



The United Church in Australia  
QUEENSLAND SYNOD

April 2014

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# Journey

Discover  
Easter  
afresh

Veterans'  
inner conflict

Dave Holleran's  
extreme pilgrimage





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The position is available from September 2014 and expressions of interest including a ministerial profile, should be addressed to the PR & PC Administrator, Amanda Badenhorst via post at the Uniting Church in Australia, Synod of WA, GPO Box M952, Perth, WA 6843 or via email to [Amanda.badenhorst@wa.uca.org.au](mailto:Amanda.badenhorst@wa.uca.org.au). For any further information please contact Amanda Badenhorst on (08) 92609846 in the first instance.

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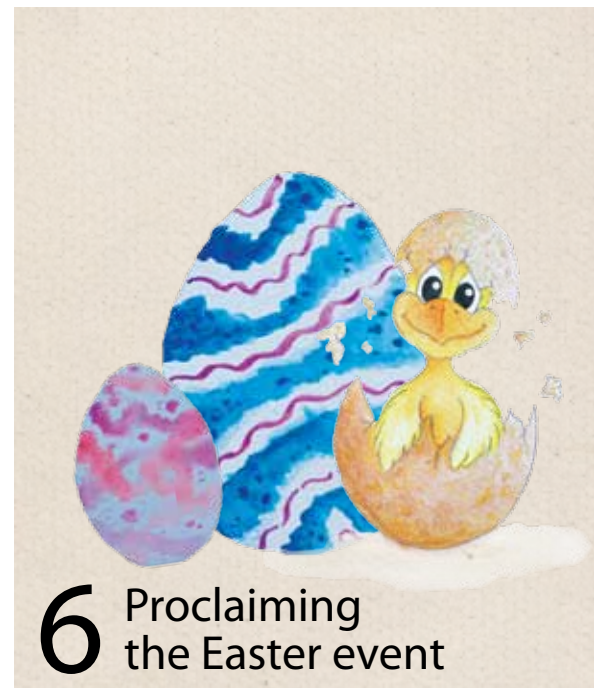
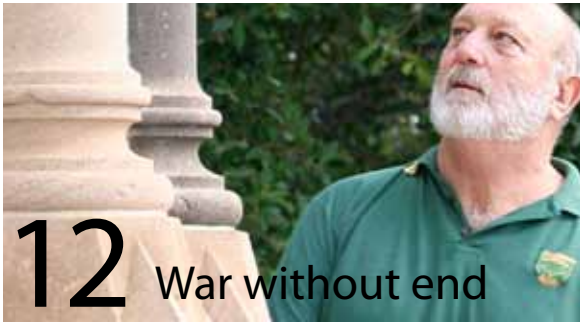
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QUEENSLAND SYNOD



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Photo: Holly Jewell

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Closing date for editorial and advertising for May *Journey* is Monday 14 April. The next issue of *Journey* will be available on Sunday 4 May.



## Remember the Easter promise

**In the hyper-commercialised lead-up to Easter, it can be easy to forget that Easter eggs are more than about chocolate—they are a promise. Traditionally they were chickens' eggs which, just like Jesus' tomb, lie dormant for a time and then crack open as new life springs forth. They are symbols of hope and resurrection, reminding us that not only did Jesus die, he rose again!**

Easter Sunday is by far the high point of the Christian calendar. After 40 days of Lent, including the sadness of Good Friday and the waiting of Holy Saturday, Easter Sunday comes like the first ray of sunshine after a long night.

Many of the stories in this edition of *Journey* explore things that seem a long time coming. Reconciling conflict, overcoming injustice and completing personal challenges can sometimes seem like they will never be resolved. But through the events of Easter there is hope for us and hope for the world around us.

The Christian calendar revolves around Easter and we hear the story often. Let's not become desensitised to its power. As we celebrate Holy Week by eating chocolate and spending time together, let's remember the promise contained in this season.

On a side note, we have a letters page this month due to a larger-than-normal response to the March edition. I'd love to make the letters page a regular feature, so please keep sending them in!

Have an eggcellent Easter.

**Rohan Salmond**  
Cross-platform editor



# Hope lives here

**Sometimes life is not all it is cracked up to be. Dreams are lost. Disappointments occur. Doubts creep in.**

That is what it was like for the friends of Jesus. Travelling with Jesus was an exhilarating ride. People were healed and the stories he told gave people hope for a better community. They expected him to overthrow the oppressive Roman government. Instead he was arrested and crucified, causing his friends pain and grief.

Perhaps it is like that for some enduring the long drought?

Maybe it is like that for the families of those who commit suicide?

Might it be like that for people who have lost their jobs in shrinking industries?

As I reflected on the significance of the *Destiny Together* gathering in Canberra I was reminded that many Indigenous people experience the pain of loss, the disappointment of dreams dashed, the grief of early deaths and the distress of over-representation of the First Peoples in the prison system.

I recall a visit to the meeting of the Mary Burnett Presbytery at which Rowena Kilgour, a young adult from Bundaberg, reported about her visit to an Aboriginal community at Broken Hill. As part of the Faith and Cultural Exchange program known as About FACE she made some friends in that outback

community. She observed that many Australians do not know any Indigenous people personally.

It is only as we share our lives that we can enact the covenant with the Uniting Aboriginal and Islander Christian Congress.

Mothers of all cultures have hopes for their children. Children of all nations grieve when their old ones die, and Aunties and Uncles weep over young lives cut short. Sitting together listening to the stories of pain builds bonds of support and then together we can find resurrection hope.

Christians use many different ways to point to the message of Easter. Eggs breaking open with new life, caterpillars transformed into butterflies, a breakfast of fish celebrating forgiveness and a meal of broken bread in which strangers become friends. For some people theological words carry the meaning but for others some of the mystery and triumph of Easter can be conveyed in simple symbols and analogies that make sense in their own lives.

