



# Kairos



## News in and around Camberwell Uniting Church

Volume 13 Number 1

### Minister's Musings

Warm greetings to all. Today I'm writing in the context of a strange and growing community panic, with the feeling of 'oh no, here we go'. A pandemic. Not new, but always un-nerving. Not unfamiliar in our history, but never welcome – the sober reminder that we humans are utterly vulnerable, despite our best efforts and our constant work to ignore that reality. These are the sort of times that remind us of our need of God's grace and wisdom.

I've planned leave in May to visit our daughter in the UK. We were not sure if planes would be flying, or if we could get into or out of countries. Now everything is shutting or shut. The advice is don't travel. Travel is a luxury and we won't suffer too much without it. It's just a small example of how much the world we are used to is being turned on its head. This virus will have many consequences that we have little idea of yet.

Some timely words from our UCA President, Deidre Palmer address us all:

"There is a certain level of anxiety and suspicion of others that has crept in to our psyche, but we must not forget our call as Christians to love our neighbour.

In our responding as a Church it is most important to **heed the advice of the health professionals** whose expertise is to protect the community and prevent the spread of the disease, and to **be aware of public health announcements**.

As the Church, we are part of congregations and communities that are relating to each other in close proximity. Our agencies and schools are responding appropriately to their particular contexts.

As the Church, we also need to respond in ways that are consistent with our vision -attending to people who are most vulnerable, to those who may feel anxious or isolated.

As local congregations, you may want to think about your worship practices, including what happens when we are apart without choice. The situation is changing rapidly so please keep informed through official health sources in your state or territory. For now, I offer you a brief prayer:

Gracious and loving God,

Give wisdom and strength to all those in our community and around the world, who are responding to the coronavirus - health professionals, government officials, aged care providers, school leaders. May those who mourn the loss of loved ones to the virus, be comforted.

May those in our community who are feeling anxious, find peace and reassurance. May our congregations, and faith communities be places of compassion, attentive to those who are impacted by the coronavirus. May we be communities of empathy, love and care, in all we face. Through Christ, our Lord, Amen".

In our own context, we know that we now need to stay home, some may get sick, all of the community groups here are in recess, more will probably close down as time goes on. As a church community we will continue to make the compassionate love of God real in what we can do. We will look to build one another up in faith and love, as always looking out for those that need special care at this time. The phone, email and social media are the avenues we still have. With this mandatory gift of more time, we might use other means of communication than face to face. We might spend some more time reading

and praying. Here's a prayer from our neighbors, from a New Zealand Prayer book:

God of the present moment,  
God, who in Jesus stills the storm  
and soothes the frantic heart:  
bring courage and hope to all those  
affected by this virus as they wait in  
uncertainty. Make them equal to  
whatever lies ahead, for your will is  
health and wholeness;  
you are God and we need you. Amen

God speed for getting though this  
quickly and safely for all!

God's grace and peace be with us all in this time  
and always!

Ian

### From the editor

Hello, and welcome to the first edition of Kairos for 2020. This edition has been timed to arrive for your reading pleasure and reflection over what will be a very different and difficult non-traditional 'celebration' the Easter period this year. If for no other reason that you will most likely have few other options, or it will hopefully make a pleasant change from your current ones.

The main focus of Kairos is our community. Mostly local, but since our edition at Christmas, and as a result of the amount of water which has flowed under the bridge since, we have perhaps changed and broadened our definition of 'community.'

My first attempt at an editorial piece was going to be themed around the horrendous bushfire season over December/January, where ultimately whilst there was a massive threat and risk to human life (of both communities and firefighters), there were, thankfully, at the end, relatively small numbers of deaths, compared to the massive loss of natural bushland and huge devastating loss of wildlife. (As a result you will find one item highlighting an animal crisis later in this edition).

The subsequent generosity of people willing to help communities rebuild and recover was also inspiring, from the famous donating their time for free, to everyday people donating essentials and planning visits to affected communities just to spend money to help kick-start devastated rural businesses.

