



THE MESSENGER

Newsletter of

St Luke's Uniting Church

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WINTER 2014

Minister's Message

Easter, Acts and Fresh Expressions

Christ is risen!

Since the last edition of the Messenger we've celebrated Holy Week, with the lows and highs of the crucifixion and resurrection of Jesus. It was a special time, marked by music that resonated with the emotion of the stories, helping us as a congregation to enter into the sorrow and joy, heartbreak and heart-burst of the disciples and make it our own. Since Easter Sunday, we've journeyed with the disciples through fear, doubt, jubilation, indecision, purpose, and passion. We've heard of and waited for the gift of the Holy Spirit and today (yes, I'm writing on a deadline as well as to it) we recalled together the great day of the Church's birth, when, for a moment the confusion of Babel was undone, and God's greatness was proclaimed so that all around could understand.

The story of Pentecost in Acts marks the beginning of the church's mission to make disciples of the risen and ascended Jesus, a mission in which we continue today. At that time, anticipation was high. Christ's return was understood to be imminent and the task of proclaiming the gospel urgent. As the years have worn on, and the culture has shifted, (first to 'Christendom' which lasted from the 4th up until the mid-20th Century and now to Post-Christendom), the sense of urgency, excitement and power has abated substantially in mainstream, western Churches. It's understandable, because for the centuries of Christendom, the western world was Christian (in name at least), the church's growth strategy was childbirth and the task of proclaiming the gospel was outsourced to missionaries who travelled to far off places and worked with 'natives'. Back home, the church's task was the guarding of the apostles' teaching, the undertaking of the liturgy and the building of a Christian society.

The other factor which has contributed to taming the western mainline Churches has been the Enlightenment and it's philosophical child, Modernity. Others have written far more eloquently than I about the effects of this period in history and the approach to knowledge and life which it spawned. Suffice to say that as a result of the discoveries and changes these movements generated, faith has been increasingly privatised and personalised to the point where those early disciples would have great trouble recognising the Christianity we celebrate receiving from them.

As we move into Pentecost, the season of growth and change, we are challenged by the inaugural story of the early church. We are challenged by the exuberance of those early disciples, who were ready to share what they believed and what they owned; we are challenged by the miraculous nature of the Pentecost event; we are challenged by the question 'what does this mean?' and we are challenged by one of the responses of the crowd to those first disciples: 'they're drunk!' (You may well have elements of the story that particularly challenge you – I'd love to hear them if you're willing.)

The Fresh Expressions movement is one response to the challenges of that Acts story and the cultural context of the Western church today. It recognises that we live in a culture more like that of the church in Acts than the church in the 1950s and that like those early disciples we need to share what we believe because most of the population doesn't know what we're on about. Like the disciples in that Pentecost story, we are surrounded by people from many cultures who speak a different language than we do as a Church. Each 'Fresh Expression' seeks to speak of God in ways that are directed at those who don't speak our language.

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As a congregation we are better equipped to share and enjoy our faith when we are better able to embrace and understand what we do and don't believe as individuals and collectively. If we can talk to each other about our faith as easily as we talk about the football, then there's a much better chance we'll raise it when the opportunity arises in conversation with those whom we know do not believe as we do. Part of engaging in mission is continuing in our discipleship and part of my focus in ministry will be developing opportunities for

discipleship and exploring ways to share faith that fit well with our Congregation's culture, and shaping our Congregation's culture in ways that make it more natural for us to share our faith. This will be a learning time for all of us!

If you'd like to know more, or want me to explain what I mean, feel free to contact me and I'll be more than happy to talk with you.

Grace and Peace,

James

Memorial Minutes

Aileen Penman *1941–2014*

The Church Council records, with love and appreciation, Aileen's many years of involvement with St Luke's congregation.

Aileen was a faithful, dedicated member of this congregation, and provided our music for the worship services and special occasions, for over twenty years.

She will be remembered for her calm, considerate and loving manner with us all.

Aileen participated in the Walking Group, the Book Group, mentoring the younger musicians, participated in choirs and willingly supported the many activities at St Luke's.

Kathleen Edwards OAM *1929–2014*

The Church Council and the congregation of St Luke's remember our much loved Kathleen, who was a vital part of the many activities at St Luke's – Finance Ministry Group, UCAF, Book Group, Preschool, Tuesday Circle, Joint Nominating Committee, and Family Camps.

