

OBITUARIES

REV HAROLD ALLSOPP

30 November 1928 – 1 February 2012

The Rev Harold Harrison Allsopp was born on 30th November, 1928 at New Lambton. He received his education at Adamstown Public School and Newcastle Boys High, and with his family attended Adamstown Methodist Church, Sunday School, and the OKs.

From a reasonably young age Harold would accompany his father when he was a local preacher. He eventually became a local preacher himself. After he left school he worked in a few places, including Com Steel and Queensland Insurance, but Harold always had this desire to be in full-time Ministry.

He and Erica married on 12th May, 1951. In 1953 they journeyed to Queensland to enter Methodist Home Mission work, as NSW was not accepting married candidates at that time. They had two Home Mission appointments in Queensland: Tara and Helidon (just south of Toowoomba).

These were very difficult times for the family. The church provided house and furniture and at times they left a lot to be desired. The pay was minimal and sometimes didn't come at all.

Harold decided to move back to NSW, and the NSW Connection of the Methodist Church appointed him to Robertson – where he spent Monday to Thursday night studying at Leigh College at Enfield. Then they went to Fairfield/Cabramatta, and then to Dorrigo where they actually spent 3 years.

After Dorrigo it was Bombala, Picton, and then to Aria Park from where he was ordained in 1970. Thence it was to Coonamble, Stockton – for nine happy years as the UCA came into being – and Dapto – for 7 years.

While in Coonamble Harold exercised a very faithful ministry among and with Aboriginal people. It was a very caring and courageous work. While at Dapto Harold became a member of the Board for Social Responsibility, and travelled to Sydney for regular meetings.

Through all his ministry, Harold had the support and care of Erica, who cared for the family through some tough times and always served the church with great faithfulness.

Harold found out he had Parkinson's Disease while he was at Dapto, and he retired from full-time Ministry in 1992. He and Erica moved to a home they had purchased at Stockton. They moved to Warners Bay in 1993, and Harold continued to preach and pick old Methodist hymns for worship.

Following a stroke in November, 2004 he moved to CA Brown Village in June, 2006 and then, needing more intensive care, he moved to Lindsay Gardens Nursing Home in Hamilton in December, 2008 – just after he turned 80. He died at Lindsay Gardens in the early hours of Wednesday 1st February 2012, aged 83 years.

Harold Allsopp was a faithful and dedicated servant of Jesus Christ and the Church. We give thanks for his life.

REV ANTHONY BAKER
25 September 1933 – 5 June 2012

Placements within NSW; Coonamble 1963-1964; Newtown 1964-1966; Granville 1967-1969; Rylstone-Kandos 1970-1973; Mortdale 1974-1983; Broken Bay 01/84-1989; Chaplain Westmead Hospital 1990-09/98; Permanently Retired September 1998. Deceased 5 June 2012.

REV ALASTAIR BATHGATE LTh DipRE
23 May 1926 – 23 November 2012

Alastair was born in Singleton NSW on 23rd May 1926 to Helen and Archibald Bathgate. He was nurtured in the Christian faith both at home and in the Singleton Methodist Church being the son of a Local Preacher. His father died of a stroke when he was 14 months old, making life hard for he and his mother and during the depression years. The support of local friends and the church was very important to them in those days. Growing up he always missed the presence of a father in all his experiences. Later in life he said what a wonderful learning experience it was for him to become a father himself.

Alastair commenced work in the Commonwealth Bank at the age of fifteen for a period of six years. He worked first at Singleton then in 1946 he moved to Cowra where he boarded with missionaries of the Aboriginal Inland Mission. In 1948 he decided to enter the Sydney Bible Training Institute at Strathfield completing a two year course.

In 1950 he was appointed to Belmont as a Circuit Assistant by the Methodist Home Mission Department. Whilst he was there he was accepted as a candidate for the ministry. He then moved to Bonalbo for twelve months before training in Leigh College Enfield for three years.

In March 1955 he married Doris Davison at Croydon Park. They were devoted to each other throughout their marriage of 57 years. Alastair's first appointed as a Probationer was to Ungarie for two years during which time their daughter Anne was born in 1956.

Alastair was ordained in 1957 at Wesley Chapel in Sydney and was appointed to The Rock - Lockhart where David was born in 1959. The family moved to Bega for Alastair's next appointment from 1962 to 1965. During this time he was invited to present a Sunday Evening Devotional Segment on Radio 2BA Bega each Sunday for 5-8 minutes before the station closed at 10pm. His next appointment was to West Wyalong from 1966 to 1969.

Raymond Terrace was his next appointment from 1970 to 1974. In 1970 he was elected to serve as Secretary of the Hunter District Methodist Synod a position he faithfully served for 7 years. During his appointment to the Raymond Terrace Circuit he for a period took five services each Sunday around the district. He would literally run out of the church during the last hymn and speed of to the next service. He became well acquainted with the gentlemen of the Highway Patrol on the road to Karuah who usually extended him the courtesy of a caution when they realised he was on a mission. It seemed to the family he was always in a rush, the children feeling they never walked with their dad, as they were always trying to catch up.

The family moved to East Maitland for Alastair's next appointment from 1975 where he continued his work as Secretary of the Hunter District Synod until the formation of the Uniting Church in Australia in 1977, the Synod then became the Presbytery. Punchbowl - Greenacre became his next Ministry location from 1979 to 1985. An immense blow hit the family as their daughter Anne died tragically in 1985.

In 1986 he moved to Hurstville where as well as being the Parish minister he also again served as Secretary of a Presbytery, this time the Georges River Presbytery, until his retirement in 1991. In each appointment he faithfully taught Scripture in Public Schools.

In retirement he continued to serve in ministry across the Georges River Area for another 14 years until 2005.

Over the years he developed a wide circle of clergy friends within the Methodist and Uniting Churches and also numerous clergy friends in other denominations. His ecumenical spirit was an expression of his great love for others.

He is remembered with great affection for the years of faithful service in each of his appointments. Alastair was always dedicated and faithful in his ministry of Word and Sacraments. His preparation for, and leadership of Worship was greatly valued. In his Pastoral care of people, he was humble, quiet, and open to everyone.

In 1993 and 1996 the grandchildren Alexander and Sabrina were born. Among his papers the family found a letter to them which said, "Doris and I did not expect such an enriching experience in our retirement years. What a joy to have Alex and Sabrina growing up so well before our eyes."

We thank God for his loving Sainly life to Doris, family, friends, Church and community. He had a passion for the salvation of people and their eternal destiny. Reflecting in later years on the time of the coming together of the three previous denominations at Church Union he expressed his disappointment that the Evangelical Spirit of Methodism had almost gone in the early days of the new denomination.

Among the tributes paid to Alastair's ministry the Presbytery recorded, "Alastair is one of those quiet, methodical, patient men, who set more store in caring and supporting people than in most other aspects of ministry. Alastair will be remembered not so much for his administration skills nor indeed his thoughtfully prepared services and personally challenging preaching, but that he cared."

PASTOR GEORGE CHAMBERS
15 April 1945 – 29 September 2012

Lay Ministry Assistant in the Brunswick Valley.

DEACONESS ELEANOR JOSEPHINE CLARK
24 July 1936 – 6 June 2012

Jo Clark was born and raised in Sydney and from a young age became involved with Ryde Wesley Methodist Church.

After working in the clerical and accounts department of an advertising business for four years, Jo was keen to know about Deaconess training.

She graduated as a Methodist Deaconess and was dedicated on 19 November, 1962. Her work took her to Fairfield (Sydney), Menindee, Central Methodist Mission (now Wesley Mission), Taranaki (New Zealand) and Wagga Wagga.

Upon her marriage to Max, rather than resign, Jo became a Deaconess without pastoral charge. Her busy life as a mother became busier as she participated in the life of the community.

She became the first non-Catholic on the Wagga Interchurch Council Christian Education Team. Her leadership skills were much appreciated for Emmaus Walks and Kairos Outside events.

Jo made an outstanding contribution to those both within and outside the church.

REV RUSSELL DANCEY
5 December 1943 – 8 September 2012

Russell was born and raised in Victoria. In 1958 the family moved to the Finley Moama area to farm life.

He attended Missionary Training College in Tasmania, graduating in 1968. He served his community by taking Religious Instruction in schools, preaching, and working at Wandilingong Camp up to the end of 1971. In 1972 he became involved with WEC Missionary Society in both Brisbane and Sydney.

Russell his wife, Rosemary at Holbrook in 1973 and he also began his training for ministry that year. He completed the training in 1977 and his Ordination was held at Williamstown (Melbourne) in December that year.

Russell served in the parishes of Williamstown, Seymour, Wagga Wagga, Narrandera, Leeton and Holbrook over the period from 1977 to 2004. In 1982 Russell participated in a Ministers' Teaching Tour of the USA and Canada, and in 2001 did a tour to Egypt and Israel.

Russell served as Chairperson of Presbytery in 1992-3 and in December 2001 stood as a candidate in the Federal elections for the Christian Democratic Party.

REV PETER ELLIOTT
7 May 1934 - 14 October 2011

Peter Elliott was born on 7 May 1934, in Hitchin, England. He came to Australia as part of the Big Brother programme at the tender age of seventeen, thinking he was going to learn how to be a farmer. It did not take him long to realise that such a life was not for him.

Once completing his National Service obligations in the RAAF, he trained as a primary school teacher and taught for twenty years.

In 1977 Peter candidated for the Ministry of the Word in the newly formed Uniting Church in Australia. His three years of training were completed at UTC, then at Enfield.

His first settlement was Auburn/Lidcombe for three years. He was called to Tumut in 1984 and served there until October 1989. From then until December 1994 his settlement was at Shepparton North. In January he settled in Swan Hill for the next five years. At the end of that time Peter agreed to a joint Central West Presbytery, Gilgandra and Nyngan arrangement and it was from there that he and his wife, Janet, moved into retirement at Cootamundra. He provided Supply Ministry in South West Rocks, Sapphire Coast, Tallangatta, Young and was very active in the Cootamundra congregation, always willing to teach, support and encourage the emerging lay leadership, as well as participating in the life of the Presbytery.

Peter was diagnosed with prostate cancer in 1997 and, although he had nine years free of the disease, his body was attacked again in mid 2008. The cancer had metastasised into his bones.

After a valiant battle, he passed away peacefully on Friday, 14 October, 2011.

REV WALTER FEJO
- 10 January 2012

Placements in NT; Darwin UAICC Congregation 1990; Associate Executive Officer NRCC 1991-1994; Placements in NSW; Principal, Nungalinya College 1995-08/02; UAICC representative Board of Mission 09/02-12/05; Permanently Retired January 2006. SA; 01/06. Deceased 10 January 2012.

REV CYRIL R GOODWIN
28 January 1921 – 6 July 2012

The Rev Cyril Rupert Goodwin had a firm and unwavering faith that stayed with him throughout his life. He devoted his life to the service of our Lord.

