



# the new vine

## UNITING CHURCH IN AUSTRALIA

Blackall Range Uniting Churches  
(Kenilworth, Maleny, Montville and Palmwoods)

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### EDITORIAL COMMENT

It's a sad day when a writer chooses to quote himself. But, sometimes .....

In a recent reflection on the scripture readings set for Christ the King Sunday, when talking about how this day was only added to the church calendar in 1925 at the time of all the political posturing going on after World War I, I tried to show how, in my view, perhaps the church was attempting to make a statement about Christ and his kingdom of love, compassion, peace and justice amid the prevailing nationalism, fascism and secularism.

I postulated that this brings us face to face with one of the greatest calls or challenges we as Christians carry with us i.e. to hold different/opposing views or positions in tension, be that within ourselves, our family, our church, our workplace, our community, our society more generally or the world. It calls us to not dismiss anything out of hand, but to hold onto both while we work our way through them. We are to live in the messiness and chaos of the world but be surrounded and inspired by the values of Christ's kingdom. We are to face issues and differences confident that Christ will prevail. Just imagine a world like that.

And that is something I have always admired about the Blackall Range Uniting Church. Between us, we hold many of the various theological positions there are to be held, but we are able to hold them in tension and get on with serving God as we are called to do.

What's that got to do with *The New Vine*, I hear you ask.

Well, I blandly put out the invitation for contributions about peace, and the variety of responses this engendered I found both surprising and stimulating. Many are so very different from the others that it suggests we are in many different places and yet, I feel confident no reader will be put off or upset. We will accept what is written and work our way through any differences of view. Authors are identified in some [and we have 5-6 who have contributed for the first time], so we can talk to them if we wish. Where a thought is anonymous, we can sit with it, weighing the pros and cons, finding scripture passages that may be applied to it, and see whether we understand fully; whether we might change our own thinking on the matter; or simply live with the unknown for a little longer.

Another exercise I recommend, especially, as this edition comes out in Advent – I admit there is little, to no reference to it throughout – but perhaps we could read each article and think about where hope, peace, love and joy are to be found in it. It may not be immediately obvious, but my sense is that it is there somewhere. Let's all be open to the coming of Christ again in our lives through our efforts to be more understanding and accepting of another's point of view.

In this way, it is my hope that our journal might contribute to peace in our lives.

Graham



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## LIENA'S LINES

### PEACE BEYOND UNDERSTANDING

Peace I leave with you; my peace I give you.  
*I do not give to you as the world gives.*  
 Do not let your hearts be troubled and do not be afraid."  
 (John 14:27)

The peace of Christ is always a peace of beyond (Philippians 4:6). It is beyond the peace of the world – beyond peace which may be temporary, beyond a mere absence of conflict, beyond a feeling good, beyond calm. *Shalom*, the Hebrew word for peace is beyond description, meaning a wholeness, a well-being of many and every facet of peace. Complete harmony. *Eirene* the Greek word for peace has a similar thrust: *Eirēnē* originates from the word "*eirō*" meaning "to join, tie together into a whole" – wholeness, i.e. when all essential parts are joined together (Strong's Concordance). Peace is God's gift of wholeness, to us.

Yes, peace is a gift from God - a tying together of all essential parts: Peace is being led by still waters by the Shepherd– and I am sure we have all experienced a peace beyond measure in creation. Yet, it is more than that. Peace is reconciliation with God and with one another (Colossians 1:20; 2 Corinthians 5 vs 16ff); it is restoration and renewal. Throughout the Bible peace is inextricably interwoven with justice/righteousness - perhaps most evocatively expressed by the psalmist "righteousness and peace kiss each other" (Psalm 85:10). Peace is to be untroubled and not to be unsettled by concerns (John 14:27. Philippians 4:6). Peace is indeed a gift of beyond!

Peace is however, also beyond a gift passively received. Peace is a gift that needs to be pursued and shared. The Risen Christ greets his followers with these words (John 20:19-21, 26):

"Peace be with you!"  
 After he said this, he showed them his hands and side.  
 The disciples were overjoyed when they saw the Lord.  
 Again Jesus said,  
 "Peace be with you!  
 As the Father has sent me, I am sending you."

Peace is thus both a blessing and a commission. A blessing because it is greeting that blesses and that is probably the primary purpose of the Jewish greeting: "Shalom". It is used both as a hello and a goodbye greeting! We are to sandwich one another with peace, with a prayer for wholeness, for completeness, for harmony, for restoration, for renewal.

And peace is also a commission: "As the Father has sent me, I am sending you." And we know, from the pierced hands and side that the commission of peace is likely to be costly and painful. Jesus prepares us for this in John 16, and then adds (John 16:33):

"I have told you these things, so that in me you may have peace.  
 In this world you will have trouble.  
 But take heart! I have overcome the world."

May we this Advent, receive, seek and share peace beyond understanding!

Shalom Liena

PS As I write, the evocative words of the prayer of St Francis of Assisi come to mind (which I am certain are somewhere in this edition): *Lord make me an instrument of thy peace!*



## JOHN 14:27

**PEACE I LEAVE WITH YOU; MY PEACE I GIVE YOU. I DO NOT GIVE TO YOU AS THE WORLD GIVES. DO NOT LET YOUR HEARTS BE TROUBLED AND DO NOT BE AFRAID [NIV]**

When preparing this edition, I took a chance by sending out an e-mail to a number of people asking them to reflect on the above verse. I asked each person to write a short piece indicating what this verse says to them; what it means to them; how it has helped them at some time, etc

I promised anonymity to avoid anyone feeling embarrassed as I am hopeful there would be some who submitted for the first time – and there were.

I am sure God's word says different things to different people and my hope was for an interesting variety of responses.

They are reproduced below, pretty well in order of receipt.

See what you think. [Editor]

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Those wonderful words "Do not let your heart be troubled and do not be afraid"!

It has been my experience that during the darkest times of my life, the most troubled of times, two words resonate deeply in my soul bringing me peace ... "God knows". So simple and yet so utterly profound. The situation may not change but, through it, the awareness of God's presence and utter knowledge of the situation brings courage and comfort enough to face the challenges of the present moment.

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Peace can be Silence

The silence that lets you think of the release of pain of a loved one.

Our heart should not be troubled, for Peace for them has come at last.

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*My peace I leave with you...*

I have broken the word "PEACE" into 5 words:

**P**assionate - **E**nduring - **A**lways - **C**hristlike - **E**verlasting

Describing these headings:

- Be passionate about having Christ in your life
- The enduring power of knowing Christ is overwhelming
- Always be Christlike in your relationships
- And make it everlasting

In my opinion, if we could put into practice each day these words that make up the word Peace, the world would be a better place.