In his play, *Windmill Baby*, David Milroy even introduces us to an idea of a potato as a symbol for his Indigenous character's endurance and hope. It sits humbly buried, eventually to burst forth again in new life.

Easter is full of surprises. Even a bush potato can be a symbol of resurrection hope.

**Rev Kaye Ronalds**  
Queensland Synod Moderator

## Monday Midday Prayer

*Risen Crucified God,  
hatch in us the desire to gossip  
about the mystery of Easter,  
and the promise of new life.  
Amen*

## Moderator's diary

**11 April**

Prayer vigil for asylum seekers, Christian Reform Church Ormiston

**25 April**

Anzac parade, Brisbane City

**29 April**

Trans-Tasman Moderator's gathering, Waitangi New Zealand

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Transfer of the hay begins from the road train to local farm vehicles in Longreach. **Photo:** Jenny and Peter Coombes

# Churches respond to drought crisis

Uniting Church bodies across Australia have coordinated to feed livestock, offering reprieve to desperate farmers throughout Queensland. **Ashley Goetze** reports.

**Confirmed by the ABC as Queensland's most widespread drought on record, Frontier Services and members of two churches have independently taken action to alleviate the enormous cost of providing hay to Queensland's starving livestock.**

"In six to eight weeks you can really get through about \$150 000 of hay feed. It's definitely high risk," says cattle farmer and Longreach Uniting Church member, Rosemary Champion.

Mrs Champion and her husband Warwick have received just 62 millilitres of rain in the last 11 months, the lowest rainfall on their family's 100-year-old property.

Under severe stress to keep her core breeders alive, Mrs Champion understands the relief farmers felt when the Baptist community in Murgon gathered to send out feed with Longreach Uniting's new minister, Rev Jenny Coombes—a former Murgon pastor.

"The people of Murgon thought, 'Well if Jenny's going out to Longreach maybe we can busy around and get some hay', so they did a magnificent job raising enough money to buy 1100 bales of hay, massive loads of groceries and even some home-baked goods."

Similarly, Frontier Services' National Development Manager, Grahame Ryan saw value in offering the

agency's distribution networks to The Give Back Campaign's *Buy a Bale* program.

"We thought this was a good way for us to be the hands and feet of Christ on the ground," says Mr Ryan, "because faith without action is a pretty empty thing."

Although not a traditional part of their role, Frontier Services is open to the immediate needs of regional Queenslanders. A vast cohort of their own employees are also currently subject to the effects of the drought.

"It's also about raising greater awareness about remote issues to a largely urbanised Australian population who sometimes fail to appreciate that our vast interior is the country's bread basket," says Mr Ryan.

Both Mr Ryan and Mrs Champion agree that two-way communication is necessary for any aid to succeed.

"I think the worst thing that can happen in a drought is that people shut down and they don't want to see anybody. The minute that communication with your service provider shuts down, you are looking down a slippery slope," says Mrs Champion.

*For more information or to donate to Buy a Bale, visit [buyabale.com.au](http://buyabale.com.au)*

“We thought this was a good way for us to be the hand and feet of Christ on the ground”

**Grahame Ryan**



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# Experiencing Easter afresh

Christians hear the Easter story regularly, but how do we breathe new life into the story—and do we even need to? **Mardi Lumsden** explores.

**For some people the Easter story is a reminder of the purpose of their faith. For others it is the impetus to change their life. It is an epic tale of betrayal, loyalty, suffering, death, love, faith and above all hope. Ministers preach on the Easter story year after year, so how do they convey the message in new ways?**

Queensland Synod lay educator Rev Mel Perkins ponders whether people stop hearing how remarkable the Easter story actually is after hearing it many times.

“There is that great tension because the story on its own is incredibly powerful, so do we want to turn it into a circus where it becomes entertainment ... or do we want the story to stand on its own?”

Mel says that people who experience death around Easter will always look at the story with different eyes.

“I was watching a family recently where the mother went into a coma and died three and a half days later. The family did an around-the-clock vigil with her until she died, but it was that very difficult, awkward space between life and death. How do you hold that tension?”

“One of the things I think we lose in our celebrations around Easter is a sense of that tension; the whole of the death and the life together because the death is too awkward and uncomfortable.”

## Looking beyond

Board for Christian Formation chair and minister at St Lucia Uniting Church, Brisbane, Rev Peter Lockhart says annual repetition of the Easter story brings it freshly to people’s minds and that it is important to find ways people can engage

with the story differently. To help do this, Peter reads something fresh about the story, for example a Lenten study or Sara Maitland’s challenging narrative of Mary Magdalene at the cross.

“Sometimes I will read something that is not theology. I’ll read sociology or anthropology and try and have that talk with the scriptures,” he says. “It is about looking at how the story interacts with the world; remembering that people probably don’t know the story as well as they think they know that story.”

He suggests comparing the different versions of the story and exploring how each Gospel deals with Jesus’ death.

After moving through the lectionary (a three-year cycle of suggested Bible readings) on Easter three times, Granite Belt Uniting Church minister Rev Linda Hamill wondered how she was going to communicate the story differently.

“I read the book *Undone by Easter* and that reframed for me the need to do things drastically differently,” she says. “We are charged to tell the story. God directed the people of Israel, the Hebrews, to tell the story of the Passover; how God delivered them from Egypt, and to do that every year. There wasn’t the necessity to dress it up; it was simply remembering the goodness of God. That reframed for me what telling the Easter story is for a minister.

“We should be hearing the story of salvation almost every week and inviting people to accept or respond to that story. Otherwise, what’s the point? We are just teaching people to be nice.

“As leaders, we need to be excited by it and expect people to be excited about this. Maybe if we tapped into the creativity of the people, they would find more joy in it.

