



SALTBUSH

UNITING THE SCATTERED COMMUNITY



Table

Ruminations

Winter 2023

Ruminations is brought to you as part of **Saltbush – Uniting the Scattered Community**. The Uniting Church Synod of NSW & ACT oversees this work as an encouragement to all rural Christian communities and their leaders, irrespective of size or location. You are invited to share this issue of Ruminations with others.

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Winter 2023

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Contributors

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Nathan Tyson works with the Synod of NSW & ACT in the role of Director, First Peoples Strategy and Engagement. Nathan is an Aboriginal man who has spent most of his life in Sydney and is of Anaiwon/Gomeroi descent.



Editors Introduction - Table

Rev. Mark Faulkner | Director of Rural and Remote Ministry Initiatives

Our theme is "Table" which is of course broad. Who uses "Table" as a journal's one word theme?! This isn't a wood working journal! The table of course has a long history and it's around the table that many great meals, treaties, decisions and conversations have been shared, shaped and entered into. The painting by Braque, from the Cubist movement (early 20th. C), reflects something of the complexity and multi-layers that go towards making up the history and social place of the table – in Braque's painting it's as if the table has a life of its own with many different layers that tell a story. What are all the conversations heard! The meals or drinks shared around it! The uses and places the table has been!

How lonely is an empty table and a dining room in a house that's never used. How pointed is the image of Putin sitting at one end of his 6-metre-long soulless white table with French President Macron being seated at the far end. How sad when the family table is never used and meals always eaten in front of the television.

And yet the table set in the kitchen which becomes the focus of a meal of great proportions and hospitality is a wonderful thing. The memory of meals around the table with wider family, at weddings, celebration times, friends known for years. The table at the café; people sipping coffee while watching the world go by. The table handed down from one generation to another; from another time and era which holds a presence within.

As it's written in Proverbs: A bowl of vegetables with someone you love is better than steak with someone you hate. (15:17)

Of course, in the Jewish Christian tradition there is a long history of the meal at the table and the centrality of the shared space. The most memorable of these is what we often call the Last Supper, which is placed within the Jewish festival of the Passover meal. The old becoming something new. There in the simplicity of bread and wine is the meaningful and eternal.

As part our Table theme, with this issue of Ruminations comes a Table Liturgy for Communion, written by Rev. Yvonne Ghavalas. The Saltbush team wanted to include this as another little step to broadening our experience of communion and the experience of the meal around the table. Take Yvonne's liturgy: use it, add to it, shape it amongst the people you gather with. More hard copies are available if you wish and it's also there to download on our website.

We also have other stories here of the broad table and people being welcomed in ways and times of need. Real accounts, actions, people who are inviting others into the meal, the food, the greeting, inspired by the simplicity of the Christian faith as followers of Jesus Christ.

Perhaps alongside this issue of Ruminations there is the opportunity for us as individuals, or even as congregations, to consider the way the table, hospitality, welcome, the meal have been, or could be, a part of our lives. An opportunity for us to ponder the way we welcome others, the meals we might invite people to, the liturgy of communion and what that feels and looks like to the stranger and the place of the table as part of our history, our lives and our relationship with others.

Mark .





A word from the Moderator

Rev. Simon Hansford | Moderator

It's where the real conversations happen, where the decisions are made and the relationships are formed. It's where many of the stories are told (and where many of the stories begin); it's where the meals are eaten, and the wine is shared.

It's where we learn to be in relationship, when they are wonderful, and difficult, and sometimes even broken.

It stands at the heart of the sanctuary and remains one of the essential stories of our faith - that Jesus, on the night before he died, shared a meal with his friends.

The table is a vital part of our shared life, whether it is the picnic rug spread on the paddock, or the camping table unfolded (remember those old table and chair combos, when you always risked losing a finger in the opening and closing?), or the polished dining table with all the regalia, or, most commonly, the kitchen table after the kettle has come to the boil.