But then, and I'm sure you don't need reminding, the virus struck! To say we now "live in interesting times," is also stating the obvious. One can only read so much before one gets

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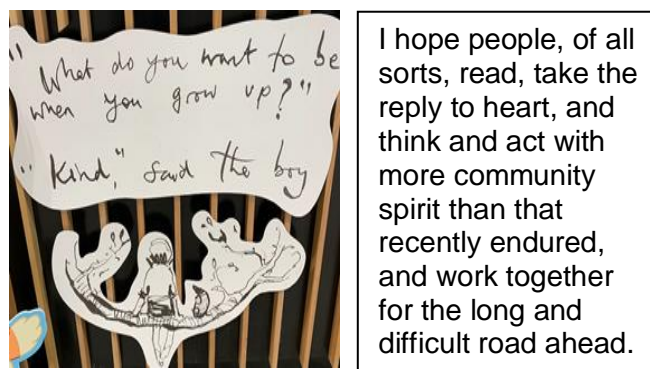
stressed and depressed, but I have noticed two things:

The first is that this event is in one sense the opposite of the bushfires – animals are safe, but the humans are dying in their thousands. The second thing is that the onset of what has turned into a pandemic has led some out in the community to behave very badly, again the opposite of the bushfires.

I was reminded very much of the Old Testament biblical stories – these people behaved like the locust plagues of Egypt, selfishly stripping shelves in shops bare of anything and everything from essentials to anything that might be potentially useful over the next year, without care or thought for the needs or welfare of their fellow citizens, and at the same time denying those in the community unable, for age, health or other reasons, access to the fundamentals of daily life. 'Panic' is no excuse for this behaviour – I must admit to some un-Christian thoughts about how to respond to such behaviours in the future. I must move on....

Hopefully this edition of Kairos will provide some relief from all of the above unpleasantness (if you are still with me). With the assistance of our devoted contributors, we have put together a range of articles which I hope will keep you, dear reader, diverted for a while in these times of enforced 'social distancing'.

To uplift the mood, I saw in a window of a shop in Camberwell recently, the following poster:



To further help, we offer later in this edition a simple and effective prayer/meditation with kindness and love as its basis.

Rounding out this edition are other articles and reports regarding the activities of some of the groups that make up the fabric and life of our Church, and some other items hopefully of interest and for entertainment.

There is also an attachment on the second last of the four young men from our church community who gave their lives in World War 2. Flying Officer Ken Little died in a plane crash in the UK in North Devon in August 1941. He was

24 years old.

I would like to say again a special 'thank you' all the contributors to this edition of Kairos. I believe you have helped make this edition of Kairos a varied and enjoyable read, with a quality in the articles which I am sure will interest our readership.

The editorial team at Kairos prays that you, dear reader, and your families and loved ones remain healthy and safe, wherever they are around the world. My thanks, as always, go to my editorial team of Carolyn and Ian.

Ed

### A 20-second Handwashing Loving-Kindness Meditation

As you wash your hands, you could practice loving-kindness.

*"May all beings be safe.  
May all beings be content.  
May all beings be healthy.  
May all beings live with ease."*

That's about 20 seconds, right? This is a Buddhist loving-kindness (*metta*) meditation.

The suggestion originates from the Portland Insight Meditation Centre in Portland, Oregon, in response to a recommendation by The Centre for Disease Control and Prevention that handwashing be done for a minimum of 20 seconds, a recommendation that is well-known to us.

A 20-second Handwashing PRAYER might have a more appropriate Australian Christianity-based ring to it, but the intention is clear.

*I am indebted to **Helen Barnard** for passing on this succinct and powerful message which we can all absorb while we simultaneously and regularly perform this now most essential of domestic healthy practices.*

### A Poem about Generosity and Compassion

Today a present came for me -  
Some seeded bread from Aldi.  
(I think, 'an Aldi person prevents a clean out:  
They must care too).  
God, why do I think your world is wicked,  
Selfish, bossy, when  
It patently is not?!  
Some people do care:  
The rest are only weak,  
Or busy,  
Or they haven't had a chance  
To see goodness:

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My parents took in migrants –  
(Any country), one rule:  
No politics to be discussed!

Thank you, Lord, for  
That example...

*A thoughtful and original work, written by **Aleeta**,  
22 March 2020.  
She has a great talent for maximum impact with  
minimum words.*

### Twelve Rules for Life: An Antidote to Chaos

The following is a Reflection by the Rev. Dr. Peter Millar in February 2020, kindly provided to me by Helen Martin. The Rev Dr Millar was Warden at Iona for some years. At the conclusion of the Reflection I have appended some further information on Peter and his wife.