Kathleen had an intelligent, enquiring mind and was involved in the wider community, YWCA and Yooralla, for many years.

She received her OAM for work with the YWCA.

Her gentle smile and sharp sense of humour will long be remembered.

A humble person who led an extraordinary life.

'Rejoice in God's Saints' Frederick Pratt Green 1903–2000, this hymn was sung at the celebration of Kathleen's life.

A thought from Aldyth

*Love isn't a big thing
It's a million little things.*

From the Church Council

As this edition of the Messenger goes to print, we are preparing for the election of our Elders and Church Councillors. The membership of the Church Council has remained stable for some time, with most of our present Ministry Group representatives accepting nomination for another year. One exception is Joan Bumpstead, who is relinquishing the position as Children's Ministry Representative. We are very grateful for the work Joan has done over the past years with her gentle, understanding and organised leadership. We appreciate her energy and support. Amy Douglas has accepted nomination for this position in 2014–2015. We are looking forward to a smooth transition, as Amy has been working as an understudy to Joan, and attending Church Council meetings.

We say 'Thank you' also, to the Fete Committee – Kevin Bumpstead, Graham Lawrence, Arthur McQuiggin and Don Sharp, who have faithfully organised our Fetes/Fayres for ten years. They have now decided to 'hang up their organisational hats'. The St Luke's Fetes would not have been so successful without their encouragement (prodding) to involve many members in this activity, their energy and dedication.

Fetes have been successful financially; but we cannot underestimate the far-reaching social contacts and connections fostered in the wider community.

Recently, the Pastoral Care Ministry Group, led by Heather Spurling, has organised Link meetings for all our Link people. Held on three occasions, these were positive, and provided an avenue for the Link people to share ideas, difficulties expertise and successes. The Pastoral Care group work quietly, often in the background, supporting, listening and standing beside our family of St Luke's.

The Finance Ministry Group has welcomed Nellie Mizher to the team – and we are delighted that Nellie is able to be part of this aspect of St Luke's.

Our Worship Group has had a challenging time ... replacing our long-term organist Aileen, was a major task. Joy Burman, along with Katrina Dowling have developed a music component with a number of musicians, Matthew Clark, Saku Thiagararajh, Clare Chadderton and others participating in providing a rich experience in our Worship services.

We have had two occasions of great sadness at St Luke's recently.

Aileen Penman, our organist for more than twenty years, who led us in worship and special events; and Kathleen Edwards, who participated in so many St Luke's activities and in the wider community, will both be sadly missed. We continue to hold the members of both families in our thoughts and prayers.

Some future dates to note:

- 22 June Combined Mt Waverley Uniting Churches Worship Service at High Street Road at **10.00** am. James will be preaching, and St Luke's will not be operating on this day
- 29 June Election of Church Councillors / Elders
- 13 July Combined service with the RCCC, at St. Luke's
- 20 July Commissioning of Church Councillors / Elders
- March 2015 Proposed Family Camp

Please note: Preceding each Church Council meeting, a short Communion service is held and you are welcome to attend. Communion time – 7.45 pm.

We continue in Faith and Love to do God's work in the Mt Waverley area.

Eunice Magee

Religious Education: time for a major rethink

I have had serious reservations about the way in which Religious Education is delivered in state schools ever since I started teaching at Mirboo North High School in 1964. Earlier this year I decided to write a letter to Crosslight voicing my concerns. The letter grew into an article. For space reasons only the suggestions at the end of my piece were published in the April edition of Crosslight. I believe it is important that the full article be printed here so that the context and rationale for my opinions are available to allow the reader to understand why I have made these particular proposals for change.

Tony Lenton

The mounting wave of criticism of special religious instruction (SRI) programs conducted by Access Ministries in state schools in the media provides the perfect catalyst for a major rethink and an inspired response from the Uniting Church. The current model for delivering 'religious education' is fundamentally flawed on so many levels that it cannot be repaired: it must be rethought and replaced by a better model. This is a challenge for the Uniting Church to address.

The Access Ministries 'instruction' approach, which relies on its delivery by volunteer providers, needs to be superseded by a full-scale 'education' model delivered by fully trained and accredited professional teachers, teaching professionally developed and accredited courses. While proposing this change, I want to acknowledge the dedication, time and energy devoted to the delivery of religious instruction programs in state schools over many years by members of the Uniting Church.