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Right now, there are loud footsteps on our roof and crashes as pieces of our old roof are thrown to the ground. Our dog is very stressed as he doesn't know what the cause is. While the noise makes me jump now and then, I am not stressed like the dog as I know that the men working on the roof are in control. I have peace and reassurance that my dog doesn't have. I comfort him and introduce him to the men working on the roof. This is a bit like the peace that we have, knowing God is ultimately in control. We are not protected from all the crashes of life but knowing that we have a benevolent Creator in control gives us reassurance and peace. I need to communicate this message to others who might be anxious so that they too may have hearts that are not troubled.

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For me, Peace in its broadest application, is a complex and multifaceted concept. We, on the Blackall Range, do live within a mainly peaceful environment. We do so with an awareness that our happy state is built on the sacrifice of many. Our responsibility is to maintain a state of Peace and to do it:

- with resolve, consistency and conviction derived from Holy Scripture, including 2 Timothy 1, verse 7: *"For God did not give us a spirit of timidity, but a spirit of love and self-discipline"*; and
- with an awareness that our Lord's Peace is different from the world's and that we do need to prayerfully seek guidance and understanding, both to play our part, and to not be shaken by any threat.

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I listen to, and see, what's going on in Ukraine and it reminds me that I, too, was what was called "a displaced person". My father decided that another war with Russia was likely, and he'd had enough of that. When I researched German history after World War 2, many of the same events happened then. And so, we caught the next available ship to as far away as possible. He was seeking peace. Of course, one set of problems was replaced with another - language, bureaucracy, accommodation, etc. but these were surmountable. To me it simply was what it was. I don't think I ever thought about something called "peace" when I was young. Time moved on and I became aware of the way our society encourages competition, whether in sport or in employment, but by then I had begun what we might call Christian education which saw me adopt a perspective on the world, and my place in it, not dependent on what others thought of me or, largely, expected of me. This approach to life gave me a modicum of something I might call "peace" - a peace within and, mostly, an acceptance of myself. Certainly, I made mistakes, big and small, but my faith in Jesus' words mostly allowed me to recover from them. And it is my faith that allows me to continue such that I can be at peace with myself. I think that was the sort of peace Jesus was speaking about.

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This verse confirms to me that Peace is principally a personal commitment for each of us. Its foundation is the manner in which we live our lives in conformity with God's Holy Word. While the world's Peace is so often assumed to be the responsibility of others, in accepting the gift of our Lord's Peace, we must undertake our personal commitment to family, community and country in sustaining Peace and harmony.

Importantly, in our personal embrace of Peace and harmony, we must be resolved not to compromise clear Christian principles. Adoption of non-Christian processes "in order to achieve a form of peace" is always an unacceptable compromise.

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John 14 PEACE is the inner awareness of God's presence in the midst of all sorts of joyful and stressful circumstances. Nobody who lives life meaningfully and expresses love is immune from a variety of experiences in life. However, even in the stressful times there can be an inner peace which helps to sustain us.

A big truck had Christmas decorations (including holly) on its bonnet (hood). It was caught in a London traffic jam. The driver was shouting abuse at others. Another driver who was calmly waiting for the traffic snarl to ease, smiled, and called out to him "Hey, mate, the Christmas Spirit is not only about 'aving 'olly on yer 'ood but 'aving 'olly in yer 'cart!"

May the true PEACE of Christmas be real to each of us.

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PEACE and FEAR have different meanings for different people. As humans we are influenced by the worlds in which we live – circumstances of our birth, perhaps hostile or perhaps not.

I think Jesus' (God's) peace is tailored to meet each individual's needs – when and where the need arises. We, using Jesus as our model and helper, are required to offer the requisite form of this peace as we are able. (Man does not live by bread alone, but neither can he live without it. A starving beggar, I would think, wouldn't have much peace while he suffers from an empty belly.)

The true meaning of Christmas should be a time, despite its current glitter and glamour, when God's love and peace should replace fear and despair and mankind be again led by Jesus' example of love and peace.

I have been conscious of feeling more "peace" (of the John 14 variety) in my life since beginning the practice of Christian Meditation. I have always found being in nature gives me a sense of healing and spaciousness for my Spirit. However, meditation has given me a similar sort of "space". It has made room in my life for my spirit to breathe. It has given me the reality of an inner peacefulness that I craved in a life already filled with meaningful living. The silence of meditation is a way of substituting quietness for the distracting noises of the world.

The stillness of meditation is a way of substituting rest for my busyness and the constant challenges of everyday life.

Christian Meditation feels like coming home to myself when I already thought I was home!

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Aspects that come to mind -The peace promoted in the biblical passage which leads to the sayings, 'Peace be with you'; The peace that passes all understanding; My peace is not as the world gives; and many more. Is this the peace described by people as an inner peace in communicating / meditating to their God and I think would be a highly individual sensation, difficult to verbalise. There is a serenity, a sense of calmness about some people - is that what it is? I know this is the season of peace and joy and there is a warm and comforting feeling about singing of Joy to the World and Peace on Earth and in participating in the wonder and community spirit that Christmas brings. Sadly, Christmas has been appallingly commercialised, ostracised and stripped of its original meaning but underneath it all is there a sense that this celebration will contribute to some kind of peace?

My earliest memories are of a peace which ended a war, a war that was raging when I was born. Searching around for inner peace was not something that loomed large in my childhood, nor did it, I would think, in the minds of my parents, as they struggled to feed, clothe, house and educate us. Do unto others....., love your neighbour as yourself, I am the way, the truth and the light, Jesus loves me, What a friend we have in Jesus, a new commandment I give unto you - I remember growing up with those.

Now, much of the world is in turmoil, 'to have any peace we must prepare for war' has been quoted, which leads me to ponder - is it a luxury we can't afford, to spend time ruminating over and discussing the Peace spoken of in John's Gospel, from a time so far removed from today? Is there too much inward thinking, self-righteousness, some people call it 'navel gazing'!!

Life throws up all sorts of challenges, some good, some not so good, so we just pick ourselves up and carry on, so is that an inner peace / inner strength, which, most of the time we don't even realise we have.

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In our culture, peace is seen as the absence of war. Certainly, the absence of war is peace, but Jesus says to us that peace is so much more. Jesus says the peace he is giving is a deep inner peace that will so calm our troubled minds and spirits that we will never need to be troubled or afraid again. When we face the deepest difficulties in our lives, we can know a serenity that takes away all fear, anxiety and stress. When troubles come, and they do come, we need always to look to Jesus and this beautiful peace he gives each one of us. As someone who has suffered from not handling stress well, I have to keep being reminded of, and remembering, the peace that Jesus offers us all.

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I think if you are at peace with the world, i.e. at peace with your family, friends and neighbours, then you will be at peace with yourself and then have peace with God. This is in a perfect world of course, and sadly the world is not perfect. This means we have to struggle to overcome problems with others and do the best we can to find our peace with the world. And, in spite of all our shortcomings, we know that God still loves us. Thanks be to God.

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## PEACE ... PERFECT PEACE

Jesus said, "I give you my peace, not as the world gives it."