Cyril was born and grew up in Middlesbrough, Yorkshire, England where life was tough after the first World War. He served a 4 year apprenticeship as a pay clerk with the Anderson Foundry Co. Ltd, Port Clarence, Middlesbrough. From there he served in the British Royal Navy for almost 5 years during the 2nd World War and chose to be demobilised in Australia in late 1946. Cyril became a clerk with a Sydney company until he felt a call from his Saviour into ministry.

He trained for 3 years at the Presbyterian Theological Hall and 3 years with the Presbyterian Home Mission Department, including 12 months as Assistant Minister in Lismore, a year in Girraween-Toongabbie and a year in Social Service in Woolloomooloo.

It was at the Theological Hall, he met trainee Deaconess, Enid McGeachie whom he married in 1955 at the Woolloomooloo Presbyterian Church. Together they had 2 children, Elizabeth and Robert.

His church ministry was in the parishes of Clunes-Dunoon (5 years), Cowra (7 years), Narrandera (5 years) and Brighton-le-Sands (7 years). He conducted extra regular services on Sundays in the associated outlying rural areas.

His ministry was particularly a pastoral one, supporting those in the church and the community. He was involved in the Boards of local hospitals as well as being a Chaplin in the Accident and Emergency Unit on Friday evenings at the St George Hospital, Kogarah. Through his ministry Cyril had the support and care of Enid, and together they cared for their family and served the church with great faithfulness.

They retired in 1981, to a cottage in Mittagong. He continued his preaching ministry on a monthly basis, for 9 years, within the Mittagong Uniting church. They had many lovely years in Mittagong including travelling in their caravan to many places in Australia.

His and Enid's 4 grandchildren Rachael, Frances and Emma and Ross were a blessing to him.

His final move was to the UnitingCare Mayflower Village, Gerringong, which he called "the quieter years of his life". There he and Enid were part of the Uniting Church and the Mayflower Village life, and attended the evening services at the Gerringong Anglican Church. He reflected that "life couldn't be richer as our dear Lord continued to bless us together".

He passed away at 91 years of age from bladder cancer into the Lord's welcoming arms. He was supported and surrounded by loving care of the members of the Gerringong Uniting Church, Mayflower Village and the Gerringong Anglican Church.

Thanks be to God.

REV THOMAS GORDON
26 October 1930 – 19 January 2013

THE WONDERFUL LIFE OF THOMAS GORDON

Born 26 October 1930 at 5pm.
Weighing 2lbs. Born in Musselburgh, Scotland
Grandmother rubbed him with whiskey on a regular basis as he was so small This may have given rise to his preference for a good whiskey.
He was lovingly called 'tot' by his Scottish family.

1935 to 1944 Musselburgh Grammar School
Attended through scholarship and had to leave to find work as parents could not afford to continue his education

1944 Dispatch boy at William, Anderson & Sons, Naval and Military Outfitters to His Majesty the King, Edinburgh

Until November 1950 Carpentry Apprenticeship, Scotland
Was introduced to classical music during this period and which his father disapproved of him listening to as he considered it 'poncy'

Oct 1950 to Oct 1953 British Air Force, Airframe Fitter, servicing Lancaster Bombers and Vampire Jets. Deployed to Safi, Malta; Port Said, Egypt and Ismalia, Egypt.
(Did the full 3 years in the Air Force so that his mother could get more pension money)

Nov 1953 to June 1957 Worked as a Joiner/Carpenter in Scotland
June 1957 to April 1957 Departed United Kingdom on the ship 'Captain Hobson' on the 3 year immigrant scheme to New Zealand and immediately caught a flight to Nelson from Wellington.

April 1957 to 1960 Carpenter for Robertson Building Company, Nelson
He had to quickly learn the 'New Zealand' way of building.
The Sunday after commencing work he attended Trinity Church, Nelson and soon after Joined the 'Thistle' soccer team.

December, 1959 Met Shirley Delma Sproule Blanchard at Trinity Church
29 March, 1960 Tom and Delma get engaged
June 1960 Tom's father, Tom Gordon Snr, passes away at 59 years of age
06 August, 1960 Tom and Delma marry Trinity Church, Nelson, New Zealand
September 1960 Tom's mother, Barbara Bell Dalgleash Caulfield Gordon, passes away at 50 years of age

20 April, 1961 Thomas Lindsay Gordon born in Nelson, NZ
June 1961 Finished First House, Nelson, NZ
7 July, 1962 Genelle Louise Gordon born in Nelson, NZ
Month Unknown, 1963 Commenced Divinity studies at the University of Otago
20 February, 1964 Dianne Ruth Gordon born in Dunedin, NZ
15 June, 1966 Ewan Athol Gordon born in Dunedin, NZ
September 1967 Graduated from Knox Theological College
26 October 1967 Received probationary license to Preach the Gospel, Nelson-Marlborough Presbytery

1967 to 1972 Featherston Parish, New Zealand
1972 to 1979 Balmoral Presbyterian Church, Balclutha, New Zealand
Helped build extensions to the church due to a growing congregation
Was mediator for the local freezing works

1975 to 1978 Became involved in theatre and was part of the cast that won the New Zealand National Final of One Act plays in the production of 'The Zoo Story' in 1978.

September 1979 to February 1986	St Martin's Presbyterian Church, Porirua, New Zealand <i>Did a lot of work with the youth at Cannon Creek Opportunity Centre.</i>
April 1986	Uniting Church, Nowra, Australia
April 1987	Uniting Church, Corrimal, Australia
May 1987 to Dec 1996	St Columba Uniting Church, Figtree, Australia <i>Then retired from the Ministry</i>
July 1997	Moved to Kanahooka after purchase of own house
May 2003	Moved from Wollongong to Taree <i>Became a 'Minister in Association' whilst in Taree</i>
Jan 2010	Moved from Taree to Old Bar

REV ERIC HEWER
18 June 1922 – 12 May 2012

Eric was born in 1922, in an Inn, the Oddfellows' Arms, in Swindon Wiltshire England. Eric was never a patient in a hospital for the next 88 years. This start in life did signal a tough and challenging journey ahead for Eric – he did it without complaint and always striving to do something for others.

In Due Time

*Time when he was born and given the family name,
Time when his mother called and he left his play and came,
Time when school called and he was sent to learn,
Time when necessity called and he set out to earn,
Time when his country called and he left to serve,
Time when marriage called for love without reserve,
Time when his children called and he took them on his knee,
Time when God called and he said, "Here am I, send me."*

by Sybil Hewer

(written for Eric on the day of his Ordination, 21st October 1969)

During his school years when asked in class what he wanted to be, he replied a Minister. Leaving school at 14, to a world emerging from the depression and heading for war, Eric took up employment in Swindon, joining his father in the tobacco manufacturer WD and HO Wills' factory, working as office boy and progressing to other roles.

At 16 he was attending Swindon Methodist Central Hall when a visiting Australian Minister is the preacher. As the Service concluded the Minister called on the congregation to make a commitment –Eric and 2 friends went forward. At this high point a more difficult time was ahead and within 2 years Eric has joined the Royal Air Force to defend his country during the Second World War. He continued his Christian life and undertakes various roles in the RAF.

Eric was a great story teller but at this point, another story was building for Eric. Sybil Cox was also in the RAF, and as the love story unfolded no one knew what a team had been established when Sybil and Eric married in 1945. This was the beginning of 67 years of marriage. Eric was posted to India as the war ended and returns home announcing, – I am never leaving England again – a rare error of judgement – but then again the future was not in his hands.

In the late 40's and early 50's life begins to get back to "normal", both family and public life expand for Eric. Eric's life outside of work is filled with family and church. He preaches in the churches of Swindon and surrounds. Behind Swindon Central Hall, stands an empty building and Eric starts up a Youth Club with facilities for some wood work, sport and a place to gather around a fireplace for a chat. During this same time Eric's family was growing in 1948 Rosamund arrives and in 1955 along comes Annette. Family life and public life were never choices for Eric they were both a priority. He loved his girls, Rosamund and Annette and their families, including 4 grandchildren and 6 great grandchildren.

Eric is shown an advertisement in the UK Methodist Recorder recruiting Home Missionaries for Australia; he applies and goes to London to be interviewed by Rev A G Manefield from Sydney. He is called to take his family across the world. In 1958 Eric and the family arrive in Sydney exactly 54 years before the weekend of Eric's passing.

He is met by Rev Manefield and is authorised for the sacraments by the Rev Bowyer Hayward and is now a Home Missionary of the Methodist Church in Australia. Eric and family travelled along the Pacific Highway to Bulahdelah, north of Newcastle, NSW, the family's first home in Australia and Eric's first circuit. He started as he meant to go on and before long there is a new church hall under construction and there in the thick of it, is Eric encouraging and doing. From there after 18 months he moves to Cardiff in Newcastle and more building of facilities and people.

Finally he is confronted to become fully ordained but his love has always been to serve others not himself. He moved to Leigh College at Enfield and, as always, he is supported by Sybil who became the College's Matron. Eric studied and found it tough. He continued his studies under the mentoring of Rev Cec Collard within the Earlwood/Clemton Park Circuit, he again improved the building and financial circumstances of the Circuit but most importantly, in the mid 60's, he created a youth group of 50 plus teenagers and within that group created friendships for life.

In 1969 Eric is Ordained as a Minister of the Methodist Church in Australia. The same year he moved to the Bulli/Woonona Circuit. He shared in the care of five churches all with strong Sunday Schools & Youth Groups which prosper & grow. He supported and particularly enjoys the fellowship of a vibrant Couples Club. Once again buildings and finances are put in order. Next he was assigned to Windsor/Richmond, and again he gets things in order, builds the congregations but importantly he saw an opportunity to take a lead role in establishing the Hawkesbury Village. This was a vital community service offering help and assistance to many; it is right and proper that it was also able to support Eric when he had the need. He moved to his last appointment, Oberon parish, and again puts things in order and enables a group of people to explore their talents, and boost their relationships. Like other places, the whole town benefits.

His journey has many stories but at its centre is Eric putting things in order, removing the routine worries so that the real things can be attended to, creating and building where they are needed. But most importantly he offered people's lives a set of beliefs and values, a set of relationships that will last them for their life and beyond.

In Christenings, Weddings and Funerals, Eric helped thousands of people with key events in their lives, always it seems matching his task to their needs.

What does Eric's story mean? Here we have a man that committed his life to Jesus Christ at 16 and then lived, travelled and worked in very unique times and ways.

Is it a surprise that he loved woodwork and carpentry?

Is it a surprise that he loved Christmas?

Is it a surprise that he loved fishing?

Is it a surprise that he always went to the aid of those in need?

Is it a surprise that children loved him and loved to hear his stories?
Is it a surprise that everyone enjoyed his company and valued his wisdom?
Is it a surprise that he was a leader?

We don't think so!

He was a great and good man
He had a great companion in Sybil
He had a great guide in his Lord

In Due Time when God called and he said, "Here am I, send me."
Sybil and all the family marvel at Eric's achievements, are very proud of him and his work and give thanks for his life and love.

DEACONESS WINIFRED HILLIARD **29 September 1921 - 2 January 2012**

In her 1968 book, *The People in Between*, about her life at Ernabella Mission station, Winifred Hilliard wrote, "To the north there are bad people, and to the south there are bad people, but in between are the Pitjantjatjara people". The book was written "to fill in some of the gaps in our knowledge of the original occupants of our land" and, throughout her life, Hilliard was an advocate for these people.

