

MORE DEPTH, MORE STORIES ON [journeyonline.com.au](http://journeyonline.com.au)

## A REFLECTION

PAGE 11

### God in the bad and the good

"So often one meets those who have suffered terribly and yet maintain a deep and abiding faith."  
Rev Dr Dean Drayton

## FAIRTRADE EASTER PAGE 3

### What would Jesus buy?

"Look for Fairtrade chocolate this Easter."  
Rev Bruce Johnson

EDUCATION UNITES DENOMINATIONS - P3

Home mission in Rockhampton - P6

PANCAKE DAY ROUND-UP - P14

# facebook

Home Profile Friends Inbox



[View Photos of Jesus \(12\)](#)

[Send Jesus a Message](#)

## Information

Birthday: December 25  
Current City: Heaven

## Friends

1024 friends

[See All](#)



Simon Peter



Matthew



Mary  
Magdalene

# EASTER FOR GEN Y

Q

[Settings](#) [Logout](#)

## Jesus Christ is risen

How would 21st Century young adults hear about the resurrection?  
Probably in a similar way the news first spread, just using a different platform.

[Wall](#)

[Info](#)

[Photos](#)

[Boxes](#)

Write something...

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[Jesus + Friends](#)

[Just Jesus](#)

[Just Friends](#)

[Wall-to-Wall](#)



**John Harrison** wrote:

TOMB EMPTY. BODY GONE

That is all the Twitter message said. Then longer SMS messages began to fly.

What's happening? :-). BTW guards gone 2.

The photos appeared first on Facebook. Grainy mobile phone images taken in the half light of dawn. Somebody started a Facebook page 'Where is Jesus?' Within hours it had hundreds of friends.

The guy had simply disappeared and so had the security guards. The tomb was empty, but the grave clothes were still there. Then the blogosphere exploded. Some thought an earthquake had hit the cemetery, but no SMS earthquake alert had gone out that morning.

At [www.sanhedrin.com](http://www.sanhedrin.com), there was outrage at the story. Calls for followers of the Nazarene to be rounded up and held without trial at a detention camp on Cyprus were posted.

Amid all the flames, few noticed a post by Nico the Nocturnal which made the case for him as the long-awaited Messiah.

Continued P.10

# A time for possibilities

EASTER IS a wonderful time of year. Despite the calendar telling us that summer is already over, Easter seems to mark the point at which the heat of summer fades to the cooler refreshing time of autumn.

It lifts the spirits and gives a sense of new beginnings.

We know that Easter is the highpoint of our Christian year, but does it mark a time of refreshment and new beginning in your life?

It is the life and death of Jesus that the Apostle Mark finds so convincing.

Mark is excited about how Jesus lived and the way he held to his convictions even in the face of his death.

In Mark's gospel, the climax of his Good News is the proclamation of the centurion who when he saw how Jesus died said, "Surely this was the Son of God".

In Mark's gospel, the resurrection is an inevitable epilogue if Jesus is the Son of God.

You will notice there is some uncertainty about how the gospel originally ended.

Many Christians seem to be convinced of Jesus' divinity based upon his miraculous birth and dramatic resurrection. Yet for Mark, Jesus' divinity is seen in his life and death more than in the spectacular beginning and ending.

We divide into conservatives

and liberals based upon how we understand the bodily resurrection of Jesus. But unless we have discovered the resurrected life of Jesus in our everyday life, what we believe about those amazing events in Jerusalem a little over 2000 years ago does not matter much.

It is the way the resurrection of Jesus impacts our daily living that proves we believe in it.

This story invites us to face ourselves and ask if our lives make real those things we claim to believe.

When we stop to remember the way Jesus died, are we able to walk the way of the cross and allow our own wills to become obedient to God?

Are we able to offer forgiveness

It is the way the resurrection of Jesus impacts our daily living that proves we believe in the resurrection.

to those we feel have treated us unjustly?

Are we able to die to self and give way for others?

If we believe that the death of Christ sets us free from sin, then we need to live out that freedom.

When we claim to believe in the resurrection, we need to be

of looking forward, of actively engaging with the community (both church and secular), and of looking at new ways to live out our faith.

I have experienced all these things growing up in the Uniting Church and I hope to pass these same values on to the generations to come.

You may notice a few changes in *Journey*, but you may not.

My main aim is that you are proud of your church's award-winning publication.

I hope that you take pride in the recognition and awards *Journey* receives from the professional media world.

And I dream that you, your congregation, and your friends use *Journey* and *JourneyOnline* as a tool to explore faith, ask the hard questions, reflect on the nature of God and the universe, and promote the extraordinary things done by ordinary people in God's name.

You may not always like what we have to say, but we will do our

## Message from the Moderator

Rev Bruce Johnson



willing to die to old ways and live abundantly.

Instead of holding on fearfully to the way we have lived and served in the past, we need to be free to let the old die and trust that God has the power to bring new life.

When the pain and despair of life takes hold of us, we need to look for the new possibilities that God can bring.

There are millions of people around us who would love to know that new life is possible; people who cry in their pain and loneliness, "My God, My God, why have you forsaken me?"

Floods, fires, and financial crises have brought those feelings of despair and grief out in many in our nation.

We who seek to follow Christ and celebrate Easter need to find the confidence to share the reasons why we continue to believe that Jesus is the Son of God and can bring new life beyond the feelings of abandonment.

We need to have the courage to stand alongside our sisters and brothers who are hurting until they also experience the resurrection power of Jesus.

best to print your letters and take constructive comments on board.

We may not always get it right, but it won't be through lack of trying.

Keep us up-to-date with the extraordinary things happening in your community or the amazing things people from your community are doing overseas.

Drop us a line and tell us what issues you are passionate about.

Let's enjoy this journey together.

Mardi Lumsden  
Editor



## Sign of the times

GLASSHOUSE COUNTRY Uniting Church has picked another sign relevant to the times. Passers-by often stop and speak to Minister Rev George Woodward as he replaces the message to those who travel along Steve Irwin Way in Beerwah. The local paper also takes pictures of the sign for *Glasshouse Country News*. Photo by Chris Bell



## Communication Services Unit

Uniting Church in Australia Queensland Synod

Do you have a passion for writing and want to help the church explore its ministry and mission in the contemporary context?

Two part-time positions are available working in a small team responsible for implementing the Queensland Synod's communications strategy including production of the news magazine *Journey*, internal communications, electronic and web communications, liaising with media, and public relations.

Consulting with all facets of the Uniting Church is an integral part of both positions. Relevant qualifications, strong inter-personal skills and a proven capacity to work well in a team a necessity. An understanding of the Uniting Church, its theology, mission and place in contemporary Australian society, would be an advantage.

## Journalist

(3 days-per-week, 10 month contract)

*The Journalist will provide news and information about the church in an engaging style using a strong news sense and excellent communication skills to produce relevant, well-written news and feature stories for print and web publishing.*

## Community Liaison Officer

(2 days-per-week, 10 month contract)

*The Community liaison officer will be responsible for organising and seeking advertisers for Journey, as well as associated administration and assistance with marketing campaigns and liaising with media. The position requires a dynamic, well organised person with a passion for marketing and customer service.*

Applicants will be committed to the ethos of The Uniting Church in Australia, which is an equal opportunity employer.

For an information pack to apply for either position please contact Kristine Bromiley on 07 3377 9825 or email [kristine.bromiley@ucaqlld.com.au](mailto:kristine.bromiley@ucaqlld.com.au).

Applications close at COB Monday 27 April 2009.

## From the Editor

IT IS WITH great excitement (and a deep breath) that I take on the roles of Communications Manager for the Uniting Church in Queensland and editor of *Journey*.

As many of you know, I have been writing for *Journey* for more than five years.

I take the reins from a long line of great men who have done this job prior to me.

The fact that I am the first woman and youngest editor of *Journey* is not lost on me.

I am also the first *Journey* editor born post-union and baptised into the Uniting Church.

While one of the aims of *Journey* is to look back and appreciate the traditions that have brought us to this place, I also hope that the 'post-union' spirit will come through in the material we produce.

I believe it is a spirit of excitement, of fresh thinking,



# Education unites two churches

By Mardi Lumsden

THE AFFILIATION between Trinity Theological College and the Australian Catholic University (ACU) was formalised in an official ceremony in February.

Moderator of the Queensland Synod Rev Bruce Johnson said he felt a mixture of emotions on the day.

"The excitement I feel today is tinged with a sadness for the closure of the Brisbane College of Theology," he said.

Mr Johnson remembered the excitement among Trinity students when they first joined the Brisbane College of Theology and said he felt that same excitement about joining with the ACU.

"The hope I have for today is in broadening the scope of ecumenism in theological education," he said.

"I am excited to sign this agreement and for the future God has in store for us."

The agreement is for a three year period, after which it will be reviewed and renewed.

The affiliation means a wider variety of subject choices for all students while maintaining core subjects for ministry qualifications in both the Uniting and Catholic churches.

It also supports collaborations in research and recognises Trinity Theological College staff as designated affiliate members of the University's School of Theology.

There will also be a continuation of shared library and teaching facilities.

Trinity Theological College Principal Rev Dr David Rankin acknowledged the work and co-operation between the two

colleges which has meant the affiliation was finalised in time for the start of the academic year.

He also praised the official union of the two traditions.

"This is an ecumenical agreement where there is deep respect - there is a lot more in common than there are differences, and where there are differences, these are respected," he said.

ACU Pro-Vice-Chancellor (Academic) Professor Gabrielle McMullen said she was impressed with the ecumenical work that had already happened.

"My colleagues and I have noted and appreciated the warmth with which the Uniting Church and its Synod have approached this collaboration with the Australian Catholic University," she said.

"We very much look forward to working together and building on the long-standing ecumenical



General Secretary Rev Douglas Jones, Moderator Rev Bruce Johnson and Australian Catholic University Vice-Chancellor Professor Greg Craven sign the affiliation between Trinity College and ACU. Photo by Mardi Lumsden

collaboration in theological education that exists here in Brisbane.