*Jesus' peace is a gift to embrace  
Not to be taken lightly.  
It's given to us through God's loving grace  
Holy and forthrightly.*

*In our evil world, it's hard to achieve  
That inner peace of spirit.  
It only comes from what we believe  
In what the Bible sayeth.*

*For total well being keep true to God  
And love one another.  
Embrace the peace that Jesus gives  
To each, and every other.*

Joyce Butterfield



## PEACE

**PEACE** n. calm; repose; freedom from war; calmness of mind; harmony.

**PEACE** takes many forms – moments of solitude that enrich our lives –

**Peace in nature** – lying on a river bank, listening - watching clouds – the endless panorama from a mountain top – a deserted beach -- two people experience the sights and sounds -- the wonder of nature.

**Peace** - when the project is finished – months of work – stress ended – a tired relaxed crew enjoy a delightful meal together – pleasant background music – joy and satisfaction – a job well done.

**Peace of mind** - "the greatest loss we can have" – a bad decision – a scar for life – forever there.  
God hear our prayer.

**Peace discovered in music** – from *Schindler's List* – a sad theme by violin and orchestra stirs the spirit – then, as both build, the spirit is sent soaring through the roof -- when God is reflected in the works of man --.

**"PEACE!"** - the headline never to be forgotten – the wave of JOY and THANKSGIVING sweeps across the nation – the war is over -- PEACE at last!

**But now again WAR** – the inflated ego of the new CZAR -- a new Hitler inflicts this madness on the world – fear, terror, violent death and destruction – astronomic cost to all -- paradise lost -- perhaps forever – a fit of madness and the world becomes an empty shell  
God hear our prayer!

Kevin Franz



## PEACE

If you were to Google the word “peace”, you would be faced with a plethora of definitions and meanings with, of course, the usual rendering that: “Peace means different things to different people”.

The Oxford English dictionary provides these primary definitions:

Peace is:

1. *freedom from civil unrest or disorder; a state of public order and security.*
2. *freedom from quarrels or dissension between individuals; a state of friendliness, amity, concord*
3. *freedom from anxiety, disturbance (emotional, mental, or spiritual), or inner conflict; a state of calm, tranquility.*
4. *freedom from external disturbance, interference, or threat*
5. *absence of, or cessation of war or hostilities; the condition or state of a nation or community in which it is not at war with another.*
6. *absence of noise, movement, or activity; a state of stillness, quiet.*

Does that sum it up for you?

A global networking group known as “The Early Childhood Peace Consortium” has come up with this statement about the need to provide for peace in young ones:

*It is one thing for children to be healthy, but an ideal world would foster children who are also peaceful - children who have the capacity for empathy, respect for others, commitment to fairness, and trust in relationships with other people.*

In what ways can we see that this aim is a long way off?

A number of authors, reformists and philosophers such as Erasmus, Luther and Franklin have come up with a collection of statements:

*"The most disadvantageous peace is better than the most just war." "Peace is more important than all justice." "I prefer the most unjust peace to the justest war that was ever waged." "There never was a good war or a bad peace."*

Do you agree with these positions regarding “Peace at any price”?

So, you can see that even coming up with an agreed-to definition can be challenging.

What did Jesus say about “Peace”? Even among many non-Christians there is the acceptance that Jesus (among others) had a lot of useful things to say, and he is worth listening to (just to lay claim to inclusivity). Jesus actually didn’t say a whole lot about peace. He didn’t give lengthy lectures on it and did not write any dissertations or treatises on the topic. Nor did he call a “Peace Summit”. But what he did say is uniquely noteworthy, trustworthy, reassuring and often non-conformist and confronting.

*Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9)*

*Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves and be at peace with each other. (Mark 9:50)*

*I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. (John 16:33)*

*I did not come to bring peace, but a sword. (Matthew 10:34).*

*Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. (John 14:27)*



*While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." (Luke 24:36 and John 20:19)*

Which of these seems to stand out for you as being different? What do you think it means?

The Peace of the Gospel is not something that can be achieved by endless striving and pursuing through negotiations or force. Only God can create peace through the work of the Holy Spirit. This is the peace written about in Galatians 5 — the peace of a real relationship with God. Jesus' goal in coming to Earth was not to condemn, but to bring about a full and abiding relationship between God and humans, the way it was meant to be. The cost of this peace was His life (Isaiah 53:5).

Paul Tarbuck



## PEACE

*The sun has risen.  
It's glorious orb sheds light  
On the waiting earth.  
A glorious sight.*

*Peace grips my spirit  
The peace that knows no bounds.  
My mind is free  
My thoughts are pure.*

*How can I share this peace  
With others who have sickness of the soul.  
The joy that peace brings to me  
Should be given to all.*

*But if I share  
I hear cries of distress  
Not all are at peace  
Not all feel this stillness.*

*Peace comes from small things.  
The love you see in others  
The quietness of your living.  
These small things bring peace.*

*Distress comes from many things.  
Raising concern for your family  
Worrying of the earth's direction  
Sickness of the soul.*

*Peace to some, but not to others.  
Should we expect fairness?  
Those who have peace, share it with others  
To bring fairness with love and peace.*

Col Harding



## THE PEACE OF RETREAT

Earlier in the year, I was privileged to attend a weeklong retreat at Currumbin Valley at a centre aptly named "Eden". We were awakened before dawn each morning with an invitation to rise and greet the new day. One morning I chose a solitary walk with my journal and found a spot high on the hill, overlooking the valley and was able to attentively watch the unfolding of the new morning. These are the words that came to me in that glorious and peaceful moment.

### Currumbin Valley at Sunrise

God! Your glory in this place!  
The dark sky slowly brightens,  
The gentlest glow emanating from the tree line above the ridge.  
Slowly, slowly the sky colour transitions  
From the palest shade of blue  
Deepening as the light intensifies.  
The tree line sharpens.

The rockface of the opposite ridge begins to unveil its colours.  
Every possible shade of grey, brown, and red revealing itself.  
The ridge towers protectively over the valley.  
Keeping watch.  
Standing Sentinel.  
Quiet. Solid. Stable. Steady.  
Anciently reliable in a changing, pliable world.

The tree line of the rockface reveals its stubble of trees  
As the sun creeps up behind it.  
Birds call from the depths of its covering bushland.  
From the density of branches and leaves ...  
Their home...  
Their place...  
Provided for their care and protection.  
How well this land provides for each created thing  
From the minute unseen microorganism hidden in the soil  
To the tallest ancient tree.  
Water, air, nutrients...  
A purpose and a reason for being...  
A place in the scheme of things.

All I see from the top of this ridge resonates  
with an almighty silent shout...  
"Glory! Magnificence! Presence!"

As the sun continues to rise  
Light creeps over the face of the opposite ridge  
Brightening and shadowing the landscape  
In an ever-changing revealing.  
Birds sing out in welcome to the new day...  
Melodic and piercing whipsnaps of whipbirds,  
Chirrup and subtle soft tweets of shy hidden birds,  
Harsh carking of dark, dominating crows,  
Soft cooing of gentle doves or pigeons,  
Scratching sounds of bush turkeys in the undergrowth  
Reaping the abundance of food to break their fast.  
No single sound of human origin.  
Such profound and pure peace  
Immersed in the sounds and sensations  
Of this wonderful untouched landscape.

