

The Westerly



PPW& PWV Newsletter No.38 – 28th September 2022



Learning to be Intercultural

Rev. Linley Liersch (PPW MDSE)



This year we welcomed Silvia Akau'ola Tongotongo to “equipping Leadership for Mission” (eLM) as Intercultural Communities Development Co-ordinator. She presented at presbytery in February saying that she was an ‘L’-plater in intercultural ministry. I questioned myself: If Sylvia is an ‘L’-plater then what am I as a white anglo-saxon person? I dreaded to think! Surely she is fully-licenced and I am an ‘L’-plater’. But perhaps, this is my first lesson in Intercultural dialogue, to approach all conversations with humility, for none of us can speak for another cultural group. We can only listen and learn. So perhaps in Intercultural dialogue we are all ‘L’-platers together.

My second lesson was that when I go to Intercultural dialogues, there is an absence of white participants. We absent ourselves from the conversations, as if we are allowing all our CALD brothers and sisters to ‘get on with it, after all—we will only get in the way’. But I do not feel this way anymore, the challenge to those in the dominant culture is to become active participants in interculturalism.

Some insight from the Assembly new Intercultural website, called “**Living as an Intercultural Church**” what our Uniting Church needs from us is to 1) learn about what are our **foundations** of our commitment to being Intercultural, 2) **explore** and to 3) participate in Intercultural awareness and put it into **action**.

“Living as an intercultural church” [website](#): We understand intercultural to encompass: bringing people of different cultures together to learn from one another, and to partner in mission and ministry; giving equal value and power to each culture; respecting differences celebrating the variety of cultural traditions.”

“An **Intercultural church** is a church that accepts, supports and celebrates each cultural group. It intentionally encourages all cultural groups to engage in intercultural relationships and share in leadership, mission and ministry. An Intercultural church builds on the idea that Australian society and the Church’s membership are multicultural, and it calls on all members, especially those of the dominant culture to be prepared to live and act cross-culturally.

The annual Synod Intercultural Forum and [Seminar](#) has been an eye opener for me learning to see the world through indigenous theologies. Hope to see you there.

Or if you are interested to connect with others who are on the journey of being an Intercultural Church, we invite you to sign up for emails from our Assembly '[Circles of Interest](#)' (including the '[Being a Multicultural Church](#)' Circle), or to join the conversation in that Circle's Facebook group.

Learning to be Intercultural



Mental Health Matters

REV. FI BOTTCHER (DEACON AT SUNSHINE MENTAL HEALTH)

"I can't do it anymore Fiona." Tony had been discharged from the psychiatric ward a couple of weeks earlier, "I have no friends, I'm about to get evicted, I want to die". I listened, acknowledging the depth of his grief and loneliness. He went back to hospital.

A couple of weeks later he turned up at the Men's Shed. He looked miserable and announced: "I'm going to do it! I've got all the pills I need".

I worried that the men wouldn't cope with "the new bloke" in his depression and pain. Suddenly Joey spoke up: "You wanna die?" he said. "Oh I've been there! You know what you've gotta do? Get out of the house. Come to the Men's Shed".

Then Andy piped up: "You got no money? I'll tell you where to get food". Before I knew it, Tony was sitting amongst the other men, sharing in their stories of hardship and resilience.

Tony came back the next week and told us he loves to cook. Last week he cooked up a cracking carbonara.

"I'm good", he told me yesterday smiling. "I'm doing ok".

I thank God for these small miracles in community, this salve for broken hearts and souls.



Are there people on your patch who could enjoy and contribute to committee membership?

The new **Synod Nominations Advisory Panel (SNAP)** is enthusiastic about its task, of which one aspect is, 'To proactively seek to identify persons who are qualified and available for appointment to Synod committees and task groups, and other bodies as appropriate'.

To do this, we need your help to find those wonderful UCA people who might consider serving the Synod on a group, who would bring particular gifts and skills to a group, and who are not the usual people we all automatically think of and might consequently be overlooked for an opportunity to share their skills with us. As we continue to be mindful of the Synod resolution regarding greater inclusion, both of adults under 50, and also of Culturally and Linguistically Diverse (CALD) communities, we are particularly keen to hear of those who fall into this category.