"The agreement represents an historic moment ecumenically and the university is very pleased to enter this partnership, which will enable collaboration in theological education to continue and open up further opportunities for theological research.

"Through this affiliation agreement, the university and the college are seeking to jointly teach

undergraduate and postgraduate students, collaborate in the supervision of research students, and foster research."

ACU Vice-Chancellor Professor Greg Craven expressed his excitement particularly for the potential of co-operation in research.

He said he hoped the partnership would be an intellectual expression of the long-standing commitment both churches have to ecumenism.

## Stop the chocolate slave trade

By Mardi Lumsden

MODERATOR REV Bruce Johnson has urged church members to be mindful of their choices when purchasing Easter chocolate this year.

"It is deeply disturbing to think about the terrible conditions endured by hundreds of thousands of children so that I can enjoy my Easter chocolate," he said.

"If we buy Fairtrade chocolate this Easter, we can help end the child slavery that supports the chocolate industry."

World Vision's 'Don't Trade Lives' campaign estimated that more than 600 000 children work in the Ivory Coast cocoa fields.

West Africa, the Ivory Coast,

and Ghana supply 70 per cent of the world's cocoa exports to the international chocolate industry.

The 'Don't Trade Lives' campaign also revealed that up to 80 per cent of children in the cocoa fields are exposed to dangerous working practices and about half of these children do not go to school, a statistic that appalled Mr Johnson.

"From its beginning, the Uniting Church has expressed its commitment to act in ways that will bring justice and dignity to all people," he said.

"In promoting the 'Don't Trade Lives' campaign we seek to join all those who seek to protect children and the poor."

But this is more than just a

situation of boycotting certain brands of chocolate.

It is about getting the international chocolate community to listen to the voices of the people, to stop the abuse of children for a sweet treat, and to follow the lead of the Cadbury confectionary company who in March announced their goal to certify Cadbury Dairy Milk Chocolate as Fairtrade in the British and Irish markets by mid-2009.

Mr Johnson urged Uniting Church members not only to make responsible decisions about the chocolate they purchase this year, but to think about the things they consume on a daily basis.

"In a market-driven economy, the consumer has great power.

"Rather than choosing the lowest price, let's use our purchasing power to encourage those who seek to act justly and responsibly in primary production and manufacturing," he said.

"We will not always get it right, but we can make a start.

"Easter is a great time to start thinking about the food and products we buy.

"As we stop to give thanks for the self-giving of Jesus Christ this Easter, let's commit ourselves to seeing his resurrection life made real in the lives of the weakest and most vulnerable. That self-giving can be enhanced each time we shop."

[www.donttradelives.com.au](http://www.donttradelives.com.au)

### Minister's top ecumenical job

UNITING CHURCH minister Rev Tara Curlewis was appointed General Secretary of the National Council of Churches in Australia (NCCA) in March.

Appointed as the General Secretary for a five-year term commencing 1 May 2009, Ms Curlewis will work with member and observer churches, manage the day-to-day workings of the council, and represent it in a number of public settings.

Ms Curlewis will be the third General Secretary of the Council since its inception in 1994.

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## 12th Assembly photo project links art and faith

By Meera Atkinson

OVER 70 entries have already been received for a photo project launched by the National Assembly to encourage Uniting Church members to engage with the 12th Assembly and its theme of *Living Water Thirsty Land*.

Participants are invited to explore the Christian metaphors of water and thirst in the world around them through the photographic medium.

Images should be sent unedited and in original size, along with photographer details and permission to use images to Penny Monger at pennym@nsw.uca.org.au by Friday 10 April.

Selected photos will be exhibited at the 12th Assembly in Sydney and in an online photo gallery.

For more information about the photo project or the 12th Assembly visit [www.assembly2009.uca.org.au](http://www.assembly2009.uca.org.au)



This photo, by Rev Dean Davidson, was taken at Warraweena in the Flinders Ranges after a rain shower and is part of the 12th Assembly photographic project. First printed in *Insights*

## The Queensland Orchestra

Maestro 3

### Verdi's Requiem

8pm, Friday April 24, QPAC Concert Hall

Music On Sundays 2

### Hallelujah!

11:30am, Sunday May 31, QPAC Concert Hall



qtix 136 246  
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[www.thequeenslandorchestra.com.au](http://www.thequeenslandorchestra.com.au)



4MBS Classic FM



Jennifer Haig, Anthea Bridgeford, Danielle Prickett, and Robyn Lanyon with a Reverse Garbage creation at the Frontier Services Children's Services Conference. Photo by Osker Lau

## Exploring care frontiers

By Mardi Lumsden

FRONTIER SERVICES held the biennial Children's Services Staff conference in Brisbane in March.

Children's Services Staff comprises Remote Area Families Service (RAFS), Remote Family Care Service (RFCS), and In Home Care Service (IHC).

Staff travelled from co-ordination units in Mt Isa, Mareeba, Charleville, Emerald, Longreach, Hughenden, Cairns, and Perth.

RFCS carers came from all over, most coming directly from properties in remote and rural Queensland.

They joined together for four days of fun, networking and further education to assist them to provide the best possible care to children and families in rural and remote parts of Queensland.

RFCS Co-ordinator Danielle Prickett said the conference was about training staff as much as it was about providing an opportunity for them to meet and share stories.

"The first day focussed on reconnecting with Frontier Services' mission statement and

working as a team," she said.

Ms Prickett said a session using Reverse Garbage, an organisation which collects useful items that people threw out, was especially fun.

"We are on limited budgets being not-for-profit, so we are encouraging staff to reuse and recycle and think outside the square to get their craft resources, rather than buying everything from the shops."

Jennifer Haig is the Field Coordinator with Longreach Remote Area Family Service and has been with Frontier Services for four years.

"There are so many things that we learn from this," she said.

"We are sitting down and sharing ideas, networking, and developing a support system for when we go back out so that we don't feel so isolated."

"We are also getting up to date on a lot of important issues for supporting these kids."

As part of her work, Ms Haig travels the countryside around Longreach to provide childcare, fun, and education to children in isolated areas.

"We offer play groups and

home visits for families in isolated and rural places," she said.

Robyn Lanyon is a Frontier Services carer based in South-East Queensland, but that doesn't stop her from providing care for rural families.

Most of her work is done in central western Queensland, including the regions around Charters Towers and Cloncurry.

"Perhaps Dad is out mustering and Mum is helping, or Mum might have a new baby and they just need a bit of help with childcare and a bit of company," she said.

"I do that and enjoy every minute of it."

"I have been doing it for six months now and I am sad that I didn't know about Frontier Services much earlier in my life."

Ms Lanyon said the conference was a priceless experience.

"It is just so valuable to come together and meet with people you hear about and to share ideas, stories, difficulties, and solutions."

"You really need it to keep you refreshed and focused," she said.

"There are challenges on the way and it is so good to be trained to handle certain situations."

## Women celebrate difference at Trinity Wilston

TO CELEBRATE International Women's Day on Sunday 8 March, Trinity Wilston Uniting Church invited Nada Ibrahim from Griffith University's Inter-Faith Centre to their Sunday service to talk about the challenges of being a Muslim woman living in Australia.

Ms Ibrahim told of her first experience of the challenge to find a space to pray at her school in Sydney.

Ms Ibrahim, who is currently doing her PhD with a focus on violence within relationships, spoke of her reasons for wearing the hijab and the different types of hijab, as well as prayer, Jesus, the Quran, polygamy, and culture.

An open and honest discussion followed, with congregation members excited to learn about the Islamic faith, to dispel myths and break down stereotypes.

Trinity Wilston Uniting Church minister Deacon Intern

Sue Pickering said it was both a celebration of women and also of breaking down barriers.

"It was great to see people gather with respect for one another, with the willingness and openness to listen and learn," she said.

Ms Pickering said the community was encouraged and looked forward to future opportunities to connect with

their local Muslim community.

"This would enable each of us to have a better understanding of how culture and religion interact with each other, recognising that culture sometimes takes the lead," she said.

"Discrimination and oppression often develop from fear of not knowing and from a lack of understanding, and this is a great way to dispel those fears."



Sue Pickering and Nada Ibrahim on International Women's Day at Trinity Wilston Uniting Church. Photo by Barbara Irvine



# Get set for Easterfest

By Charlotte Durut

THIS EASTER, Toowoomba will once again open its doors to huge crowds of Christians when Easterfest swings into action.

Big-name bands and speakers plus children's rides, bargain bazaars, and food stalls are set to invade Queen's Park from Good Friday to Easter Sunday.

In 2009, popular 2008 bands such as Canada's NewWorldSon are returning, while new headline acts such as Audio Adrenaline and Fatis Valour are guaranteed to impress audiences.

But amazing music is not the only item Easterfest has to offer.

Inspiring speakers including World Vision Australia CEO Tim

Costello and Australian Christian Lobby managing director Jim Wallace will present some thoughtful moments.

Grammy Award winner Rebecca St James and Evie Tornquist will also host a special SHE event for women and girls only.

The festival, formerly known as the Australian Gospel Music Festival (AGMF), is now in its 11th year and is the largest drug and alcohol-free event in the country, with a record crowd of over 41 000 people attending last year.

For more information visit [www.easterfest.com.au](http://www.easterfest.com.au)



NewWorldSon return to play Easterfest in 2009. Photo courtesy of [www.newworldson.com](http://www.newworldson.com)



Arian Sherine (campaign creator) and Richard Dawkins at the launch of the Atheist Bus Campaign in London. Photo courtesy of Wiki Media Commons

## Transit Lounge t-shirt comp

A RECENT bus campaign with the caption "There's probably no God. Now stop worrying and enjoy your life", run by United Kingdom atheists, has inspired responses from Christians around the world.

In its first ever reader competition, and as a response to the above campaign, The Transit Lounge invites you to submit a

faith-based slogan.

They are looking for witty, profound, pithy or plain silly captions and the winning entry will be printed on t-shirts made available for sale through The Transit Lounge.