Helen Uhlmann

## PEACE

PEACE appears over 400 times in the Bible. As with LOVE, it does not always mean the same thing - it can mean different things to different people, at different times, in different circumstances.

My Compact Bible Dictionary says - *"Peace is a frequent word in both Testaments used in a variety of ways. In OT times it was used as a greeting. It is also used throughout the Bible to indicate a spirit of tranquillity and freedom from either inward or outward disturbance."*

A biblical salutation or blessing often includes PEACE e.g. "Love and Peace", "Grace and Peace" or "Mercy and Peace". So, while love, mercy and grace contribute to peace, adding PEACE gives them extra meaning. So, what is it, particularly for Christians, especially when spoken by Jesus?

Jesus said in John 14v27 *"Peace I leave with you, my peace I give to you. I do not give it to you as the world gives"* which shows there is a peace the world gives. He does not say the peace the world gives is bad – simply, the peace He gives is better.

We CAN know a peace the world can give - a time of freedom from war and conflict is an obvious example. For the Christian, however, the world can offer other genuine forms of peace such as in three images outlined below.

- a bird serene in the cleft of a rock while a tempest rages on the cliff face only a hands width away - "security" aptly describes the foundation for the bird's peace – something we are promised in God's word.
- the shepherd who has left the 99 safe in the fold and returns battered and torn by rocks and briars, lost sheep on his shoulders and a face shining with irrepressible thanks and joy. We Christians have so much to thank God for and so many reasons to rejoice.
- the flock quietly resting in the green pasture under the watchful eye of the shepherd as in Psalm 23 – contentment.

As Christians, we have a head start in experiencing a peace the world can give as we live by God's promises and experience security, gratitude, joy and contentment. However, we know from individual experience how temporary and fleeting this peace can be as we succumb to our fickle feelings and the changing circumstances in which we so often find ourselves. We experience, to our consternation, the peace the world can give, can also be taken away..

In contrast, the peace Jesus offers is not reliant on our feelings or on the outward circumstances in which we find ourselves. As my Bible Dictionary goes on to say *"Perhaps it's (the word PEACE) most frequent use in both Testaments is to denote that spiritual tranquillity which all can enjoy when, through faith in Christ, they are brought into a right relationship with God"*

So, as much as we seek to experience the peace the world gives, we need to look elsewhere for the perfect lasting peace of which Jesus speaks – and that is to be found in our personal relationship with Him through His indwelling Holy Spirit.

In sincerely seeking this peace, we are to carefully assess our priorities and to covenant and, if necessary, recommit to our first priority being our personal relationship with Him. Only then, will God help us to organise all our other life priorities. Only then, will we experience that perfect peace which defies human understanding, a peace the world can't give, nor can it take it away.

To dwell in this close personal relationship with God is costly and that is why, for many Christians, the peace we all long for can be so elusive. It takes more than a hasty prayer on the run (often in a crisis), a skimmed devotion and a weekly attendance at Church. To enter that relationship with Jesus

where He is Saviour, Lord and Friend, we must spend time with Him in reading, knowing, and being obedient to His Word. We must, as Jesus modelled in His relationship with His Father, spend time on our knees in prayer seeking wisdom, guidance and the plan He has for our day, our week and our life. As we pray for others, we need to pray also for ourselves, that we might walk each day humbly with Jesus, Christlike in our thoughts, attitudes, motives, words and actions so that we please Him and be His light to those around us. We need to pray for faithfulness and courage to stand for the truth and for His strength when we inevitably face opposition and even persecution from a world that is becoming more godless by the day.

In this close personal relationship with Jesus, resting in His love and forgiveness, we will find that the trust, gratitude, joy and contentment which underpin a measure of worldly PEACE, will be so embedded in who we are as God's children, that Jesus' perfect peace will be a permanent reality in our daily lives as we journey toward our heavenly home.

It all rests on our personal relationship with Jesus. Thank you, Jesus, for offering us that relationship and the peace that accompanies it. Love and Blessings,

Bob Grice



## KARL'S KORNER

### Not peace....PEACE!

Week by week we go to church and hear extracts from the Bible. Now, this helps us to remember the text, but does it help us get a picture of God's and Jesus' personality? In the Old Testament we meet a god who, at first glance, seems dictatorial. We see the Jews interpreting his words as laws, similar to civil law – to be obeyed on pain of punishment. We also see the Jews wanting peace – to settle securely in a land of their own and, one might think, live the good life. Indeed, some of the prophets seem to say that God will give this to them. But is this an accurate representation of God's character? Is He really just wanting a band of supplicants to “glorify His name” in human terms?

So, we move on to the New Testament where Jesus says some, at times, disturbing things. Look at Matt. 10:34 *“Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.”* This doesn't sound like he's a harbinger of peace. Yet in Matt. 11:28-29 he says *“Come to Me, all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.”* John, who always seems a bit more “theological”, records Jesus saying *“Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.”* (Jn. 14:27) So there clearly are two (or more) ideas presented here. Not just the peace the world seeks. We might say this is the peace we seek on our terms. But a deeper, more personal peace; the “rest for your souls” noted above.

Not only that, but it seems we, who presumably have this peace, can pass it on. In Jn 20:21 we read that *“So Jesus said to them again, “Peace be with you; as the Father has sent Me, I also send you.”* and in Matt. 10:13 - *“If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace.”* Paul elaborates on the situation in Ephesians 2, but I want to note something more here.

There is another form of peace that I have come to reflect on. We know that we all are sinners and have, at one time or another, let the side down (so to speak) in an embarrassing or painful manner. Sometimes we can find it hard to forgive ourselves – or wonder if God could forgive us either. Is the peace Jesus spoke of effective here to? We are, if possible, to make peace with our fellow man, make peace with our God, and also make peace with ourselves. When we do this, we will have peace.

What do you think?