“We should be hearing the story of salvation almost every week and inviting people to accept or respond to that story. Otherwise, what’s the point? We are just teaching people to be nice”

Rev Linda Hamill



“The congregation is the church, it’s not the ministers. The more we get people involved to do that, to actually be a part, it comes more alive.”

At Oxley-Darra Uniting Church in Brisbane’s west, youth and children’s worker Ken Acworth and his team help children deepen their understanding of the Easter story by helping each child to make their own set of Resurrection Eggs.

“Each of the twelve colourful plastic eggs has a different memory-grabbing object to take Jesus’ journey to the cross and beyond,” says Ken.

“It has been such a buzz as each child is able to re-tell the Easter story in their own words by using simple prompts.”

### Journeying through Easter

Mel Perkins loves being part of the Easter story when it becomes a journey within itself.

“I love to see liturgy that starts on Palm Sunday, then you start moving through the events of Holy Week,” she says.

“There are lots of different ways you can do that; different spaces you can visit, small groups, large groups, doing meditative things.

“When you get to Holy Thursday there are different liturgies you can do like Tenebrae, you can have a meal where you are getting people together, you can create a garden and plunge the place into complete darkness, you can shroud the whole of the front of the church in black cloth.

“There is part of me that wants to disturb because the story is disturbing,” she says.

“What I see in our rushing ahead is what we do in everyday life. When someone faces a death we want to rush them ahead to ‘you will be fine, it’s OK don’t worry about it’ ... instead of allowing that space of healing that comes as they head into the tomb.

“God allows us to heal in God’s own time and then resurrection comes in God’s own time.”

Peter Lockhart is concerned that people beat themselves up in the guilt of Easter.

“How often do we get almost obsessed with the sin and death stuff, which sets up a whole understanding of the atonement that is problematic,” he muses.

“We don’t say, ‘Jesus rose for me’; we say ‘Jesus died for my sins’. I find that quite ironic given that in the Protestant tradition we have an empty cross in our churches, we don’t have a crucifix. We are actually

meant to reflect more on the fact that Jesus rose again than we are to reflect on his death.

“Of course you don’t have the resurrection without the death ... but we get so caught up in the death event.

Peter’s desire to include the idea of “Jesus rose for me” in the retelling of the Easter story is coupled with expanding the effect of that event to include the whole of creation.

“It is good to have that personal notion that Jesus came for ‘me’, but Jesus didn’t come for ‘me’, Jesus came for the cosmos.

“How do we understand the Easter event in terms of the whole creation and all people, not simply believers?” he asks.

Peter emphasises the importance of engaging with material that inspires and challenges people to think about things in new ways.

“If you just sit inside your own box of comfortable perceived orthodoxy then it is hard to see something new,” he says.

For Mel Perkins the most important thing is that people engage the Easter story with their own story and vice versa.

“Within this story there is hope for all of us that no matter what happens in our life ... God, Jesus, the Spirit journeys alongside us in all of that,” she says. “It doesn’t say pain is not going to happen, but that God journeys alongside us. That is the hope that we aren’t left alone in the pain, but there is life to come.”

“There is part of me that wants to disturb because the story is disturbing”

Rev Mel Perkins

## Other resources

Trinity Theological Library is creating a collection of physical items that can be used in worship. For more information contact [library@ucaqlld.com.au](mailto:library@ucaqlld.com.au) or 07 3377 9960.

*The Ragman*, Walter Wangerin

*Undone by Easter*, William Willimon

Make your own Resurrection Eggs: instructions at [faithfulprovisions.com](http://faithfulprovisions.com)







# A sign for

In a historic moment in the Uniting Church journey, First and Second Peoples gathered together in front of Parliament House in Canberra, calling for justice and reconciliation. **Matt Pulford** reports.



Rev Rronang Garrawurra standing on the lawn of Parliament House, Canberra.  
**Photo:** Jeremy Byrnes

**On 18 March, on the lawns in front of Parliament House in Canberra, around 300 members of the Uniting Church in Australia gathered for an act of public worship. The vigil was part of *A Destiny Together*, a week of prayer and fasting for justice for First Peoples. It was the Uniting Church's public expression of grief at the racism and injustice suffered by so many Aboriginal and Torres Strait Islander People and an expression of hope for reconciliation and justice.**

"We have come out today ... to show who we are," said Rev Rronang Garrawurra, Chairperson of the Uniting Aboriginal and Islander Christian Congress (UAICC), greeting the crowd in his native Yolŋu language.

"Now is the time that we have all come ... to stand in the presence of our Lord God and show ... to everybody that we will stand and walk together," said Mr Garrawurra.

Mr Garrawurra said Congress was speaking up to help the rest of the church speak up for justice too, and show that First and Second Peoples could stand together and help one another: "Not to be frightened about any power, any authority that walks on this land—that we will be able to stand strong."

Church members from all over Australia came to Canberra to participate in what is likely to be remembered as one of the most significant events in the life of the Uniting Church. Mr Garrawurra and Assembly President, Rev Dr Andrew Dutney, led the service. From remote communities in places like Arnhem Land and the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands and from the centres of our big cities, people gathered to pray, pass the peace and share in Holy Communion.





Above: Images from the vigil. Cheryl Lawson speaks in front of Parliament House. Rev Rronang Gurrawurra and Rev Dr Andrew Dutney share Communion.  
Photo: Jeremy Byrnes

# Australia

Ahead of the service, at the invitation of the UAICC, many people marked their foreheads with clay—an Aboriginal symbol of grief amidst a community gathered together on holy ground. During the service people marked each other with ash. In these ancient symbols born of the land and in the presence of God, people experienced a new sense of hope—in all our diversity, First and Second Peoples can come to a deeper understanding of each other and stand together working for justice for First Peoples.

After the service people gathered at Wesley Uniting Church in Canberra to talk together. Through the sharing of stories, new relationships were born. In conversation, a sense of the power of mutual respect and understanding to transform lives filled the space.