In her 32 years at Ernabella as "craft room adviser", as she once described herself to a newspaper reporter, Hilliard worked with cultural sensitivity and great perception, insight, rigorous personal discipline, a deeply considered methodology of management and an application of herself to her work of helping artists - several times to physical collapse.

Winifred Margaret Hilliard was born on September 29, 1921 in Melbourne, daughter of Errol Hilliard and his wife, Helen (nee Alexander). Her inspirational aunts included Katherine, one of the first women Masters of Art from the University of Melbourne; Jean, who taught chemistry to medical students; and Margaret, who spent her life as a missionary in Korea.

After local schooling, Hilliard did her missionary training at Presbyterian Ladies' College and in 1950 was ordained as a deaconess in the Presbyterian church. In 1954 she arrived at Ernabella Mission, 350 kilometres from the railway station at Finke, South Australia, to take over the craft industry there.

Ernabella ran nearly 5000 sheep, which gave stock training to the men and produced the wool used in the "craft room", set up in 1948 to teach useful skills to the women and girls and to bring in income.

The original craft staff knew hand-loom weaving and the Pitjantjatjara and Yankunytjatjara people already practiced a millennia-old spinning skill using human hair and animal fur to make a thread. Before Hilliard's arrival, the women had already adapted their spinning to sheep's wool and taken up weaving.

When Hilliard started, there was little wider interest in Aboriginal art or craft work and no market for it. With her encouragement and technical training, the weaving was soon popular, from lacy shawls to sturdy tartan knee rugs and Gobelin weave tapestries. The other wool work she developed with the women was hand-knotted floor rugs incorporating their original designs (walka). Those that survive are now in museum collections, or treasured by owners.

Along with the wool work, which was replaced in the early 1970s by batik, Hilliard also introduced the women to metal work, ceramics, leather moccasin-making using kangaroo skins (which came from Adelaide - the local kangaroos were totemic), painting and punu - the roots of river red gums carved then decorated with pokerwork.

The tyranny of distance did not prevent Hilliard from beginning Ernabella's still-followed vigorous exhibitions policy. In 1964, work was shown at the Royal Melbourne Show (categorised as craft and less prestigious than art) and in Alice Springs.

In 1974, after the Board of Missions had withdrawn from Ernabella and before the Pitjantjatjara Yankunytjatjara Lands Rights Act 1981 (SA), Hilliard set up Ernabella and Fregon Arts Inc, ensuring the independence of the artists and their business.

As part of this, in 1975, Hilliard arranged for three Ernabella artists to study at the royal batik institute in Yogyakarta. As well, beginning in 1983, Hilliard arranged trips to Japan, where a relationship had been established with the National Museum of Ethnology in Osaka.

After her retirement to Shoalhaven Heads in 1986, Hilliard remained in touch with the Ernabella people. In the past decade she travelled to Darwin, Canberra, Adelaide and Sydney as well as, in 2008, to Ernabella for the art centre's 60th anniversary celebrations. She also finalised the gift of her collection of Ernabella items to the National Museum of Australia.

Hilliard was also an accomplished photographer and her collection of negatives were given to the Australian Institute of Aboriginal and Torres Strait Islander Studies.

Winifred Hilliard is survived by her brothers Alec and David, niece Susan, her nephews Peter, Geoffrey, Craig, Andrew and Grant and a large extended family.

REV LESTER JAMES

3 October 1935 – 23 September 2012

Lester had retired in 1990 after having been diagnosed with Parkinson's Disease in 1986. He died at home surrounded by his loving family on Sunday 23rd September, 2012.

Lester William James was born on the 3rd October, 1935 in Dorrigo, North Coast N.S.W.

His parents were James (Jim) James and Claire James both residents and farmers of Dorrigo and Ebor.

He was their second child. An older sister Elaine was born in 1932. A brother Robert and two sisters, Ann and Meg completed the family some years later.

When Lester was 3 years old the family moved to Sydney where they worked in the family Bakery, living in Carlton, Croydon Park and Cronulla.

Following on their involvement in the Methodist Church in Dorrigo they became involved and worshiped at Croydon Park.

It was here Lester's involvement in Christian Endeavour started and after being challenged with the question "How long are you going to live off your parent's faith?" that he committed his life to Christ.

When the family built their own home at Revesby and became members of the Revesby Parish Lester became a Local Preacher, Sunday School Teacher and Youth Group Leader.

It was while taking a group of young people to the city to see the film A Man Called Peter that he was challenged to consider The Ordained Ministry. It was an audible call confirmed by the scripture "How shall they hear without a preacher" Romans 10.14. This call remained a strong commitment for the remainder of his life.

One of his favourite quotes was from the Principal of Leigh Theological College, at the time he studied there, Rev. owyer Hayward..

"Stay out of the ministry.... if you can"..... His calling was without doubt.

Lester had attended Carlton and Cronulla Public Schools and Kogarah Boys High School. He left after the Intermediate and obtained an apprenticeship as an electrician with the State Railways. Upon receiving this call he studied for his Leaving Certificate in the evening at Ultimo Tech.

His first appointment, prior to College, was to the Port Kembla Circuit with Rev. John Mallison as Superintendent Minister. This appointment, though only for 12 months, as Lester said, gave him a great basis for the remainder of his years in ministry. He and John remained close friends all through these years.

The following three years were spent at Leigh Theological College. Lester was Ordained at Leigh Memorial Church in 1963.

Rev Graham Ellis conducted the marriage of Lester and Nancy at Stockton Methodist on 3-12-1960. It was to become a real partnership through all circumstances for almost 52 years. Their children, Mark, Jennifer, Andrew. Carolyn and Bronwyn also shared in Lester's ministry.

In 1962 Lester was appointed to the Caringbah Church in the Cronulla Circuit with Rev. Bill Coats as superintendent minister. This only lasted for 1 year as the Methodist Conference raised the status of Caringbah to take an ordained man.

Lester was then sent to Narooma on the South Coast as minister in charge of the Moruya-Tilba Circuit. With 9 preaching places from Batemans Bay to Bermagui this appointment became a great challenge. Rev Jim Winslade joined him later in Moruya and Mr. Graham Bruce of the Bush Missionary Society now of the Salvation Army, also became an active associate in preaching and building at Bodalla. A building legacy was from Rev. Les Pearson who had preceded Lester in Narooma.

Four years later 1967 Lester was appointed to The Moss Vale Circuit. With only 4 preaching places life was still very busy. This rich farming area on the Southern Highlands of N.S.W. soon found a special place in Lester's ministry. Evident by his choice to retire back to 'Mossy' when illness changed the direction of his life.

A call came from The Revesby Parish, from where Lester had entered The Ministry. Here he served from 1972 for 10 years before his final placement to the North Parramatta Parish in 1982 where he served for 9 years. Both these parishes were very special, each with their own unique and varied areas of ministry and service. He loved his people everywhere.

At Revesby he was joined in the last 5 years by Rev. Janet Wade, the first woman minister to be ordained by the Uniting Church. It was a uniquely equal ministry. In the years of both these city parishes, Lester travelled internationally. He went as an observer to The World Congress on Evangelisation in Lucern, Switzerland in 1974.

Followed by a visit to The Holy Land and then continued his journey around the world observing churches in the U.K. and America. His visit to The Holy Land resulted in him leading two groups of pilgrims from his parishes and interstate, in 1981 and 1984, to experience the scriptures alive in these special places of the Old and New Testaments. He became an enthusiastic, vivid, entertaining story-teller of the Scriptures.

He was also privileged to visit Sth.Korea and Taiwan in 1987 with a group of colleagues. Colleagues he served with in the Nth.Parramatta Parish were, Rev Ted Porter, Rev Laurie Thompson and Rev Rae Treneary.

In 1986 Lester was diagnosed with Parkinson's Disease. It was a bitter, unwanted blow. Having ministered to other parkinson's sufferers, he knew what lay ahead. For four years the members of the Northmead Church and other parish churches, supported him and took some of his responsibilities until he could go on no longer.

Having taken his Long Service Leave and owner-built a family home in Moss Vale, he completed his active ministry in Dec, 1990.

A Service of Thanksgiving in Ministry was held in the Northmead Uniting Church on Sunday 25th November.1990. Representatives of all the Parishes Lester had been in, as well as the Christian Endeavour Movement, where he had been National President, paid tribute to his Ministry.

His long time friend and mentor Rev. Dr John Mallison gave the address entitled "Life is a series of New Beginnings". Lester's new beginning was very hard physically. He was always comforted by the reality that God's grace was sufficient. "Grace upon Grace"

He was a wonderful son, brother, uncle, husband, father and Papa.

Though very limited physically for the past 10 years his sense of humour and concern for others was always there.

He will be sadly missed by his wife Nancy, their 5 children, their partners and 11 grandchildren.

We were all greatly blessed in a very special way through all his years with us.

REV GEOFFREY ALAN CLARENCE JONES **2 April 1927 – 25 October 2011**

Geoffrey Alan Clarence Jones was born on 2nd April 1927. Geoff's involvement with the church was a lifelong affair. He grew up in a Christian family whose members were an active part of Gordon Methodist Church. He attended Gordon Public School and then North Sydney Boys High. He commenced work with an insurance company until he volunteered to join the AIF at the age of 18.

Discharged in 1947, Geoff returned to the same insurance company and continued with accountancy. This led to the next phase of his life when he became the Senior Clerk to an accountant in Forbes NSW in 1950. This was where he met Margot who was teaching at Forbes Infants School and they were both involved in youth work at the local Methodist Church.

Geoff and Margot were married at Newtown Methodist Mission on 29th December 1951. During that year Geoff felt a strong call to the Ordained Ministry of the Methodist Church and he and Margot together decided this was indeed God's will for them. Geoff was accepted and commenced studies at Leigh Theological College in February 1954.

The 1950s were big years in the life of the church and for Crusader and Christian Endeavour Youth Camps. Geoff and Margot participated in these as well as camps for primary age children. In the 1950s Geoff and Margot also became the loving parents of Peter, Stephen, Richard and Jenny.

Ministry appointments followed at Narwee/Riverwood in Sydney. Then followed appointments at Corowa, Young, Cessnock and Camden, all with the Methodist Church. As well as ministerial appointments, Geoff took the position of Chief Executive Officer at Bowden Brae Retirement Village after his Camden appointment and was there for eleven years. After that followed his final placement before retirement which was at Galston Uniting Church.

Geoff was diligent in his preparation as a preacher and preached thoughtfully and well, covering a wide variety of issues relevant to Christian living. Courageously he did the same in school RE classes even daring to teach senior high school students about responsible sexual behaviour.

Geoff also engaged in service in a wider community context. He was active in Rotary while at Corowa and Young and was involved in Probus at Bribie Island and in Gosford. He was also an Army Reserve Chaplain, who each year went on a two week training camp.

In April 1992 Geoff and Margot moved to Bribie Island in Queensland until they moved to the Adelene Retirement Village at Wyoming, where they became active members of this Narara Uniting Church congregation.