It is no surprise that Jesus spent a good portion of his time sharing meals with people; around a table we relax and tell the stories we need to tell, and to hear. Please note that I am not talking about a "desk", where power is apportioned and jobs are done, and people often sit in opposition.



A friend of mine, of Chinese heritage, espouses the inherent community of a round table, as opposed to one with a "head" and presumably a "foot". This is where we all sit in equality, both of welcome and of access to food and drink!

I am reminded, as I write this, of our Church's insistence that there I always room at the communion table for anyone who is hungry; there is always room in the heart of God for everyone, broken and whole.

At the table, we give thanks for the generosity of God, for the generosity of friends, and for the hands who have prepared the meal we are about to share. We are mindful too, of those who do not have food, or justice, or a table at which to share.

Our table. A place of hospitality, of generosity, or blessing and of justice.

All are welcome.

" ... Jesus spent a good portion of his time sharing meals with people... "

Simon



The Voice

Nathan Tyson | Director, First Peoples Strategy and Engagement

Yaama, hello again! Thanks for reading Ruminations - this edition has the theme of "table".

For those who know my work, you will know I have been doing a lot of speaking across the Synod about the Voice to Parliament. When I heard the theme "table", I immediately thought of the Voice... which I see broadly as "a seat at the table". I will explain my thoughts below.

As Christians, our table should always be open to those in need: Those who need refuge; those who need something to eat; and/or, those who need somebody to talk to. Jesus taught us about inclusion, welcoming Gentiles into his teachings, and offering salvation to all. All Christians should reflect this teaching in our interactions with people – it is our purpose to love and to include, not to judge and exclude. I'm not suggesting non-judgemental inclusion is easy, in fact I know it sometimes isn't, but as Christians it should always be something we strive for. We should remind ourselves to "love our neighbour" regularly. It is not a silly thing to pause in moments of challenge, and think "What would Jesus do?". This is how we ground ourselves in our faith and keep ourselves centred on ensuring God's will "is done on Earth as it is in Heaven".

Which brings me to talk about the Voice to Parliament. There is a lot of misinformation being spread about the Voice, sadly with the intention of creating unnecessary confusion and fear. Let me try to briefly explain what the Voice is about, as it is my experience that when people understand the purpose of the Voice, they feel much more comfortable with the idea.

Having read widely about the Voice, through a lens of 30 years of advocacy for the rights and interests of First Peoples, I want to reassure readers that the Voice is simply an advisory body. A body that will consult with local Aboriginal and Torres Strait Islander communities across Australia to identify issues that are important to them, that will consult to identify constructive solutions to issues of disadvantage impacting those communities, and that will convey these issues and suggestions, in the form of advice, to the Government and Parliament.

Quite simply, the Voice is about First Peoples being able to provide constructive advice to the Government and the Parliament to help address the entrenched and endemic socio-economic disadvantage that is impacting our communities, families and family members.

*the Voice...
which I see
broadly as "a
seat at the
table".*

The Voice to Parliament is about establishing an advisory body, consisting of Aboriginal and Torres Strait Islander people, chosen as representatives by their community, to represent the views and interests of their communities, through the provision of advice to the Government and Parliament. Just advice. The advice will be "non-binding". The Voice body will have no power to force the government or the Parliament to make any particular decisions. The Voice body will also have no power of veto. The Voice body will have no power to override or cancel the decisions of the Government or Parliament. The Voice will not undermine our democracy, or Parliamentary processes. Parliament will continue to operate as it always has (just with the option of listening to advice from First Peoples about matters that affect us).

So what is the point of this "advice"? The purpose of the Voice body, and the advice it will offer, is to help to address the entrenched and endemic disadvantage that continues to impact the lives of First Peoples and communities – to make a positive difference in the lives of disadvantaged people, families, and communities.