Reflecting on the reading of 1 Corinthians 13, Dr Dutney reminded all of God's command to do just one thing: to love one another.

“The cruel injustice and crushing disadvantage that our members from the First Peoples deal with every day hurts us all,” he said. “So we’ve committed ourselves to the task of working towards justice and reconciliation in the church—through our covenant, through the truth-telling of our amended constitution and through all the day-to-day, practical loving of one another that they imply.

“In doing that we become a sign to Australia of what God has done in Christ for the whole nation and the whole world.”

[assembly.uca.org.au/adeitytogether](http://assembly.uca.org.au/adeitytogether)



Above: Uniting Church President, Rev Dr Andrew Dutney; Sally Djuluna; Uniting Aboriginal and Islander Christian Congress Chairperson, Rev Rronang Gurrawurra and Queensland Synod Moderator, Rev Kaye Ronalds.  
Photo: Jeremy Byrnes



Rev John Ruhle and Jeannie Ballantyne from The Gap Uniting Church with comfort cushions made by the church craft group and others in the community.  
Photo: Holly Jewell



# Grassroots network fills the gaps

The mental health ministry at The Gap Uniting Church in suburban Brisbane has struck a chord with the local community. **Dianne Jensen** reports.

**Mental health ministry coordinator Jeannie Ballantyne knows first-hand the impact that a small group of like-minded souls can have on their church and community.**

Jeannie and her colleagues Margaret Shield and Barbara Waltisbuhl have seen the ministry at The Gap Uniting Church in Brisbane grow from ad hoc support for individuals into an outreach connecting people across the local area.

A branch of the support organisation A Nouwen Network now meets regularly at a local café. Information and resources are readily available to the congregation and the community, and the church craft group makes “comfort cushions” for network members to distribute.

The church care team and network members hosted an information evening in March which brought together 40 people, a third from outside the congregation, to learn more about anxiety and depression.

“These are common issues in society but are often not recognised early enough for adequate help to be sought,” says Jeannie. “We are keen to educate people that recovery from anxiety and depression does not simply involve ‘pulling one’s self together’!”

Health professionals from the congregation provided a range of perspectives about mental health issues at the event, and many attendees shared their own stories.

Margaret Shield, a retired social worker with experience in the area of mental health, says that the meeting highlighted the need to acknowledge the pain of families.

“There is grief felt by families where there is a diagnosis of mental illness being unrecognised and unacknowledged,” she says.

The organisers hope to follow up the information session with an initiative aimed at carers.

Rev John Ruhle says that the ministry reflects the key value of “community” identified within the congregation’s strategic plan for 2014–2018.

“As a congregation we are really strategic in the mission and ministry we undertake,” he says. “The joy for me with the ministry we are doing involving mental health issues is that the effort and initiative for the ministry has ‘bubbled up’ from within the congregation.”

John has observed a growing level of awareness and acceptance as people learn more about the issues.

“We have had significant moments of people with mental health issues sharing their testimonies in church and this has been a really powerful experience for the congregation.”

For more information visit [nouwennetwork1234.wordpress.com](http://nouwennetwork1234.wordpress.com)

“We are keen to educate people that recovery from anxiety and depression does not simply involve ‘pulling one’s self together’”  
Jeannie Ballantyne





# Giving hand-to-mouth

It was the generosity of people who had almost nothing which taught **Katie Wallis** the true meaning of giving.

**Last year I spent a few months living in a boarding hostel for high-school girls in India. I sang with them, played with them, studied with them, and occasionally found myself brave enough to eat spicy Indian curries with them. I slept on a mattress so lumpy it seemed like it was made of loose rocks and mosquito nests. I showered with cold, brownish water from a giant bucket in a cubicle with a door that hung loosely off one old rusty hinge.**

One night an old scholar from the school invited me to dinner. I travelled by car to her family home in a Chennai slum and was treated to one of the most memorable nights of my life. Her home was a single room—about two metres by three metres—with a tiny adjoining room for bathing. She lived with her two parents and her brother and sister. One single-sized bed sat along the wall. A few of the family would sleep there while the rest curled up on the bare concrete floor—they were the poorest of the poor. A small table was put in front of the bed, and it was there I was seated for dinner. The whole family stood around smiling with anticipation as the mother of the house began to serve me my evening meal.

Nobody else ate.

I was having trouble eating correctly with my hands and the mother asked if she could feed me with her own hands so I could comfortably enjoy my meal. Humbling.

After I was stuffed to the point of bursting, the father of the house collected a bowl of water and took my filthy, curry-covered hands in his own. He bathed them in water and rubbed them clean. Humbling.

The servant-hearted Christ met with me in that Chennai slum in the form of my Indian family, and I've never experienced a more beautiful display of generosity. I have learned that it is no longer good enough for me to give from my abundance. The beauty of experiencing true generosity—giving from nothing—has changed my life forever.

*Katie is an author, musician and member of Centenary Uniting Church.*

**ktmariewallis.com**

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‘ I have learned that it is no longer good enough for me to give from my abundance ’

## Wonderful Memories



They say that most of the tears at a funeral are tears of joy, whilst remembering just how wonderful someone was and how special a role they played in our lives. Often it's the stories, photos and favorite songs incorporated into the funeral that trigger wonderful memories that we can share with family & friends. It's an important part of saying farewell and you can trust Alex Gow Funerals to be there to guide you through and ensure everything is perfect.



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# War without end

This Anzac Day, remember those who continue to pay the price for serving their country. Dianne Jensen reports.