We would love to hear about people who could be interested in serving the Synod on one of its committees or task groups, but would also consider being part of the network of people we could approach when a vacancy is highlighted in order to help us find the right people for the position. We're not sure if you have already started a list of suitable people in your patch, but if not, could you consider doing so? And if so, by all means send their names to SNAP, c/- clare.boyd-macrae@victas.uca.org.au

From the Editor: If you missed an edition of The Westerly back editions are available at [Newsletters – Presbytery of Port Phillip West \(ucappw.org.au\)](#). Next Edition 12th October 2022. Any submission are due the Monday before publication. Always happy to receive your stories, poems, book reviews, photos, and theological reflections from across both our presbyteries. Rev Linley Liersch Linley.Liersch@ppw.victas.uca.org.au.

Understanding the UCA

An eLM unit for wishing to understand more about the Uniting Church - and for those needing to meet the Core Competency "Work within the doctrine, ethos and polity of the Uniting Church" for Ministry of Pastor roles and Ministry of Lay Preacher



An online self-directed study unit with assessment and 4 group tutorials offered by Equipping Leadership for Mission (eLM).

Beginning on 1 November 2022, participants will have 4 months to undertake the study. **All group tutorials and assessment are compulsory** for those who are undertaking the unit for competency reasons. Those who successfully complete the unit (including tutorials and assessment) will receive a Certificate of Satisfactory Completion.

From 2023, the unit will be offered once or twice a year and participants will have 3 months to undertake and complete the unit

Register

<https://victas.uca.org.au/event/understanding-the-uca-2>

For further information contact:

Mel Perkins | Lay Leadership Development Coordinator
mel.perkins@victas.uca.org.au

Cost

\$40

Tutorial dates

Via Zoom

Introduction and Assessment

Thursday, 3 November,
6:30-8:30pm

History and Theology of the UCA

Wednesday, 23 November,
6:30-8:30pm

Life and Witness, Councils and Ministries

Wednesday, 14 December,
6:30-8:30pm

Walking with First People, Intercultural relatedness

Wednesday, 8 February,
6:30-8:30pm



equipping Leadership for Mission



Uniting Church in Australia
EPISCOPAL CHURCH OF VICTORIA AND TASMANIA

IMPORTANT WORDS OF THE ASSEMBLY STANDING COMMITTEE, MAY 2022

By Sue Strong (PPW Climate Action Task Group)

“As the ASC we acknowledge that while we can commit Assembly operations to take specific climate action through the Climate Action Plan, we cannot commit the whole church to net zero emissions. **Each Council of the church needs to make that commitment.**”

A call to the whole church to listen to the wisdom of First Peoples, commit to net zero emissions by no later than 2040 and take action to reduce our collective impact on the environment is an important next step as a whole church in covenantal relationship with the Congress.”

GREEN POWER

Our world is becoming more environmentally conscious, and we now have more choice over where our energy comes from when our primary source for electricity is through the main power grid. Choosing GreenPower is a widely accessible step that can be taken to conscientiously address how we source our energy. Collectively, GreenPower helps push our community closer towards a clean power transition by increasing the demand for renewable energy and decreasing it for fossil fuels. When you buy GreenPower you are signaling support for increasing renewable energy in our grid from reputable sources.

GreenPower is a government-accredited scheme to encourage more renewable energy generation in Australia, through sun, wind and water infrastructure projects. You can access GreenPower through your existing electricity retailer, or by making the switch to a retailer that offers it. This doesn't happen automatically, and it's something you need to consciously choose through your retailer.

It is not an instant provision of renewable energy but is designed to shift the longer-term source (year by year).

COPOWER

CoPower is an electricity provider which has a very high commitment to source renewable energy. This company is endorsed by our own Synod of Vic/Tas and Synod is about to appoint a board member to CoPower.

CoPower also has the GreenPower option.

There are two great things about CoPower:

They have a genuine policy to seek more access to renewable energy.

They are currently running with 76% of their supplied energy coming from renewable sources and are constantly seeking more – unlike some of the big providers who continue to open new coal mines and gas fields.

CoPower is 100% owned by its members and by law is not allowed to make a profit. A wide variety of groups and organisations such as Environment Victoria are now board members, and our very own Vic/Tas UCA Synod. After CoPower has paid for the electricity it sells to its customers, it directs any surplus funds back into achieving its core mission – to “tackle poverty, take action against the climate crisis and build community.”