Socio-economic data (for example that recorded by the Productivity Commission and included in the annual "Closing the Gap" Reports) shows that efforts by Government and Parliament over the past three decades have not managed to substantially "close the gap". First Peoples and communities continue to experience significant socio-economic disadvantage compared to non-Indigenous Australians. The status quo, the approach taken for the last three decades or more, is clearly not working. The result is that many of our First Peoples and communities continue to be excluded from the standards of health, housing, education and employment that are enjoyed by other Australians.

Australia is a great country, we are a "first world" country, we have enough for all to have enough. There is room at the table for everyone. Yet for some reason our First Peoples remain structurally excluded from Australia's socio-economic table.



So how do we invite our First People to the table in a way that will help address known structural challenges? One way, in my view, is through providing a means for First Peoples to be able to provide advice into the development of laws, policies and programs that impact our lives. It is through providing First Peoples with a Voice. It is through supporting the Yes vote in the upcoming referendum.

When I speak to congregations, I often refer to Mathew 25:31-46, a passage where Jesus very clearly tells us that, at the end of our days, we will be judged on how we have treated the least. Jesus warns us that in order to enter the Kingdom we must have treated those suffering disadvantage the same way we would treat Jesus if he were suffering the same plight.

Regardless of whether you support the Voice or otherwise, I challenge you to think about how you respond to the issues of disadvantage that continue to impact the lives of Aboriginal and Torres Strait Islander peoples. Walking past the injured person on the road is not loving our neighbour. Doing nothing in the face of injustice is not following the teachings of Jesus.

Jesus did not teach us to walk the path of least resistance, the easy path, or the comfortable path. Jesus taught us to stand with the poor, the weak, the marginalised and the oppressed – and to invite them to the table. The Parable of the Great Banquet (Luke 14:15-24) is a good example of this. Jesus also never said “Only invite them to your table if they are going to agree with you”, and we know Jesus often sat at tables giving advice to those in power in the hope they would listen.

Is Australia’s table open to hear the voices of our First Peoples? We will find out later this year.

If you would like to access information about the Voice, or watch a video of me talking about the Voice, please visit:

<https://www.nswact.uca.org.au/social-impact/first-nations-resources/>





The sharing table

Kirsty Baker | Lay Minister, Holy Cross Tuckerbox

The table is a wonderfully versatile piece of furniture. Many different activities can happen – homework, craft, a catch-all for clutter, jigsaws, games, a desk, food preparation ... For most of us it is a core place of hospitality.

The table is where we come together to share food, companionship and connection. How many memories do you have of occasions around the table? Sunday roasts, Christmas, birthdays? Clearing a meal followed by cards or games? A cuppa with laughter, tears, great conversations?

Food is central to celebrations and gatherings . Jesus' first recorded miracle is converting the water into wine at the wedding feast in Cana, there are two miracles feeding thousands of people, the last supper, the feast prepared for the prodigal son. The Gospels tell of Jesus sharing table with those who are close to him. More importantly it also tells of him sitting with the outsiders, the socially unacceptable, the unclean, sinners. How good are we at inviting people who are different to us to our table?

For a short while in the 60's, my maternal grandparents were live-in caretakers of a church in Chelmsford, Essex. One night, at Christmas time, my Gran invited a transient person in for some warmth, food and hot tea. Apart from the quick placement of a newspaper on the chair by my grandfather, this man received the same care as any other visitor. He left with a full stomach, some extra food and hopefully feeling that someone still cared about him. Gran never led me to believe this was an all rose-coloured story and the offering of hospitality was an easy thing to do. For inviting people on the fringe can be very uncomfortable and confronting.

My grandfather whisked around with disinfectant after their visitor's departure. He had shared table with a stranger but he was challenged by the aroma of his guest. (My grandmother was very pleased he managed to disguise this during the visit.)

The offering of a drink or food to visitors and guests is how we show a person is welcomed and honoured.

It how we serve God's people by showing they are valued.



The round table

Rev. Yvonne Ghalvalas | Southern Region
Community Minister

In the centre of our home is a round table that comfortably seats four. It was my Mom's table which she, in turn, had inherited from her Mom.