The winning author will receive a free t-shirt PLUS a \$100 gift voucher from MediaCom Education.

Send your slogans, along with your t-shirt size, to [editor@thetransitlounge.com.au](mailto:editor@thetransitlounge.com.au) or post it on The Transit Lounge Facebook group page.

The winning entry will be announced on The Transit Lounge in April so get cracking with your (probably) God-given talents and send them your best.

For more information visit [www.thetransitlounge.com.au](http://www.thetransitlounge.com.au)

## Postcards hopping across Queensland

By Mardi Lumsden

UNITING CHURCHES across Queensland have taken up the challenge of distributing postcards inviting their communities to explore the real story behind Easter.

This year 32 congregations around the state will distribute 126 000 cards amongst them.

The cards display Easter service and event times for local Uniting Churches and are individually tailored to participating congregations.

The theme *Want the real story?* was chosen to encourage people to delve deeper into the Easter story this year. It is also a great conversation starter for church members.

Queensland Synod Moderator Rev Bruce Johnson is keen to promote relationships between the church and local communities and believes the

Synod's Christmas and Easter postcards are an excellent way for the church to lift its profile in the community in a positive way.

"Connecting with the community is an important task for the local congregation," he said.

This is only the second year the Queensland Synod has participated in the Easter promotion and staff in the Communication Unit were impressed by the level of organisation and forethought from so many congregations who were able to get their Easter information in while they were in the midst of Christmas.

Information about the 2009 Christmas postcard campaign will be released later in the year.



## QUALITY EDUCATION FOR A SUCCESSFUL FUTURE

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(07) 3262 0262 [www.clayfield.qld.edu.au](http://www.clayfield.qld.edu.au)



# Reflections on an exhibition



'Brother Sun' by Geraldine Wheeler

By Gerda Olafsen

A COLLECTION of works by Rev Geraldine Wheeler is being exhibited in the Ipswich Art Gallery.

The Gallery has a policy of encouraging and supporting local artists and inviting those selected to exhibit their work.

Ms Wheeler's eleven gouache stencil prints, a technique which she has perfected and uses brilliantly, illustrate themes from St Francis of Assisi's 'Canticle of the Sun', known to us as the hymn 'All Creatures of our God and King.'

A central figure in the works is a sketch of a gorgeous free-flowing dancing girl from a sculpture by Italian sculptor Bruno Bartocchini.

This image captures joyous abandonment in life, and another expresses stillness and resignation in death.

Franciscan spirituality of simplicity, integrity, and intense love of the material order is depicted and conveyed by Ms Wheeler through the use of stunningly strong and beautiful colours and deceptively simple lines where the eye engages the heart in contemplation of the wonders of God's creative work.

# No place like HOME

SOUTH ROCKHAMPTON Uniting Church is proud to offer a special home to young people – and not just any home.

The church's HOME, or House of Mission and Evangelism, is an initiative where young people are challenged and supported to live in a sustainable Christian community.

While at HOME, the residents receive training, mentoring and encouragement for ministry practice in the church and wider community while still working or studying.

Discipleship and Personal Development Committee member Steven Bray explained that HOME first began under the passion and leadership of the church's former youth and family pastor, Jeff Savage.

"Pastor Jeff has since moved

to Western Australia, but we are working to keep HOME going and building greater ownership of this initiative through church members," Mr Bray said.

"Our HOME is actually the ex-manse next door to the church, which has been renovated and is suitable for four people.

"We currently have two people in the HOME and are looking for two more."

Sulakshi de Silva, one of HOME's current participants, is enthusiastic about her time at the centre.

She believes it has deepened her relationship with God and opened her eyes to other worlds.

"I've really enjoyed being part of HOME and learning to live together in an intentional Christian community to serve others," said Ms de Silva.

"We've been involved in Second Chance Ministry, where we give out food to the people on the streets of Rockhampton with the aim of shedding the light of Jesus into their lives.

"We've also organised prayer breakfasts as part of the 40 Days of Community campaign and have welcomed speakers from organisations like Blue Care, the SES, the Salvation Army, and the Royal Flying Doctor Service."

Ms de Silva believes another bonus to her HOME experience has been getting to know other people in different ways.

"Our Monday night devotions not only helped us grow closer to God, it was also a place where we could share what God was doing in our lives with other members of HOME," she said.

"HOME is a hospitable place

where members of the church can come and hang out as well.

"I think there's a lot you can learn by being a part of HOME.

"You have to put about five or six hours into your Christian commitment each week as part of living in the HOME, but it's well worth the effort as you grow closer to God and step out in faith to serve others."

To participate in HOME requires the submission of a written application and an interview.

Each participant is expected to work with the HOME coordinator and a mentor to develop a ministry plan for their time.

For more information call Andrew McCosh HOME coordinator on 0427 686 033 or Steven Bray on 0428 103 072



Stephen Kumar and Sulakshi de Silva from HOME working on the Second Chance Ministry food van supporting the homeless and economically disadvantaged in the Rockhampton community. Photo by Steven Bray

## Board Vacancies

The UnitingCare Queensland Board is seeking two new board members and up to two new committee members who will assist the Board in meeting its responsibilities. The UnitingCare Board is responsible to the Church for developing the overall strategic directions for the organisation, ensuring the organisation is dynamic, visionary, values driven and sustainable into the future.

UnitingCare Queensland is the health and community service provider of The Uniting Church in Australia (Queensland Synod). It is one of Australia's largest non-profit organisations and Queensland's largest provider of health and community services. UnitingCare Queensland employs over 15,000 people and has an annual turnover in the order of \$850m. Its network of

services includes Blue Care, Lifeline Community Care, Crossroads and UnitingCare Health which includes The Wesley Hospital, St Andrew's War Memorial Hospital, The Sunshine Coast Private Hospital and St Stephen's hospitals in Maryborough and Hervey Bay.

Community service, business and professional leaders who can demonstrate outstanding achievement and appropriate qualifications are encouraged to express their interest in these positions. In particular we are seeking candidates with an extensive background in social sciences, risk and finance and/or executive experience in complex organisations.

An information kit can be obtained by emailing [uchr@ucareqld.com.au](mailto:uchr@ucareqld.com.au) or by phoning Kathryn on (07) 3025 2004

**Your expression of interest should be submitted by 22 April 2009.**

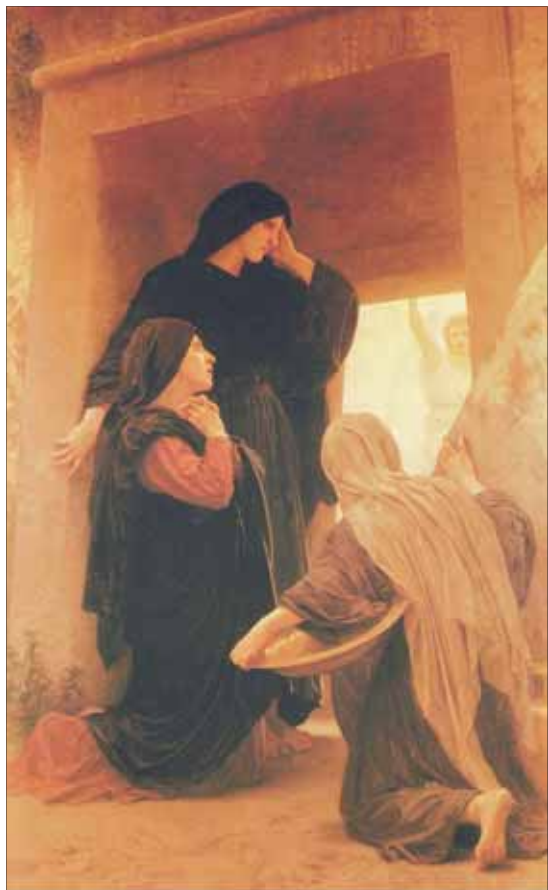
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*The Three Marys at the Tomb by Adolphe William Bouguereau (1825-1905)*

# Two Easter heresies

By David Rankin

CHRISTIAN SCHOLARS differ greatly on how to understand the resurrection of Christ.

Is his resurrected 'body' to be understood as his incarnate body (possibly transformed in some way), as some 'spiritual', disembodied 'body', or simply as externalising the 'internal' experience of the disciples in 'meeting' their risen Lord?

These understandings are explained, at least in part, in terms of the varied ways in which the Son of God's presence in his earthly life was understood by the early church.

It is correct to say that for the most part the early church understood both that Jesus of Nazareth was fully, entirely, completely human (en-fleshed and en-souled as all humans are) and also that somehow, in a way which was not true for any other, God was present to us in and through him.

Meaning that Jesus was in fact not merely the Son of God (though Son of the Father), and not merely a representative of God on earth, but was indeed in and of himself God.

Others (often for very similar reasons) took the view that either he was not at all divine in himself but rather a chosen human being (chosen by God for a particular purpose) but still and only very human, or that he was actually, utterly and completely God and not at all human.

Most of the early Christian theologians took the view, even if they struggled to explain it, that

Jesus of Nazareth/the Christ/the Son of God had two natures, one human and one divine.

The others, and often for the same reason that they could not bear to think of the majesty of almighty God somehow 'soiled' by direct contact with the material, physical world, held the opinion

If this were true,  
then God had  
not truly entered  
into the human  
experience and  
there had been  
no incarnation

that he was of one nature only, either human or divine (but not both).

Those who took the view that Jesus was of human nature only – that he was (in the language of the day) a 'mere human' – were often called Ebionites (for reasons not really known to us).

Such people may also have been called Adoptionists (the suggestion being that God had simply 'adopted' Jesus as 'son' for a particular and special purpose).

The problem here for the early church was that if this were true then God had not truly entered into the human experience and there had been no incarnation.

God had not taken or assumed our nature.

On the principle that 'what

is not assumed is not healed; salvation – however that was understood – was not present for the physical world or for that part of us at least which was physical.

The goodness of the creation itself, spoken of by God in Genesis, was neither affirmed nor restored in Christ.

