

NEWVIEW

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Our Diversity -

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Welcome to this issue of *NewView*, which has a particular focus on **diversity**. As we heard in our combined service on October 30, to be human is to face diversity, because we all differ in our ages, abilities, education, interests, gender and experiences. However, as Jan Clear reminded the children in that service, what we *share* as humans is more important than our differences. All people feel love, joy, pain, loss and happiness, even though these might be expressed in different ways.

In this issue we are reminded of the diverse origins of our Uniting Church. A brief historical background to GWUC's local Methodist and Presbyterian beginnings in Waverley is given, and John Hurst's father Angas provides a view into his life in Congregationalism (p.4). These three Protestants strands came together in 1977 with the formation of the Uniting Church of Australia. Our church will soon celebrate 20 years of life in our first Glen Waverley Uniting Church building (see p.3).

The diversity of our congregation, and its size have brought challenges which are not always easy to resolve. As the photos here demonstrate, a diverse range of talents and experiences are contributed to our community. Over the past months we have been considering the nature of our worship services, and we are having to face this reality: we each differ in what we find inspiring. Angas Hurst, writing from his long experience alludes to the difficulty when he says, 'One shape does not fit everybody'. Because we are such a large community we have been able to offer a variety of worship styles which suit a range of individual preferences. Few congregations are so privileged.

It is not possible to satisfy every individual worship preference, but there are other opportunities in the many other ways we come together, to validate the faith journey that each of us is taking, and to acknowledge the integrity of those in our community whose beliefs or worship preferences differ from our own. This is not an interfaith challenge - between Islam, say, and Christianity - but an intrafaith challenge, within our own faith community, our own church. We should each be able to feel comfortable and valued in what we bring to that activity as our particular contribution.

Another challenge lies in working towards a model of church that suits our circumstances. Rosemary Carter (p. 6) encourages us 'to share in our journey with grace and patience' as we address these matters. It seems appropriate, therefore, that the next issue of *NewView* should focus on the theme 'Coping with Change', as we move forward in the new year on our communal journey together.

Robin Pope



Our Diverse Origins

Brief History of Glen Waverley Methodist Church

The following information is taken from The Chronological History (1852-1993) of the Glen Waverley Uniting Church, prepared for the parish by Barbara Craig in 1993. It provides an insight into the development of our current church community and its building, growing from isolated worship groups in homes to larger but separate communities of the Methodist and Presbyterian Churches. As the area became more populated, local government boundaries and names also changed.

'In 1867 a small wooden church was built on 1/2 acre of land at Black Flat, later renamed Glen Waverley. The building was erected near the junction of...Waverley Road and Springvale Road. The church was in the Brighton Wesleyan Circuit and the minister at that time was Rev Charles Lane. The building seated 100 people and cost 75 pounds...Not long after its construction the church became known as the Mulgrave Wesleyan Church, and retained that name until 1905, when the area of Mulgrave was renamed Glen Waverley.

'The Methodist Church of Australasia was established on 1st January 1902 and so, years later the church became known as the Glen Waverley Methodist Church. The Glen Waverley Methodist Church changed greatly over the years...[A]fter World War II suburban development of the area started and the numbers increased dramatically.

'1950-54 Rev V.R. Hicks from the Springvale Circuit became the minister...He was in charge of seven churches within the circuit. Local preachers were used...when the circuit minister was not preaching. [In] 1955 Glen Waverley Methodist Church was...placed in the Burwood Circuit. [By] 1959...it was apparent that the old church in Waverley Road had become inadequate...Land on the corner of Springvale Road and Kingsway, on which a new church suite was to be built, was purchased from Mr Fred Marriott...The building was...built by Mr Frank Jennings at a cost of 28,000 pounds...[The] final service in the old church was held... 12th August 1962 [and the] opening and dedication of the new building was held the same afternoon. Rev Angus Allinson was the minister [then]. In 1963 Rev Eric Barren was appointed, the first minister to be solely in charge of the Glen Waverley Methodist Church...[In] 1964 the Glen Waverley Methodist Church celebrated its centenary.'