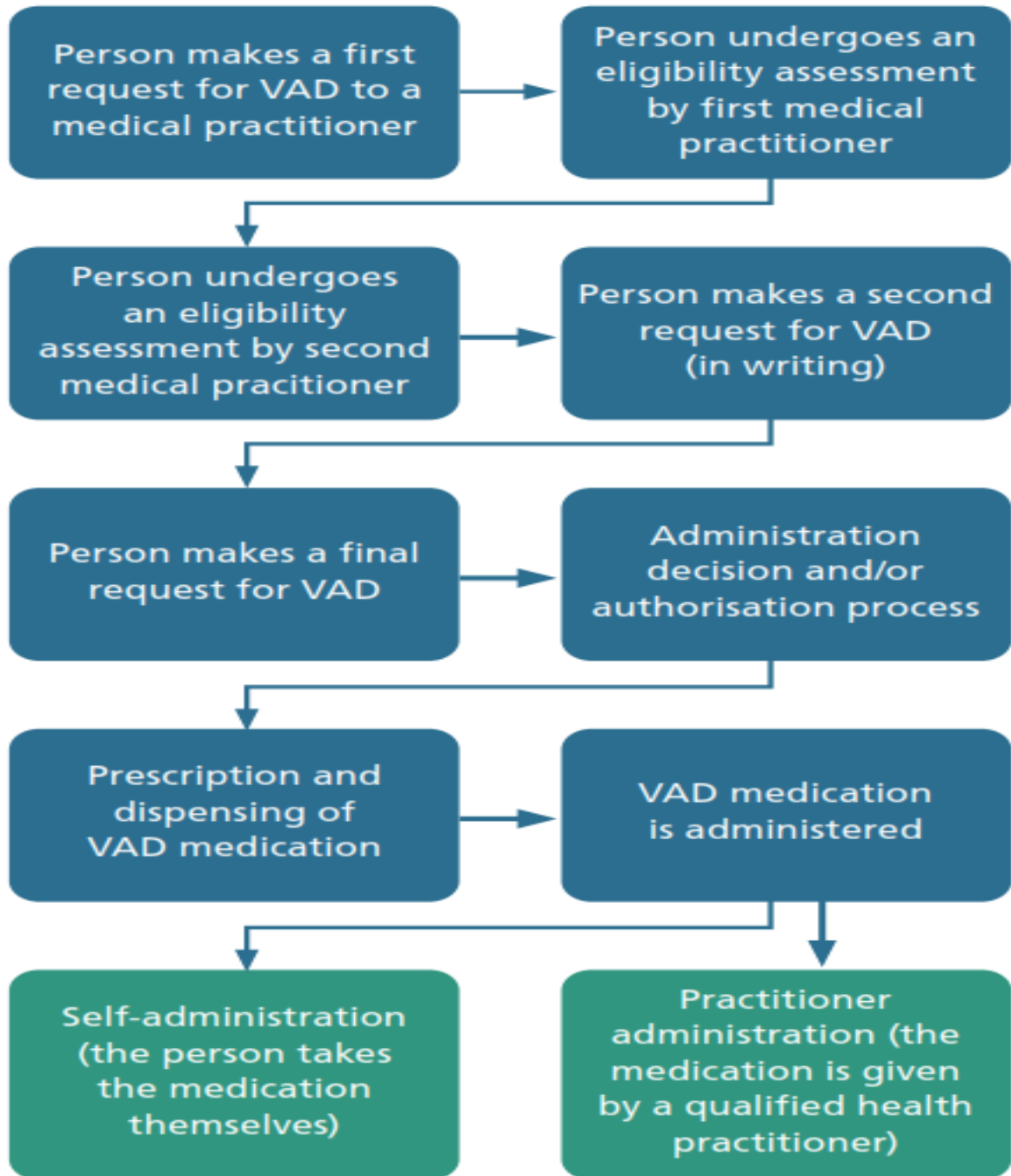
Karl Tietze



## ONE PATHWAY TO PEACE

Recently, the Maleny church teamed with TULE [Tying Up Loose Ends] to present an information session on Voluntary Assisted Dying [VAD]. It was attended by close to 80 people, about 20 of whom were from the church. It was stressed this was not promoting VAD, as this was clearly an individual and family choice and decision, but a respectful discussion and informed conversation. All present were made aware that the church's official position opposed the legislation, however, the church was still here to walk pastorally with those who chose this pathway.

The procedure was shown diagrammatically as follows:



The process was further expanded by a slide presentation and explanation which went along these lines.

There are four areas that need to be adhered to for eligibility:

1. **Eligible condition** - The patient is to be at least 18 years old and suffering from an illness that is advanced, progressive and will cause death, usually within 12 months, and there must be intolerable suffering either physical, mental or caused by the treatment
2. **Decision making capacity** - The patient must understand the nature and effect of decisions about access to VAD; be entering the process freely and voluntarily; and be able to communicate decisions verbally or otherwise e.g. gestures
3. **Acting voluntarily and without coercion** - The patient must want access to VAD and there must be no outside force or persuasion
4. **Fulfill residency requirements** - The patient must be an Australian citizen; permanent resident; or has lived in Australia for at least 3 years immediately before the first request. In Queensland an exemption may be granted if the patient has ordinarily lived in Queensland for 12 months

Further explanations of the process included:

- **FIRST REQUEST** - Is assessed by the **co-ordinating doctor** [may be usual GP]
- **SECOND REQUEST** – Is assessed by the **consulting doctor** and must be in writing on the prescribed form, and witnessed by 2 eligible witnesses who are NOT beneficiaries, the owners/managers of a health facility or the coordinating doctor or consulting doctor
- **INFORMATION REQUIRED** – includes the diagnosis; the prognosis; the available treatment options (including palliative care); and information about VAD process
- **FINAL REQUEST** - may be made verbally, by gestures, or other means of communication and there must be at least 9 days between the first and final requests
- **ADMINISTRATION** – this can be done by self-administration or by a medical practitioner

In addition, there must be a **contact person** appointed, by using the prescribed form, who is over 18 years of age and who agrees formally to take on this role. It may be a carer; a family member or partner; a friend; or a health care worker. This important role is to receive and take responsibility for the substance on behalf of the patient; to prepare the substance; to return any unused substance; and, within 2 days, to inform the coordinating doctor if the person dies.

Understandably, this is a potted version of what was said and later discussed by a knowledgeable panel. It is part of the Queensland Government's Palliative Care policy and hopefully, when administered, leads to one pathway to peace for those involved.

Editor



## MALENY'S CHRISTMAS LIGHTS FESTIVAL

The Maleny Uniting Church will hold the Christmas Lights Festival event again this year in the week before Christmas. Members of the congregation will decorate the church and members of other community organisations will provide solar lights displays on a trail in the church grounds and some Christmas trees in the hall. The church and grounds will be open to members of the public each evening from 19 December to 23 December 2022 between 7pm and 9pm. This will culminate in our Christmas Eve service at 7pm on the 24 December.



2021 Display –  
Sacred Heart Catholic Church

The theme for the displays this year is PEACE.

In addition to the lights and trees, visitors will be offered supper in the hall, provided by members of the congregation. Children will receive a bag of goodies. Proceeds from the supper and any donations will go to The Maleny Neighbourhood Centre this year.

Members of the church congregation will set-up the church displays in early December and volunteers will be required each night in the week before Christmas. The set-up of displays from community organisations will be on the weekend of the 17 and 18 December 2022. The pull-down of displays will be in the week after Boxing Day.

The Christmas Lights Festival arose from the earlier Christmas Tree Festival, where community organisations provided a decorated tree in the church and hall, which were open to the public in the days and evenings before Christmas. The Christmas Tree Festival started in 2012 and was held annually till 2019 and organised by a dedicated group from the congregation, led by Murray Robinson. Beneficiaries from donations included The Maleny Neighbourhood Centre, the Maleny Hospital Auxiliary and Range Care.