It's made from a plain but pretty oak. Its most decorative part, in fact, is its pedestal - which you seldom see because the chairs are pulled in or it's covered by a long, cream tablecloth that was crocheted especially for it by another relative. Yet, if you stoop down to take a closer peek, you'll probably notice that some of its feet don't quite match the original design. That's because we had a pup named Zac who thought of it as his personal teething toy and several cats who would not be discouraged from using it as a scratching post.

The tabletop too is peppered with an interesting array of pockmarks. Those would be the places where my brothers raced each other to get compass or knife tips between the spaces from thumb to little finger and back again first. Or where my own children, frustrated with their Kumon Maths worksheets, would stab their pencils into the soft wood. One cluster looks suspiciously like the Southern Cross and Big and Little Dipper but, to this day, my eldest son (who has always loved the stars and is studying science) refuses to take responsibility for it.

There are also a few faded heat stains that recall the countless cups of coffee and games of Klüberjass shared with my favourite Aunt; while the watermarks testify to the green thumbs of three generations of women in the aptly named "Garden" family, and the floral arrangements with which they graced homes and churches in each neighbourhood that they lived in.

In my house, in my neighbourhood of Wagga Wagga so far away from its original home, our round table sits in an open-plan



dining room and kitchen area where it continues to gather the stories of all who gather around it. As well as piles of washing, school books, worship props in various stages of assembly, armies and piles of resources for epic boardgame battles, and the latest LEGO masterpiece which all need to be cleared before our meals are shared. It holds where we come from and sustains where we're headed. And, best of all, when there are eight or ten or twelve in the room instead of four, it still sits in the centre of an expanded circle to offer hospitality amid our joys and sorrows, routines and rituals.

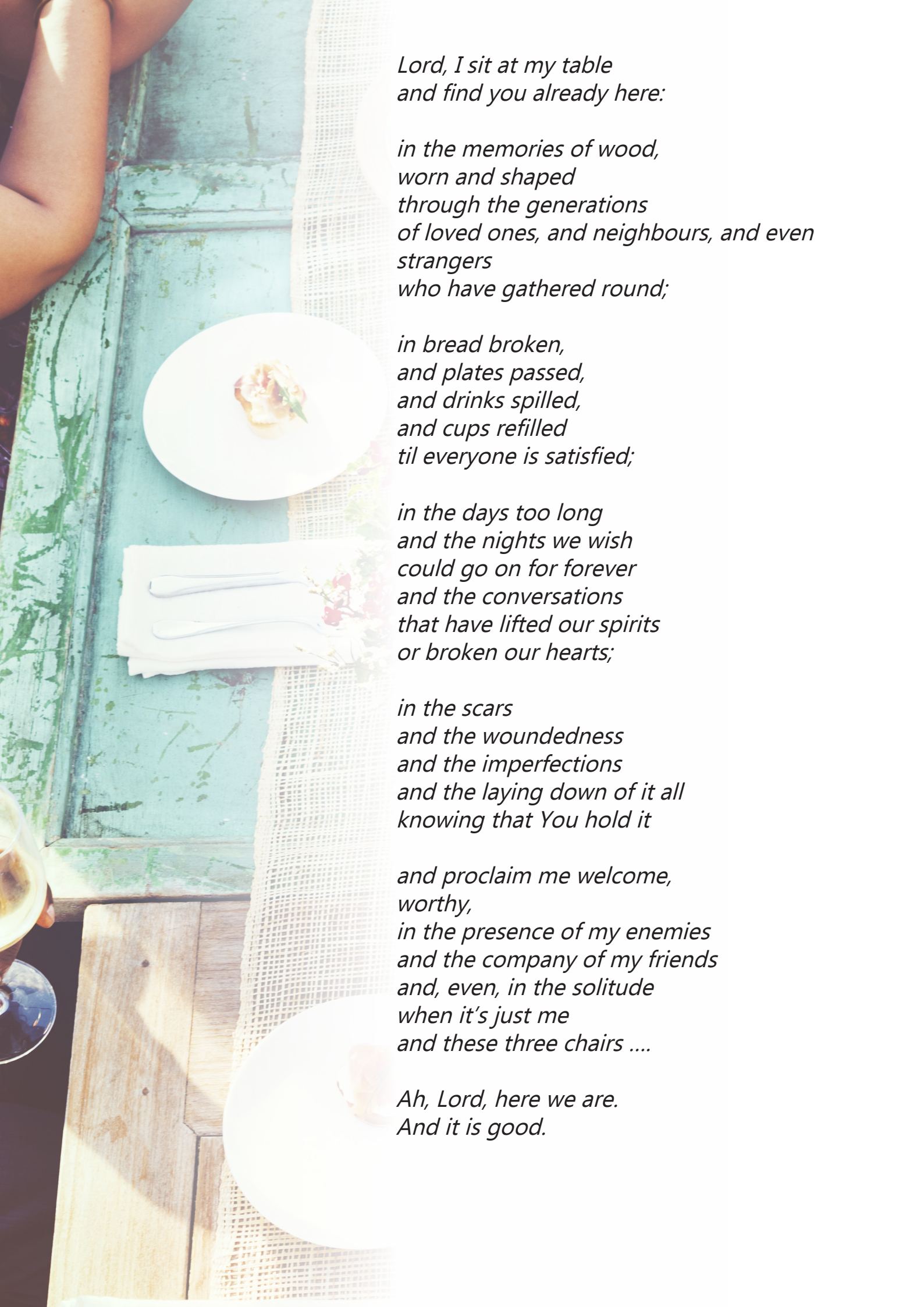
*" My table is sacred space!
Your table is sacred space! "*