“Moral injury is a wound in the soul, an inner conflict based on a moral evaluation of having inflicted or witnessed harm”

Rita Nakashima Brock

**“I still don’t see the people we killed in ambushes and stuff; I don’t see our guys who were killed or wounded yet I was there. It is like being in a car accident but you don’t remember anything about it.”**

Rev Jack Hammer is an Australian veteran of the Vietnam War, the conflict which divided the nation over 40 years ago and cost the lives of more than 500 Australian servicemen. A further 3000 were wounded, injured or debilitated.

Jack, now an Anglican priest, is one of an estimated 30 per cent of Vietnam vets who live with Post Traumatic Stress Disorder (PTSD). The disorder is associated with a range of mental health issues and elevated rates of substance abuse and suicide.

Jack served for two and a half years in Vietnam, arriving in South Vietnam in December 1967. He took part in the Tet Offensive, one of the largest military campaigns of the war, which was launched on 30 January 1968 by the Viet Cong and North Vietnamese Army.

“We were the first Australian troops to have ground attacks while we were in defended positions and that was up at a place called Anderson ... So they are running across the paddock and you are in a dug-in position waiting for them to come,” says Jack.

The Vietnam War ended when Saigon fell to North Vietnamese forces in April 1975, two years after Australian troops were withdrawn.

In the decades which have followed, Australian Defence Force (ADF) personnel have served in combat operations and peacekeeping missions in areas as diverse as Iraq, Timor-Leste, Egypt, South Sudan and the Solomon Islands.

In December 2013 the last combat troops withdrew from Oruzgan Province in Afghanistan following nearly 12 years of conflict and 40 deaths. Another 260 ADF personnel were wounded.

## The price of survival

As Jack Hammer and his mates know, the cost of war goes far beyond the official lists of killed and wounded and the budget reports. Many live with the trauma for the rest of their lives.

Janice Johnston is the Director of Psychology at Mates4Mates, a charity launched in 2013 by RSL

Queensland Branch to provide a national off-base rehabilitation program for the wounded, injured and ill and their families.

She says that while PTSD can affect anyone in the community exposed to trauma, many medical practitioners are now referring to complex PTSD in relation to veterans and victims of long-term abuse.

“If you get held up on the way home from the shops, and this is the only time it ever happens, you could go on to develop PTSD. This is quite separate from somebody who experiences trauma over and over again on the battlefield where there is an amount and a severity of trauma which is different. What we call complex PTSD comes packaged with other things ... it might have depression, eating disorder, agoraphobia, anxiety or multiples of those wrapped up with it.”

Better understanding of the issue, which was previously described as shell shock or war neurosis during the first and second world wars, has helped to pinpoint the neurological issues.

“We know in modern research that PTSD actually rewires the brain so part of treating it well is getting the brain to make new connections that it has lost or that have been changed,” says Janice.

“Part of PTSD is that it comes after the event, and that could be six months later or for a Vietnam vet 30 years later. They may have had post-traumatic stress symptoms across that time; they might go through several marriages before somebody eventually says, you have PTSD and it has got to the point where it has become debilitating.”

## On top of the volcano

Jack was one of those vets who thought that his recurring dreams, flashbacks, memory loss and the struggle to control his drinking were normal. It was only when he left the army after 22 years and became involved in setting up a veterans support group that he realised he was exhibiting symptoms of PTSD.

“When I saw my psychiatrist she asked me how I felt and I said it was like sitting on a volcano. You can feel anger in you all the time and what you are trying to do is put a cap on it. Some of the drugs they give you ... will put a cap on it and that allows you to get on with life.”





Left: Vietnam vet Jack Hammer at the Ithaca Memorial in Brisbane.  
**Photo:** Holly Jewell

Below: The young Jack Hammer during corps training before his deployment to Vietnam.  
**Photo:** Supplied



He still wakes up at night, and has a “never-ending movie rolling in my head ... you can see through it, it is just there”.

There is no turning-off the switch after a person is taught to go out and kill, says Jack.

“As I drive down the road I am looking at the bushes and the trees and the undergrowth and thinking, well I would put a machine gun there and I would mine that little gully over there in case they went there for cover. You do it automatically because that is how you lived and how you stayed alive.”

#### **Caring for the wounded soul**

Rev Rita Nakashima Brock, who founded the Soul Repair Center at Brite Divinity School in Texas, works with a concept US Veterans Affairs clinicians are describing as “moral injury”; a hidden wound which eats away at a person’s sense of self.

“Moral injury is a wound in the soul, an inner conflict based on a moral evaluation of having inflicted or witnessed harm,” she writes in an essay entitled “*How do we repair the souls of those returning from Iraq?*” on the Truth Commission on Conscience in War website.

“It results from a capacity for both empathy and self-reflection on moral values, which means it happens to healthy human beings. The current wars are especially morally compromising because the lines between innocent civilians and combatants are so blurred.”

Janice Johnston, whose role at Mates4Mates includes hands-on counselling, is aware that many veterans will struggle to take that crucial first step towards getting help.

“I use cancer as an analogy, so early intervention is the key. The problem is if someone is diagnosed with cancer it is okay to tell your friends and people will give you a lot of support ... PTSD is a mental illness primarily so you don’t want to put your hand up and say you have it. By its very nature PTSD means that people are avoiders of things that are going to trigger it so they are also avoiders of getting help.”

Best practice treatment usually involves a combination of therapy with medication depending on symptoms, says Janice. Mates4Mates also provides mentoring, career coaching and family counselling as well as adventure challenge programs and other physical rehabilitation. The charity has grown an astonishing 600 per cent in its first year.

She agrees that while improved processes and better treatment will minimise the incidence of PTSD; “in the end there will always be a part that is just war itself”.

Regardless of our personal positions on a war, Rita Nakashima Brock believes that understanding the real cost of sending young men and women to fight is the first step in a much longer societal healing process.

“A society that engaged in warfare must come to terms with its responsibilities for its effects and with its own moral injury.”