In what follows, I will first highlight some of the significant problems associated with the religious instruction approach promoted by Access Ministries and supported by the Uniting Church. As an alternative, I will outline how a full-scale education-based approach should be formulated that would put religious education on the same basis as all other subjects in the curriculum (educational rationale, course development, teacher training, teaching and learning methods and resources, professional development etc). I conclude by suggesting a number of practical lines of action that the Uniting Church needs to undertake in order to implement the education model. It should do this regardless of any decisions on the future of religious instruction or religious education made by the Department of Education and Early Childhood Development or Access Ministries.

My argument is that the current SRI volunteer religious instruction model can no longer be supported by the Uniting Church. The approach taken by the leadership is seriously flawed, the goals are confused and the suggested teaching methods and their delivery in too many cases are well below best practice. More worrying is that there are deep structural and related problems associated with the delivery of SRI that the Uniting Church should in no way be seen to be supporting (for example, creating division between students, giving special access to students by one group in a plural, secular society).

The Uniting Church must take the initiative and put religious education on a proper footing. The focus must be on supporting fully professional education approaches and not volunteer instruction approaches. This is the only way that religious education can regain widespread community support and approval.

I am assuming throughout this article that there is a legitimate place for the study of religion as part of the mainstream curriculum at all year levels P-12 whether as a component of other subjects or as a discrete subject. I also assume that values and beliefs are intrinsic to the process of education. And further that there are many educationally valid strategies and approaches available to teachers to promote the development of such values and beliefs in their students which avoid the traps of propaganda, brainwashing and indoctrination.

Many of the specific difficulties associated with the current Access Ministries special religious instruction model stem from a basic confusion in theory and practice as to what it is there for. Are the volunteer providers there to encourage the children to make a commitment to Jesus; to teach children about the Bible and its stories; to promote an understanding of Christianity; to develop a set of personal values based on Christian beliefs; or to form and shape a Christian way of living?

The CEO of Access Ministries, Evonne Paddison, is in no doubt. She has said: 'Our federal and state governments allow us to take the Christian faith into our schools and share it. We need to go and make disciples'. This is completely antithetical to any valid notion of what state education is about. Also, from numerous anecdotal accounts, there seems to be a very wide gap between the intended curriculum and the real curriculum as it is taught. There are simply too many reports about volunteer providers indulging in evangelism and proselytising to ignore.

Equally disturbing is Dr Paddison's comment that: '... the children in our state schools would be lost without Jesus'. This shows a total disrespect for all state school children and in particular those from non-Christian homes and backgrounds. Neither a child within the Jewish, Buddhist or Muslim faith (for example), nor a child of an agnostic or atheist, should be told that they are 'lost' by someone operating under the banner of Christianity in our state schools. The Uniting Church should never be associated with such bigotry.

The stigmatising of children as 'lost', needing to be saved, contravenes the Charter of Human Rights and Responsibilities Act 2006 (endorsed by the Victorian Department of Education and Early Childhood Development) that enshrines the: 'Right to the protection of children and that the best interests of the child are taken into account in all decisions affecting the child'. Exposing children to these labels and judgments in situations apart from their family is never in their 'best interests'. Nor is it education. It is indoctrination and the psychological manipulation of children's and parents' minds and should not in any way be condoned or tacitly supported by the Uniting Church through its involvement in such a program. Our role is to protect and nurture children, not to harm them.

The current model is unjustifiably divisive. No other area of the curriculum requires children to 'opt-in' as is now the case. In no other subject are students split into groups on the basis of their parents' (or with older students their own) religious belief systems or non-religious belief systems. Real or perceived pressure is applied to children and their parents either to be involved or not to be involved by principals, teachers, other parents and other children.

This is unavoidable with the current system. Many of the students are far too young to comprehend why they are in a particular group while their friends are in another because of their 'religious or non-religious' affiliation. The way that the 'opt-in' system works is a very good illustration of what sociologists refer to as the 'hidden curriculum'. The content supposedly is about inclusion. The practice is about exclusion. Schools should be about promoting harmony, mutual respect and understanding between students, not the reverse. In effect, the Uniting Church is complicit in driving a wedge between students by highlighting and legitimising difference.

However, there are some even more fundamental problems with the current model. In a secular, multi-cultural society, within the state system of education no single belief system or group of belief systems should have privileged access to our children. Schools exist to open up the main forms of knowledge and skills by professional teachers to all of our young people at least during the compulsory years of schooling. Apart from the traditional mainstream subjects taught by a school, on what legitimate philosophical, social or educational grounds can we in a plural society allow one group access to our children and deny it to any other lawful group wanting equal access?