In 2020, it was decided to not hold an event inside the church due to COVID but instead a special effort would be made to light up the church to provide a lights display for passing traffic. The community organisations were invited to provide a short video with the theme of Hope. This video was put on Facebook and is available on the church's website.

In 2021, it was decided to hold an event but, due to COVID, the event should be outdoors, and the Christmas Lights Festival was born. 2022 is the second year with this format, although there will be more trees inside, this year.



2012 Tree of Peace  
- Betty Watson

The original objectives of the Christmas Tree Festival (which also apply to all the later events) are:

- To reach out with the message of Jesus to our community
- To enable visitors to relate to the essential meaning of Christmas
- To be non-threatening and welcoming as we do the above two goals
- To invite Church groups/individuals to participate and contribute
- To invite community organisations to contribute
- To partner with one community group to participate and receive donations
- To build on other initiatives of our church, street carnival, carols, riverside, library, Christmas services

This year, with Peace as the theme, an additional objective is to promote the inner peace that Jesus offers us. Hopefully, visitors will be able to take time out from the stress of Christmas and reflect on peace in their stroll through the lights trail.

*I have said these things to you, that in me you may have **peace**. In the world you will have tribulation, but, take heart; I will overcome the world.* John 16:33

Stuart Craig [for the planning group]

## SOME HYMNS OF PEACE

As many of you know, I am fond of using new hymns to old favourite tunes as written by Rev Carolyn Winfrey Gillette from the USA. Here are some about PEACE. Might I suggest that you hum along as you read or even sing them. Or, simply read them as poems.

PEACE HYMNS BY CAROLYN WINFREY GILLETT

[used by permission of the author]

Bruce & Carolyn Winfrey Gillette, Co-Pastors, Limestone Presbyterian Church  
3201 Limestone Road, Wilmington, Delaware 19808 USA, Email: bcgillette@comcast.net

***“...The Peace of Christ be with you... And also with you...”***

### THE PEACE THAT WE SHARE

Sung to TO GOD BE THE GLORY 11.11.11.11 with Refrain

The peace that we share when we turn and shake hands  
Is simply the peace that our Saviour commands.  
As Christ reigns in heaven, he calls us to live  
As people forgiven, with God's peace to give.

*Refrain: May the peace that we share be for more than our friends;  
As we risk and we dare so God's kingdom extends.  
Remind us again, Lord, that seeds will increase -  
that you'll give the harvest when we work for peace!*

Peace grows through the dreamers who seek a new way,  
Through workers who struggle to build God's new day.  
It grows through the soldiers who once fought in wars  
Yet now seek a new way that heals and restores.

Peace grows through the diplomats forging a deal  
And building a treaty so nations can heal.  
Peace grows when our fears don't control what we do -  
When we see that others are God's children, too.

Peace grows when our leaders are brave to spend funds  
On schools and on students, not weapons and guns.  
Peace grows when all citizens work for the good  
So all will have housing and health care and food.

When all use their talents so conflicts will cease,  
Imagining, working and risking for peace,  
When nations negotiate rather than fight  
Then justice is possible! Peace is in sight!

*Refrain: May the peace that we share be for more than our friends;  
As we risk and we dare so God's kingdom extends.  
Remind us again, Lord, that seeds will increase -  
that you'll give the harvest when we work for peace!*

Biblical References: Matthew 5:9; Matthew 5:23-24; John 14:27; James 3:18; Isaiah 2:3-4; Luke 2:14;  
Luke 19:41



## O GOD, THE THINGS THAT MAKE FOR PEACE

Sung to DUKE STREET 8.8.8.8 (“Jesus shall reign where’er the sun”)

O God, the things that make for peace  
Seem hidden, distant, out of reach.  
Our world is violent, bent on war;  
Lord, show us peace worth struggling for.

Your peace begins when we embrace  
Your Son — your wondrous gift of grace.  
For peace with others surely starts  
When we find peace within our hearts.

Yet peace is not a quiet thing,  
An inward gift to which we cling.  
For Jesus blessed the ones who share  
Your peace and justice everywhere.

We thank you that your love extends  
Beyond the circle of our friends.  
You teach us: Give the stranger bread  
And see that enemies are fed.

We long to live your way, O Lord,  
To see relationships restored;  
May we, in all we say and do,  
Seek peace and therefore honour you.

Biblical References: Luke 19:37-44; Philippians 4:4-7; Romans 5:15; Matthew 5:38-44; Hebrews 13:1-3;  
Romans 12:13-21; Matthew 5:23-24.

## O GOD, WHO FORMED CREATION [A hymn for the United Nations]

Sung to AURELIA 7.6.7.6 D (“The Church’s One Foundation”)

O God, who formed creation and made each living thing,  
We’ve seen the devastation that war and conflict bring.  
We long to stop the violence and end the scourge of war;  
We yearn for peace and justice, now and forevermore.

We join in celebration of those who’ve heard your call  
To bring together nations and seek the good for all.  
We thank you for their labours to bring a lasting peace,  
That we might live as neighbours and justice might increase.

Some care for your creation, some daily feed the poor;  
Some offer education, or seek an end to war.  
Some labour bringing healing, or care for refugees;  
It’s you, O Lord, they’re serving, in doing each of these.

This work to heal the nations becomes our calling, too.  
For reconciliation is first a gift from you.  
As we have been forgiven, may we reach out to share  
The peace that comes from heaven with nations everywhere.

Graham Dempster

## A GAELIC BLESSING - DEEP PEACE:

This is one of my favourite blessings – Barbara Richards

*Deep peace of the running wave to you.  
Deep peace of the flowing air to you.  
Deep peace of the quiet earth to you.  
Deep peace of the shining stars to you  
Deep peace of the gentle night to you.  
Moon and stars pour their healing light on you.  
Deep peace of Christ, of Christ  
The light of the world to you.  
Deep peace of the Son of Peace to you.*



## DOES IT SHOW?

A few months ago, Karl Tietze sent me a message, part of which came back to me when starting to compile this edition. It made me wonder.

From Karl:

I found a book called "*Philosopher's Notebook*" by Russ Tyson which is a compendium of things he noted over a lifetime in radio, and then television broadcasting, for the ABC. I thought you might like this little poem from the start of the book:-

### It Shows on your Face

You don't have to tell how you live each day,  
You don't have to say if you work or play;  
A tried, true barometer serves in place -  
However you live, it shows on your face.

The false, the deceit, that you bear in your heart,  
Will not stay inside where it first got the start,  
For new sinew and blood are thin veils of lace -  
What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,  
For not what you get, but how much you give;  
If you live close to God in his infinite grace-  
You don't have to tell it – it shows in your face.

This raised the question for me – does our face reflect our inner peace or otherwise?