**[mates4mates.org](http://mates4mates.org)**

**[brite.edu/academics/programs/soul-repair](http://brite.edu/academics/programs/soul-repair)**

**[conscienceinwar.org](http://conscienceinwar.org)**





# Extreme pilgrimage

## Traversing the wilderness

This July, long-distance athlete David Holleran of Mundubbera Uniting Church will run across the Great Victoria Desert, the epic last leg to a 19-year journey. **Ashley Goetze** reports.

“Running was the place where I was alone with God, always”  
David Holleran

### Everybody has a story, you only need ask.

Dave Holleran is your typical Aussie bloke. Family man and owner of David Holleran Cleaning Services, it could be easy to miss that this active Mundubbera community member is a world record holder and soon to be the first person to run across all of Australia’s deserts.

While growing up in country Victoria, Dave’s family had very little money; there was not much he could call his own, except running.

“Running was the place where I was alone with God, always. You can have that absolute silence, that absolute peace and receive all the answers to anything you’re asking for,” says Dave.

What started off as a boyish adventure soon became a platform for ministry he and his future wife Janette would develop in and around the Mundubbera community.

### The Simpson

Trained by ultramarathon legend Ron Grant in the late 80s, Dave’s running career took off when he

was given the opportunity to either do the World’s Longest Triathlon or run the Simpson Desert.

“I thought, well, I’m going to do the Simpson and I’ll get back to the World’s Longest Triathlon later—which was a crazy thing to do because it went from being very small to enormous!” says Dave.

It was the first of 14 ultramarathon-sized Australian deserts he would go on to run.

Dave trained for four long years by running 160–200 km a week between his regular duties as a fitness instructor, full-time cleaning contractor, husband and father. Only then did he undertake the gruelling 419 km trek across the Simpson Desert.

He says the difference between those who fail and those who succeed is preparation and God’s provision.

“I honestly believe that without God, without being Christian, you will not be able to succeed in these runs because if you haven’t got his protection you ain’t gonna make it,” says Dave.





David Holleran,  
ultramarathon runner.  
Photos: Supplied

“My entire life I’ve always wondered how far a human body can go and I found it,” says Dave. “For nine months I could hardly move and I thought I was going to die because my pulse was at 120 for a month.”

It was during this time Dave met his wife and “gift from God” Janette, a Mundubbera school chaplain and Dave’s support coordinator for his seven remaining desert runs.

Organising a team of 11 for Dave’s fourteenth and final desert run, the Great Victoria, Janette’s support is invaluable. As are her cooking skills.

“My wife does Masterchef meals in the desert!” says Dave.

“I would run for two and a half hours and my wife would come out and she would make bacon and eggs and all these incredible meals just on the road on a little cooker and she’d do it so quickly and then cook for everybody else as well.”

Dave and Janette’s collaboration as a couple has carried across the desert to the fitness, school and church communities in Mundubbera.

“Our ministry is just helping people where they are,” says Dave.

“My idea of Christianity has always been being Christ-like, you know—you don’t have to always be in church. Being in church on a Sunday doesn’t make you a Christian any more than standing in a garage makes you a car.”

Dave’s athletic achievements and involvement in the local fitness community have won him several Australia Day awards including 2011 Citizen of the Year and 2013 Sportsman of the Year. He is also a popular guest and motivational speaker.

Throughout his 58 years, Dave has run 60 marathons, 100 ultramarathons and accumulated 25 Guinness World records all while fundraising for countless charities including Camp Quality and most recently, RACQ Care Flight.

“This one we are doing for RACQ Care Flight helicopter rescue. They came out here during the floods and they did over 300 rescues in the North Burnett and they’re out here every week picking up sick people and car accidents,” says Dave, a community man to the core.

### The Great Victoria

A run is no easy feat for Dave, Janette and their crew, five of whom are members of the Mundubbera Uniting Church.

“The support crew are in four-wheel drives and they stay 2.5 km in front of me with one person sweeping behind me,” says Dave.

“They’ve got to keep the water up to you and the food up to you, ask you if you’re alright and if you’ve been to the toilet because if you haven’t been for a pee in an hour you’ll get dehydrated and that can lead to big problems—such as heat stroke.”

“A lot of people have actually perished out there so you look for people who are leaders and people who will make you think and look at things from your side.”

The Great Victoria is Australia’s largest desert. At 670 km long Dave will need to complete it in just over 11 days in order to gain an ultramarathon record. His route starts 270 km west of Coober Pedy in South Australia and ends 250 km east of Laverton in Western Australia.

The run will cost in excess of \$40 000 for Dave and Janette alone, excluding crew expenses.

A marathon veteran, Dave understands the anticlimax many athletes feel at the end of a long journey and hopes only for contentment in finishing what he started 19 years ago.

Yet the anticipation and magnitude of his last leg is no less lost on him:

“I’m shakin’ like a long tail cat in a room full of rocking chairs!”

To him it’s the signs and wonders on the tracks that make every run worth it.

*Support Dave by donating to RACQ Care Flight at [careflightrescueqld.everydayhero.com/au/david-holleran-desert-run](http://careflightrescueqld.everydayhero.com/au/david-holleran-desert-run)*

Faith, according to David, is the crux of survival.

“If you’re agnostic you’ll quickly become a believer but if you’re atheist you won’t even make it to the start line.”

It was these convictions, meticulous planning and a support crew of 11 that motivated Dave to trudge up 1062 sand dunes in 50 degree heat, requiring him to consume up to 40 litres of water and 52 000 kilojoules daily.

The trade-off is a cathartic experience that can change a life.

“In my last run I would just take my headphones off in the dark, turn my headlamp off, stare up at the billions of stars and just take in the wonder of what God’s done. You know, here I am this tiny little speck in the universe down this track and there’s just all this wonder. It’s just amazing, absolutely amazing.”

### The World’s Longest Triathlon

Among his greatest achievements lies the conquest Dave brushed off in exchange for the Simpson.