A life of service is not just about giving service, it is also about the type and quality of service provided. While Geoff was able to do the "upfront" stuff, he was never one who sought the lime-light, instead preferring to work alongside people. In many ways he was ahead of his time with his focus on consensus decision making processes, rather than being the leader who told people what to do. "Well done, good and faithful servant."

REV MAXWELL ERNEST KELLY
8 March 1925 – 28 October 2011

Maxwell was of course a Minister, but not just a Minister of Religion – he was a Minister in the true sense of the word – *Ministering* to his flock, devoting his time and energy to the service of others. In one of Maxwell's last sermons, delivered at Sefton in March 2011, he talked about how the greatest title given to Jesus was "a man for others". Well, Maxwell also was a man for others.

Maxwell was certainly not one of your fire and brimstone preachers though, *forcing* his religion on others. Instead, he gave comfort where needed and his religion often took a back seat to the practical needs of his flock. That's not to say that Maxwell's faith wasn't always there, in fact it was, right up to the end, it's just that his focus was really about pastoral care than sermonizing or forcing his religion down other peoples' throats.

So Maxwell was one of those rare individuals whose life was all about '*the cause*' – and it's a source of great pride for his family that Maxwell's life actually stood for something. Maxwell could have had a 'real' job no doubt and earned real money but instead he dedicated his life

to a cause – his cause being the Ministry. No doubt Maxwell could have had a successful career as a Mechanic or perhaps in academia but instead he chose a path that was devoted to the service of others.

Maxwell was born on the 8th March 1925 in the small country town of Forbes, near Parkes. He was born in the country and remained a country boy all his life. Maxwell had those qualities we often ascribe to people from the country – somehow he seemed a little more honest, a bit more down to earth and certainly a bit more humble than your average city dweller. Maxwell's father died four days before he was born, so there was just Maxwell, his mother Jean and Maxwell's sister Thelma living together on a small property.

Maxwell's father was a share farmer, his only income being a share of crops produced, so when he died he left behind no assets, and to make ends meet Jean worked as a housekeeper and took in washing from the local townspeople so for an early age, Maxwell had to learn to be self sufficient.

When he was 14 – somehow his mother managed to scrape up enough money to pay for board and schooling in Sydney so off he went by himself to make his own way in the big city.

It was during these early years in Sydney that he became more and more interested in the Church. He became a youth leader at Glebe Methodist Church and it was here that he met his wife Jean.

After a whirlwind romance lasting 4 years Jean and Maxwell married in 1951 and were off to Europe via the SS Orontes for a prolonged honeymoon, which, apart from other things, resulted in the arrival of Allyson...

Back in Sydney Maxwell was employed as a motor mechanic, until one day, he came home from work and announced to Jean that he was joining the Ministry. Maxwell's first posting was in Leichhardt but he soon packed up the family and headed off to Bonalbo, a small country town up near the Queensland border.

Maxwell was one of the very few white people in Bonalbo who had some empathy for the plight of the local aborigine population. Maxwell recognised that the indigenous peoples were dispossessed, downtrodden and demoralised and he could see the gross injustices they suffered under a system that was stacked against them.

Dad welcomed indigenous Australians into his congregation, sometimes to the intense displeasure of some of the more conservative members of his flock. Maxwell's church was a broad one and he didn't judge you based on the colour of your skin or your ranking in society.

Just outside of Bonalbo there was what might be euphemistically called an aboriginal 'settlement'. In fact it was a dumping ground and even a five year old could see that something wasn't quite right. Maxwell would have been one of the few whites who dared venture there, often to comfort the sick and the dying.

Throughout his life in the Ministry, Maxwell and his wife Jean moved from one parish to another but wherever Maxwell went and whatever he did there was always one constant – his faith. Unlike some of us, Maxwell's faith never wavered and he always drew great comfort from his knowledge that there was a God and that he would be in God's favour when he passed away. Despite being a man of the cloth however, Maxwell was humble in his faith, never one to brag or give himself airs. He was generous to a fault, sharing his faith and giving his time and energy. His idea of generosity was that when you couldn't afford to give

– that’s when it counted the most. Maxwell never had any money to speak of but he was always the first to give when a family member was in financial trouble.

Maxwell, of course, was highly regarded not only within the Church community – but also the community at large. As a measure of the respect that he was held in, over the course of more than sixty years in the Ministry, Maxwell was never charged a single cent by any Doctor or Hospital or medical provider – for any service rendered, whether large or small.

Maxwell was an honourable man but he was also sometimes full of contradictions. He never had any money, but he loved shopping. He hardly knew more than a few words in any foreign language, but he loved to talk to complete strangers in far flung places. He was a seasoned traveller, but loved the comfort of home. At one time he had the largest collection of lawn mowers in Gerringong, but also the longest grass.

One of his greatest contradictions was that he was a committed pacifist, but served in the army...not as a soldier, but as a Chaplain. His stint in the army may have seemed a contradiction but in reality it was easy to reconcile when you understood that his motivation for being part of the armed services was not about fighting wars but about showing compassion and bringing comfort to those in need. This quality came to the fore in the sixties during the Vietnam war when Maxwell had the task of visiting the families of soldiers to break the news that a loved one had been killed. Maxwell had that gift of always being able to find the right words – whether it was telling a mother that her son had been killed, speaking at a funeral or indeed at happier times such as weddings and Christenings. Maxwell always had the gift of being able to find the words that mattered.

Towards the end of his life, Maxwell’s health deteriorated very quickly – to the point where his wife Jean was acting as full time carer and nurse. After several months of this Maxwell was admitted to Calvary Hospital. He showed remarkable strength during his final week – his heart surgeon who gave him a new lease on life 3 years ago, following Maxwell’s heart attack, reckoned he had *“done too good a job on Maxwell”* and couldn’t believe he was still alive.

His heart was still going but his lungs, kidneys and liver were all failing. He kept going though – that inner strength that he had his entire life wasn’t about to desert him now...but he did keep repeating the words *“I want to go home....”, “I want to go home...”*.

Well, you’re home now Maxwell – so rest in peace.

REV SEMISI (JAMES) ETI LATU **26 January 1943 – 14 July 2012**

FAMILY

Sione and ‘Akanesi Latu of Mataika Vava’u and Kolomotu’a Tongatapu were blessed with their first born son; Semisi Eti Latu who was born on 26th January 1943.

Semisi Latu married Susana Prescott of Kolomotu’a Tongatapu then left Tonga for Melbourne in 1969. They were blessed with four children, Linley, Melissa, Angela and Alan and of course with beautiful grandchildren.

EDUCATION

Semisi had started his education in Tonga at Tupou College and continued to Tupou High School where he became the head prefect while Dr. Cummings served as Principal. After completed his year 12, Semisi had indicated his hope to pursue with his LTH at Melbourne.

Arrangements were made and in 1969 Semisi and Susana arrived in Melbourne. Over the years by hard works, by fully commitments, by devotion to ministry and the philosophy of life-long learning, Semisi obtained a diploma in Divinity, Diploma of Theology, Bachelor of Theology, Master in Ministry and currently working on Doctorate of Ministry.

MINISTRY

Rev Semisi Latu was the pastor of the first Tongan Christian Fellowship in Hyde Park Uniting Church, Kew in Melbourne in the seventies. Semisi was instrumental in bringing the Tongans together in the seventies even though there were not many Tongans in Melbourne except those who came to study.

Semisi became a candidate for Ministry of the UCA through the Bourke Presbytery in Melbourne in 1982. He was ordained by the Presbytery in 1986 and became the first Tongan minister ordained in the Uniting Church Victorian Synod. Semisi became the first Minister for the Tongan Christian Fellowship which became a formal congregation of the Uniting Church in Australia when he was ordained.

Semisi served for 10 years with the Tongan Australian Parish which relocated from Hyde Park in Kew to the Canterbury Uniting Church in Balwyn Road in 1990. This was due to the growth of the membership of the Tongan Australian congregation which lent itself to the need of accommodation of a bigger church building. During Semisi Latu's ministry with this congregation, he encouraged and initiated lay training of lay preachers for the Tongans and even new candidates for the ministry of the UCA.

In 1987, Semisi was part of a group of Tongan leaders who met in Sydney to form the first Tongan National Conference, in fact the first National Conference of any ethnic group in the Uniting Church. He was the Secretary of the Tongan National Conference for 10 years and became the Vice President of the Conference for 3 years.

In 1996 when he moved from Canterbury Balwyn Road, he served as minister for the North Dandenong Uniting Church for one year. This Parish had a Samoan Christian Fellowship worshipping there and James helped them to become a congregation of the Uniting Church.

In 1997, James Latu responded to a call to be the Minister at Mascot Wesley Uniting Church in Sydney. It was a huge challenge for Semisi and Susana to be uprooted from Melbourne to Sydney but Semisi was very passionate and serious about the call of God to minister anywhere.

He served in Mascot for 11 years and in 2009 he was called to serve at Petersham and Dee Why Tongan Congregations.

Semisi was a man with so many gifts and he used those gifts well through his ministry. He was a strong preacher with strong ideas and strong spirituality. He used that gift effectively. Semisi got the gift of Pastoral care with his compassion and caring for people. Semisi was also a man of words and actions. We have seen in Semisi the gift of leadership and we can say that leadership was his utmost strength. He started his leadership while in Tonga, continued with his ministry here in Australia. He performed his Leadership gift in the bigger issues also in lesser issues.

Over the years Semisi has contributed a lot to the Tongans in Victoria and Sydney. He had been a leader of the Uniting Church in Victoria and NSW. He worked with the Tongan here in Australia as well as Free Wesleyan Church in Tongan.

Semisi served in different committees and consultations of the Presbytery of Sydney and the Synod of NSW/ACT. He was multiculturalism, passion with the second generations and migrations. In fact he was the spoken person for the migrants and Pacific Islands delegates at the Assembly of the Uniting Church in 1997 when difficult issues were discussed.

He also helped peoples in the court-rooms and in prisons and with young people that got into trouble, and we can continue the list but it shows that Semisi Latu had used his leadership gifts in a very great way.

Semisi Latu retired on 31st March 2012. Due to health problems, Semisi Latu was continued to reside at the Petersham Uniting Church, waiting for improvement so he and Susana could return to their home in Melbourne. However, Semisi Latu believed that his home is the congregation whom he looked after and people that he served. Semisi Latu died on Saturday 14th July 2012 at the Royal Prince Alfred Hospital, Sydney NSW, at age of 69.

Semisi Latu was laid to rest on Saturday 21st July 2012 at Lilydale Memorial Park, Melbourne.

The Master said to his servant, Semisi Eti Latu; "Well Done, Good and Faithful Servant, come and share your master's happiness".

We praise God for the life of his servant; Rev. Semisi Eti Latu. He will always be remembered by those who had the privilege of knowing him.