*"This is the title of a recent book by Prof John B Peterson, a distinguished psychologist at the University of Toronto who lectures in many parts of the world. During Lent (of 2020) I hope to send out another reflection based on some of my own thoughts related to this Christian season but here I would like to share more from this particular book which has become a multi-million bestseller. The reason for my doing this is because Lent is a time for inner recollection, and inner discovery – themes which are central in this book.*

*Here are the 12 Rules as presented by Peterson:*

- Rule 1: Stand up straight with your shoulders back.*
- Rule 2: Treat yourself like someone you are responsible for helping.*
- Rule 3: Make friends with people who want the best for you.*
- Rule 4: Compare yourself to who you were yesterday, not to who someone else is today.*
- Rule 5: Do not let your children do anything that makes you dislike them.*
- Rule 6: Set your house in perfect order before you criticise the world.*
- Rule 7: Pursue what is meaningful (not what is expedient).*
- Rule 8: Tell the truth - or at least don't lie.*
- Rule 9: Assume that the person you are listening to might know something you don't.*
- Rule 10: Be precise in your speech.*

*Rule 11: Do not bother children when they are skateboarding.*

*Rule 12: Pet a cat when you encounter one on the street.*

Peterson like many of us is concerned that if, in this post-modern age in which we believe that we can question and deconstruct every traditional truth and spiritual insight and act only in accordance with our personal insights we are heading for chaos – both personally and globally. He is right in making us aware that “rules” – or markers for human behaviour – are a basic need.

In one of my early books – ‘Waymarks: signposts to discovering God’s presence in the World’, I wrote: “In a world where everything becomes relative we cease to believe in a stable moral core because there is no such thing as absolute truth. The great moral and ethical questions facing humankind all become relative, and it is not surprising that today millions of people, and perhaps especially young people, are actually hungry for rules, or at least guidelines for living.”

For many people in previous generations the Christian faith offered such a framework for living. And while it is true that the church continues to offer these guidelines based on the Bible, millions are not linked to that source of wisdom in any way.

I see Peterson’s teachings which are now valued by literally millions, as providing a moral core for living which while not overtly Christian is deeply spiritual. Space here makes it difficult to give even a summary of this important and widely-read book, but in his introduction the author says why he believes that “guidelines” for each of us, are what keeps us human. If you find his words a bit difficult to understand just read them again, slowly. His book is filled with treasures for all of us, in a world which in many of its parts are truly beautiful and amazing, but which also hold chaos and fear.

It took a long time to settle on this title, 12 Rules for Life. It indicates in a simple, clear way that people need ordering principles, and that otherwise, chaos beckons. We require rules, standards, and values – alone and together. We are pack animals. We require routine and tradition, that’s order. Order can become excessive, and that’s not good, but chaos can swamp us, so we drown – and that is also not good. We need to stay on the straight and narrow path.

Each of these twelve rules, and their accompanying essays – therefore provide a

guide to being there. “There” is the dividing line between order and chaos. That is where we are simultaneously stable enough, exploring enough, transforming enough, repairing enough and cooperating enough. It is there that we find the meaning that justifies life and its inevitable suffering.

Perhaps, if we lived properly, we could withstand the knowledge of our own fragility and mortality, without the sense of aggrieved victimhood that produces first, resentment, then envy, and then the desire for vengeance and destruction. Perhaps, if we lived properly, we would not have to turn to totalitarian certainty to shield ourselves from the knowledge of our own insufficiency and ignorance.

Perhaps we could come to avoid these pathways to Hell – and we have seen in the twentieth century and already in this century just how real Hell can be.”



Peter Millar, who was formerly Abbot of Iona Abbey, is a minister of the Church of Scotland, and a member of the Iona community, which is the largest Christian ecumenical community in the modern world.

He and his late wife Dr. Dorothy Millar worked in the Church of South India for 12 years. He is a well-known author and campaigner for global justice.

He is based in Scotland but continues to have an interest in Australia where he and Dorothy helped to develop the Wellspring Community, a movement inspired by the Iona Community's vision of an engaged Christianity committed to justice and reconciliation.