Editor



# PEACE AT CHRISTMAS

1. ceeap \_\_\_\_\_
2. tebsal \_\_\_\_\_
3. sephhedrs \_\_\_\_\_
4. srats \_\_\_\_\_
5. gamnre \_\_\_\_\_
6. byba \_\_\_\_\_
7. naglse \_\_\_\_\_

A black and white line drawing of two angels. The angel in the foreground is shown from the waist up, facing right, playing a trumpet. They have large, feathered wings and a halo. The angel in the background is also playing a trumpet and is partially obscured by the first angel. The background is a dark circle filled with white stars, resembling a night sky.

## PEACE - A REFLECTION

In a long career in the Australian Defence Force (ADF) I was obliged to reflect on the meaning and application of peace within a range of scenarios. Some scenarios were real and others were contrived. The contrived scenarios were in the form of military exercises, through war gaming and associated activities that enabled the practise of skills, techniques and procedures that could be applied in future engagements.

The ADF is established and maintained to fight wars. It seeks to provide the required response to the Australian Government whenever and wherever the Government orders armed or other intervention. The potential nature of the intervention is almost limitless.

An often-misunderstood role of the ADF is Peacekeeping. Broadly, this concept involves deploying military personnel and resources that are respected, to prevent or contain an outbreak of violence, usually between national elements, which themselves are in armed and dangerous disagreement. An extension of Peacekeeping is often called "Peacemaking". As the title suggests, this involves a more direct and active participation in creating the environment wherein a peaceful resolution may be achievable.

In my ADF career I was involved in operational deployments in Malaya/Malaysia, Borneo and South Vietnam. While each was different, there were a number of common characteristics. Without exception, the mission of the ADF was to bring peace. While the tactics and procedures varied with the prevailing circumstances, the plan was always to protect and support vulnerable communities. This involved armed confrontation with those whose aim was to disrupt or even overthrow existing peace and freedom.

As a Christian, I was always content that my participation in each operational deployment, accorded with the direction and guidance within Holy Scripture.

When Delphia and I married, our family became part of the ADF community. This entailed living wherever was the current 'posting'. Frequently our accommodation was within purpose-built accommodation usually referred to as 'married quarters'. Such was the case when I was posted to places such as Malacca, in Malaysia; to Wewak, in Papua New Guinea; to Townsville from where I was posted in South Vietnam; and in Sydney.

At other times we lived within regular, civilian communities in such places as Portsea, in Victoria; Ottawa, in Canada; and in London.

The point in mentioning our living arrangements over an extended period is to allow consideration of another aspect of peace that is considered relevant and important. Even when living in the relatively cloistered, married quarter environments, it was not always peaceful. Disagreements occurred, often over insignificant matters, or even misunderstandings. It then happened that if peace was not restored, the threat to peace assumed a life of its own to the detriment of an entire community.

When God, in His infinite wisdom, made each one of us, he equipped us with our own free will. From that foundation and Influenced by a range of factors, each one of us developed and adopted our personal beliefs and priorities for our own lives. While most of us, it seems, are able to contain our passions, an element allows the expression of their passion in an aggressively, activist manner. In doing so, too often it seems, there is an intolerance of the views and beliefs of others within our community.

It is this intolerance that I believe is the greatest threat to desired peace in our times. When I was posted as the Army Advisor (Attaché) in the Australian High Commission, in London, I was elected to serve as the Doyen of the 100 (+) members of the Association of Military Attaches, each representing their own country. There was a wide divergence of opinion and national priorities to be accommodated - but we managed.

We managed because, in spite of our differences, we had respect and tolerance for each other.

My fear is that within our modern and developing society, peace within communities is threatened by a seeming resolve to create or ferment all manner of differences. While differences may derive from opinion, if aggressively expressed, particularly by so-called activists, the outcome is s fundamental threat to peace within our community.



When our Lord was asked: "Teacher, which command in God's Law is the most important?" Jesus. said, "Love the Lord your God with all the passion and prayer and intelligence. This is the most important, the first on any list. But there is a second to set alongside it: 'Love others as well as you love yourself'. These two commands are pegs, everything in God's law and the Prophets hangs from them." (Matthew 22, 34-40. The Message).

There is no qualification attached to our command to "Love others as well as you love yourself". It does not, for example, qualify the command by the addition of considerations such as: "providing their views accord with your own"; or "providing that they like you on social media".

Our love of others demands tolerance of opinions different from our own. If that is denied, the outcome is a direct threat to our peace.

Colin Brewer



## MAKING PEACE WITH A TIME OF INCAPACITY

As a usually active person facing a time of incapacity, having undergone surgery requiring a period of recovery, I am introduced to the dragging effects of inactivity on one's Spirit. Lethargy, despondency, self pity, irritability, boredom and loneliness dog the long days when I can't employ my usually strategy of "up and at 'em" or "just get moving" to buoy my flagging spirit. Those endorphins from "getting a move on" are sorely missed. I have been faced with the challenge ... will I make peace with this season of life or will I struggle and resist? What I am learning ...

- I remind myself that I have what I need in this moment, provided by God's hand.
- I can choose to adopt the mindset of "What am I able to learn and how can I grow through this situation?"
- When I want to lean inward and become self involved, I can choose to look outward and continue to consider, love and support others.
- Although my situation may create an additional burden for my loved ones, I do not need to be burdensome in my behaviour and attitude.
- When the temptation for self pity comes up, I can decide to resist that and call upon the strength and resilience that God offers in His ever outstretched hand.
- This is an opportunity to relish the small things; to take time to notice the beauty and blessings that are always there, reflecting God's unerring presence.
- When the inactivity leads my heart to grumpiness and irritability, I can choose cheerfulness.
- My body may be under duress as it does its thing to heal from the trauma of surgery but I can choose a positive spirit in my heart, mind and soul.
- The forced time out can be a useful time for reflection and to connect with special people who I usually don't connect with and to express my appreciation of their place in my life.
- Two questions of the moment present themselves. Will I choose to use the down time well or use it to purely distract myself? Will I merely endure or will I choose to flourish in this brief season of my life?
- I can choose to make this a useful time to develop a deeper compassion and empathy for the experience of those for whom incapacity is an everyday reality.

In this case, making peace means releasing resistance and leaning in to the experience and learnings of an enforced season of change and challenge.

Helen Uhlmann



## FINDING PEACE WITH GOD THROUGH RECONCILIATION

The starting point for this exercise is Paul's second letter to the Corinthians, chapter 5, verse 19, "*God was in Christ reconciling the world to himself.*" And we are part of that world.

The Greek word *eireine* means to bring to peace, to reconcile. In the Old Testament peace, it is primarily negative - denoting absence of war.

Compare this with the New Testament where peace is put alongside "shalom". which leads to peace of mind that occurs through reconciliation. Thus, reconciliation has the significance of a new stage in personal relationships in which previous hostility of mind or estrangement has been put away in some decisive act. In second Corinthians 5:18-20, the Apostle again refers to the reconciling act of God and says it has been accomplished in Christ and especially through his death and resurrection.