This aligns with our role as Christian people. It is easy, does not require a working bee or fund raising and gets results in reducing emissions. It is a positive step towards your community contributing to the goal of zero emission by 2040.

SO, CONSIDER SWITCHING YOUR CHURCH AND YOUR HOUSEHOLD OVER TO COPOWER

[Cooperative Power - Together we're taking the power back.](#)

OUTDOOR WORSHIP WEBINAR



FREE
ZOOM
WEBINAR

Explore how you can lead fun engaging worship within the beauty of God's Creation With Tanya Walker (Leader of Sharing the Journey) and Rev Mat Harry (Co-Leader Selah Walk) you will learn:

- A basic liturgical framework to springboard from
- 3 Distinct Approaches to Outdoor Worship
- How to plan for the Outdoors
- And be inspired to give it a go

A workbook will be provided a few days prior to the event.



SESSION 1

Thursday
October 6th
7:30 pm - 9 pm



SESSION 2

Thursday
October 13th
7:30 pm - 9 pm



REGISTER

[Click here to register online](#)



9th–11th December 2022

A Generous Openness: How can I discover and act on my deepest, most authentic desires?

9th–11th December 2022

A weekend retreat hosted by Northcote Uniting Church

Santa Casa Retreat Centre (Anna House)
33–35 Flinders Street, Queenscliff VIC 3225

www.santacasa.org.au

You are invited to come as you are to a weekend of gentle, creative prayer exercises, with plenty of space for personal prayer, reflection and rest, in the beautiful setting of Santa Casa Retreat Centre, Queenscliff.

The community at Northcote Uniting Church is delighted to welcome you to its first weekend retreat. The retreat will be facilitated by Missional Spirituality Pastor Anne Pate. Anne is an experienced retreat-giver and spiritual director in the Ignatian tradition.

Arrival from 2pm on Friday 9th, with opening session at 7.30pm
Departure at 2pm on Sunday 11th
Santa Casa Retreat Centre (Anna House). Single and double rooms available. All rooms have ensuite facilities. All meals are included. Dietary requirements can be accommodated. **\$200 per person** including meals and accommodation. Northcote Uniting Church is subsidising the retreat cost for all participants. We do not want finance to be a barrier to participation, so please contact us if you need additional support.

Contact Missional Spirituality
Pastor Anne Pate: 0407 908 729

Training for chaplaincy
schools
hospitals
prisons
age care

Who for?
Minister
Continuing Ed.
Caring Professionals
Mature Christians - seeking new vocation

UNITING CPE THE JOHN PAVER CENTRE

ON-LINE (VIA ZOOM)

**SUPERVISED PASTORAL EDUCATION UNIT
FEBRUARY-JUNE 2023**

A part-time unit will be offered commencing 8.30am sharp. Ten hours of individual supervision will be included in that period. The times for these will be negotiated with your supervisor at the beginning of the course. Two extra days are also required for group/individual evaluation: at mid-term and final, being 5 April and 7 June. Interviews are scheduled for Thursday 24 November, 2022.

This Centre, with its particular focus on people engaged in community-based pastoral ministry contexts, is under the auspice of the Uniting Church Synod of Victoria and Tasmania. This program will be conducted entirely on-line (via zoom), so reliable internet connection is essential.

**APPLICATIONS CLOSE:
MONDAY, NOVEMBER 14, 2022**



EDUCATION – THE SEMINAR SESSIONS

Supervised Pastoral Education is a rigorous action/reflection model of learning – the emphasis is on learning directly from participation in a variety of experiences. The Thursday seminar sessions will be comprised of up to six students and two supervisors. The sessions provide a supervised, self-directed learning experience. Whilst participants set their own goals, the following are the overall objectives of the seminars:

- to help integrate spirituality, practice and personal identity, in both the individual and societal contexts
- to identify and further develop pastoral care gifts and skills
- to support participants with the use of peer group supervision as a way of enhancing spiritual/pastoral care
- to develop the capacity for self-supervision
- to provide an opportunity to identify and work with one's own faith heritage and development
- to offer an inter-disciplinary setting for learning

For further information about CPE and the Association for Supervised Pastoral Education in Australia (ASAPCEVIC), go to www.asapcevic.org.au

PASTORAL CARE FORMATION

Supervised Clinical Pastoral Education (CPE) is a programme of education and formation for pastoral care. The program methodology utilises the action/reflection model of learning. The action component entails the actual provision of pastoral care within a learning ministry setting. The reflection component entails the exploration of the pastoral/spiritual experience, the dynamics present, and the theological and spiritual dimensions. The action/reflection process is integral to the participant's understanding and the formation of their pastoral process identity and competence. CPE is influenced by theology from the living human document (Anton Boten).