REV PETER LOOBY **29 June 1928 – 2 February 2013**

Peter Looby was 18 when he accepted Christ at a Youth rally and entered Bible College for 2 years. He strongly experienced the call of God to enter ministry, and candidated to the Methodist Church from the Balgowlah congregation. At the age of 21 Peter entered his first year of probation at West Wallsend. He lived in a small room at the back of the Church Hall and did all his Church work on a pushbike. He then entered Leigh Theological College for 3 years. These were years full of comraderie, fun and fellowship. Living in was a tremendous bonding experience with fantastic Christian community, and he has said he would gladly have those days over.

On completion of studies at Leigh College Peter was required to complete a further 2 years in a Parish on probation before he could be ordained. He was approached about a vacancy for a Minister at Lake Cargelligo in the Riverina. They had two key requirements – for a married man, with a drivers licence. Peter began ministry at Lake Cargelligo in 1954 having become engaged to Shirley Byrne in 1953. At the beginning of 1954 Peter went to Lake Cargelligo for a few months as a single man. He came back to Sydney and married Shirley in June 1954. A one week honeymoon followed in what Dad described as 'bitterly cold Katoomba' and he returned to LC with his new wife. Peter completed his probation at Lake Cargelligo and in 1956, nearly 9 years since he first entered Bible College he was ordained.

Peter continued in ministry, firstly at Narrandera (1957-1962), then moving t Sydney he ministered at South Hurstville / Blakehurst / Connells Point (1962 – 1968), Cowra (1968 – 1975), Pennant Hills - Thornleigh (1975 – 1985) and finally at Grantham Heights / Seven Hills / Old Toongabbie (1985 – 1992).

During that time of ministry Peter and Shirley had three children and adopted a fourth. Robyn was born during Dads time at Lake Cargelligo and it was in Narrandera that both Phillip and Meryn were born. Russell joined the family during their time in South Hurstville.

On Peter's retirement from active ministry he and Shirley moved to Mt Colah and made a substantial contribution to the life of the churches in the Hornsby district, retirement being a financial state rather than a cessation of ministry. The key to the ministry of Peter has been

his own consistent, joyful Christian life. Those blessed by Peter's ministry could always rely upon a ready smile, a hopeful and optimistic outlook, a word of uplift and comfort, and a reminder of the faithfulness and love of God and the power of God's Word.

For Peter the keys to living life, particularly in times of adversity, were faith, courage and humour. Peter was always fond of the Methodist Order of Knight's motto, Live pure, speak true, right wrong, follow Christ the King. This is something Peter did throughout his ministry. We thank God for Peter's long and consistent service as a Minister of the Word, we acknowledge with thanks the contribution he and Shirley have made to so many in the church over his many years of faithful service.

REV MALCOLM MACLEOD 15 June 1916 - 28 December 2012

Malcolm Donald Macleod was born at Stanmore on the 15th June, 1916 and was always proud to say he was a 'first generation migrant' from Scotland.

Malcolm's father, Alexander Macleod was born in 1864, in Stornoway, the largest town on Lewis. He arrived in Australia in 1881 at the age of 17. In 1912 he married Margaret Isabella Macaulay in Melbourne. They had 4 children – Ian a teacher, born in Brisbane and lived 1913-1939. Alexander 1914-2000 was a teacher and high school principal. Then Malcolm 1916 and Jean – 1918. Malcolm was delighted to tell me one day that the name 'Malcolm' originates from Scottish *máel coluim* which means "Disciple of Saint Columba". Our Malcolm proved to be exactly what his name suggests.

Sadly, their mother died in 1937 and Jean took over as mother of the boys as well as going to work. Their father died in 1947.

Malcolm attended Five Dock Primary School, then Drummoyne Intermediate High School and Fort Street High School.

It was at Haberfield Presbyterian Church at a young age that Malcolm heard the call to full time ministry. He became a candidate for the ministry and, from high school went on to Sydney University to study for his arts degree. He lived at St Andrew's College from 1933-36. But because his mother's died, he lived at home for the last two years of his course. During this time Malcolm was student minister at Homebush and Riverstone Presbyterian Churches.

Having been called to the ministry early in life and having completed his preparation by the time he was only 22 years of age, Malcolm was considered too young to be ordained. So he was appointed for 2 years as Assistant to the Rev Charles Turnbull, Minister of the National Presbyterian Church of St Andrew, Canberra, and then, for a brief period, Assistant to the Rev Hector Harrison - an amazing character and mentor to many.

Malcolm was called to Bombala a little town in the snowy mountains: the parish extended into Victoria and it would have been even colder than Canberra. He was ordained Minister of the Word and sacrament on 20th September, 1940.

In December 1940, Malcolm married May Blackley from Motherwell, Scotland. They continued in Bombala until 1945.

- Another three ministries of 4 or 5 years followed Bombala for Malcolm and May.
- 1945-49 in Gilgandra where their 2 daughters, Heather and Margaret, were born
- 1949-53, Lakemba. In later years, whenever Malcolm visited Lakemba church, he would often meet with a couple he had married there.
- 1953-58, Orange – where many of the young people (now grandparents) have kept in touch over the years.

In 1959 Malcolm received the Diploma in Education from the University of New England as a result of his external study.

He was always a keen reader and student and, like many, he enjoyed reading the Sydney Morning Herald. But in later years, to do so, he was dependent on his faithful magnifying glass.

From 1958 to 1969 Malcolm and May ministered at Kiama Presbyterian Church. Whilst there he was also minister of the Gerringong Congregational Church. There was church union even back then.

In the Presbytery of Illawara, Malcolm was joined by 2 young ministers, Bob Duffy and Ian Gillman, who was later Professor in the Brisbane Theological Hall. When those two got together with Malcolm, there was much radical thinking and some interesting proposals injected into the Presbyterian Church in NSW.

While in Kiama, Malcolm wrote a column in each issue of the State Church Paper, "The NSW Presbyterian". They were mock letters to the first Australian Presbyterian Minister, John Dunmore Lang, whose statue graces Wynyard Park. They covered items of ecclesiastical, social and political matters and attracted a good deal of interest. It wasn't until 2003 that it was revealed that Jamie York was none other than the minister of Kiama! In 2003 the articles were gathered together in a book, "Jamie York Letters" by Colin Macdonald.

In 1969 Malcolm was called to Carlingford Presbyterian Church. The parish had developed in a newer housing area over some years and Malcolm was its first full-time ordained minister. Being an ardent church union advocate Malcolm was delighted to be able to say in 1977 that he was minister of the Carlingford Uniting Church.

It was with great sadness that in 1984, May, the lady of those many manses, died. She had faithfully supported Malcolm in his ministry over 44 years. The Carlingford congregation was very supportive of the manse family in their sorrow.

It was also during those years that Heather married Keith Bensley and Margaret married Ken Blacklock.

Throughout all of Malcolm's ministry he would have visited countless homes because he was a caring minister.

By this time, Malcolm was a well-known and highly regarded minister even though most of his ministry had been spent in country parishes. However, he had become meaningfully involved in church educational matters - first as a Councillor of St Andrew's College and later as a member of the Theological Education Committee.

Now settled in a new city parish, the church was able to receive the full benefit of Malcolm's outstanding gifts. It was a tense and torrid time in the Australian Presbyterian Church

because church union was on the way and the issue of education for the ministry was a particularly hot issue.

Malcolm also played a vital role in state planning for the establishment of the Uniting Church, he was Chairperson in Christian Education, before and after union. Malcolm and Rev Dr Bill Ives saw the establishment of United Theological College by 1974 and later, due largely to Malcolm's vision, they also saw the establishment of the "Centre for Ministry". If he wasn't Chairperson of a Committee, he was probably Secretary which he was of the UTC Council from the planning days to 1980.

Malcolm retired from the College Council in 2002 having been a member continuously since 1974, 28 years.

During Malcolm's years at Carlingford, in 1981/2 he was Moderator of the Uniting Church in the NSW/ACT Synod.

Grandchildren were very important to Malcolm and May – Heather and Keith had 2 children – Stuart and Fiona. Margaret and Ken also had 2 children – Belinda and Rochelle. Many hours were spent reading to the grandchildren and taking a great interest in their development – May died in 1984 and so distressingly, Margaret died in 1986.

Malcolm retired from the active ministry on the 1st November, 1986 and married Joan Macleod the following Saturday.

They had met during a visit of Uniting Church people from various states to former mission fields in the pacific. That marriage had tremendous significance not only for the family but also for the church.

Their 26 years together have been nothing short of magnificent because this lady filled, not only the enormous void in Malcolm's life, caused by the loss of a wife, but also that of a daughter.

Joan was companion par excellence. They were both at everything - thank God Malcolm had excellent health to keep up with it all. They kept open house dinners and afternoon teas galore. Opportunities to greet church visitors. Voluntary work at the church offices. This Queenslander so identified with NSW (to the extent that any Queenslander can!) But also with Malcolm's life, his family, his friends, and his church status. It was as if God had fashioned her for that role.

For ten years after retirement Malcolm was part-time in a number of different churches for three to four months at a time.

How very proud he was of his great-grandchildren – Hunter, Corbin, Aston and Zara.

Family, members of congregations and his colleagues played a very important role during his life.

In June 1997 Malcolm was awarded the Order of Australia medal in recognition of his contribution to the church especially in the field of education.

In 1998 he was made an honorary fellow of St Andrew's College at Sydney University and, in 2003 a companion of United Theological College.

For Malcolm, Scottish culture emphasised the essential importance of solid education and he was always proud of his Scottish roots. Over the years with trips to the U.K. and Scotland

Malcolm was able to meet many of his cousins from what is now many generations of the families. It gave him great joy.

The Rev Dr Gordon Fullerton is a former Moderator of the NSW continuing Presbyterian Church and was sometime minister of the Cathedral Church of St Andrew in Canberra where Malcolm was assistant before his ordination. Gordon worships here at St Matthew's and always addressed Malcolm as "Bishop".

Among Malcolm's last words spoken on that night as Moderator were:

We are the body of Christ each one of us a member of it. We are the body of Christ.

Over all these years Malcolm loved the lord and the church. He knew none other in all his 96 years. And after his life of service this very faithful servant would want to say:

To God alone be all the glory

His concluding words on the night he was installed as Moderator were –

*May the wind be always at your back
And until we meet again
May god hold you in the palm of his hand.*

REV DR JOHN MALLISON
15 May 1929 – 29 March 2012

John Mallison felt a sense of awkwardness when he approached his father, Edwin, in his electrical business - which both anticipated John would be joining - and told him he had committed himself to God and wished to retrain as a minister. Edwin's response was: "Son, I'm jealous."

It turned out that when Edwin was a teenager in Sheffield, he had felt a similar call, provoking his father's workmates to throw what they thought was a bucket of cold water over him. It turned out to be acid, which put Edwin off work for a long period, after which he was obliged to be the family's breadwinner. But he prayed he would have a son who would have the same call.

John Mallison eventually became a Methodist Church - later Uniting - minister. He was published internationally, conducted leadership-training events in 30 countries and served a term as NSW moderator of the Uniting Church.

Mallison was born on May 15, 1929, at Concord West, about three years after his parents, Edwin and Lily (nee Copley), migrated from England. The family lived in Rhodes. Mallison helped with the family's poultry and vegetables garden and helped build a boat which he sailed on the Parramatta River. He enrolled in Homebush Boys High but in his second year changed to Sydney Technical High. He did a five-year apprenticeship, studied at the Sydney Technical College and became a licensed electrical fitter.