Those who took the view that Jesus was of divine nature only – that he was God but not human – were called Docetists (from the Greek word *dokein*, which means to 'appear').

They suggested that Jesus had merely 'appeared' to be human, to hunger, to thirst, to suffer, to die, to be raised from death.

These are two heresies – or so they were regarded – with different views, but with the same motivation and the same outcomes.

And the resurrection of Jesus, if it were not of the body/flesh which he (as God) had assumed, would mean nothing for the creation which God had decreed as 'good'.

Indeed a disembodied resurrection (if one were possible) meant for the early church that the creation was itself devalued and cast aside as of no interest to God; a mere way station on the way to somewhere else.

Rev Dr David Rankin is Principal of Trinity Theological College and Director of Studies in Church History

## Interfaith explored in Brisbane

By Meera Atkinson

MORE THAN 50 religious leaders came together in Brisbane in February to consider multicultural and interfaith issues critical to the wellbeing of Australia and the Asia-Pacific.

Rev Glenda Blakefield (Assembly Associate General Secretary), Rev Elenie Poulos (UnitingJustice Australia) and President Rev Gregor Henderson were among the Uniting Church attendees.

Ms Blakefield said the summit, hosted by the Multi-Faith Centre at Griffith University, resulted in some clear directions for the future and explored the possibility of a National Interfaith Council.

She said the divide between faiths that proselytise and those that don't emerged as a hot issue.

"What comes up at these summits is that some faiths have as their faith foundation a decision not to proselytise and that Christianity has evangelism as one of its faith foundations.

"We are in a unique position, having stated we are a multicultural church and engaging with the struggles and joys of that on a day-to-day basis," she said.

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From the Communication Services Unit





# Finding the 'good' in Good Friday

By Chris Walker

FOR MOST Queenslanders, Easter means an extra long weekend and a chance to get away or at least have a good break from the usual routine.

It can also be an opportunity to enjoy the autumn weather and the ocean water while it's still warm.

For those who follow surfing, Easter is the time of the longest running professional surfing contest in the world, the Bells Beach classic.

In short, Easter is an enjoyable holiday time.

But in the wider secular, pluralistic and multi-faith world, Easter may or may not be recognised or celebrated.

Terrorist activity still goes on in the unresolved conflict between Israel and Palestine. Suicide attacks and other violent activities continue in Iraq, Afghanistan, Pakistan, Africa, and other places.

So what does Easter have to say to us in the 21<sup>st</sup> century, in a world that's experiencing economic crisis, violence and conflict, the

AIDS epidemic, environmental disasters and concerns, and more?

Does Easter have any relevance?

For Christians Easter even more than Christmas is central to their faith.

If Christmas celebrates birth, hope and promise, then Easter represents the climax of what began with the birth of Jesus.

It is the fulfilment of that life and the conclusion in Jerusalem of the story that began in Bethlehem.

For Christians, Easter is about Good Friday, the day of crucifixion, as well as Easter Sunday, the day of resurrection.

Yet Good Friday was anything but good.

Good Friday represents the death of Jesus by the cruellest of means.

It was the seeming victory of the forces of death and power over the promise of new possibilities, justice and peace.

It demonstrates the capacity of dominating forces to quash

those who threaten to upset the powerful.

It signals the futility of trying to challenge those with the military might to destroy those who oppose them.

Jesus was not just subjected to an excruciating death on Good Friday, because God raised him to new life on Easter Sunday.

This signifies that death is not the last word; evil and power do not have the final say and hope is not left in tatters.

A future beckons which is not futile or an unrealistic wish.

God brings life even out of death.

Easter Sunday also changes how we interpret Good Friday.

In the light of the resurrection, the crucifixion is not the cruel end

of an inspirational human leader.

It represents God identifying with those who suffer, especially those who suffer unjustly.

It shows God is on the side of those who seek his reign and righteousness.

It demonstrates God's willingness to absorb the evil and hatred of human beings.

Love is finally stronger than hate, and goodness is ultimately more powerful than evil. The last word belongs to God, not in an overpowering, dominating way but in a way which challenges evil forces in a non-violent way, and which opens up new possibilities for the future.

Friday is "good" because God is good and acted in Jesus to show that the worst that humans can do

will not sway him from loving us.

God took the initiative to make reconciliation and new life possible.

Easter means reflecting again on the crucifixion and resurrection of Jesus, who was crucified for us because of our complicity in the world's sin and evil.

He was raised for us to give us hope and encouragement to strive for God's reign of love, justice and peace for all.

Faith is not in vain. Hope is realistic. Love is the way.

By all means enjoy the Easter break.

But may it also be a time of recognising again what Jesus achieved, and that God's reign is far from being realised in the world.

## Telling Easter bunny

By Bruce Mullan

WHILE THE Easter story itself is bound with strange happenings such as earthquakes, darkness over the earth, dead coming out from the graves, and a torn temple curtain, it is the pagan symbols of Easter which are most familiar to modern Australians.

The word "Easter" is derived from the Anglo-Saxon goddess of the dawn, Eostre (EE-ah-tra) or Ostara, who was worshipped by the pagan tribes of Europe centuries before Jesus' death.

The festival in Eostre's honour was celebrated at the end of winter at the time of the vernal equinox.

During the spring festivals in ancient Persia, Egypt, Greece, China, and Rome, coloured eggs were given as gifts to celebrate the coming season.

Christians adopted this tradition and the egg became a symbol of the tomb from which Jesus rose.

The household accounts of King Edward I showed an outlay of 18 pence in 1290 for 450 eggs to be gold-leaved and coloured for Easter gifts.

In medieval times eggs were often coloured red to symbolise the blood of Christ. The Easter bunny has its origins in pre-Christian fertility lore when rabbits and hares were symbols of abundant new life in the spring season.

According to one legend, the Easter bunny was originally a large bird belonging to the goddess Eostre.

Eostre magically changed her pet bird into a rabbit and because the Easter bunny is still a bird at heart, it continues to build a nest and fill it with eggs.

The tradition of eating hot cross buns is one of the oldest Easter customs.

Hot Cross Buns may have originated in pre-Christian times when Greeks, Egyptians, and Romans marked their loaves of bread with symbols to honour their gods.

Many superstitions surround this custom, such as the hot



Romanian painted eggs. Photo by Claudiu Claude



# Love-hate gathering

## From Palm Sunday to the Crucify Him mob

By Tom Kerr

JESUS - EITHER you loved the guy or you hated him.

It depended on a couple of things: how well you knew him and what the natural disposition of your heart was.

The major Easter events featured two crowds: one a jubilant fan club, the other a lynching mob.

Palm Sunday's shiny, happy people waving palms loved Jesus.

They were on a special religious holiday in the big city and they had that good vibe feeling.

Having a wonderful, miracle-working teacher come along really added to the emotional buzz.

But the true fans in the crowd had spent time with Jesus in their own countryside. They were mesmerised by what he said and how he said it.

They loved him for what he did for the afflicted.

It brought tears to their eyes to see how he cared.

There had never been a teacher like him before.

The effect he had on them when he listened to them is hard to explain.

But their lives were changed.

If you had a heart with openness to the possibility of love, Jesus was your man.

He spoke about loving God,

loving others, loving enemies and loving yourself.

You believed, you hoped, you converted, you changed. Your soul expanded.

So when these good country folk saw Jesus coming they were genuinely glad to see him.

By now they knew him and loved him. But there were other people in the crowd too.

Some hoped Jesus would use his influence and power to bring about a worldly kingship.

"Come on Jesus lead us to war against the Romans!"

They were cheering and waving palm branches to gee him up.

They'd be right behind that kind of Messiah, if only he would sound the battle cry.

They didn't know Jesus.

For starters he rode into Jerusalem on a donkey.

Then he looked over the city and grieved at its unwillingness to embrace peace.

He prophesied a future battle the Jews would lose, and lose thoroughly.

Jesus was not coming to liberate the Jews from the Romans.

Wave as many branches as you like - it wasn't going to happen.

Meanwhile people who knew nothing at all about Jesus saw the commotion and asked, "Who is he?"



*Christ Presented to the People* by Quentin Massys (c. 1515).  
Image courtesy of *120 Great Paintings of the Life of Jesus*  
edited by Carol Belanger Grafton

"This is the prophet Jesus from Nazareth in Galilee," the Palm Sunday believers answered.

Love him or hate him Jesus sure could pull a crowd.

But the other mob that Jesus drew only a few days later was charged up with hatred. They wanted him dead.

Love your enemies.

Turn the other cheek.

Go the extra mile.

A heavenly kingdom of the heart.

Peace and goodwill to all.

The warmongers hated that stuff.

A new spiritual freedom.

Break free from the institutionalised, deformed religion that Judaism had become.

Follow Jesus instead.

The Pharisees hated that stuff.

What right did Jesus have to speak like this?

Did he think he was God?

This blaspheming, miracle-working teacher had to go.

Before the whole world started to believe in him.

Before a rebellion was sparked that the Romans would surely crush.

Before the powerful religious hierarchy lost any more respect.

Better that one man die for the people than the whole nation be destroyed.

Last time Jesus was in Jerusalem they tried to grab him and stone him but he got away.

This time Jesus came right to them, right to the temple.

He flipped over the tables in fury.

Worse still he healed the blind and the crippled.

Every day he was back to teach the people.

He impudently, loudly, and clearly condemned the hypocrisy

of the teachers of the law and the Pharisees - right on their own turf!

Was Jesus asking for it or what?

At night time when all good people were asleep, a crowd armed with swords and clubs, sponsored by the chief priests came to arrest Jesus.

The violence begins.

Mock trials.

Clumsy lies.

Beatings.

But only the Romans had the legal right to put a man to death, so it's off to Pilate.

Try as he might, Pilate's will can't overcome the hate-lust of this crowd.

An angry, hate-filled mob desperate for the death of Jesus overpowered him, chanting, "Crucify him! Crucify him!"

There was no reasoning with them.

They were out of his control.

The pressure group brought it to the boil.

The hot blood spilled over.

And Jesus was crucified.