PLACEMENT

The pastoral care placement for the program could be at any one of a number of community settings. Applicants already in pastoral care settings may initially negotiate with the Centre Director and their employer to use their setting as a placement. Applicants may also discuss the possibility of another placement setting. Either way, it is the responsibility of the applicant to make these arrangements in consultation with the Centre Director. The ASAPCEVIC Inc. Standards require a minimum of 100 hours of actual hands-on pastoral care to be provided in the placement.

Under the auspice of the Uniting Church Synod of Victoria and Tasmania, and in collaboration with the Centre for Theology and Ministry.



Conflict, Climate Extremes and COVID Cause Catastrophe

by Christine Morris (Hopper's Crossing UCA)

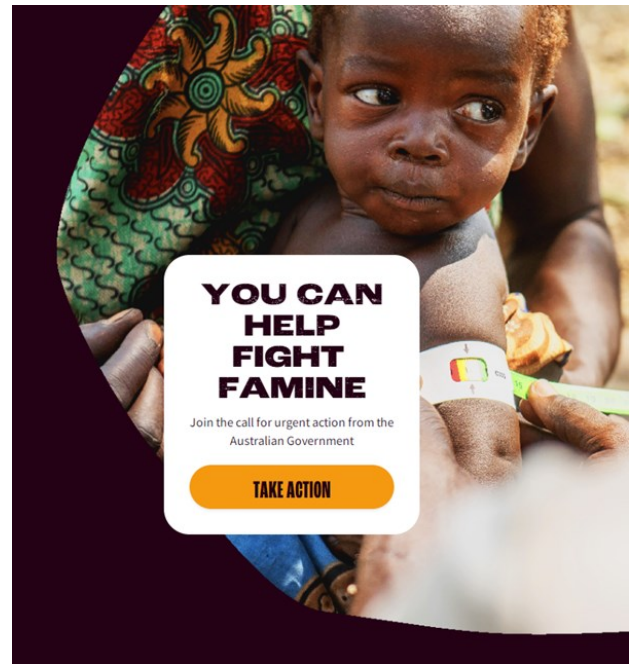
Thousands of Australian children are hungry. Among other volunteers, UCA members are following Jesus' command to feed the hungry and are giving them breakfast so that they can start the school day with a full tummy.

But what if there is no food to share?

Mali, a young mum who lives in Ethiopia says, 'We have no crops left... When it's a good time, we feed the children two times a day. Now, it's once a day. We don't know what will happen next.'

In South Sudan, Kengen's two week old daughter cannot stop crying due to hunger. Kengen, herself starving, cannot produce enough milk for her child.

Already over 10,000 children per day are dying from starvation. The COVID pandemic has doubled the number of people facing extreme hunger. Four years of drought in the Horn of Africa means that farmers cannot grow food. Conflicts and wars are also major drivers of food insecurity. Mothers, fathers, brothers, sisters, sons, daughters, precious children of God are dying of hunger. Jesus weeps.



The world is facing hunger as we have never seen it. But we can make a difference.

Let's obey Jesus' call to feed the hungry by joining with Uniting World, Act for Peace and Christians from all over Australia by calling on our government to *Help Fight Famine* <https://www.fightfamine.com.au>.

And most importantly, pray!

The **Help Fight Famine** campaign is led and coordinated by Micah Australia, a network of Christian agencies and churches empowering Australian Christians to advocate for global justice.

THE 2022 GLOBAL HUNGER CRISIS

THE MESSAGE IS SIMPLE. ACT NOW, SAVE LIVES.

WHAT YOU NEED TO KNOW

THIS IS NOT THE SAME OLD WORLD HUNGER STORY YOU'VE HEARD BEFORE...