Brief History of Glen Waverley Presbyterian Church

'At a meeting held on 20th August 1954, in the home of Mr & Mrs Murray Young... which 31 interested Presbyterians attended, it was decided to request the Presbytery of Melbourne East to take steps to form a congregation.

'The Ladies Guild was formed at that inaugural meeting, and as a result of their hard work over many years, a considerable amount of money was raised, much of which went towards the cost of erecting the church, and manse in later years.

'At a subsequent meeting on 4th November, 1954, Presbytery authorised the formation of the congregation and a Provisional Board of Management was appointed. The first service of worship was held on Sunday 21st November, 1954, in the Mechanics Hall, near the site of the present entrance to the Glen Waverley Sports Ground, on Springvale Road. The service was conducted by Rev George Stewart Taylor of St Andrew's Oakleigh, under whose care and jurisdiction the congregation was placed.

'[In] 1956 the Glen Waverley Presbyterian Church, on the corner of Bogong Avenue and Kingsway was officially opened and dedicated by Rev C.T.E. Goy...[In] 1961 [an] extension to the south of the church building [was] financed by the Ladies' Guild...[and in] 1962 two blocks of land adjoining church property were purchased from Mr Fred Marriott, for property extension and a future church manse ...[which in 1973 was] completed and occupied by Rev & Mrs Jamieson. [By] 1977 there were 400 families on the roll.'

Celebrating Our Diverse Origins

History of Glen Waverley Uniting Church (cont)

Jan Clear takes up the story...

The Glen Waverley Methodist Church (located on the Ibis hotel site) was opened in 1962 on market garden land purchased from Irene and Fred Marriott (Irene is a member of our congregation and will tell you proudly that she is 98). The Presbyterian Church on the corner of Bogong Ave. and Kingsway was opened in August 1956. The manse at 19 Southdown Ave was built in 1973.

After the establishment of the Uniting Church in June 1977, the two congregations continued to worship in their own buildings but many groups and activities were combined. To mark the occasion, a procession occurred from the churches to Glen Waverley High School, where a special service was held. Rev. Evan Laidlaw, a member of our congregation, led that procession and service with Rev Rob Gallacher.

In December 1987, a Parish meeting adopted a report from the Parish Strategy Committee. The main recommendation was to consolidate on one site within five years. Following this meeting, a Site Committee was formed and at another Parish meeting in April 1990, an architect's design was accepted from the architectural firm Tracey and Smith. It was decided to build on our current site and finance the project with money obtained from the sale of the Springvale Rd. site to Waverley City Council in August 1990. The objective was to have the new building ready by the end of 1991 and this was achieved. The last service at the Bogong Ave church was held in June 1990, and the final combined service was held at Springvale Rd. church on 24th November, 1991. We moved to the new building the following week on Dec 1st, 1991.

The 20th Birthday of our Present Building

On Sunday 1st December, 1991, the congregation of Glen Waverley Uniting Church processed from the site where the Ibis Hotel is now to our new building on the corner of Bogong Avenue and Kingsway. The two congregations had been worshipping together in crowded conditions since the building process had begun, so it was an exciting day. (The children who attended KUCA CAMPOUT travelled back from Queenscliffe to take part in the service.)

We are going to celebrate this special birthday on Sunday 27th November. There will be a combined service at 10am and our guest preacher will be Rev. David Pargeter, the Commission for Mission Executive Director. In this role, he directs and works with others to direct and develop many missional activities within the Synod of Victoria and Tasmania. The service will be followed by a spit roast lunch and hopefully you have bought your tickets for this. A small display of photos and other items of interest will be set up in the chapel so please take time to look at that.

On Thursday 1st December at 10.30am there will be a special morning tea at the Hub to conclude our celebrations.

I would like to thank members of the Inclusive Community missional group (Faye Wagon, Barbara Thompson, Marj Collins, Joy Jackson and Alison Clarkson) for their work, in preparing for this special event.

We have journeyed with God during this period of twenty years and these two days will be occasions when we can thank God for the experiences during this time and re-commit ourselves to serve Him and others in our church and within the wider community.