In order to carry out its proper educative mission, schooling must only be provided by fully trained professionals teaching fully approved and accredited courses (P-12) within the mainstream curriculum as set out, for example, by the Australian Curriculum, Assessment and Reporting Authority (ACARA). Educationally valid religious education programs or perspectives can be delivered either as a discrete subject or as components of other traditional subjects such as English, history, social education, personal development, music and art. The VCE study designs, Religion and Society, and Texts and Traditions, conducted under the auspices of the Victorian Curriculum Assessment Authority (VCAA) are very good examples of educationally appropriate, rigorous and worthwhile programs for students at the senior levels.

To be included in the mainstream curriculum religious education, broadly conceived as the study of the role and function of religion/s in society, comparative religions, values and belief systems etc, must meet the standards and requirements that are met by all other subjects before they are included in the curriculum. For example: Does it have a significant body of knowledge, values and set of skills that are worth teaching

and learning? Will it help the student to live a useful and productive life? Is it a stand-alone subject or should it be best taught under the umbrella of other subjects? Either way, is it teachable, learnable and assessable? Are there trained and competent teachers available to teach the subject? Are there adequate and appropriate teaching and learning materials available?

In response to the considerations above, I am proposing that the Uniting Church should:

- 1 Phase out all forms of its involvement with the special religious instruction programs conducted by Access Ministries in state schools by the end of 2016.
- 2 Encourage the Department of Education and Early Childhood Development to provide resources to enable educationally valid Religious Education programs to be taught in state schools by fully trained teachers as part of the mainstream curriculum. This could include courses in religion/s, comparative religion, values and belief systems etc; both as stand alone subjects and as components of other subjects (eg: English, history, personal development, social education, music, art).
- 3 Investigate the scope and nature of existing exemplary religious education programs throughout Australia and world-wide; and how such courses could be introduced as part of the mainstream national and Victorian curriculum into Victorian schools P-12.
- 4 Liaise closely with other Christian denominations, faiths and interested parties in achieving the above.
- 5 Provide financial and practical support for all parishes to reinvigorate their programs for school age children. (eg: after-school activities, Sunday schools, primary school-age clubs and activities, junior and senior youth groups, camps, on-line social media, community action activities and projects). It should assist this by providing child and youth support workers, training programs, quality materials and sample exemplary programs and activities.

Significant resources (financial and human) will be required to implement these measures. Much of the reform can be achieved through a transfer of resources from the current system and some reallocation from other budget areas. New funding sources may also need to be found. This clearly presents a challenge. But it can be, and must be, met. The time for a commitment to change and the adoption of proposals such as those outlined has come. The opportunity exists and the Uniting Church must take the lead.

Thank You



St Luke's community received with thanks, this gift of a portable Communion box, from the Mizher family and Daoud and Jihad Nassar and their family in Bethlehem. Steve and Georgette presented this to St Luke's recently.

Daoud and Jihad are working with the youth in the Bethlehem area in the 'Tent of Nations,' working towards a peaceful solution to the situation there.

We regularly remember them in our prayers.



Kathleen Edwards OAM

Caroline Lambert, Executive Officer of YWCA, Australia, along with Tom Spurling prepared this obituary which was published in the 'Age' recently.

Campaigner for women's rights

One of Australia's earlier workers for improving the status of women died unexpectedly in Melbourne on May 18.

Kathleen Edwards was born in Perth on March 15 1929, the only child of Tom and Hilda Marsland. The Marslands had arrived in Perth in 1928 for Tom to work as a mechanical engineer for the Western Australian Government Railways. He was Chief Mechanical Engineer from 1949, and also served as Commissioner before retirement in 1959.

Kathleen went to St Hilda's Anglican School for Girls and then to the University of Western Australia. She trained as a secondary school teacher at Claremont Teacher's College (now Edith Cowan University) where she obtained a Trained Teacher's Certificate while simultaneously studying for a Diploma in Education at UWA. She worked as a secondary school teacher in the WA education department from 1953 to 1959.

While at University Kathleen was very much involved with SCM, the Student Christian Movement. In 1948 she was elected to the SCM committee. She also became active in the Presbyterian Fellowship of Australia, the PFA, and went to the PFA National Conference in Adelaide in 1957. Here she met Keith Edwards. After many letters and visits to Perth by Keith they were married in Perth on 10 January 1959.