Mallison was also a local preacher and at a Christian Endeavour Easter camp at Bowral in 1950 he felt the call to enter the ministry. In 1951, he enrolled in Leigh College, a theological institution. He was posted as a probationer to the Narrabri Methodist Circuit, arriving in time to become involved in the extensive clean-up after the 1955 floods. He began to work with youth, which included an annual North West Round-Up camp for boys from the country and

city. In August 1957, he married June Moutray and in March the following year he was ordained.

Appointed to Port Kembla, he gained experience of cross-cultural ministry and developed a vision of small groups playing a vital role in developing the Christian community.

His mentor, churchman Dr Gloster Udy, encouraged him to write his first book, *How to Commence Christian Cells in the Local Church*. It was published nationwide. From then, Mallison was sought for his expertise.

Mallison was then sent to Newcastle, where he took over the active Hamilton Methodist Church. In 1964, following a Church Life Conference, Mallison was sent overseas to study innovative lay-education projects and experiments in working with nonconforming youth. In November 1965, Mallison launched the Newcastle Youth Service. In 1959, he moved to Liverpool and ministered at churches at Mt Pritchard, Hillview and Green Valley.

In 1972, Mallison was appointed Methodist director of Christian education and the state youth director in the Integrated Department of Christian Education. With the formation of the Uniting Church in 1977, he was appointed assistant general secretary and director of adult education. In 1981 he founded the original ELM Centre. In 1983, he was elected moderator of the Uniting Church in NSW. He began his own Christian leadership development organisation, John Mallison Ministries, in 1986, which served all sections of the Christian church, nationally and internationally.

Mallison wrote 23 published books that aimed to make Christian disciples and leaders. *Growing Christians in Small Groups* went into special editions and translations in Britain, France, Poland, Malaysia, Korea and Indonesia and *Mentoring to Develop Disciples and Leaders* had British, Polish and Cambodian editions. He was awarded an honorary doctorate of theology from the Australian College of Theology, granted in 2003, and the same year was awarded the Order of Australia Medal.

John Mallison is survived by June, children Graham, Paul, Andrew, Lynelle and Matthew, and nine grandchildren.

REV HARVEY PERKINS

29 January 1919 – 25 November 2012

Harvey and his twin sister, Jean, were born into the family of the Reverend Leslie and Mrs Doris Perkins in Tasmania on 29 January 1919, where Mr Perkins served as a minister of the Methodist Church.

After the Second World War, during which he had served in the Australian Navy, Harvey continued his education in the University of Melbourne and Queen's College, where he taught Hebrew. Throughout his student days Harvey was very involved in the Student Christian Movement and the World Student Christian federation, where he met many of the Christian leaders with whom he worked closely later. He was ordained to the ministry of the Methodist Church in 1949. A brilliant student, he went straight on to Cambridge to continue his studies, where his principal work was in the life and work of the German Old Testament scholar Professor W. Eichrodt.

He came back from there to serve in the Methodist Church in the Mitcham/Nunawading area in the growing outer suburbs of Melbourne, from 1953 until 1956. Harvey was born a Methodist, but his experience in the SCM and his fellowship with Asian Christians combined to give him a strong commitment to an ecumenism which linked Christians in Australia to one another and also to Christians in the rest of Asia. At a launch of the Christmas Bowl Appeal soon after returning to Australia, he is remembered as saying: "I hope that I do not die a Methodist, and that my children die as Austral-asians."

In 1956 Harvey was appointed to the position of General Secretary of the Australian Council of Churches – a position which he held from 1956 until 1967. That position gave to Harvey a base from which he was able to promote Christian unity among Australian Christians, but at the same time to build close ties with Christian leaders in the East Asia Christian Conference (later, *Christian Conference of Asia*), and in various countries throughout Asia. He and Jill were personally close to Rev D T Niles, Rev Harry Daniels and the leaders of churches in Indonesia, and it is to a large extent due to those close ties that the church of Australia and New Zealand have been welcomed warmly into the Christian Conference of Asia.

Harvey was called on by the Christian Conference of Asia, and its honoured leaders D T Niles, U Kyaw Than and others to work with the EACC in the areas of International Aid, Development and Mission, while remaining based in Sydney with the Australian Council of Churches. In particular he and Jill worked closely with the churches in Indonesia. Their work at that time was significant in building personal relations between Australian and Indonesian Christians, at a time when it would have been easy for Asian Christians to marginalize Australians as belonging to an outpost of European Christianity. They became very involved also in actions against the war in Vietnam in the 1960's, and played a crucial role in building communities opposed to the war. From 1968 till 1971, Harvey worked full time with the Christian Conference of Asia. These years took Harvey and Jill throughout Asia and were a time when they built deep and lasting ties in many Asian countries. Few westerners are held in such respect around Asia as Harvey and Jill.

From the Australian Council of Churches, Harvey and Jill and their family went to Geneva in 1968 where Harvey worked with the Commission on the Churches' Participation in Development (CCPD). This was a singularly creative period in the life of the World Council, the CCPD having been established by decision of the Uppsala General Assembly.

After four years in that program, the Methodist Board of Missions invited Harvey to take up the position of General Secretary of that Board. Harvey was enjoying his work with the CCPD, and it was only out of great loyalty to the church in which he had grown up that he agreed to return to Australia to this new position with Methodist Overseas Missions, and the structures of mission relationships between the Australian Church and the Pacific Islands churches, and Aboriginal communities he brought the prism which he and colleagues in the WCC had developed for analysing power structures and relationships in development. He had also developed a marvellous Biblical-theological-ideological framework in which to assess and make policies and establish priorities – a sort of prism through which to analyse situations. What is happening to the people for whom this program is being run? Who holds the power? Who makes the decisions? Who holds the purse strings? Who decides the priorities?

Almost as soon as he had arrived back in Sydney, he persuaded the Methodist Board of Mission and the equivalent boards of the other two churches involved in the negotiations which led in 1977 to the formation of the Uniting Church in Australia, to move into the same office space, so that we could plan together for the mission work that would become part of the Uniting Church. The writer remembers those years as years of great stimulation, encouragement and challenge. Harvey was a person of great intellect, but also of great humility. He encouraged and challenged all of us, his colleagues, affirming our strengths and

making suggestions about how to resolve issues which we were handling, without ever taking over. He taught us new skills of analysis as a basis for planning.

This form of analysis and the conclusions reached upset many people who held power under the existing systems, both among the missionaries, and among the Pacific Church leaders.

Rev Bernard Clarke, who at that time held senior responsibility for the work of the Methodist Missions in Arnhemland has written: *In the long history of the church in Arnhemland there have been several giants whose insight and capacity to enthuse and motivate people have opened the way to a better future. But the person who opened our eyes, giving us not only a glimpse of a better future, but also the means to achieve it was Harvey Perkins. In 1974. Yolngu and Arrakpi leaders were fighting to maintain their own identity, protect their land and gain control of their destiny.*

Among the missionaries we were working to ensure Yolngu and Arrakpi took over the structures we had created and were maintaining. We knew the old paternalist model was not just flawed, but actively destructive. Harvey was able to give us words that really expressed our aspirations and unleashed enormous energy. Some Aboriginal leaders such as Dandanga Marika at Yirkkala felt able to challenge the church and express their determination for control. Harvey was able to discern exactly what they sought, the freedom to control their own destiny. Younger people like Gatjil Djerrkura, Djiniyini Gondarra, Rurrambu Dhurrkay and many others found him picking up their thoughts and giving them words like freedom, power and control.

He taught us if Yolngu and Arrakpi were to gain the freedom to decide they must gain the power to determine three key elements in change. They must control the direction of change, the pace of change and the style of decision making. He did not preach, often we were not even aware how much we were echoing his thought as we argued for the new ideas in "Free to Decide".

I personally grew enormously with Harvey as a mentor. He took me way beyond my reformist tradition, ensuring I experienced the nature of real indigenous struggles for justice and for that freedom to decide.

He gave me new insight into the biblical understanding of the poor and how so many stories relate how right relationships with God are reflected in addressing the injustice of the marginalized. Above all of this he befriended me, encouraged me, not only me but many others like Charles Harris, seeking to build upon his insights.

Harvey was a great colleague who brought to bear on all our conversations what he had learned from his relationships built with Asian people and churches over many years. In their warm home, Harvey and Jill introduced us to many of these friends over the years.

In 1976 Harvey and Jill returned to work with the Christian Conference of Asia until 1980. Harvey's work there was empowering and resourcing organizations of the poor and marginalized. He resourced them by visiting, sitting with them, listening to their stories and writing Bible Studies. These were marvellous. I was personally indebted to Harvey for them. They focussed on empowering the poor, struggling people, by assuring them of God's special concern for them. He wrote studies based in the Jewish prophets, their criticism of the abuse of power by the rich and powerful and their special concern for the poor and marginalized, and especially the special place which the poor and marginalized hold in the heart of God.. This heart of God is then reflected in the Word of God which became incarnate – Jesus, for ever healing the sick and restoring the marginalized, and taking their side against those who marginalized them.

The roots of Harvey's commitment to the poor and oppressed however were not exclusively Christian or even Biblical. He found much common ground with people of other faiths in Asia also committed to similar liberational goals. In his book *Roots for Vision* (1985), Harvey wrote: "At the workshop on "Liberation Motives in the Faiths of Asia" in 1980 which brought together six Christians, six Buddhists six Hindus, and six Muslims, all programme workers, we began with a prolonged sharing about what it was in our lives which led us to be involved in the kind of work we were doing. No-one gave an exclusively religious motivation.

Rather we recognized the play of our respective faiths in giving shape to what we did with our very human motivations. I recognized the influence of living my teenage years in slum areas of an Australian city, in the aftermath of the economic depression and prior to World War II. Our present motivations are the result of the interplay of the human and the religious operating as a dynamic in our lives".

But for Harvey these were not just theological and philosophical ideas – they were translated into an ideological framework for his work, whether that was in restructuring mission with the Yolgnu of Arnhemland, the Pacific Island churches, groups of people whose land was being ripped from them by timber companies in Borneo, or groups of poor people in the slums of Manila, struggling under the Marcos regime.

Charlie Ocampo, a Filipino then working in Manila, writes of these years: *Harvey was one of the few ecumenical leaders who has touched my life and that of many others in our search and struggle for justice along with the poor and marginalized communities particularly in Asia.*

Harvey loved exploring the Bible with young inquisitive minds and youth activists in Asia. In 1980, he conducted a workshop among young ecumenical activists from India, Sri Lanka, Indonesia, Malaysia, Australia and the Philippines on their understanding of development principles and praxis, underpinned by the three basic elements in the development process – release, restoration and transformation. This book, "Guidelines for Development" has been a candle that has provided a light for many development workers as they navigate their way oftentimes in the uncharted waters of community development and advocacy for the basic right to development.

Whenever Harvey was in town in Manila, many of us would gather for sharing and biblical reflections. These helped build up a strong community for social change and renewal in both church and society. He was very patient with our questions and restiveness, as he became a strong father figure to many of us young activists then. His needs were simple, and he would insist on humble accommodation wherever his ecumenical work took him.