It feels magical to me! Like King Arthur's round table or Enid Blyton's "enchanted table" or Jesus's last supper table

In fact, as I reflect back on the lockdowns of the COVID-19 pandemic which now seem to have happened so long ago, one of the most precious gifts I received in that time was being able to connect from my table in my home with others at their tables in their homes through the sacrament of Holy Communion online. While it is beautiful to be back to breaking bread and sharing wine with one another in our churches, there was something so profoundly powerful about proclaiming God's presence in the very ordinary place that I inhabit every day. My table is sacred space! Your table is sacred space! And our blessing to the world is extending that table, that sense of the sacred space into the ordinary everydayness of people's lives. This is what it means to share the Good News.

So, as I write this at our perfectly imperfect, plain, round table with my cup of coffee (on a pretty coaster) and the banana bread in the oven smelling like it's almost ready, this is my table prayer and the heart of what I want to share - both in church and beyond:





*Lord, I sit at my table
and find you already here:*

*in the memories of wood,
worn and shaped
through the generations
of loved ones, and neighbours, and even
strangers
who have gathered round;*

*in bread broken,
and plates passed,
and drinks spilled,
and cups refilled
til everyone is satisfied;*

*in the days too long
and the nights we wish
could go on for forever
and the conversations
that have lifted our spirits
or broken our hearts;*

*in the scars
and the woundedness
and the imperfections
and the laying down of it all
knowing that You hold it*

*and proclaim me welcome,
worthy,
in the presence of my enemies
and the company of my friends
and, even, in the solitude
when it's just me
and these three chairs*

*Ah, Lord, here we are.
And it is good.*



Table Stories

Rev. Tim Jensen | Scattered Community Minister

Exploring a theology around Table may sound quite abstract at first but to begin any thinking about God in our lives it might be helpful to ponder what sort of imagery or memories come to you.

Personally, I have two table stories I like to remember: one of a rarely used table in a hot, humid climate and a square table, bought for the intention of having no 'head of the table.'