Peter’s wife Dorothy, (born in Calcutta in 1940, the daughter of Scottish missionaries), who died in March 2001, was a bacteriologist, a respected author and researcher on human skin conditions, and a member of the Royal College of Pathologists. She was a radical Christian and passionate advocate for the poor.

In the last year of her life, she travelled all over Australia, working on behalf of the Wellspring Community. In Australia, she also worked for Aboriginal rights and her home in a poor part of Sydney was a place of welcome for many who were on the edge of society.

In 2011, Peter co-authored a book of Easter Reflections called A Journey in Hope. A summary is below:





This Easter book is not about easy answers. The words of Jesus from the Cross are difficult and challenging. And yet the fact that they emerge from a situation of human agony gives them huge relevance for our times.

And the God whom Jesus addresses from the Cross remains at the heart of humanity.  
*Thanks for bringing this minister's work to our attention, Helen.*

**The Koala in Australia – not a survivor?**

A Preamble

Ideas come into a person's head from time to time that either work out fine, others disappear without trace because they just don't work, and others still start out in one form and end up as something completely different. This article falls into the last category.

I had started to put together an item on the diversity of animal species in Australia, the marvel of evolution, and the definitions that become attached as a collective noun for the various unique animal species in our country.

I noted that virtually all animals gather into groups at some point in their lives. Herd immunity is one reason, since packs of prey are harder to attack, but many animals also use collective wisdom to make better decisions. Regardless of what draws them together, something odd tends to happen when creatures form crowds: they're suddenly known by bizarre, often very strange names.

Who, I wondered, decides on the collective noun for something? As it turns out, the short answer is 'no one'. While some languages, such as Spanish, French, and German, are ruled by committee, there is no governing body that decides on how English should evolve. English has never been under the administrative rule of a language academy.

It is believed that the first collection of collective nouns in English, including many of the terms we use today, such as "a host of angels," dates back at least to the 15th century and were first documented in a compilation called "The Book of St. Albans," which may have been written by Dame Juliana Barnes, prior of a convent in England.

The modern interest in such terms was apparently spawned by James Lipton's

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collection, "An Exaltation of Larks." (James Lipton is an American writer, lyricist, actor and dean emeritus of the Actors Studio Drama School at Pace University in New York City. He has received three honorary PhDs, and has been awarded the Lifetime Achievement Emmy by the National Academy of Television Arts and Sciences).

A lover of words, Lipton has made a study of group terms, sometimes called nouns of multitude (e.g. a gaggle of geese, etc). In 1968 he published his definitive work on the subject in his best-selling book titled "An Exaltation of Larks." It has been in print continuously since its first edition, and the latest edition now contains over 1,100 such phrases.

But I digress.

**The Bushfires of January 2020**

It was the bushfires at Christmas in southern Australia did it.



Adelaide wildlife rescuer Simon Adamczyk carries an injured koala on Kangaroo Island, South Australia

Apart from the human tragedy (and the economic, social and environmental impact), I thought I should investigate the plight of one of the

worst hit, and truly national animal icons, the koala. And there seemed to be so much

that I did not know, that I thought I should share some of my findings.

What initially caught my attention was the headlines in the news at the end of January 2020, where experts, assessing the initial impact of the bushfires, claimed that mass extinctions of species of wildlife were now predicted, and that "koalas may be gone within a generation" (The Sun, 23 January).

Many of you will recall the somewhat scary fire outcomes:

- Over 100 species of plants and animals wiped out;
- The number of animals killed, while impossible to exactly quantify, but based on wildlife density, indicates a tally of more than 1.25 billion deaths.

Part of the reason for the vagueness of the estimates is that apparently 'monitoring has really been quite poor' over the last 20 years, according to Sydney University's School of Life and Environmental Sciences.

On 11 February 2020, a scientific panel convened by the Environment Minister named

113 animal species under the most threat and requiring the most urgent action.

### The Koala

Koalas were severely affected by the fires, with estimates that 8,000 (30% of the population) were killed by bushfires in northern NSW and as many as 30,000 on Kangaroo island alone.



One of the vets treating wounded animals said that “koalas had been hit particularly hard by the bushfires as they lacked the mobility to escape the forefront”.