Completing a 42 km swim, 2000 km bicycle ride and 500 km run in 17 days, 22 hours and 50 minutes, in 1998 Dave broke, and still holds today, the Guinness World Record for World’s Longest Triathlon.



Michael Parkes with Benny the horse and Bob Allen.  
Photo: Blue Care

# Old friend spurs memories

The reunion of a man and his horse highlighted the importance of animal therapy in aged care, write **Hayley Campbell** and **Albert D'Aprile**.

**It was a magical moment one Remembrance Day when former 5th Light Horse Regiment Maleny Troop Quartermaster Bob Allen was reunited with a horse called Benny.**

Benny and Bob's special relationship came to light at Blue Care Maleny Erowal Aged Care Facility on Remembrance Day 2012. Service Manager Jane Suller said what residents, staff and guests witnessed brought a tear to the eyes of many people.

"Benny was brought to Erowal for the Remembrance Day service, however he began to play up so much that riders dismounted in an attempt to calm him," she said.

"When Mr Allen was wheeled forward to lay down the poppies on the memorial, the former rider and his horse were reunited and Benny became serene and quiet.

"Mr Allen suddenly started speaking to Benny about their old times, which was an emotional and moving moment as Mr Allen rarely speaks."

Jane said Bob, then 77, who lived with dementia, had started reminiscing about their adventures, and Benny stayed quietly by his side until the end of the service.

Benny became a regular visitor to Blue Care Erowal Aged Care Facility with the 5th Light Horse Regiment Maleny Troop and always paid Bob a visit in the Memory Support Unit, until Bob's passing in early January 2014.

Bob's wife, Faye Allen, commented on the importance of animal therapy, stating that she regularly visited her husband and saw no response or recognition, but when Benny visited everything changed.

Current 5th Light Horse Regiment Maleny Troop Quartermaster Lee Dominick said Bob rode and took care of Benny during his five years as a Quartermaster.

"Mr Allen used to ride Benny on parades and they always had a special relationship," said Lee.

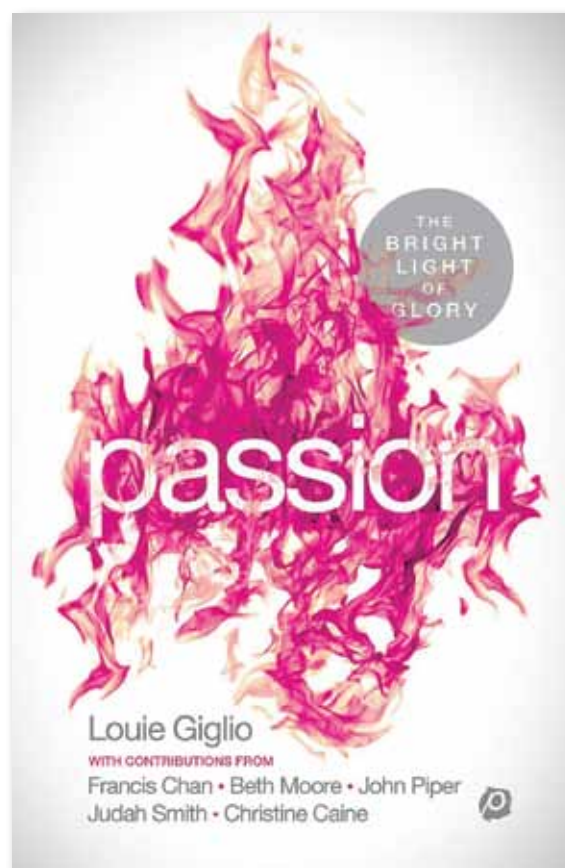
"Quartermasters often develop a close relationship with the horses as their role requires them to maintain equipment, such as horse saddles, while they also have to schedule vet appointments for the horses.

"After Mr Allen was diagnosed with dementia, Benny changed owners several times until my family decided to purchase him. We began bringing Benny along to Blue Care Erowal for special occasions, such as Christmas or Anzac Day," she said.

“Mr Allen used to ride Benny on parades and they always had a special relationship”

Lee Dominick





***Passion: The Bright Light of Glory***  
 Edited by Louie Giglio  
 Thomas Nelson Publishers, 2014  
 RRP \$16.99

# Selling a passion for faith

**Somewhere around age 16, I got worn out by the charismatic evangelical youth group culture where I had been spending most of my free time. I had been to what seemed like hundreds of camps, conferences and youth rallies all around Australia, each with its own stadium rock worship band, multi-thousand dollar lighting rig and intense preacher who used words like “awesome”, “incredible”, “blessed” and “pumped”.**

Reading Louie Giglio’s *Passion: The Bright Light of Glory* reminds me of what it felt like to be in that space nearly a decade ago. Compiling a number of sermons from the evangelical heavyweights who have spoken at Giglio’s Passion conferences over the years (John Piper, Judah Smith, Christine Caine, Beth Moore and Francis Chan), *Passion* is full of the hyped-up black-or-white, life-or-death language that I remember from those youth rallies. It’s intense and rhetorically impressive, but also exhausting.

Underneath the hype are mostly positive messages for Giglio’s target demographic of young people aged 18 to 25: work hard, don’t be afraid of taking

risks, care for the poor and people around you, honour God in all of your dealings, don’t give up on the church, make vocational decisions that are worthwhile and that help other people. Do these things, most of the authors seem to say, and you will change the world.

But there are moments in *Passion* I don’t know what to do with, like the repeated insistence of some of the authors that the ultimate goal of a Christian should be to make Jesus “famous”, or, more worryingly, when Piper casually slips “war” in next to “changing diapers and doing taxes” in a list of activities that can have a “God-exalting, soul-satisfying unity”.

