



uniting church
in Australia,
Synod of NSW & ACT

NOTICE SHEET

Five Dock Drummoyne Congregation



Praise and Prayer Points

TRUTH TELLING

Services – Sunday 5 May, 2021

Easter 5

9.30am Five Dock – Rev Don Everhart

Reading: 1 Corinthians 1: 15-21

Theme: "The Cross, God's Power"

We are glad to have you with us today in worship. It is our hope that you will not only learn more about God, but that you will encounter Him and experience His presence, love and grace for you.

DIARY DATES



Monday 3 May at 3.15pm

Monday Bible Study will meet in the church.

Topic: 'The Word of Life'

Reading: 1 John 1:1 – 2:2

Donations Distribution.

A statement of suggestions for distribution of donations was included in last week's Notice sheet. Please read this carefully. Voting will take place next Sunday 9th May.

Sunday 23 May after Service

Church Council will meet. Written reports are required from the treasurer, minister PAC, congregation and pastoral care groups. These reports are to be sent to the office by the 12th May ready for distribution on Sunday 16th May.

Presbyterian Church of Vanuatu

Pastor Dorothy Jimmy remembers being astonished by the idea that God's vision for humanity included equality between women and men. *"I attended my first workshop in 2018 with Rev James Bhagwan from Fiji, who opened the Bible to show how gender equality is part of God's plan for us"* Dorothy remembers. *It was incredibly eye opening. I had never seen it before."*

Vanuatu is a part of the world where women have never experienced what it means to live to their full potential. Men are the traditional gatekeepers of power and authority.

With 98% of people in the Pacific identifying as Christian, the Church has a significant influence to lead. It's begun to speak for the rights of women and girls and to encourage men and boys to understand the way gender justice sets people free to live life to the full.

(extract from 7 Days of Solidarity)

One lazy Saturday afternoon, an accident on one of Canberra's large busy roundabouts, drew attention to a street named Coranderrk. Such an unusual name deserved further investigation which revealed an amazing story of colonial treatment of a group of our First Nation's People.

After surviving the ravages of European diseases and frontier violence, a small group from several Kulin clans were forced off their native lands by settlers, into the colder mountain climate which proved difficult for survival and not suitable for agriculture. In March 1862, led by two leaders of the group, Simon Wonga and William Barak with the assistance of a sympathetic Government appointed inspector and manager, came down off the mountains and settled on a traditional camp site near present day Healesville Victoria and named it Coranderrk after a white flowering Christmas Bush native to the area.

Coranderrk became a very successful enterprise selling wheat, vegetables, hops and crafts to the growing market of Melbourne. Green's management supported the Kulin peoples' autonomy in developing the station and was respectful of Indigenous traditions. Residents' literacy increased and a better diet led to improved health.

Unfortunately from 1872, Government interference promoted by jealous settler neighbours began to undermine Green's authority forcing him to resign in 1874. This was the turning point for the Coranderrk community. Subsequent European managers acting on Government direction and the paternalistic view of Indigenous people as "child-like", were authoritarian. They disciplined individuals and directed everyday life. Food supplies were cut and meat was made excessively expensive. Incompetent and uncaring administration led to derelict housing, a lack of warm clothing and inadequate medical attention.

Despite their efforts the Coranderrk community could not overcome overwhelming pressure from settlers and developers to sell or lease portions of Coranderrk. Coranderrk officially closed in 1924. In 1948 what remained of Coranderrk was divided up for Soldier Settlement. Even though some of these Aboriginal people served in the war, no Aboriginal servicemen were eligible for these Government land hand-outs in Victoria.

"Who Knew"