Many survived by climbing trees but suffered severe burns to their paws walking across scorched earth.

Koalas hug trees mostly to keep cool, but with more than 3.4 million hectares of forest burnt out in NSW alone, finding any cool, safe habitat was virtually impossible for those in the path of the fires.

Among some other things I did not know, but which was published at the time was that “koalas in eastern Australia were (already) on track for extinction by 2050”, but the 2019-20 bushfires “have brought that extinction timeline forward.” It is recorded that koala numbers in northern NSW and Queensland fell 42% between 1990 and 2016, mainly because of habitat loss brought on by land clearing for agriculture, logging for timber and changes in climate” (World Wildlife Fund – Australia).

According to WWF, climate effects, including bushfires and drought, are impacting a lot quicker than expected, so the extinction risk will come well before 2050.

That is why a range of responses are now being put in place now to provide bandages for injured koalas, prepare land and habitat to allow koalas to be released back into the wild, and the innovative “adopt a koala” scheme.

### A return to ‘collective nouns’

I suspect most readers have heard of a “mob of kangaroos”, a “parliament of owls”, a “murder of crows”, maybe even a “wisdom of wombats” a “parade of echidnas”, a “cackle of cockatoos”, or even a “paddle of platypus”, but what of the koala?

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No, there is no official collective noun for a group of koalas. Allegedly it’s because you never really see them moving or travelling around in groups and their eucalyptus diet leaves them too tired to form meaningful relationships (not a good sign for future sustainability). Whilst they are not migratory, they are highly territorial, so groups of koalas are just usually referred to as “koala populations”.

Maybe I could start up a petition in the future calling for recognition of a collective term for one of our national treasures - a ‘cuddle’ of koalas’, a ‘charisma’ of koalas.....

Finally, at the end of the day, koalas are not even bears. I believe they are related to kangaroos and wombats. That’s why they have been called now by the one name; and they are cute to look at, but with sharp claws and teeth, and sadly very much at risk of disappearing before the current century is half over.

Ed



On Sunday **22 December 2019** we enjoyed a **Messy Christmas**, and 24 children and 30 adults shared in the celebration of **“The Birth of Jesus”** (as described in **Luke 2:1 – 20**).

**Activities** included: putting our heads in the nativity picture on the board in front of church; sheep making with white pom-pom balls; Doll play - dressing small figures as part of the Christmas story and putting them in the sand tray; Dress-ups from the nativity story; scratching stencils from the Christmas story on black card (pictured); making advent words (e.g. peace, love, joy, hope) from scrabble letters; and putting together mosaics (pictured).





**Celebration** started with singing, accompanied with percussion instruments. This was followed by story reading, some more singing, and then everyone sat in a circle and heard Rev. Ian read the conventional Christmas story - with a twist. He handed out a parcel to each person and when he said left in the story or right, the parcel was handed on, to the person on their left or right! When it was finished all the parcels were opened, to reveal that everyone had a piece of a jigsaw puzzle of the Nativity scene which was then put together.

**Dinner** was sausages on the BBQ, in bread with salad. Alex Stewart made a huge ice-cream cake which was delicious, supplemented by fruit, and we sang Happy Birthday to Jesus and Aiden! A great time was had by all.

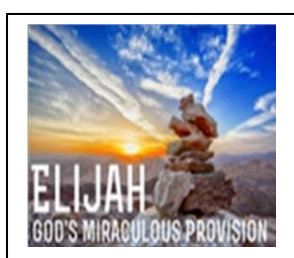
out of heaven, and be sustained by Him through the truths of His Word.”

**Activities included:** Making a black crow that “squeaked” from black plastic cups and a cord to pull the wings and make the crow noise; the children then made a bead picture of Elijah on cardboard by melting beads using an iron; making cardboard cut outs of story characters to put together; taking pieces of sponge in the shape of bread, dipping them in paint and making various stamps on a long sheet of paper; and making shapes (mixing flour and baby oil makes a ‘white cloud’ dough, which was then made into shapes of characters) which were then played with outside.