We were also privileged to have Jill working alongside of Harvey and got two mentors for the price one, so to speak. The women experienced in Jill a strong solidarity support in the cause of indigenous people, gender justice and the empowerment of women.

As Carlos Ocampo wrote, in all of this, Harvey lived his life very humbly and in a quite understated way. Over his last ten years or so, Harvey moved into the ever-deepening grip of Alzheimer's, and through it all, Jill was his main carer, until his death on 25 November 2012.

Thank you, Harvey. Thankyou, Jill. Thank you, God.

REV JAMES FLETCHER PETER
8 August 1919 – 11 January 2012

The Reverend James Fletcher Peter had a firm and unwavering faith that stayed with him throughout his life. He devoted his life to the service of his Lord.

His life began in London on August 8, 1919, son of a sea captain, William Peter and his wife Jane Fletcher. He grew up as an only child and evening prayers were a daily occurrence.

When he was about four, the family moved to Australia. After he graduated from school in 1934, he worked for the Royal Insurance Company. Then, in 1937, he went to Sydney University to study for an Arts degree, to which he later added a Bachelor of Divinity and a Diploma of Education.

It was during this period that two life-defining events took place – his commitment to Christ at an Open Air Campaigners meeting, and his first meeting with his wife to be, Mary Eileen Jay.

James and Mary married on 20th June 1942 – a marriage that lasted almost seventy years.

At the beginning of WWII, James joined the Army, later transferring to the RAAF as a navigator. He left for overseas service very soon after the wedding and returned three years and twenty days later.

On his return, James completed his theological studies and became an Ordained Minister.

In 1946, Margaret Jean was born and in 1948, Ian William. In December 1948 James accepted a call to Maroubra Presbyterian Church, which lasted until 1952. During this period, in 1951, Lynette Heather was born. James took up an appointment at Emmanuel College, Brisbane, as a Professor of Theology and Old Testament History. David Andrew was born in 1953.

James was committed to the formation of the Uniting Church. His clear thinking and negotiation skills made a major contribution to the union of the Presbyterian, Methodist and Congregational Churches.

The family moved to Sydney when James took up an appointment with the ABC as its Director of Religious Programs in 1961. In this role, he did one-on-one television interviews with such people as Billy Graham, Dudley Moore and Graham Bond. James was with the ABC from then until his retirement in 1979 – shortly after his 60th birthday. In his last years with the ABC, he was Head of ABC Radio.

James died peacefully at home in Mary's company, about midnight between January 10 and 11, aged 92 years.

James Fletcher Peter – Jim, Dad, Uncle, Grandpa, Great Grandpa and friend: we are grateful for your love, your laughter, your prayers and your guidance.

REV RAYMOND TREVOR PRITCHARD
10 October 1916 – 1 March 2012

Many people knew Ray as 'Trevor' including me (Peter) because later in life he preferred this to Raymond and so adopted it. He was always known as Ray to his family.

Ray was born in Newcastle at Lambton in 1916 and at the age of five the family relocated 'across the water' to Stockton in 1921 where he attended Stockton Primary School.

His High School years commenced at Broughton C.E. Grammar School where he won many scholastic prizes including one for achieving 100% in French. However, due to his father's untimely death, mum (Lilley) was unable to afford to keep him at Broughton Grammar so Ray transferred into the public system and attended Newcastle Boys High School until he left at 14 years and 10 months and then spent 2 years farming for his Uncle on his Orange Orchard.

Ray developed an interest in radio after working for a radio factory in Sydney and during the war joined the Australian Imperial Force in the First Australian Broadcast Maintenance section until his discharge in January 1946. During his army service he became a qualified signalman group 2, also first class army operator attaining honours at Seymour signals school (Morse code & Flags) then, with the rank of Sergeant began signals platoon training.

After the war Ray gained employment at Lane & Trewartha's, a family grocery store in Hunter St Newcastle, which was later sold to David Jones.

In 1948 while working for Lane & Trewartha Ray met his first wife Jean Trewartha and they married in 1949. During that year Ray began his theological studies and studied at Leigh College in Burwood, Sydney graduating a year earlier than normal gaining both his Licentiate in Theology and his Diploma in religious education. Ray then served in many Parishes including Portland, Revesby, Ungarie, Muswellbrook, Waratah, Moss Vale, Yagoona, Nahiack & Lockhart. While at Waratah Ray appeared regularly on NBN TV representing the Methodist Church on Sundays.

Ray loved classical music and was an accomplished classical pianist. He taught himself how to use a computer and had contacts all over the world on Skype. His mobile phone was legendary and during conversations with him the phone was often handed over to you to say 'hello' to a complete stranger.

Ray passed away peacefully on March 1st, 2012 after a life of faithful service. Well done 'good and faithful servant.'

Peter Botha - *based on a eulogy delivered by his nephew, Ian Affleck.*

REV ROBIN SILVER
19 July 1946 - 20 March 2013

Rev Rob Silver, an ordained Baptist Minister, came into his placement with UnitingCare Ageing—South on 1 October, 2011. Prior to taking up ministry within the Uniting Church in Australia, Rob had pastored Baptist Churches for over 36 years. He remained the part-time Pastor of Corrimal Community Church during his time with UnitingCare Ageing.

In the immediate past 16 years, prior to taking up his full-time placement with UnitingCare Ministries, Rob had also been working as a part-time Aged Care Chaplain for Baptist Community Services, a role that he loved and which equipped him well in his chaplaincy at the South Coast UnitingCare Ageing residential care services at Shellharbour and Unanderra.

Rob's love of aged-care Chaplaincy was born out of the wonderful opportunities it gave him to relate and pastor to people from all kinds of religious and cultural backgrounds. His counselling skills and training were also of great assistance to him in this ministry.

Prior to mid 2010 Rob Silver had also spent 10 years employed by Converge International, as a part-time work place counsellor. In this capacity he was contracted to Sydney Water working closely with people from senior management through to unskilled labourers, in situations ranging from crisis counselling, to a whole range of personal issues. This proved to be a time of great learning and formation for Rob.

To add to the breadth and depth of his ministry and counselling experience, Rob also worked part-time with Lifecare Counselling, from 2005-2008. Aside from the experience this work offered him, it also complimented the academic work he had undertaken, which ultimately saw him attain a Masters Degree in Counselling. Although he enjoyed the counselling role, Rob found himself drawn more and more to chaplaincy, rather than counselling.

However, before relinquishing his counselling role, Rob spent 12 months in 2011 as a part-time lecturer in Grief and Loss Counselling at Tabor College, sharing his ministry and counselling experience with students at the College.

Although a man committed to ministry, Rob was also a devoted family man who shared his ministry with his wife, Wendy. He always had time for his three married daughters and their families, including four beautiful grandchildren. Rob was one who had mastered the art of keeping a healthy work-life balance, enjoying regular exercise at the local gym and pottering in the garden. Rob's main hobby came out of a skill he developed later in life, the ability to play the saxophone. He was the first to admit that "it drives the neighbours crazy, but it is great fun." Rob used to also take great pleasure in writing stories that reflected his encounters in chaplaincy; indeed, storytelling was the hallmark of Rob's preaching style.

The impact of Rob's death on 20 March 2013, after a short illness, was deeply felt by family, friends, colleagues alike as well as people at every level of UnitingCare Ageing. Rob touched the lives of all he came in contact with in his short but vital ministry with UnitingCare Ministries. His natural, authentic, God-inspired pastoral style enabled him to draw close to staff, residents and family members alike in a quiet, non-threatening way.

Rob certainly "lived and breathed and had his being" in Christ and this was reflected both in the life-long ministry, the love of his family and the unconditional, positive regard he had for people from all walks of life. The Celebration Service for Rob, held on 26 March, 2013, was just that; a celebration of the life and ministry of a man who faced death as he had lived his life—with faith, courage and hope.

We give thanks to God for the life of Rob Silver, with gratitude that he was part of the ministry of UnitingCare Ageing; albeit that his time with us was all too brief.

REV MARILYN STACY
21 June 1929 – 30 November 2012

Placements in NSW; ITIM 01/85-03/00; Permanently Retired April 2000. Deceased 30 November 2012.

REV DR GEORGE STEWART
13 March 1927 – 9 November 2011

Placements in NSW; Redfern 1947-1949; Canowindra 1953-1956; Molong 1956-1960; Chaplain Psychiatric Hospitals, Health Services 1960-06/91; Sydney Presbytery Officer 07/91-07/95; Permanently Retired July 1995. Deceased 9 November 2011.

REV GRAYDON CLEMENT SWAIN
7 December 1917 – 2 December 2011

Graydon was born to Vera and Clem Swain at Yandina in S.E. Queensland, the second child of four, two brothers and a sister, Myrtle.

He had a country boyhood, growing up on their family's dairy farm of about 250 acres near Boonah, 6 miles out of the town of Milford.

The devout Methodist family produced a minister (Graydon), a missionary and a lay preacher (his brothers).

With their milk, poultry, home-grown vegetables and fruit trees, the family was spared the worst effects of the great depression of the early 1930's.

Following training for home mission work, Graydon's theological studies continued at King's College, the University of Queensland's School of Divinity. The three-year course included the study of New Testament Greek and Old Testament Hebrew.

It also included elocution lessons from one Harry Borrowdale, a lively Brisbane-based actor: his view was that whatever the subject matter of the sermon, it was important that the preacher deliver it well ... vowels must be pure + rounded, the voice pleasantly modulated.

Studies in English gave Graydon the ability to quote, accurately and at length, from poems and Shakespeare's plays, for the rest of his life.

Not long after his ordination, Graydon was appointed assistant curate to the Rev. E. G. Walker, at Nundah Methodist Church in suburban Brisbane. There he met Olwyn Patricia, daughter of the parsonage. They married in 1945.

But it was still wartime and military service called Graydon. He became a Chaplain, at first briefly in the RAAF, before the Methodist Conference nominated him to fill a vacancy in the RAN for a tertiary-educated Chaplain.

So began the peripatetic life of every naval family (perhaps laying the seed of their later love of overseas travel and new places). Home was made in Darwin, in various locations in Sydney (most notably Chatswood), and in Nowra, NSW; in Victoria, at Frankston, Hastings, and Flinders Naval Depot, HMAS Cerberus, on the Mornington Peninsula.

Graydon's world was strangely divided in one respect, it being largely male at work but all-female at home.

He had to meet the challenges of caring for large groups of men, often in artificially isolated communities such as the ship's company in an aircraft-carrier, or new recruits at a remote training base. In those days, all ratings had to attend church, like it or not. The serried ranks would often relieve their feelings of restlessness or rebellion by coughing in a sort of Indian-wave-pattern down the body of the church.

More poignantly, as Chaplain at Nowra's Naval Air Station, HMAS Albatross, Graydon would be called on to break the news of a pilot's death to his young wife. Or he would have to counsel sailors at sea, tormented by knowing there were relationship dramas going on at home.

Graydon served in the RAN until the compulsory retirement age of 60, by which time he was the Navy's Senior Chaplain.