Conflict, COVID, climate shocks and the war in Ukraine have converged to create the perfect storm for an unprecedented crisis.

THE NUMBER OF PEOPLE FACING ACUTE FOOD INSECURITY¹ IS SOARING

50M PEOPLE IN 46 COUNTRIES ARE NOW ON THE VERGE OF FAMINE²

10K CHILDREN ARE ALREADY DYING OF HUNGER EVERY DAY

MEASURING FOOD INSECURITY

THE INTERNATIONAL FOOD SECURITY MEASUREMENT ASSOCIATION (IFSI) DESCRIBES THE SEVERITY OF FOOD EMERGENCIES.

The IFI grades or rates food levels:

- Level 1: Low Food Security
- Level 2: Moderate Food Insecurity
- Level 3: Severe Food Insecurity
- Level 4: Humanitarian Emergency
- Level 5: Famine³

FAMINES ARE EXTREME HISTORICAL EVENTS

Decades of research show that up to five households are experiencing extreme deprivation of food and caregiver levels of child malnutrition, starvation & death.

Parts of countries and individual households can be experiencing famine conditions prior to a full famine declaration which is what we're seeing in the countries listed here.

TOP 5 AT RISK COUNTRIES

882,000 PEOPLE

ARE ALREADY FACING FAMINE CONDITIONS OF STARVATION AND DEATH⁴ ACROSS PARTS OF:

- ETHIOPIA
- SOMALIA
- YEMEN
- SOUTH SUDAN
- AFGHANISTAN

WHAT IS DRIVING THIS CRISIS?

CONFLICT

80% OF THE WORLD'S HUNGRY CURRENTLY LIVE IN CONFLICT ZONES.

Somalia depends on Russia & Ukraine for 90% of its wheat imports.

COVID-19

HUNGER HAS INCREASED BY 150 MILLION PEOPLE SINCE THE PANDEMIC BEGAN.

Reduced household incomes, disrupted supply chains, increased prices, and depleted government resources have contributed to this.

CLIMATE CHANGE

THE HORN OF AFRICA IS EXPERIENCING ITS WORST DROUGHT IN 40 YEARS WITH FOUR CONSECUTIVE FAILED RAINY SEASONS.

Climate change destroys crops and livelihoods and undermines people's ability to feed themselves.

COSTS OF INACTION

HUMAN SECURITY

- STARVATION & DEATH**
One person dying every 45 seconds drought ravaged Ethiopia, Kenya and Somalia.
- CHILD MALNUTRITION**
Leads to major impacts on development & cognitive function.
- CHILD MARRIAGE**
Ravine increases the risk of girls being forced into early marriage & child labour.
- DISCRIMINATION**
People with disabilities, women and minorities are at greater risk of food insecurity.

NATIONAL SECURITY

- POLITICAL UPHEAVAL & REVOLT**
Widespread food protests contributed to the social unrest which sparked the Arab Spring (2010) and Sri Lankan collapse (2022).
- MASS DISPLACEMENT**
Rising food prices and economic hardship is intractable and often leads to refugee emergencies.
- DEBT-TRAP VULNERABILITY**
Governments facing rising food prices with budgets already stretched by COVID are vulnerable to debt trap diplomacy.

HOW AUSTRALIA CAN RESPOND

WE'RE CALLING ON THE AUSTRALIAN GOVERNMENT TO:

- COMMIT TO AN URGENT \$150 MILLION FAMINE PREVENTION PACKAGE**
To avert catastrophe in the worst-affected hunger hotspots in the Horn of Africa, Afghanistan, Syria and Yemen
- TACKLE THE ROOT CAUSES OF THE GLOBAL HUNGER CRISIS**
Through investing long-term in a targeted Global Food Security Strategy
- STRENGTHEN THE RESILIENCE OF THE ASIA PACIFIC REGION**
To climate change, disasters, and economic shocks by rebuilding Australia's development assistance budget

BENEFITS TO AUSTRALIA

- ACTING NOW WILL:**
 - Save lives where hunger is worst
 - Demonstrate Australia is a good international citizen
 - Display our immense agricultural expertise
- RETURN ON INVESTMENT:**
 - Food security increases global security – our emergency ask is only half of what has been spent on Ukraine military assistance (\$380 million)
 - Africa is a major future trading partner – 62% of future global population growth⁵
 - Preventing famine has flow-on effects to other areas – including improvements in health, gender and education outcomes across generations
 - Australian agriculture benefits – international partnerships lead to better farming techniques, improved crop varieties, disease control, and new solutions to address a changing climate

HELP FIGHT FAMINE

*Report Ricegate Australia

RECENT FAMINES

FAMINE HAS ONLY BEEN DECLARED TWICE THIS CENTURY:

Somalia in 2011, where action was far too slow, and in parts of South Sudan in 2017 where a much faster humanitarian response was deployed.