The rarely used table was in Darwin, we only ate one or two evening meals at this table a year. But my father insisted we have Saturday breakfast at the table, always around 7 in the morning before it became too hot. We would sit, sweating onto our waffles. When my parents entertained guests, it was always outside for a barbeque. Actually, all my friends did the same thing, all the meals were outside under the house (for stilt houses) or on a veranda. However, the table had its purpose as the place from where the food and drinks were served. It was where we went to get nourished but sat elsewhere to eat and share our conversations. In a strange way the table reflected my theology as a young man. I went to God for spiritual nourished, then went elsewhere for relationship. God and life didn't seem to be overly integrated for me.



When we were married, my wife and I, discussed the shape of the dining table we would eventually buy, it had to be square so there was no head of the table. It is around this table that we raised our family, where we had all our meals, engaged in many interesting conversations, argued, cried and laughed. This square table holds our many conversations, our prayers and the love we shared as we ate together. There was always a sense of God being present as we ate and talked. A God who is present all through life.

Mention of a Table or banquets are numerous throughout the Bible. Often in the context of relating to those who are included in the abundance of God's supply against those who are not. As we move into the Gospels, we find a different understanding of how table is used to explore the movement of God in our lives. The imagery of the banqueting table challenged how God is perceived and how others, including the stranger are welcomed. Table then is a place of welcome, hospitality, acceptance and justice.

The story of the Syro Phoenician woman who reminds Jesus that even those who are considered outside the chosen of Israel are still present at the feet of the master, where they eat the crumbs that fall from the table. The encounter suggests that even those who are excluded by others based on belief, know the truth of the God they encounter and are welcome at the table.

Even as others believe they are not. The woman's clear and resolute understanding of her faith in God is acknowledged by Jesus who praises the woman, and it seems that in an instant the table has become a place of welcome to include the stranger, the Gentile and the outsider. It is now also a place of justice, that the woman's pleas would not go unheard as her daughter is healed. The master's table becomes a place of generous welcome.

The table is a place for the practice of humility and gratitude. In the Luke 14:7-11 reading, Jesus speaks of to always act in ways of humility, to not place yourself in positions of superiority. In this parable Jesus calls us to recognise that we all



belong at the table, no matter who we are. The only exception is our attitude to where we believe we belong alongside a God who does not play favourites. Our humility is a recognition of our shared humanity with all others, in our Luke reading the table can be used as a place to show status or it can be a place to celebrate with each other our invitation to be in the presence of God. Appreciation for being at the table goes a long way in understanding the heart of God. Our simple, humble sense of gratitude is where we are freed to see God in all our moments and not in our success, abundance or status.

Probably the most poignant stories from the Gospels comes from John 12, where Mary anoints the feet of Jesus as he sits with Lazarus at the table. Later in John 13 and at a different table Jesus gets up from to wash the feet of the disciples. Here are two very intimate portrayals of gratitude and service. They highlight not just the importance of gathering around a table for a meal but also the time and place where we are freed to show our love for others. Expressions of God's life in our midst.

These stories found in the Gospels are encouraging and hopefully inspire you to ponder your own experiences and thoughts around a table.

What are your stories around Table?

In all its abstract simplicity where do your thoughts, feelings, memories of your tables lead you?

How do your experiences inform your theology?

May you always know God of the eternal banquet and that you are most welcome and accepted at the table.

"...Jesus calls us to recognise that we all belong at the table, no matter who we are."

Tim



Mi tabla es tu tabla and vice versa

Tracey Austwick | Tathra Uniting Church

During Covid, as restrictions permitted, the Tathra Uniting Church and the Social Justice Advocates of the Sapphire Coast, joined to run five 50 for 50 dinners. The dinners were organised and directed under the steam of a talented local cook we'll call Jesse. Jesse sold 50 tickets for \$50 a head for a three-course meal, held in the former Bega Uniting Church. Funds raised are supporting a cause close to the heart of all attending and volunteering: resettlement of refugees in Australia.

Jesse developed menus featuring dishes from different places including the Middle East, Greece and Cambodia. A team of mostly Tathra Uniting volunteers, assisted Jesse throughout the day to peel, chop, toss, stir and generally prepare the dishes. Others set the tables, each with a posy of colourful flowers that were raffled as a table prize as a fund-raising activity.