They commenced married life in Melbourne where Keith studied for the Ministry at Ormond College. Keith continued his studies at New College in Edinburgh and during that time Kathleen taught at a school in Armadale. A memorable time in Kathleen's life was the six months they spent at the World Council of Churches Ecumenical Institute in Bossey, Switzerland.

They returned to Australia in 1963 when Keith became the Minister in Clearview, a Northern suburb of Adelaide. Two of her children were born in Adelaide and it was at this time that Kathleen began her lifelong work to advance the status of women through the Young Women's Christian Association.

She came into the YWCA when she joined the Hillcrest Housewives Club (in Adelaide). She quickly became involved at the State level and was a member of the Board of Directors of YWCA Adelaide from 1964–1967.

After her family moved to Melbourne in 1967 she became involved with the National organisation.



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Her first national involvement was as a member of the Training Committee and then the Social Responsibility Committee. She was elected Vice President in 1973 and was in that position until 1981.

She became nationally prominent in that position and in 1977 was appointed the Chairperson of the Women's Welfare Issues Consultative Committee (WWICC) to the Commonwealth Department of Social Security established by the then Minister, Senator Margaret Guilfoyle. Kathleen Edwards was its only Chairperson and must be given credit for its record of achievement.

In recognition of her work she was appointed a member of the National Consultative Committee on Social Security until the change of Government in 1983.

Her work on the WWICC necessitated her travelling widely in Australia. During these visits she often sought advice from the local YWCA. Equally her work gained considerable credibility for the YWCA as a women's organisation vitally interested in policy issues and policy development.

She was made a Life Member of the YWCA in 1989. Life Membership did not mean retirement!

She was again elected as Vice President from 1989 to 1997. In that capacity she attended World Council meetings at Stavanger (Norway) in 1991 and the Centenary Service of World YWCA at Westminster Abbey in 1994.

Kathleen was a tireless supporter of the YWCA Encore program, a post-breast cancer surgery exercise program for women. Kathleen was instrumental in brokering the relationship with Avon which saw the program expanded across Australia.

Kathleen had a self-confessed passion for the history of the YWCA and was instrumental in securing the archives of the organisation and was herself a living archive for the stories of the YWCA.

Kathleen in 2004 saw a need to support women in Timor Leste and was a foundation member of the YWCA East Timor Working Group which is dedicated to supporting East Timorese women and children. This group has supported the establishment of a nascent YWCA in Timor Leste.

In recognition for her lifetime of achievement Kathleen was named in the international YWCA inaugural 'Honouring Women Leaders Honour Roll' in July 2007 and was awarded the Medal of the Order of Australia in 2010.

Kathleen is survived by her husband Keith, children John, Rachel and Alison and four grandchildren.

Tuesday Circle

Tuesday Circle combined the Cancer Council 'Big Morning Tea' with 'Getting to know how the 22 members came to St Luke's'. We lifted our cups to remember all who have been touched by cancer, and raised a record amount of \$280.

Yvonne Steer



OBE Gwen Lawrence



Another OBE celebration at St Luke's!

There was joyful OBE celebration on 18th May, when Gwen was celebrating reaching this milestone.

Gwen is a much loved and valued member of St Luke's, and has been involved with many activities at St Luke's for many years: Church lunches, UCAF, Tuesday Circle, Fetes, etc. all benefit from Gwen's cheerful personality and sense of humour.

We hope you had a great day, Gwen.

HAPPY BIRTHDAY!



SAMMY STAMP

Sales of stamps up to 10th April 2014 have reached \$6251 with grants of \$14,238 being approved so far this year, including \$2000 to St Luke's for our Play Group towards upgrading their storage facilities.

It is important we support Sammy Stamp as many Uniting Church groups, locally and overseas, benefit with small grants from the stamp sales.

Suggestions of places and people who may save them for you – reception desk at your doctor's; office at schools; staff at your hairdresser; those you play cards, tennis, bridge, bowls etc with and the mail room at your work place. Small contributions add up. Whole, half or quarter of envelope with stamps intact are OK – *must have at least 1cm paper around the stamp*. Please ask and arrange when to pick them up. It is helping so many from something that is thrown out.

There is a drawer in the table in the church porch for them or put larger quantities in the box under the table.