**For food craft,** the children made ‘black crows’ from Oreo biscuits, with liquorice wings and edible eyes and beak.

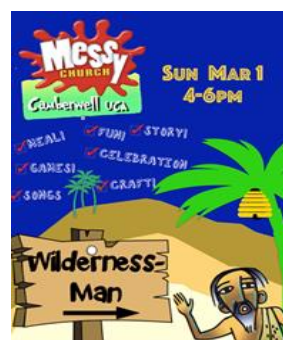
**Celebration:** Ian told the story of Elijah and the crows, then we watched a cartoon video of the story. Two songs were sung, and everybody played instruments. Then everyone talked about good friends (the crows, the widow) and not so good friends (King Ahab).

**Dinner** was hamburgers in buns with salad then Birthday Cake for eight children and fourteen adults.



On **Sunday, 2 February 2020**, Messy Church told of the story of **Elijah**, and about how the Lord cares for a person who looks to Him seeking to do His will (as described in **1 Kings 17:1 – 16**).

The story goes that the prophet Elijah (“the Birdman”) was told by God to speak to King Ahab of northern Israel. The King was treating people badly, and God was going to bring on a drought for many years. Elijah had to flee as the King was so angry with him. He fled to Cherith Creek where there was water but no food.



Some crows brought bread to Elijah to feed him (at left). When the water at Cherith Creek then dried up, God told him to visit a widow in Zarepheth who would give him food. When he asked, the widow she said she only



On Sunday, 1 **March, 2020**, Messy Church celebrated the story of Jesus’ cousin, who lived in the wilderness, and was known as **John the Baptist**. It is told in the Bible at Luke 3 v1-22. This is the story of John (who is called here the “Wilderness Man”), living in the wilderness, eating locusts and wild honey and spreading the word that Jesus was coming. John baptised people in the River Jordan, in Jesus’ name. Then Jesus came to see John and John baptised him in the river.

had enough flour and water to feed herself and her son. Elijah said “feed me first and you will have plenty”, and they did. For years!

The message is “may we be found worthy to be fed by the bread which cometh down from Him  
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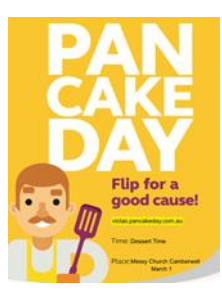
After registration and welcoming, our **Activities** included: making a fur wrap to look like John the Baptist in the clothing he wore in the wilderness; making a Bauble decoration in which we placed John and Jesus in blue material showing the Baptism; dressing a John the Baptist peg-person in clothing like he wore in the wilderness; playing a Bee-Hive game by pulling sticks out of the hive-trying not to disrupt the bees!!

The children also made Bees - yellow pompoms with black pipe-cleaners hanging from a hive (a paper lantern). The courtyard became the River Jordan - the water was dammed with stones and people-figures were put in the river to be baptised. There were also activity sheets about the story for people to do or take home.

For Food craft, the children made locusts from cupcakes, smarties and pretzels, covered with icing and licorice!

**Celebration:** Everyone sang "I have got peace like a river" with words adapted by Ian to fit the story. They then watched a video about the story of John the Baptist. Ian talked to everyone about John and his ministry and the act of baptism in our church. The children were encouraged to look at the font with water in it. Ian then said a prayer and all joined in the Lord's Prayer.

**Dinner** was hamburgers in buns with salad then pancakes, for ten children and twenty one adults. Also fruit and birthday cake (for Samuel )!



It was also "Pancake Day" again, and hot pancakes were cooked up for dessert and we asked that a gold coin or two be tossed into the saucer to support "Uniting" (UCA Welfare Agency).

Thanks Ruth and all the team.

**Fiona Ensor**

**News of the Camberwell Refugee Support committee – 2019 – 2020**

Keen readers of Kairos will have noticed that the previous couple of issues did not include any update on the work being done by the Camberwell Refugee Support committee. This a committee which has a profile which extends beyond CUC, and is also involved in some longer term projects which better suit regular reporting over a longer timeframe. Below is the first of these more comprehensive reports, prepared by its convenor, Margaret Watters.

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The most exciting achievement of the 2019 year was the completion of the kitchen renovation in Illoura (also known as the old manse and/or the asylum seeker/refugee house). The most outstanding contributor to this venture was Harvey Sowerby, whose design work and management of the project ensured its success. The raising of the money was crucial of course and credit goes to the many generous people who contributed directly or through supporting the several fund-raising ventures.

