on her children’s and grandchildren’s futures have motivated her to do voluntary work for organisations such as **Climate for Change, Darebin Climate Action Now**, and coastal foreshore land management work with **Friends of Harmers Haven**. She contributes to the management of a 180 hectare coastal foreshore reserve south of Wonthaggi through regular planting, weeding, fund raising and organising volunteers, monitors endangered beach nesting birds & contributes to Reef Watch & Estuary Watch on Bass Coast. Amaryll has contributed to raising awareness about the impacts of climate change through the Climate for Change facilitators program in both urban and rural settings in Victoria.

Nibbles and drinks from 6pm and serve a light meal from 6.30pm. Sue and Amaryll will speak from 7.15 – 8.15pm and we finish up at 8.30pm. Please let Mary know in plenty of time for catering purposes – 0409060846. Bring drinks to share and a donation toward tea.

On Sunday May 19th we will have a group of Zimbabweans join us for worship. Please come if you can to make them welcome. We will have COMMUNION during the service, plus LUNCH together afterwards – please bring a contribution.

READING GROUP 23rd May at 7.30pm at Mary and Brian’s. For discussion from David :Heretics and Heresies. All of the New Testament was written several decades after the execution of Jesus of Nazareth. Much of the Gospel material is a collection of gathered anecdotes from those who were around at the time, coupled with techniques of story-telling, and attaching to Old Testament stories to emphasise a connecting relationship. A projecting of Old Testament hopes into the life, death and ‘resurrection’ of Jesus.

This Jesus movement began its journey not as some unified body of thought, but rather a fragmented, diverse and often conflicted group of people making their way through life much like we do today. Some of the tension related to staying within Judaism or branching off from it. But very quickly a fork in the road became a large round-a-bout with many exits and entrances.

During his life-time, but most significantly in the years after his death, people were developing a range of theological interpretations and understandings around who Jesus was.

Many of these ‘interpretations’ were suppressed and indeed violently crushed in the hope of engineering a ‘body’ of theological interpretation which became ‘orthodoxy’. Today many orthodox Christians will tell you that you have to remain true to the tradition, and here’s the ‘rub’ - ***which tradition?***