The angry mob got their way.

And somehow, surprisingly, unexpectedly, so did we.

The resurrection!

Salvation in Jesus' name.

Jesus' Spirit infuses people across the whole world.

In the love versus hate battle between the Palm Sunday crowd and the crucifixion mob, who do you give the true victory to?

What effect did either of those Easter crowds really have over the final outcome? Who really pulled the strings?

Whose was the victory?

Tom Kerr is the Queensland Synod Young Adult Ministry Co-ordinator

## y tales

cross bun serving as a charm against shipwrecks.

The traditions of Easter parades and wearing new clothes arose in the early church when those who were baptised at the Easter vigil dressed in white robes and wore the robes during Easter week as a symbol of their new life in Christ.

People baptised in the previous year would wear new clothes to indicate their sharing in the new life.

While the traditions surrounding Easter may not be specifically Christian, they can be connecting points between the wider community and the Good News of Jesus Christ.

## The legend of the dogwood tree

Long ago when Jesus walked upon the earth, the dogwood tree was tall and proud.

Its trunk was as large around as an oak tree and its wood was hard and strong.

Near the city of Jerusalem grew a dogwood tree.

When Jesus was to be crucified, the Roman soldiers looked at the tree and decided it would be just the right kind of wood for a cross.

They cut down the tree and made a cross for Jesus.

But the dogwood tree was sad and ashamed to be put to such a terrible use.

Jesus knew the tree was unhappy and he felt sorry for it.

He promised the dogwood that it would never again grow large enough to be used as a cross.

To give the world a reminder of the tree's history, Jesus gave it a very special blossom.

This blossom would be a sign of Jesus' death.

That is why the dogwood's four petals form the shape of a cross.

On the outer edge of each petal there is a dark red stain, as a reminder that Jesus was offered on the cross for forgiveness of sins, and in the centre of each bloom is a tiny crown of thorns.





Mel Gibson's *The Passion of the Christ* shows a graphic, no holes barred account of the crucifixion of Jesus. Image courtesy of Leon

# Jesus crucified in the movies

By Duncan Macleod

MOVIES PORTRAYING the crucifixion of Jesus provide us with useful conversation starters as we explore the depth of meaning in the events of Easter.

Try suggesting an Easter movie and you'll get different reactions.

Some people are concerned about historical accuracy. Did Jesus have nails driven through his hands, as in *The Passion of the Christ*, through his wrists, as in *Ben Hur*, or through his arms, as in the BBC television drama *The Passion*?

Some are concerned about theological purity, while others are anxious about hints of irreverence. Hopefully all of us are interested in seeing films as works of art.

What I'll be exploring here is more about potential for conversation within and outside Christian circles.

## Jesus of Montreal

This 1989 movie, directed by Denys Arcand, retells the Jesus story in the context of a Canadian city. A group of actors puts on a Passion play for a local Catholic

church. Daniel, the lead actor played by Lothaire Bluteau, challenges the exploitation of women in the church and film industry.

He is mortally wounded when the cross falls over and crushes him during the play, dying in an overcrowded under-staffed hospital.

Daniel's eyes and his heart are given to medicine to be used for organ transplants.

Questions to explore after watching this movie might include consideration of how total newcomers to the Christian story might interpret the life and death of Jesus and how we as part of the Christian community may have lost sight of the radical nature of Jesus' life and message and may even have become part of the problem.

If we were to take the Easter story into our context what would it look like?

## The Last Temptation of Christ

Martin Scorsese's 1988 movie, based on the novel by Nikos Kazantzakis has Willem Dafoe as Jesus hanging on the cross,

fantasising about an alternative reality in which he survives to live to old age with Mary Magdalene.

Finally he recognises the temptation for what it is and submits himself to death.

The movie as a whole explores the dynamic unfolding of Jesus' sense of call showing him in conversation with Judas moving from indifference through to radical activism, the way of love and finally self sacrifice, all the time struggling with self doubt, fear and desire.

Questions to explore after watching *The Last Temptation of Christ* might include identifying why we feel uncomfortable with the suggestion that Jesus was tempted to walk away from the cross.

Is it the graphic nature of the imagery or the suggestion that Jesus struggled with impure thoughts?

Are there clues here for the ways in which we discern and follow God's call in our lives?

What do we believe about Jesus that is accentuated in the movie and what do we believe that has been challenged?

## Spiderman 2

Spiderman saves a train load of New Yorkers as he is "crucified" on the front of the speeding vehicle.

The passengers then carry his weakened body overhead down the train, perhaps paralleling the removal of Jesus' body from the cross.

Ordinary people, inspired by Spiderman's sacrifice, stand up to the villain Doc Octopus.

Questions to explore might include ways in which Jesus' sacrificial death has transformed those who follow in his path, ways in which Jesus is like and unlike a 'superhero'.

## Ben Hur

This 1959 movie, directed by William Wyler, may have been the first movie to depict the nails being driven through Jesus' wrists, rather than his palms.

The crucifixion scene is supplemented with a number of supernatural events. Jesus was played by Claude Heater though his face is never shown.

## King of Kings

Released in 1961 *King of Kings* was directed by Nicholas Ray. Jeffrey Hunter plays Jesus, the

first Hollywood actor to have his face shown in the role.

## The Gospel According to St Matthew

*The Gospel According to St Matthew* (in Italian: *Il Vangelo secondo Matteo*) is a 1964 Italian film directed by Pier Paolo Pasolini. Jesus, played by Spanish economics student Enrique Irazoqui, is associated in the movie with Marxist economics.

His death is portrayed in a matter-of-fact style without the emotional atmosphere of many other depictions.

## The Greatest Story Ever Told

Max von Sydow plays Jesus in this 1965 movie directed by George Stevens, exploring the agonising experience of betrayal and abandonment.

## Godspell

A musical based on the Gospel according to St. Matthew, was directed by David Greene and released in 1973. Victor Garber plays Jesus.

For more examples of the crucifixion in film, visit [www.journeyonline.com.au](http://www.journeyonline.com.au) for the full story

## From P.1

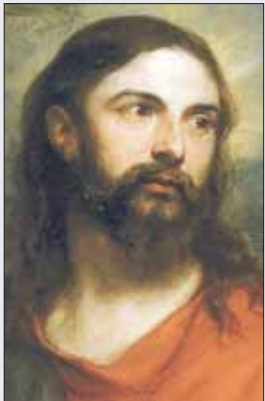
At [www.saducee.com](http://www.saducee.com) the debate about the resurrection of the dead was revived.

Zac at [www.taxman.com](http://www.taxman.com) told of being called out of a tree to talk to the guy.

Weird stuff, but the blogosphere is like that.

You never know what's true and what's not.

A couple of Persian bloggers at [www.astrology.edu](http://www.astrology.edu) reported having visited the guy and his family over thirty years before, shortly after he was born, and



that there was something special about him then.

In fact, they said, Herod's spooks were nosing around and, after finding their website had been hacked and their email was under surveillance, the Persians shot back to Baghdad, which in those days was a much safer place than Bethlehem or Jerusalem.

It was like the day that Herod executed John the Baptist.

RomeONN, the imperial online news network, crashed at lunch time as people from around the world logged on for the latest.

At the Procurator's office,

Pilate's spin doctors put out a statement saying it was nothing to do with the Roman Government, which maintained a strict policy of separation between church and state.

Pilate refused yet another invitation to be interviewed on the *VILXXX Report* as he always did. "Our enemies talking to our friends", he'd once been overheard to say of the Report.

However, some of the great and powerful did take notice.

In Rome, Rupert the Great, who had started out as a scribe in an obscure Greek colony south

of the Equator, but was now a Roman citizen, rubbed his hands together.

"It's just the greatest story ever told," he said, and made an immediate bid to buy *The Jerusalem Post*.

That night Channel VII news in Palestine ran a phone poll of viewers on the question: Is Jesus of Nazareth alive?

If you think Jesus is alive, send an email to us at [journey@uqaqld.com.au](mailto:journey@uqaqld.com.au).

In your message, tell us why you think Jesus is alive, and watch our website for updates.



# God in the bad and the good

By Dean Drayton

IS GOD in the bad stuff as well as the good stuff? Most people wrestle with the question of God when particular issues or events emerge in their lives.

Such questioning came home to me when I stood where the suburbs had been in Bandah Aceh, Indonesia, after the 2004 tsunami.

More than 50 000 people had been wiped away in a few devastating minutes.

Or if you walk up Darwin St in Marysville, Victoria, past incinerated homes where so many were burnt alive, you would ask, "Could God have prevented this?"

It is easy to thank God for the good stuff - the wonder of being loved or being enfolded in a caring community.

While some experience all or some of these things, there are many more who live in the

shadow of those deep experiences of life, feeling broken by what has happened, locked alone within, knowing chaos, pain, tragedy and hurt.

Who is God anyway, if there is a God?

Why are we here, where did we come from and where are we going?

What is this mysterious place in which we find ourselves?

Surely life is more than the flotsam and jetsam of a dying universe which one day will be gone.

So often one meets those who have suffered terribly and yet maintain a deep and abiding faith in the God others would see had dealt them the worst hand.

There was a time when the philosophers argued from order and beauty that because these exist there must be one who is greater than these.

A hundred years ago the warning came that perhaps we

project onto the heavens what we hope for and, indeed, if we listen carefully to the many views of God, often there will be much that could be seen as wish fulfilment.

It seems each civilisation has developed a view of God through

So often one meets those who have suffered terribly and yet maintain a deep and abiding faith

the exercise of reason, experience and beauty. But what of the thousands of children dying daily? What happened at Bandah Aceh and Marysville?

The traditional response is that God made a creation in which people are free human beings.

This response involves a creation in which mountains are built by earthquakes that give

rise to tsunamis over millions of years. What is certain is that more tsunamis will come.

It also means that individuals can bend societies for the benefit of one, or the few, such that massive injustices occur within a nation or across the globe.

Each person is free to respond to God, or make their own life and future without God (what sin is).

There is much suffering and deprivation in the world as well as much joy and fulfilment.