Later, a second team of volunteers would arrive to do final cooking and preparation steps, to direct parking, welcome guests and to wait on tables. This work crew also cheerfully washed the dirty dishes late into the night. In fact, the working together for a worthy cause under Jesse's adept leadership, was a bonding and growth opportunity for Tathra Uniting members, as well as an opportunity to spend time with the wider community.

And on the tables, good conversations and connections were made. The meals were praised by all as "delicious". And Jesse made every effort to meet the full range of dietary requirements presented to them. The Bega Uniting church building was brimming with life, love and fun. It was great to use the church in this way, extending the invitation to sit together around tasty food. For these nights, Tathra Uniting was living a variation on the Spanish expression "mi casa es su casa" (my house is your house) by opening the church and inviting in the community to a feast. Mi tabla (my table), set and attended to with love, became su table (your table) of peace and compassion, in honour of refugees.

And there have been spin-offs as more people hired the church facilities including for a family-friendly play that brought even more people into the church building to enjoy God's house being repurposed to meet needs of people for social

connection. Even though there are no church services being conducted from the Bega Uniting premises these days, God's work is still being done there. God is not limited to being with people through those spiritual activities we typically plan for Sunday services. God's work is done when people work together for good to improve community wellbeing. As we meet physical, social, emotional and spiritual needs using all means possible.

And the purpose of the fundraising is also being honoured. In October 2022, Jesse hosted a refugee family in her home for a weekend. This was part of helping refugees feel welcome in Australia. Making more intimate connections with those who have sought refuge in Australia. Around Jesse's table in her Tathra home, again beautiful food was provided, and Muslim refugees were loved and blessed by generous arms and hands.

And in a final acknowledgement of Jesse and her Tathra Uniting team and wider community volunteers, in early 2023 in a community building in Bega, a mourning Aboriginal community got together to grieve a beloved elder. In the background, sandwiches and sausage rolls were made, coffee and tea and cold drinks provided, slices and cakes donated, and tables were laden with love and compassion. God's will is being done on earth as in heaven, as the church showed up at others' tables. *Su tabla es mi tabla*. Open hearts, open homes and buildings, inviting tables, and meeting within with others, and moving out to turn up at others' tables as we are invited, are rich resources the church shares with our neighbours and our communities.



News from Saltbush

Rev. Geoff Wellington | Scattered Community Minister

Greetings to you all from the Saltbush Team, the last few months have been full of Saltbush activities from the Far North Coast Region gathering with local folks as well as Synod and Saltbush. To our online Café's, Lent and then Resurrection to Life in the Spirit – Early Church and Christian Community. Saltbush looks forward to hosting our next online Café with the Vital Leadership Team starting 12th July for 6 weeks. See the website for more details if you are not already on our mailing list.

The Saltbush Team have been working with a number of presbyteries this year, considering what an expanded Regional Partnership might look like. It's exciting to announce that the Riverina Presbytery will be joining the Regional Partnership come the 1st of July 2023. A Saltbush Regional Minister will be called as well to work with Riverina as they transition into this new way of being. Please pray for them as this new partnership unfolds.



Tim has been on the road to Broken Hill to setup a couple of big screens for them to use and to encourage our friends there at the Hill in exploring life and faith. You may have also seen Tim's Word Around the Bush from out West while he was on the road. Mark has made many trips to Sydney for synod related meetings and conversations as well as chairing the JNC for Tamworth and being part of Saltbush and Presbytery Gatherings. Peter continues to focus on the Far North Coast Region and enabled the region to host a Gathering there with many Synod people supporting and encouraging the Regional Partnership. Geoff has recently had some time in New Zealand attending a follow up gathering of the International Rural Church Association with folks from New Zealand, the Pacific, Australia and a couple of people joining us for some sessions from the USA and Canada. You can check out some of the things we did here; <https://irca.online/irca-2023-conference-sequel-oceania/>

Winter 2023



The Saltbush Team is looking forward to hosting ministers for a Retreat at Galong at the end of June – Letting Go – Re-enchantment and choosing what to take up. It will be a good time for people to re-focus their minister and be supported in exploring life and faith together.