It has since been reported that the new kitchen has provided something of a morale boost for the residents who nevertheless are still facing the uncertainties of the future. Some of them have been in this 'limbo land' for years with no clue as to when there might be some resolution.

This last is why the CUC role in allowing this use of the house is so important and the maintenance of the house and support of its residents crucial. Geoff McPherson and Eric McKay are key people in giving day to day support.

The screening of the film 'Border Politics' followed by the Question and Answer session with Julian Burnside on 7 April was supported strongly, perhaps in part by the attraction of the afternoon tea which followed. A second very successful afternoon was that in July, at which Michael Green, author of 'They cannot take the Sky', spoke, and again the program met two of CRS's main objectives. It was a cogent reminder of the massive plight faced by the world in dealing with refugees, and the difficulties faced by nations seemingly at a loss in how to deal with the demands. It, like the 'Border Politics' event, was a very successful fundraiser.

Ian Brown's presentation of his travelogue 'Egypt and Before' on Sunday 22 September was very well supported and resulted in a significant contribution to the 'kitchen fund'. Then in November, 'Coffee, cards and cake' at the home of Alex and David Stewart was very successful. The donation of the beautiful cards by Eiril Deighton and Ruth Akie, supported by those who provided the food and coffee and served same ensured the success of the event.

The CRS committee is continuing to meet bi-monthly. It is enriched by the attendance of representatives of Highfield Road UC and St John's Camberwell. Both of these churches give significant support.

Another initiative in which CUC is involved is the Boroondara Asylum Seeker Support Network. Eleven churches were represented at a meeting at Burwood Uniting Church in October 2019.



The aim of the group is to use the energy, expertise, skills and information within member groups to support advocacy and action. A working group was formed and a training day held in February this year.

The 2020 year for CRS began with a meeting at Highfield Road, which is an acknowledgement of the that congregation's participation in CRS.

Jenny Preston spoke about her involvement in 'Grandmothers against Detention of Refugee Children' and encouraged CRS members to take part in its activities. A particular concern for these grandmothers is the Manus and Nauru detainees who were brought to Australia under the Medivac scheme (now discontinued) and are now detained at the Mantra Hotel in Preston, all the while not receiving adequate medical attention. Local grandmothers, whether real or proxy, meet at the Hash Café Camberwell on Thursdays for an hour from 11.30 am.

**Margaret Watters**  
**Convenor CRS**

**Petrol Pump Wisdom**

Can you imagine wanting to make sure you drove by a certain petrol station every day? Just to see what the message was on the chalk board?

It's true - a gas station has become quite a landmark in Gauteng, South Africa, with its daily #PetrolPumpWisdom, which are uplifting quotes written on a chalkboard. Some people say they deliberately travel this route just to read the quote which brightens their day.

There is some true wisdom in the selection below.



The lady behind this initiative at Hutton Hyde Park is Alison Billett. She said "We inherited the board from the previous owner, Dick Hutton, when we bought the filling station from him almost 20 years ago."

"We continued the tradition and it has become a landmark."

"Not a day goes by when I don't get a call or a visit from someone to tell me how much they appreciate the message - it seems that every day there's something that just speaks to what is going on in someone's life and that inspires or motivates them."

"Having people come and tell me their stories and how the quote helped them in some small way is what motivates me to keep writing!"

"We use a variety of quotations - Some are topical, some are funny, some are inspirational, some even reflect what is going on in my life that day!"

"The boards have appeared many times in newspapers and magazines and been spoken about on radio stations all over the world. They have been re-tweeted a few times too!"

An FM radio station in the USA recently posted Alison's "Rest in Peace" quote (above) which has now been shared over a quarter of a million times around the world!

Many thanks to **Lynda Shore** for this wonderful food for thought!

**Ministry:** Worship 10.00 am  
 Rev. Ian Brown 0439 931 080  
**Church Office:** Tuesday & Friday  
 Phone 9882-7441  
**Email:** ucacamberwell@uniting.com.au  
**Website:**  
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**Kairos** is the Greek word meaning "time", that is, those times which are turning points demanding decision while the opportunity remains. Although it refers primarily to the coming of Christ it may also refer to the present time in the life of our congregation. Editor: Stuart Ensor