Through prayer and discipline and the exploration of reason, experience and beauty, people seek the God who has created us, bringing their love and compassion to the awfulness some suffer.

The second response is from Martin Luther.

He said that we each want a God who is made in our own thinking about God.

We are then blind to the way in which God comes into our midst.

We do not want a God who comes like Jesus Christ, identifying with the suffering.

Here in the cross of Christ we see the mystery of the way God suffers with those who suffer; here we discover the reality of God's particular way in the midst of the creation.

A dying God helps us see the reality of the suffering which must not be denied and the possibility of resurrection in the midst of the worst.

The life of Christ then opens us up to the way the Spirit of God is at work in our midst bringing in God's way, God's realm and God's vision of a future reality.

So is God in the bad stuff as well as the good stuff?

Yes, qualifying both and giving us a new perspective of the way the mysterious God beyond our control is found in our midst in compassionate caring and bold envisioning of how we may live.

We started asking the God question from our perspective.

What happens if we start with the God who creates and then searches us out in the long story of human history?

We come rightly wanting our questions answered. But who is it that we question?

God to be God is to be the source of all, the very framework of time and space, the very being of all that is, for in God we live and move and have our being.

And then perhaps we can hear that the God who is eternally present to the creation is eternally present to each one of us, but coming in ways that question our very conception of God.

As we work back from Jesus we discover the mystery, wonder and character of the God who comes to be with each of us and invites us to discover the way God's Spirit is both sustaining creation and individually releasing life.



Rev Dr Dean Drayton is a Lecturer at the United Theological College and a former Uniting Church President.

This story was first printed in *The Transit Lounge*.

The full version of this text can be found at [www.thetransitlounge.com.au](http://www.thetransitlounge.com.au)

A new bud after fire.  
Photo by Corné van Braak

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**April 4-11, 5-8pm.**

## Lake Moogerah Passion play

Lake Theatre, Lake Moogerah

Celebrate Easter with 'He's Alive!' - a dramatic recreation of the first Easter set on the scenic banks of Lake Moogerah. In its 16th year the play will be an exciting new production put on by 60 people from Brisbane, Ipswich and Boonah



in an enormous community effort to present a Christian drama in one of the most photogenic locations in all of South-East Queensland. Free entry. Contact Carroll Simons on 5463 5691 or [moogerah@agapenet.com.au](mailto:moogerah@agapenet.com.au).

**April 4, 10am-3pm. The Gap Uniting Church April Fair,** 1050 Waterworks Rd. The Gap. In its 42nd year, the April Fair has everything from pony rides, a jumping castle, face painting, food and drinks, second hand books, toys, clothes and treasures as well as their famous plant stall. Come and join in the fun, laughter and community spirit at The Gap Uniting Church. Contact the church office on 3300 2712 or [thegapuc@iinet.net.au](mailto:thegapuc@iinet.net.au).

**April 4-5. Cloncurry Uniting Church 50th anniversary** celebration weekend. All are invited to come and celebrate with the Cloncurry community and previous ministers. A bus tour is planned for 4 April in the afternoon followed by an evening meal. A Sunday thanksgiving service and lunch is also planned. Billeting or caravan sites can be arranged. Contact Helen Govan on 4742 0920, 0427 729 523 or [grooveygran2@hotmail.com](mailto:grooveygran2@hotmail.com).

**April 9-13. Easter Family Venture Camp** at Lake Atkinson Glengarry Education Centre, 370 Watsons Road, Mt Tarampa. An activity of the Queensland Synod this is wonderful opportunity for people who enjoy getting away with like minded people to enjoy Easter in a camping environment. If you are interested in attending the camp, contact the Secretary, Clive Finter on 07 3287 2659 or [clive.finter@bigpond.com](mailto:clive.finter@bigpond.com) or fill in the 'Contact us' form on the Easter Camp web site at [www.qldeastercamp.ucaweb.com.au](http://www.qldeastercamp.ucaweb.com.au) for more information.

**April 17-19. Elanora Uniting Church Art Show.** Opening Night 17 April at 7pm with wine, cheese, and the Judges' Awards. Demonstrations from 11am over the weekend with art works for sale. For more information contact Dianne 5522 5102 or 5535 2235. [www.elanora.ucaweb.com.au](http://www.elanora.ucaweb.com.au).

**April 18-19. Celebrating 150 Years in the Lockyer.** See story (right) for more information.

**April 21, 9.30am-12.30pm. UnitingWorld Support Group (Qld) meeting** (previously known as the UC International Mission Support Group) at St. Andrew's Church, Ann Street, Brisbane. Congregations are invited to send representatives. Speaker will be Heather Kilgour from the Philippines Bible Translators. Contact Judith Finau on 3711 4622 or [ljfinau@dovenetq.net.au](mailto:ljfinau@dovenetq.net.au).

**April 27 - May 15. Uniting Church Safaris** Outback 'n' Ocean Down South trip. 19 days of touring four States with like-minded people and enjoying places like the Great Ocean Road, Kangaroo Island and fossicking in Coober Pedy. Meet the Flying Padre in Broken Hill and dine with the local church people here and in Dubbo. Send for a registration form today. Contact Rhonda Heathwood on 5465 7659 or [rhonda.heathwood@bigpond.com](mailto:rhonda.heathwood@bigpond.com).

**May 2, 6am-12pm. Giant Garage Sale** at Paradise Point Uniting Church, 126 Paradise Parade. Enormous stock and variety of clothing, books, craft, kitchenware, furniture, hardware, electrical goods, plants. Great prices plus a sausage sizzle and children's activities. Contact Peter Alfredson on 5529 3669 or [office@ppuca.org.au](mailto:office@ppuca.org.au).

**May 4-5, 10am-5pm. Round-About Arts and Craft show** at Bulimba Uniting Church. Contact Storme Vanderink on 0411 339 772 or [vunderink@optusnet.com.au](mailto:vunderink@optusnet.com.au).

Upload your 'What's On' entries at [www.journeyonline.com.au](http://www.journeyonline.com.au)  
Items may be shortened due to space limitations.



Two keen members of the Planning Committee Bob Heathwood and Alan Brimblecombe.  
Photo by David Reid

## Worship, witness and service in Laidley

THIS YEAR sees 150 years of worship, witness and service by Presbyterian, Methodist and Congregational and Uniting churches in Laidley and district.

2009 is also the 75th anniversary of the present church building in Laidley.

Planning Committee member Bob Heathwood said the invitation was open to all those who have a connection with the church in that area.

"Laidley Uniting Church in-

vites anyone with connections, memorabilia, publications, photographs and items relating to the life of this church and its congregation over the last 150 years to share such information with us.

"Like our ancestors in the faith, we give all honour, glory and praise to Almighty God as we continue to entrust our lives to God's Spirit and follow God's way."

Hatton Vale church, a venture in faith by the Laidley Uniting

Church, will also celebrate 15 years since its opening.

The celebration will be on the weekend of 18 and 19 April with events in Laidley and Hatton Vale including a dinner with entertainment from Golden Guitar winner Brendon Walmsley.

For more information contact Alan Brimblecombe on 54652665 or Bob Heathwood on 54657659

## Art looks back to move forward

IN A SALUTE to the 9" x 5" paintings featured at the Australian Impressionist Exhibition in 1889, the team behind the Elanora Uniting Church Art Show have announced a special category for 9" x 5" paintings in their exhibition to be held from 17 to 19 April.

The small size of these paintings originally came about because artists were deprived of a steady supply of art materials so painted on the lids of cigar boxes, which were more readily available at the time.

Awards will be presented on opening night and artists will be demonstrating their crafts throughout the weekend.

For more information contact Dianne Malimonenko on 5522 5102 or Dianne Stanley on 5535 2235

## Bible splash back

THE BIBLE Society has released the second edition of *The Surfer's Bible* complete with waterproof zip cover.

Christian Surfers International Director Brett Davis told the Bible Society's *Word in Action* that the design was great for people who tended to worship in creation.

"They are more likely to surf than attend church regularly, so it's vital to connect with them," he said.





# Jesus Today:

## *a spirituality of radical freedom*

By Albert Nolan, Orbis Books, 2007, RRP \$24.95

Reviewed by Peter Harvey, Frontier Services – Flinders Patrol

Albert Nolan is a Dominican priest from South Africa who writes, "My aim is to look ... at what Jesus might mean to you, me and our contemporaries in the 21st century."

"This is a book about Jesus' own spirituality which I have chosen to call a spirituality of radical freedom."

*Jesus Today* is written in four parts.

The first part examines the nature of our postmodern society, identifying a number of defining signs of the times – a hunger for spirituality, a crisis of individualism, a grassroots movement which seeks to overcome global suffering, and a new understanding of the uncertainties built into the physical world.

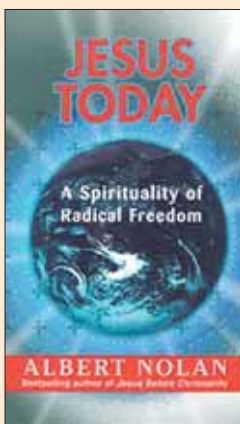
Mr Nolan suggests that it's at such a time as this that we're most in need of a rediscovery of the spiritual life and that Jesus had a spirituality of his own from which we can learn.

Part two looks at Jesus' revolutionary outlook on the world into which he was born, at his role as prophet and mystic and at his holistic ministry of healing.

His conclusion is that Jesus was absolutely free: free to contradict the assumptions, customs and norms of society; free to love without reserve; and free to give up his life.

Part three moves on to look at our own need for personal transformation and focuses on Jesus' need for silence and solitude.

The final part of *Jesus Today* is devoted to the subject of oneness – with God, with ourselves, with other people, and with the universe.



## Not a Tame Lion:

*A Lent course based on the writings of C.S. Lewis*

By Hilary Brand, Darton Longman and Todd, 2008, RRP \$19.95

Reviewed by Rev Linda Hanson, minister at Cooroy Pomona

I love Lenten studies and was very interested in reading this set based around three films.