In civilian life, Graydon and his wife Olwyn went to Sydney's Rockdale Parish in 1975. There they met the challenge of bedding down the newly-formed Uniting Church at the grass-roots level.

After the Rockdale appointment and their move to Wentworth Falls, Graydon served in the Blue Mountains Parish, until a permanent appointee could be found. 'Graydon and Olwyn worked hard for that Parish'. (Beth Walker).

His ministry continued and concluded here in Mosman, where a friend described him and his wife Olwyn as 'God's gift to Mosman Church'.

As minister and Naval Chaplain, Graydon touched many lives. The combination of his sense of vocation and his enjoyment of the moment and of people was a potent one.

The twin suns of Graydon's universe were his Christian faith (expressed in his naval career, and his civilian ministries) and his devotion to his wife Olwyn. His loyalty to both was unqualified.

They celebrated 50 years since his ordination, and later a diamond wedding anniversary, while members of this congregation.

After the untimely death of his sister's husband, Reg, Myrtle and their 4 - year-old daughter Marilyn became part of Graydon's family for several years. Graydon became her legal guardian. Her fear of being abandoned should a similar fate befall her mother was gradually overcome by his steady influence and Graydon's and Olywyn's loving encouragement of her.

Graydon was a gentle man, and a true gentleman, with perfect manners. His quiet wisdom, his sense of duty and fair play, his genuine humility and complete integrity are well-known. He was the rock of the family. The epitome of the saying 'Still waters run deep', he was a steady ship in any storm. In domestic situations (most of the time!) he had a light touch. Where professional gravitas was required, it came naturally to him.

(By now he would have been squirming with embarrassment at such a bevy of compliments. His modesty never left him; his innate humility kept him from seeking the limelight.)

All this is not to say he had no faults. He could be ponderous - sometimes to an infuriating degree - and, poor soul, was never quick on his verbal feet. This would have been a serious

handicap at home, having to compete with three opinionated and intense females for the chance to speak.

He could also be as stubborn as his Yorkshire forbears. One of his sisters -in-law said - 'never argue with a Swain boy - you're wasting your time.'

He was a patient man and very rarely angry, but one never forgot the experience when he was. Graydon's compliments were not given lightly. They were all the more treasured as a result, and were often tinged with his dry humour. He recently remarked that until now he hadn't realised what a good investment daughters were. He derived great joy from his grandchildren, and from his great grandchildren, from the time they were born. They were variously 'Tiger' or 'Spider' when young, being read to and played with. Grandpa was ALWAYS THERE at any family gathering - never centre stage, but always loving and reassuring.'

As they grew older, they sometimes received a few well-chosen words of advice.... maintain your optimism' if he thought one of them was going through a tough time. 'Stay sane and focussed' if he thought the next few months might be dazzling and distracting for another.

As most of us here know, Graydon had been struggling for many years first with heart disease and more recently kidney failure. His life had gradually been reduced by these illnesses to a pale shadow of what it once was. Not being well enough to attend church on Sunday mornings for the last couple of months was the final great disappointment.

But even then his cheerful and optimistic spirit did not abandon him. Self-pity was something he had no truck with and he never complained, however dire his ailments. He was a stoic, and the Navy's 'stiff upper lip' tradition reinforced this. His wife Olwyn asked him on the day of his death, early in the morning when he was obviously in physical distress, 'are you alright darling?' The reply came - 'quite well, thank you'.

He died peacefully in bed, possibly even in his sleep, on Friday morning. It was a blessing for him to go when he did, a relief from any further suffering and a reward for his wife who had borne the brunt of caring for him to the very end so that he could remain at home.

To quote George Eliot's final sentence from 'Middlemarch' (and taking the liberty of changing the identity from a female to a male character), 'The effect of his being on those around him was incalculably diffusive: for the growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.'

Vale Dad, Grand-pa, Graydon. Life will be poorer without you.

(Adele Swain, daughter.)

REV KEITH SWEETING
26 December 1930 – 17 November 2011

Placements in NSW; Narromine 1962-1965; Coonabarabran 1966-1969; Fairfield 1970-1971; Albury 1972-1975; Bowral 1976; Lower Manning 1977-1980; Blacktown 1981-1987; Matiland 1987-1990; Permanently Retired December 1990. Deceased 17 November 2011.

REV DAVID TAYLOR
7 May 1924 – 27 May 2012

Born in Newcastle-on-Tyne, David travelled, at age 3 yrs., with mother, father and sister, to settle in Newcastle New South Wales. Growing up in a coalmining area David soon realized Soccer was the game to be played, which he did well. Although completing a trade with BHP David soon realized that "his Creator had other plans in mind for him". Together with colleagues from the Adamstown Methodist Church David helped lead worship in surrounding churches and quickly learned to preach the "ten minute sermon".

David candidated for ministry in 1946 and after marrying one of the young ladies of the Adamstown church, Rhona Brettle, accepted an appointment as home missionary at Portland where there were seven churches to be ministered to. 1953 saw the Taylor's move to Charlestown with David completing his studies and being ordained in Wesley Chapel, Sydney, on 8th March, 1956.

Later came appointments to Hurstville, Lithgow, Leigh Memorial, Parramatta, and then to Wollongong for a 6 year term. While there David was appointed Director of Lifeline. From there David and Rhona went west to Liverpool Plains, David finding time there to serve as an Alderman on the local Council. In 1986 there came a call to Wauchope where David would serve in ministry until his retirement. While at Wauchope David became Chairperson of Presbytery, a position which he accepted with honour. But retirement is never retiring, and when the Taylor's took up residence in Port Macquarie David continued to chair Parish Council and Elders and he also accepted the responsibility of conducting services at the historic Wesleyan Chapel, situated in the business district of Port Macquarie. A 6 month supply ministry in Kempsey was also accepted.

Widowed in 2003 David and having been diagnosed with Parkinson's disease, took up residence in local aged care facilities. There David continued his ministry by introducing and conducting Bible study groups, calling them "therapy for the inner being".

During David's almost lifetime ministry, he was to share his strong tenor voice, his love of God and for God's people with congregations and communities of many centres. David estimated that from the days of those ten minute sermons until his retirement in 2003 he had preached some 2500 sermons. His autobiography includes his statement...."one comes to discover across the years, that fulfilment in life does not so much consist of achieving one's dreams, no matter how grand they may be, but rather in discovering and surrendering to God's plan for your life." David Taylor surely both discovered and surrendered to God's plan.

REV LESLIE WEARING
12 May 1931 – 31 December 2012

Placements in NSW; Gulgong 1960-1961; Toronto 1962-1963; Yass 1964-1966; Placements in NT; Darwin (Bible Society) 1967-1969; Placements in NSW; Ardlethan 1970; Narrandera 1971-1974; Waitara-Normanhurst/Normanhurst 1975-1979; Mascot Botany 1980-1986; Awaiting Placement 07/86-06/90; Secular Employment .07/90-1992; Placements in WA; Interim Ministry Patrol Padre Frontier Services East Pilbara Patrol 07/97-12/97; Intentional Ministry 01/98-12/99; NSW; Permanently Retired January 2000. Deceased 31 December 2012.

REV ERIC BRUCE WRIGHT
5 September 1929 – 2 December 2011

Bruce was educated at East Kew State School, Melbourne Boys High School, Melbourne University (Bachelor of Civil Engineering), Melbourne Bible Institute and Queens Theological College where he was ordained as a Methodist Minister in 1962.

The Methodist Conference appointed Bruce as a Minister to the Dunkeld – Peshurst Circuit in Western Victoria from the beginning of 1962 until the end of 1965. Then from 1966 – 1969, Bruce was appointed to the Nathalia Methodist Circuit in Northern Victoria. Then there was an unexpected Church appointment from 1970 – 1973 to the copper mining town of Queenstown on the West Coast of Tasmania. During those 4 years, Bruce volunteered to obtain part-time employment to assist the Church financially. He worked for 3 days a week as an engineer with the Queenstown Municipal Council and the rest of the week with the Church. At the end of 1973 he moved temporarily to Melbourne and then in February 1974 moved to Nowra, where he was an engineer at the Shoalhaven Shire Council, which later became the Shoalhaven City Council, until he retired in March 1995.

Soon after arriving in Nowra, Bruce was asked to assist on the preaching roster with the Nowra Methodist Church. He preached at Nowra, Kangaroo Valley, Berry, Albatross Naval Air Station and Bomaderry. In later years he also preached at the Greenwell Point Union Church, Meroo Meadow Union Church and Osborne House Hostel. He also presided over the sacraments – Baptism and Holy Communion; conducted weddings and funerals and was a youth camp, small group leader and Church Elder from 1993-2002.

After the formation of the Uniting Church in 1977, Bruce was invited at the beginning of 1978 to become a Minister-in-Association within the Shoalhaven Parish, this position he held until the end of 1996. Bruce headed up the Strategy and Outreach Committee of the Shoalhaven Parish. This committee surveyed areas of the Parish, where new congregations might be established and recommended that Sanctuary Point in the Bay and Basin area was the most strategic and needful area. During the latter part of 1979, Bruce conducted “home church” services on a Sunday evening at Sanctuary Point, and then with financial assistance from the Uniting Church Board of Mission, a full-time lay pastor was appointed in 1980. The Parish Strategy and Outreach Committee continued close contact with the development of the Bay and Basin Ministry, including the purchase of land and buildings.

As a Minister-in-Association, Bruce became a Shoalhaven Parish Representative to the Illawarra Presbytery and he was appointed to the Strategy and Outreach Committee of the Presbytery. That committee surveyed the area of the Presbytery (from north of Corrimal – south past Milton/Ulladulla and west to Braidwood and the Tablelands) to recommend new places for new congregations – the developing area around Shellharbour Square Shopping Centre was identified as the most urgent need and the Presbytery commenced the “Shellharbour Square Project” in July 1988. Bruce had become the Convenor of the

Presbytery Strategy and Outreach Committee in 1987, and was fully involved with the development of the Shellharbour Square Project for the next 10 years. Part of the work of the Presbytery Committee was to receive and recommend projects from within the Presbytery area for funding from the annual grants from the Synod Mission Resource Fund. Among the projects that were successful was funding for a Youth Worker for the Nowra Congregation, for the stipend for the Bay and Basin Minister, the purchase of land at St Georges Basin for a Uniting Church Centre, and later for the erection of that building which was opened in February 1999.

At the end of 1996 Bruce relinquished the position as a Minister-in-Association in the Shoalhaven Parish and therefore as a representative to the Illawarra Presbytery. The convenorship of the Presbytery Strategy and Outreach Committee was handed to another, although Bruce remained a member of the Committee until 2000. During 1996, Bruce had the opportunity to join a work party arranged by the Uniting Church Board of Mission to assist a Free Wesleyan Church School in Tonga, and later that year to join a small team on a teaching mission from the Alan Walker College of Evangelism to a congregation of the United Church of Papua New Guinea – thus achieving a long hoped for desire to assist the Church there.

Bruce continued to contribute actively to the life of the Nowra Uniting Church and was still preaching in early September 2011.