Even though I worry that the methods used by these authors to make Christianity appealing actually commodify the faith, I’m happy that a book with such wide appeal is encouraging young people to do meaningful things with their lives. Is asking more from books like this asking too much?

**Andrew Hartwig**  
 NewLife Uniting Church, Robina

‘It’s intense and rhetorically impressive, but also exhausting’

## POSITION VACANT

### College Chaplain—The Lakes College

The Lakes College is seeking an experienced Uniting Church chaplain who displays natural gifts in working with children and young people. Blue care required. Relevant qualification preferred.

Please visit the employment page of [thelakescollege.com.au](http://thelakescollege.com.au) to download the Position Description and Application Guide. The chaplain is appointed by the Uniting Church Chaplaincy Commission and The Lakes College.

Applications close **Monday 14 April 2014**.



[thelakescollege.com.au](http://thelakescollege.com.au)

Image: Phil Day



# To the editor

There were a number of letters in response to the March edition of *Journey*. Those which the authors were happy to see published appear below. Letters to the editor should be no longer than 150 words and are published at the discretion of the editor. Please supply your full name as well as the name of your congregation or suburb of residence. Some copy editing may apply. Email submission to [communications@ucaqld.com.au](mailto:communications@ucaqld.com.au) is preferred. Letters and articles are also open for comment at [journeyonline.com.au](http://journeyonline.com.au)

Dear Carolyn,

Thank you for your timely letter to the Prime Minister (*Journey*, March 2014, page 9). You spoke for my husband Arie and myself and many, many Australians who are also deeply concerned about the treatment of the asylum seekers. The total lack of compassion is frightening.

May we find a better solution worthy of our fine country.

**Anneke van Klinken**  
Indooroopilly Uniting Church, Brisbane

Sincere thanks to Carolyn and Frederika (*Journey*, March 2014, pages 9 and 10) for your thoughts on the matter of the government's handling of irregular arrivals by sea.

If only to challenge the widespread perception that the Uniting Church is the Greens/ALP/ABC at prayer, I ask the following:

Jesus is the friend of the poor; John Wesley urged us to go "not to those who want you, but to those who want you most". Therefore, we should ask who are the poorest who need us most.

Are they the penniless refugees in an African UN camp since 1997 or those who can afford to pay US\$ 10 000—three times the first class airfare—to an Indonesian people smuggler?

The poor, the widows, the children: these are Jesus' favourites.

The 20 000 refugees we resettle each year should be those who need us most. Well done, Tony Abbott.

**Stan Klan**  
St Stephen's Uniting Church, Toowoomba

Congratulations on your informative March edition of *Journey* covering current critical social justice issues.

As Australians we are damaging ourselves by demonstrating a lack of compassion for those in our care. If we are to call ourselves disciples of Christ we are summoned in no uncertain terms by his words to be compassionate to all and especially the marginalised who have no voice.

**Dr Brigid Limerick**  
Indooroopilly Uniting Church, Brisbane



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## Who are you? Where are you? What is your email address?

One of the registers which the Property Resources team at Synod office manages is UConnect. It provides a central place for contact information for congregations, presbyteries, agencies and the people who serve in them, doing great work every day.

If you are a church council chairperson, treasurer, secretary, or another type of office holder in your congregation we need your help in keeping the UConnect register up to date. Please write to [directory@ucaqld.com.au](mailto:directory@ucaqld.com.au) at any time when your information changes so that we and other people in the Synod can communicate with you as well as we possibly can.

*For more information on UConnect please phone Rick Wainwright at Property Resources on 07 3377 9838 or visit [uconnect.ucaqld.com.au](http://uconnect.ucaqld.com.au)*

## Wesley provides surgery for Somalilander

Facial reconstruction surgery performed on Ayan Mohamed from Somaliland on 22 February at The Wesley Hospital, Brisbane, has been a success.

Ms Mohamed, 25, received gunshot injuries to her face as a young child during the Somali Civil War. As well as facial disfigurement which has caused her embarrassment, she had difficulties with eating and drinking and was unable to close her right eye.

Her trip to Australia for surgery was organised jointly by Brisbane's High-Rise and Mitchelton Rotary Clubs. UnitingCare Health as part of UnitingCare covered Ms Mohamed's hospital stay, theatre and other costs as part of its missional service.

## Frontier Services update

The Assembly Standing Committee has endorsed the transfer of residential and community aged care services currently operated by Frontier Services in the Northern Territory to UnitingCare Queensland's Blue Care and in the Kimberley to UnitingCare WA's Juniper.

The new ownership arrangements, which are subject to Federal Department of Social Services approval, will start from 1 July and are an important step in ensuring the long term sustainability of these services.

Assembly Standing Committee thanked the many parties involved in progressing these arrangements, particularly UnitingCare Queensland Board and CEO, Blue Care Executive Director, the Queensland Synod, the Board and CEO of Juniper and the Northern Synod.

The Assembly and Frontier Services will work closely with the new operators to ensure a smooth transition.

## New national directors for two Uniting Church agencies

The Uniting Church in Australia welcomes the appointment of two new National Directors to Assembly agencies.

Rev Scott Kelly takes over the reins as the National Director of Frontier Services.

Mr Kelly is a deacon of the Uniting Church with wide experience in engaging with government at senior levels and leading innovative justice programs. Prior to becoming a minister he worked as a geologist in the oil and gas industry in a number of remote locations.

At UnitingWorld, Rob Floyd is stepping up into the National Director role.

Mr Floyd is currently the Associate Director of UnitingWorld's Relief and Development Unit. Previous to this role he served as a Mission Co-worker with UnitingWorld in Indonesia for seven years. He is an active, lifelong member of the Uniting Church in Australia.

Both appointments were approved by the Assembly Standing Committee at its meeting in Sydney from 21–23 March. Mr Kelly and Mr Floyd will commence their new roles from 1 May 2014.



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