The study can be used if participants have not seen *The Chronicles of Narnia's The Lion, the Witch and the Wardrobe* and *Shadowlands*, but it is recommended that the films are viewed shortly before the course begins. Snippets from the films are then used throughout the studies.

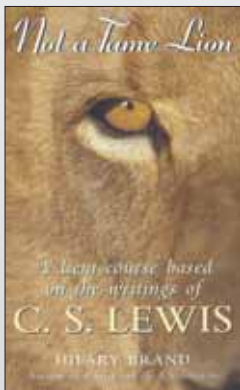
Each study has a similar format. The film clips used are related to one of the sayings of Jesus. The group sees the clip and discusses. Then verses from the bible are read and discussed.

There are usually two clips per study and I found them very appropriate for Lenten reflection.

The last Lenten study is a holy week meditative service which I would definitely use.

The service would enhance the experience of those who participated in the study and others in the congregation would also find it of value.

The third movie, *Prince Caspian*, is mentioned in the last study and is an optional



## Jesus: A Short Life

By John Dickson, Lion Hudson, 2008, RRP \$22.95

Reviewed by Karyl Davison, Rural Ministry Coordinator in the Central Queensland and Mary Burnett Presbyteries

Over 2000 years on and despite the decline of the Christian church in the Western world, there is still enormous interest in Jesus.

Movies and books from across the fiction and non-fiction spectrum abound – all making claims about the man from Nazareth.

In his latest book, Mr Dickson sets out to produce an "accessible and reliable re-presentation of what the leading historical experts say about the life of Jesus", and to "explore only what historical method can uncover".

Mr Dickson certainly achieves an accessible overview of the historical evidence surrounding the life, death and

resurrection of Jesus the Christ.

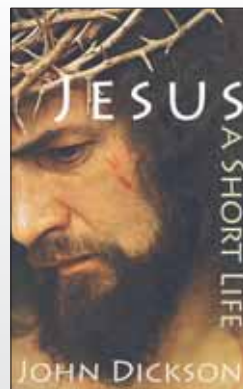
It does not set out to be a defence of Christian belief, but an exploration of what may be reasonably asserted about Jesus from an historical perspective.

*Jesus: A Short Life* is also well illustrated with a range of charts, pictures and Christian art.

However there is a somewhat harping, even patronising tone about Mr Dickson's criticism of those whose views differ from his own, particularly Bishop John Spong and Richard Dawkins (author of *The God Delusion*).

As an historian Mr Dickson should remember that all attempts at writing history are subject to what each of us inject into it.

To an extent we all 'write' history from our own perspective



depending on our own philosophical, historical, and theological perspective.

Nevertheless, *Jesus: A Short Life* is a helpful, easy-to-read offering for those seeking to understand what is generally accepted historically about Jesus.

## Eldership: a three-part series

By Aaron Ghiloni and Margaret Neithe, Moreton Rivers Presbytery, 2009, RRP free

Reviewed by Rev Don Whebell, former Moderator of the Queensland Synod

Elders are not always oldies!

God calls people of all age groups to this special ministry in the congregation giving them gifts for serving the people of God.

A resource study book, *Eldership: A Three-Part Series* offers useful and encouraging opportunities for people to enrich their understanding of the role to which Elders are called.

There is a lot in this book, including information on the biblical foundation of Eldership, exploring the position of Elders in sharing

pastoral care with ministers, and Elders' roles in worship and teaching.

Authors Aaron Ghiloni and Margaret Neithe have put together a valuable resource which I recommend to all Church Councils to give effective purpose to the role of Elders.

What the authors have written is consistently practical, appropriately challenging, and aimed at enriching the ministry of God's people.

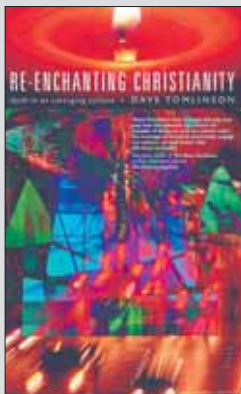
Available from Moreton Rivers Presbytery. Post to PO Box 193 Paddington 4064 or call 3369 8929



More reviews online at [www.journeyonline.com.au](http://www.journeyonline.com.au) including:

## Re-enchanting Christianity

By David Tomlinson  
SCM Canterbury Press /  
Rainbow Books, 2008  
RRP \$34.95



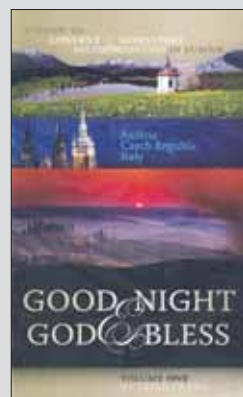
## Running-the sacred art

By Warren Kay  
Skylight Paths Publishing, 2007  
RRP \$26.95



## Good Night God Bless (Volume 1)

By Trish Clark  
Paratus Press, 2008  
RRP \$29.95



# Stacks of Shrove Tuesday fun



UNITINGCARE'S BIGGEST annual fundraising event, Pancake Day, went off without a hitch again this year, despite losing their biggest sponsor, Greens, due to the financial climate.

McDowall State School in Brisbane held a Pancake Day event with the help of many volunteers, celebrity sports people from the Australian Hockey and Softball teams as well as the team from 96.5FM.

All money raised by Pancake Day events in Queensland assists local people through UnitingCare Queensland's network of care providers including Blue Care, Lifeline Community Care, Crossroads, Wesley Mission Brisbane and UnitingCare Health hospitals. Far left: Olympic Softballer Danielle Stewart, Year 4 students Elizabeth and Anthea, and Hockeyroo Madonna Blyth celebrate Pancake Day at McDowall State School. Photo by Mardie Lumsden. Top: Chris Bell on duty at the Landsborough Markets. Photo by Elaine Ewin. Bottom: Rev Tim Robinson helps at McDowall State School. Photo by Mardie Lumsden

## Sunday 5 April: Trinity Ipswich Uniting Church

IT IS OUR privilege to share news of the wonderful community of Trinity Ipswich with the Queensland Synod of the Uniting Church.

In the past three years three congregations (Blackstone, Bundamba and Booval) went through some rough transitions and were looking at a challenging future.

In late 2007, the Bremer Brisbane Presbytery, under the umbrella of the Queensland Synod, encouraged these three congregations to merge.

This proposal was not comfortable for the congregations, which caused them frustration.

However, we believe it was the leading spirit of Christ that worked amongst these three congregations and they eventually merged as one church.

In January 2008 a new era, a new church, and a new vision

for these three communities began and Trinity Ipswich is indeed moving forward to a positive future with great joy, enthusiasm, passion and hope through the guidance of Christ's spirit.

Some may not be aware of our emblem which holds a significant message for us at Trinity. It says: "Our message is Jesus" and is expressed in three parts.

First, Jesus brings us into a right relationship with God; second, Jesus brings us into a right relationship with our world; and third, Jesus brings us into a right relationship with one another.

This is the centrality of our ministry at Trinity Ipswich Uniting Church. We ask for your prayers for:

- The Trinity Ipswich Congregation, for its current members as well as future members.
- Our members – for health, strength and wisdom.
- Our ministry within Trinity and our outreach ministry in the community.

## Taking the plunge for funds

REV WAYNE McHugh is leading a band of swimmers into the Prosperpine Pool to raise funds towards two church building projects this April.

Plans for the St James Uniting Church are to extend the building to double its seating capacity and provide suitable office space.

St Martin's Church in Cannonvale is a shared venture.

The property is owned by the Lutherans. The building was built by the Roman Catholics, and it is shared by those churches as well as the Anglicans and the Uniting Church.

The building desperately needs cooling and this fund raising event hopes to help that happen.

Swimmers will swim varying distances, but Mr McHugh is

training hard. He has promised to do 60 laps, the equivalent of 3km.

The event has drawn a generous response from the outset, with the venue, supervision and the BBQ facilities being provided by the pool managers.

For more information contact [pwuc@comcen.com.au](mailto:pwuc@comcen.com.au) or phone 4945 1078

## Sunday 19 April: St David's Coopers Plains Uniting Church

ST DAVID'S Coopers Plains Uniting Church is a community centred around Christ, which worships God together each Sunday and serves the communities of Coopers Plains, Salisbury and surrounding suburbs seven days a week.

There are two main ongoing agenda items before us.

First is St David's Neighbourhood Centre, which

runs programs for parents and children, and for the elderly.

The Neighbourhood Centre has operated from premises in Rookwood Ave, Coopers Plains, for the 20 years.

For several years now plans have been prepared for the Neighbourhood Centre to move into a building on the church premises across the road.

This building was once a child-care centre, which ceased operating some time ago.

The other area of growth and challenge is our ongoing relationship with the Sudanese Nuer Christian Fellowship which meets at St David's.

The Nuer congregation has now been recognised as a Faith Community by the South Moreton Presbytery.

St David's Church Council and the Nuer Congregation's leaders sit down together regularly to stay in touch and to understand each others needs.

Pastor Moses Leth has recently returned from a visit to southern Sudan with a vision for a new project, the Save the Sudanese Children Project.

We hope Uniting Church folk across the state will hear more about this in coming months, as there are great needs among the ordinary people of Sudan who have suffered in decades of civil war.

We ask for your prayers:

- That the Neighbourhood Centre's planning and fund-raising for the move will be successful.

- For the Nuer congregation, led by Pastor Moses Leth, and secretary Samson Garkouth.

- For St David's Church Council and our pastor, Rev Ivan Kirk.

- For the leaders of the youth and children's ministries at St David's, and leaders of our small groups.





# Who is Jesus?

The statement of the Jesus Seminar that only 18 per cent of Christ's utterances are regarded as authentic (February *Journey*) is so corrosive that believers in the divinity of Jesus would expect a virile and comprehensive rebuttal.

However, what followed was a rebuttal so vapid and laodicean (luke warm), one had to wonder if this was the best the Uniting Church could muster.