Lois Brown

OPPORTUNITY SHOP

Monday 21st July to Friday 25th July

Good quality clean clothing, linen, bric a brac, DVD's etc.

Books and 2013/14 magazines are most needed along with household items.

Rosemary McQuiggin will be doing a roster for helpers for the week.

Goods to Lois Brown by Sunday 13th July so they can be taken to the Op shop ready to be displayed on Monday 21st July.

Lois is happy to pick up contributions or they can be dropped off at her home, but
PLEASE RING FIRST
9808 1224.

St Luke's Fair 2014

St Luke's Fete was again a great community event.

Friday 14th March was a good preparation day when we were again supported by a number of people from High Street Road Uniting Church. Their help each year is of enormous benefit to the St Luke's fete.

We can no longer count on as many trailers to collect and return borrowed equipment from Scouts, Tennis Club, Glen Waverley UC and donated goods but our great thanks to those who provided help in this area.

Preparation was fine until the wind blew up in the afternoon and a strong gust swept through the already set up White Elephant stalls and blew over tents and upturned tables. John Sale and his team started the restoration of order from chaos late on Friday afternoon and by early on Saturday were ready for opening.

We were blessed by good weather on Saturday and stall holders were well prepared for the 9am start.

It was great to see so many young families and kids enjoying the variety of stalls and activities such as Jumping Castle, Pony Rides and Splat a Rat provided by the Preschool and Play Groups. The wider support from the Preschool and Play Group Parents was greatly appreciated. The organisers felt that the revised set up in the church worked well for the stalls and art display.

The profit of \$6521.19 made the community event financially worthwhile.

As usual the post fete pack-up provided a challenge and the truck from Broadmeadows which Bob Kay arranged was a life saver, enabling unsold goods to be passed on for sale at the eight Op shops run by the Broadmeadows Group. The professional stacking experience of Peter Sharp helped get the maximum value from space in the truck. The assistance of the Preschool parents in restoring the church for Sunday services was also much appreciated.

A very big thank you to all concerned for your support and help.

Time catches up with all of us and the present committee feels it is time that a more able group with new ideas took over. They have tendered their resignation to Church Council.

Don Sharp



Fun at the 2014 Fair



Donors for the 2014 Fair

<i>Mt Waverley Traders</i>	
Bakers Delight	49 Hamilton Place
Burwood Plumbing	9 Tudor Street Burwood
Best Price Sea Food	27 Hamilton Place
Café Vermeer	9/11 Hamilton Place
Cellabratons	266 Stephenson's Road
Charcoal Chicken	23 Hamilton Place
Community Chemist	22 Hamilton Place
De Barge	282 Stephenson's Road
Delish At Hamilton	17 Hamilton Place
Doug & Irene Yann – Shrubs	
Essex Heights Milk Bar	58 Essex Road
Essex Heights Pharmacy	Essex Road
Essex Heights Tennis Club	
Grahams Carpet Call	292 Stephenson's Road
Great Valley Pet Supplies	4 Hamilton Place
Guardian Chemist	47 Hamilton Place
Hanna Hair & Beauty	3 Hamilton Place
Katie's Cards & Gifts	71 Hamilton Place
Katrina Cakes	65 Hamilton Place
Mirch Masala	24 Hamilton Place
Mocha Vita	307 Stephenson's Road
Mt Waverley Mower Power	53 Wadham Pde
Mt Waverley Shoe Repairs	4 Alexandra Avenue
Nevo Hair Design	64 Essex Road
Ozzies Gourmet Butchery	55 Hamilton Place
Paul Michael Shoes	67 Hamilton Place
Pet Storey	327 Stephenson's Road
Robyns Coiffure	60 Essex Road
Ron & Berris Ellis – Plaster Shapes	
Sams Fruit World	19 Hamilton Place
Sea Blue Fish & Grill	305 Stephenson's Road
Signorelli Fruit	63 Hamilton Place
Simply Free Range Butcher	21 Hamilton Place
Stockdale & Leggo	262 Stephenson's Road
Steven Brough – Plants for Hire	PO Box 133 Dingley Village
SunnyRume	9 Hamilton Walk
Symington Family – Olive Oil	
The Toy Postman	9/11 Hamilton Place
Top Hat Men's Hairdressing	8 Hamilton Place
Topcare Drycleaners	61 Hamilton Place
Waverley Cycles	306 Stephenson's Road
Wong & Bendixen	77 Hamilton Place
Woolworths	Virginia Street