To go back in time, but keeping the word reconciliation in mind, let us look at the word *peace*. Sometimes, as I listen to a rendition of Handel's "As steals the morn upon the night," a quiet moment of peace descends upon me. That brings me to the word Jeru-shalom, or Jerusalem, which means city of peace which is a long way from the present city.

My adventure with the word peace began superficially and then began to develop as I tried to grasp its meaning. A. Richardson, a scholar of Biblical theology has this quote, "*eireine*, is in classical Greek, primarily negative denoting absence of war.... But generally, the Biblical sense of peace is determined by the positive conception of the Hebrew word Shalom which is a comprehensive word covering the manifold relationships of daily life and expressing the ideal state of life in Israel. The fundamental meaning is totality (the adjective shalom is translated "whole") wellbeing, harmony, with stress on material prosperity."

Untouched by violence or misfortune, peace is the untrammelled free growth of the soul i.e. Person ... harmonious community, the soul can truly expand in conjunction with other souls. ... Harmony, agreement, psychic community . . . every form of happiness and free expansion but the kernel of it is the community with others, the foundation of life.

Compare Lev. 26:6 in the Good News Bible, "*I will give you peace in your land, and you can sleep without being afraid of anyone.*"

Bob Philpot



## A POEM FOR PEACE

Since we attended an international Christian meditation conference in Malaysia in 2006, a prayer [in the form of a song] has been present on our fridge. It is by Margaret Rizza who writes a lot of spiritual music, and who was the guest speaker at the conference. Her music is also played at our weekly meditation group. Here is her prayer/song.

### Prayer for Peace

Margaret Rizza

*Lead me from death to life,  
From falsehood to truth;  
Lead me from despair to hope,  
From fear to trust;  
Lead me from hate to love,  
From war to peace,  
Let peace fill our hearts,  
Our world, our universe,  
Let peace fill our hearts,  
Our world, our universe,  
Peace.*

Graham Dempster

## PEACE

I worked for some years as a chaplain at a high school in Darwin. It was a school that had boarding facilities. Many of the boarders were aboriginal students from isolated communities. Sometimes they found living away from community and family very difficult.

We lived on site. One of the roles I had was to be called out after hours if there was a problem in any of the 4 dormitories. I remember the first time I was called to a dormitory at about 8.30pm. The 40 teenage girls were in riot mode. I was quickly joined by the Head of Boarding. With some shouting and heavy handedness, we eventually – an hour later – had things settled down. I can remember saying to the Head of Boarding as we walked away from the Dorm, “That was hopeless.” He said to me that the students needed to know who was boss and it needed to be clear what was required of them.

I can remember thinking that there had to be another way, a better way. How does one create peace in the midst of a riot?

As I got to know the students better, I began to think of other ways to resolve the conflicts that happened in the dormitories. The strategy I used most often was to look and find the safest spot in the midst of the melee. What that meant was to make sure, as best as possible, that I was in a position where I was least likely to be hit by flying objects but still visible to the students. It could be scary.

Once I was in position standing calmly, I would look and see the students who were on the fringe of the melee and gently encourage them to move away, even go to their room. Most times by the time I had been there for 10 to 15 minutes things would be calming down and I would be able to talk with those who were most upset. When I had things as quiet as I could hope for, I would call all the residents of the dormitory together and suggest we pray together. Then I would encourage them all to go quietly to their rooms.

It did not always work perfectly but it seemed good to me to try and make peace with the parties who were fighting each other. I think that is the Jesus model and what he asked of us when he called us to be peace makers.

One of the other things I learnt from these experiences is that seeking to be a peace maker can be difficult and sometimes even a little dangerous.

I am happy to encourage us all to be peacemakers in all the relationships we share in the church and the community we live in.

George Woodward





## PEACE OR PEACEFUL?

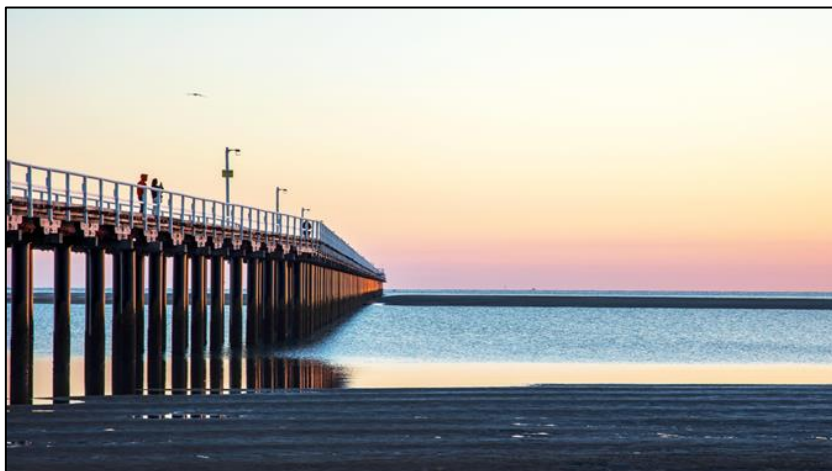
I found responding to Graham's request to seek out photos of peace from my collection quite a difficult assignment! I realised everyone has different ideas of what represents "Peace" ..... for some it's sleeping animals/people, for others it is landscapes, for others it is sunsets/fogs, and so on.

So ..... I submitted a number that might be appropriate and would be interested to know what you think.

Sue Callaghan













As I looked at these photos, I was challenged by the thought that, as Sue suggested, everyone has different ideas about what peace is. For me, I appreciated that each photo was peaceful in its own way, and this made me wonder, "Is being peaceful a prerequisite for peace?" Or, can we be at peace when things are not at all peaceful?

As an aside, Sue and I had great trouble trying to put the photos into a sequence in terms of their appeal to the topic PEACE. Would you have shown them differently?

Graham



## PEACE

This word immediately brings to my mind my favourite hymn, a prayer of St Francis of Assisi.

*"Make me a Channel of your Peace "*

I love this hymn because of its simplicity - a type of "recipe for life". The ingredients of Love, Hope, Faith, Light, Forgiveness and Joy being gifts from God. Peace is so closely related to Love. I believe - If we know God's love we have Peace in our hearts.

I have been blessed to have known "Peace" all my life - early childhood in a loving caring home and community; boarding school years with morning and evening "Songs of Praise and Prayers"; further study and career; early adventures overseas awakened me to situations of secrecy, anxiety, poverty, religious conflict, pain, rejection and hatred - the latter so difficult to hear and feel - let alone understand.

My early years had encouraged me to have an awareness of others, their needs, their abilities, their gifts. I had been trained to have a listening ear, understanding and respect for those around me. These new situations tested me.

It was the Rev Duncan Harrison who first introduced me to this lovely hymn and I am grateful for his gentle guidance. Now, as I seek His Peace, enabling me to share, just a little, with others on the way.

**MAY GOD GRANT YOU ALL HIS PEACE THIS CHRISTMAS SEASON!!**

Marnie McCallum

### Prayer of St. Francis

Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life. Amen