SOMALIA: 2011

CAUSES: Prolonged drought & conflict

IMPACT: 250,000 deaths by Feb 2012, half of them children

RESPONSE: By the time a famine had been declared, more than 200,000 people had already died

AUSTRALIA: Contributed \$1.1m (\$135 in real terms) to the Horn of Africa crisis in 2011 and was in the top five country donors.

"AUSTRALIA, LIKE OTHER DONORS, DID NOT RESPOND AT SCALE IN TIME FOR MANY OF THOSE WHO DIED DURING THE FAMINE."

Relying on a declaration of famine or pressure from the media before acting leads to unnecessary deaths and suffering. For famines to be declared, many people have already died and many others would be about to die. It is also too late to bring in resources. Once famines are declared, it takes time to mobilise resources and then implement humanitarian programs. It costs a lot more to feed people on the edge of starvation than it does to prevent it.

IFSI Evaluation of Austral aid programs, 2014

¹IFC Level 3+ Acute Food and Livelihood Crisis ²IFC Level 4+ Humanitarian Emergency ³IFC Level 5+ Famine ⁴Report Ricegate Australia

READING THE BIBLE WITH MARGINAL COMMUNITIES

Values and Implications for a multi-cultural Church



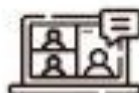
SPEAKER

Rev Dr Monica Melanchthon,
Associate Professor of Old Testament,
Pilgrim Theological College



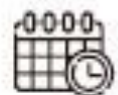
PRESENTED BY

Synod Intercultural Forum



WHERE

Zoom




WHEN

October 11, 9.30am-12.30pm



COST

\$10 + booking fee

[CLICK HERE TO REGISTER](#) 



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



October Education Events

- 6th October** **Outdoor Worship Webinar**
7:30—9pm by Tanya Walker & Rev. Mat Harry
- 9th October** **Progress in Gambling Reform**
2 pm St. Luke's Uniting Church, 174 Barrabool Rd, Highton, Geelong.
- 11th October** **Reading the Bible with Marginal Communities**
9:30—12:30 Revd Dr. Monika Melanchthon Synod Intercultural SEMINAR
- 12th October** **Synod Intercultural Forum— Register with the seminar**
All welcome
- 20th October** **Messy Church Matters**
1 pm Linley Liersch & Chris Barnett on zoom
- 14th November** **Applications for CPE 2023 Close**

Preventing and Responding to Family Violence: A Faith Leader's Practice Guide and Toolkit

This Faith Leader's Practice Guide and Toolkit shares the best of Australian and international research evidence on the factors that cause and reinforce family violence in faith communities. This guide also looks at what works to address these factors and the role of faith leaders and communities in responding to and preventing violence.

In this guide, we also look at what works to address these factors and the role of faith leaders and communities in responding to and preventing violence.

Webinar launch [here](#).

A FAITH LEADERS PRACTICE GUIDE AND TOOLKIT
Preventing and Responding to Family Violence
By Naomi Ormrod



A promotional poster for an event. At the top left is the logo for 'ALLIANCE FOR GAMBLING REFORM'. The main title is 'Progress in Gambling Reform' in yellow, followed by 'NEXT STEPS' in large white letters. Below that, it says 'With Reverend Tim Costello'. A speech bubble contains the event details: 'SUN, OCT 9 - 2PM', 'St Luke's Uniting Church, 174 Barrabool Rd, Highton VIC 3216', and 'Contact Rev Paul Stephens for RSVP or more information (03) 5244 2997'. At the bottom, there is a photo of Reverend Tim Costello and the text 'Join Tim and help #EndGamblingHarm in Geelong'. A megaphone icon is on the left side of the poster.