As already mentioned more Saltbush Gatherings will happen during 2023. One in the Riverina 19th August and another Gathering in November, location and date is yet to be confirmed. The Far North Coast will also host a local gathering in December as the year comes to an end.

Come and join an online Café when you can and continue to look out for the Word Around the Bush available for each Sunday, posted three weeks in advance on the website <https://saltbushcommunity.uca.org.au/the-word-around-the-bush/>. On the website there is also a new tab for “Resources” where you can access Saltbush materials like Talking About Salt, Intentional Christian communities of Practice and of course back issues of Ruminations.

The Saltbush Team is work on a new publication called the “Great Unravelling”. Its still got a little way to go but we hope before the next edition of Ruminations is out it will be available. So, watch out for that and grab yourself a copy.

Enjoy reading this edition of Ruminations and as always the Saltbush Team is available to be in touch with and support you exploring life and faith where ever you may be.

Saltbush Relational Resources

Saltbush @ Worship

At different times of the year the Saltbush team gather people from across the state and beyond for worship as Christian community. This is now streamed, one way or impersonal, but continues to build upon our belief in the missional relationship. Saltbush @ Worship takes place on different days/nights and is open to all.

Saltbush Cafés

In regular series of three or four nights the Saltbush team hold online cafés centred around diverse themes or readings. Saltbush cafés are easy to attend, relaxed and an encouraging way to meet other and explore life and faith together.

Scattered Community Gatherings

Three to four times a year in different rural or coastal location the Saltbush team hold Scattered Community Gatherings. You can also attend these online from wherever you are to wherever we are. These gatherings are centred around worship, encouragement, education and the practice of discipleship.

Word around the Bush

Each week of the year the Saltbush team present a visual message based on the lectionary reading for that week. You are free to watch and use in your own congregation this message. You can also print off the Saltbush liturgy that is provided each week to accompany the visual message.

Talking about Salt

This is our publication available for any congregation or group who are willing to have some discussion around who you are, how you gather and how you live out your faith. Talking about Salt is five difficult conversations for congregations and can also be used to shape a life and witness discussion and consultation. Talking about Salt is available free to any congregation and is available both online and in post.

Digital packages for congregations

If your congregation would like a Saltbush digital package so that you can use and connect with us and the wider church please simply get in touch. A digital package includes: smart tv, mobile stand for the tv, all connectors and cables, TV, camera and our support to set it all up.

Visits

The Saltbush team are always willing to visit your congregation or group to meet you, talk with you about how it is for you as a congregation or Christian community and how you seek to be part of the missional relationship with others. Simply get in touch and one of the Saltbush team will come to visit you.

Look on our website under **Word, Ruminations, Talking about Salt** or **Contact Us**.

Winter 2023

Thanks for your donations to Saltbush!

Please consider financially supporting Saltbush; either as individuals or as a congregation.

Your donation will be directly used for the work of supporting Saltbush and the ways we are working to encourage congregations and people in scattered communities of faith.

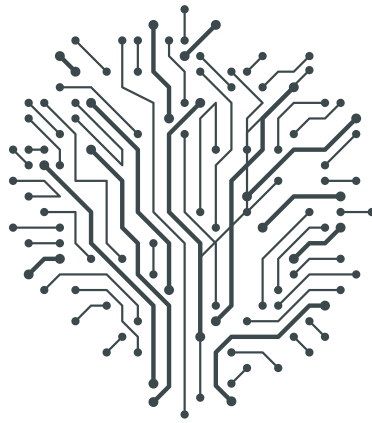
You can donate generally towards Saltbush and this will include the cost of enabling the printing of Ruminations.

To donate please make a direct transfer:

Bank: Uniting Financial Services
Account Name: UCA Synod Office
BSB: 634-634
Account Number: 100009463

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