If 82 per cent of all that Jesus is reported to have said are spurious additions by later scholars, we would expect a full list of all of them and the reasons for their rejection, plus the debate and voting percentages of the seminarians.

Is this denial of Jesus' words subjective speculation or objective fact?

Surely the church must have apologists (of the calibre of C.S. Lewis or G.K. Chesterton) who would challenge and demolish this insidious putrefaction at the heart of the Gospels.

If the Uniting Church has no such champions, then we can foresee this denomination following the Australian Democrats into oblivion – not with a bang, but a whimper.

Truly, the fire of faith glows so low in *Journey* that one wonders if we should not close it down and read instead publications such as *Christianity Today* or *New Life*. This would save money and it could save souls.

It has become a stumbling block to faith, not a stepping-stone.

Garth Hockly  
Esk



## A simple view from the pews

In his letter to "all" in the Synod email group, our new Moderator wrote, "I don't care about the future of the Uniting Church – if we are fulfilling God's purpose, then God will continue to bless us ... if we are not fulfilling God's purpose, then the sooner we die and get out of God's way, the better."

These remarks are perfectly understandable in a higher theological-historical-philosophical context.

We have however received some puzzled short-term reactions from ordinary laypeople in the Uniting Church who live in the pragmatism of the ordinary world.

They have interpreted these remarks in a way they were most likely not intended.

A consensus view from the pews would appear to be that this declining church now needs dynamic, positive

and imaginative leadership with the will and resolution to identify necessary changes and bring them about.

They seek evidence that serious debate about the future of the Uniting Church will take place and that serious future planning will occur through a well-researched church renewal plan.

This is, of course, not inconsistent with the views of the Moderator in the long term.

It's time to realise the present troubles in the Uniting Church are due largely to our own failure to recognise and adjust to, the massive changes in social norms over several recent decades (as some other churches have).

The Lay Forum seeks to provide some space in the Uniting Church for extensive discussion of these issues.

Rod Jensen and  
Paul Wildman  
Members of the  
Lay Forum



## How others see Jesus

How refreshing to read of such enlightenment from some who are outside the organised church (February *Journey*).

They indeed have a knowledge of God as they have acknowledged him in Jesus Christ.

It is not only "outsiders" who find many within the church close-minded.

God is not confined to, or restricted by, any one's own personal experience.

Accusations of heathen, heretic, or devil-worshipper are not only directed outwards but occur within as well, wherever there is self-righteous judgement and condemnation.

I am sure there are many sons and daughters of God in

other faiths and beliefs because God does not recognise his own by which group they belong to, or even by the words of their mouths.

God knows we are his by the state of our hearts and whether we acknowledge him there and demonstrate it with his love for others.

He tries our hearts.

The more our hearts are filled with this love and care for others, the less concerned we are for ourselves and our own desires or fears.

The spirit of Jesus is universal and not confined by walls or theological interpretations.

Belief in Christ and following his example from the heart washes us clean.

His spirit cleanses and brings new life.

Lyn McAlister  
Julatten



## Proud to wear the cross

RE: the article on Jesus junk (February *Journey*).

We can be so thankful our Lord gave us the ability to think and do as we will when he made us.

I've found I nearly always look at what people wear around their necks and it gives me pleasure to see anyone wearing a cross.

It also gives me confidence to speak with strangers, especially men, about their faith journey.

Eighteen months ago, I felt the desire to wear a cross and after nine months of procrastination, finally bought one and now wear it with great pleasure and peace of mind.

Eddie Gresham  
Kymbong



## Journey: what a let down

*Journey* is a disappointing magazine.

Its editors seem unable or unwilling to distinguish between the bleating of lost sheep and the teachings of the Good Shepherd.

Do-it-yourself religion got a bad wrap from the writers of Genesis (2:17). God forbade "eating from the tree of knowledge of good and evil".

Yet in your February edition, Bruce Mullan in "Who is Jesus?" speculated about the validity of the Jesus Seminar's conclusion (through a circular argument based on their assumptions about what could be true), that only a fraction

of what the Gospels record about Jesus' sayings was likely to be accurate.

In your March edition, Owen Ronalds' letter, "Who is Jesus?", was published with his complaints about being tied to an "eschatology grounded in a violent Middle Eastern tribe" and his desire to learn from people and nature, rather than knowing or believing in God.

All we can know about God is what he has chosen to reveal.

We can't do anything about the fact that he chose to reveal himself (and thus eventually transform the world) through a "violent Middle Eastern tribe".

Moreover, all we can really know about Jesus was written by members of that "tribe" – because Jesus was born, lived, and taught as a member of it.

Moreover, he chose the disciples who would be witnesses and ultimately promulgators of his words and works from amongst that "tribe" and was presumably well aware of human frailties in recording history.

*Journey* should publish articles by those who know the Scriptures and live by Jesus' teachings.

If the editors of *Journey* would rather publish other peoples' opinions, it would be simple courtesy if they would do so through a magazine that does not purport to be the voice of the Uniting Church in Australia.

John Craig  
Kenmore



## Gaza distress

I refer to two letters (March *Journey*) suggesting that reporting on the situation in the Middle East is unfair to Israel.

There has been no reporting on the situation inside Gaza for years as no observers have been allowed in by the Israelis, and there has been no reporting of the daily bullying and humiliation that Palestinian citizens are subjected to.

Dr Jean Calder, a friend who worked with the Palestinian Red Crescent (Cross) Society in the rehabilitation of the wounded for 30 years, tells of this situation with frustration and desperation.

Richard Falk, a UN reporter on human rights in the Palestinian Territories, reported on the situation in January this year.

He spoke of the "punishing blockade imposed by Israel" (the blockade of medical supplies to the Anglican Church hospital, and of food supplies, for example) and

of the "traumatic challenges to the normalcy of daily life"; of the shooting of farmers whose land is near the Israel border; and of the harassment of fishermen by the Israeli navy.

Mr Falk provided a succinct report of events leading up to the "Gaza catastrophe".

May I refer you to [www.palestinemonitor.org](http://www.palestinemonitor.org), or [www.btsalem.org](http://www.btsalem.org).

Glenda Page  
Auchenflower



## CLASSIFIEDS

### Accommodation

**Holiday unit**, modern, pool. 100m from Kings Beach Caloundra from \$360/wk. Ph Ray 0427990161.

**Fantastic location** for beachfront holiday in charming cottage at Currumbin Beach, Qld. Ph 33764247

**London B & B**. Easy city access; lge double room, ensuite, self-catering. Reas rates. [rachel@brockleybandb.fsnet.co.uk](mailto:rachel@brockleybandb.fsnet.co.uk) Ph/Fax: 001144.2086946538.

**Caretakers** (voluntary) Old Birdsville Hospital. Frontier Services is seeking a volunteer couple to experience life in Outback Australia. You'll live and be responsible for maintaining the facilities of the Old Birdsville Hospital. Contact Rosemary Young, National Director, GPO Box 2527 Sydney 2001 or [rosemary.y@frontierservices.org](mailto:rosemary.y@frontierservices.org).

**TENDERS:** For the sale of 25 Pine Pews of various lengths up to 2.8m. Closing on 30/4/09. For inspection or further information Contact the Maryborough Uniting Church Office on 07 41213204 between 9am and 12 noon.



## Carbon Price

I'm glad to see the Uniting Church is capable of making a stand on something ("Church wants a price on carbon", March *Journey*), but I was saddened that that something was a price on carbon.

Our National Director of UnitingJustice Australia, Rev Elenie Poulos, stated, "We believe that pricing carbon is absolutely essential", and is extremely important for life and health on this planet.

Her only concern was that the government isn't going far enough and that there are short-sighted people resisting such calls to action.

Contrast Rev Poulos' stand on carbon emissions and her belief in human-induced climate change with the flip-flopping of our immediate past Moderator and our Uniting Church President recently on abortion – plenty of concern, but no such call for strong government action.

Rev Poulos calls for a scheme which will cost jobs and damage

our economy for negligible (at best) environmental benefit, while our church leaders are unable to call on governments to protect the lives of our most helpless citizens.

Even if human-induced climate change turns out to be true, the loss of beachfront property doesn't compare with the loss of 100 000 innocent Australians, does it?

Greg Cooney  
Murgon



Email your classified advertisements to [mardi.lumsden@ucaql.com.au](mailto:mardi.lumsden@ucaql.com.au) or fax 3377 9717

# What does Easter mean to you?

Alan Larkin  
20, Student

Time to go to the beach. Oh, and to think about the meaning of life.



Amisha Patel  
26, Marketing Assistant

I'm a Hindu, so I don't celebrate Easter, but it's nice to have a break to catch up on things.



Suzie Cameron-Smith  
22, Para-Legal

Easter is the anniversary of my baptism three years ago.



Aaron Ling  
21, Student

To be honest, I don't really know. I'm still trying to figure it out in my head.



Amanda Armstrong  
31, Retail Therapist

Just a time to stop for a while



Brian Hayes  
25, Postgraduate Student

Easter is an event that changed human history... forever



Sari Denwar  
25, International Business Student

To celebrate another great Aussie festival tradition like Australia day and Anzac day.



Marcie Jones  
18, Beauty Therapist

More Facebook time.



Arthur Lau  
22, Accounting Student

A time to thank God for everything he has done for me.



Hamilton Anoa  
Security Consultant

Chilling out, catching up... and yes going to church.



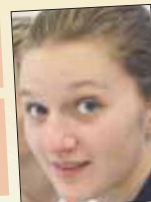
Joseph Ruskin  
18, Science Student

Jesus, Jesus, Jesus.



Lesley Allen  
22, Receptionist

Easter is about the death and resurrection of Jesus.



## Commemorating 100 years of our family's funeral care...

In 1909, Alexander Gow made a commitment to Queenslanders. In 2009 that commitment continues, and we're celebrating by doing something special. Whenever our family company conducts a funeral service for your family, and everything is settled – we'll honour our 100 years of tradition by donating \$100 to your favourite charity.

**ALEX GOW  
FUNERALS**  
**3852 1501**