Jan Clear

Celebrating Our Diverse Origins

Rooted in the Past: We Grow into our Future

My father, Angas Hurst, was a lay churchman all his life, growing up in the Congregational Church, and then becoming a staunch supporter of the Uniting Church. Towards the end of his life he was treasurer for the Clayton-Wesley Uniting Church in Adelaide. A couple of years ago he wrote this piece to capture some of the ethos of modern liberal Christianity, and how both the Congregational and Uniting Churches have a part to play in this important struggle. On the occasion of his death (19 Oct 2011), I dedicate his musings for our reflection. John Hurst

I come from a very long line of Congregationalists beginning with my childhood attending Augustine, Hawthorn, in the 1930s. My four grandparents were all Congregationalists, and in particular my maternal grandparents, Mr and Mrs Morris, were very prominent in South Australian Congregationalism. My father-in-law, Rev A.C. Stevens, was a prominent churchman both in Adelaide and Melbourne. However, despite this long attachment I had no difficulty in welcoming the arrival of the Uniting Church as I had already experienced some of the consequences of church union during a stay in Toronto, Canada. The Congregational Church was never constructed to be a powerful social force because of its emphasis on local management and its resistance to the imposition of overriding beliefs. (This is particularly noticeable at the present time with the very early acceptance of women in the clergy and the general tolerance towards the presence of gay members, in vast contrast to the torments of the Catholic and Anglican traditions.) This virtue is sometimes held up as a criticism - 'Congregationalists have no deep beliefs' - but for me it is the only way to go. I believe that any religion must grow in order to remain relevant, and there is no currency in thinking that words written hundreds and thousands of years ago can never be challenged. 'The Lord hath yet more light and truth to break forth from his word'.

One problem which the Uniting Church has to tackle properly is to get away from being regarded as a middle class church. Aubrey Stevens spent five years ministering to Hindmarsh Church, Adelaide in the depression years, through the church and the Wycliffe Mission, and later in Sydney in the Redfern, Surry Hills and Waterloo missions during the war. There was a fine relationship between the church and the people there. It's my firm belief that a church should be like an iceberg with possibly only 10% of its impact being through its Sunday services and surrounding activities and the rest through its involvement in the community, without thought of proselytising. The churches I have just cited did this, and I am pleased to see that my present church, Clayton-Wesley, is going the same way.

The formal worship in the Congregational and Uniting Churches suits my taste. I find great comfort and inspiration in many of the great hymns (although there are plenty both ancient and modern which are either banal or meaningless), and more of the sermons than not are well worth listening to. I'm not a very prayerful person nor particularly wrapped up in formal ceremony, so the 'old-fashioned' services suit me very well; but plenty of other people want something quite different, and that can mean different scenes in different places. One shape does not fit everybody.

The minister has a very tough job in the dissenting churches. He doesn't - thank heaven - have the overarching authority of other polities, but nevertheless is expected to lead the church both inside the building and outside. But against this he (or she) may have to work with dominant personalities who may have to be kept more or less on side. It is not surprising therefore that new recruits may not always be that plentiful. One church I attended had a minister who was a gentle and cultivated person but with no great talent for preaching nor very strong intelligence, whilst in the congregation there were several people of immense capability, who though fine people in every way often found it difficult to work with someone markedly inferior in everything except vocation. I expect the Catholic and Anglican traditions do not experience these sorts of problems to the same degree (although 'The Vicar of Dibley' has a bit of this). One might say that this is not the best way to run a business.

As I am now in my middle eighties I have been through many variations in my faith. Fortunately I have been greatly supported by a fellowship which is open minded but deeply committed, so even the most radical of thoughts can be entertained without the skies falling. I believe that mental dictatorships have their own downfall built in as much as political ones, and particularly with the coming ecological crisis it is very necessary to both have faith and reason.

Angas Hurst

Challenges of Diversity

Is GWUC a Luddite Community?

We often hear the term 'Luddite' being thrown around. In modern usage, 'Luddite' is a term used to describe those who are opposed to automation, computerization or new technologies (Wikipedia). 'The Luddites' were a group of British textile artisans in the nineteenth century. Some protested by destroying the new mechanized looms they felt were leaving them without work and changing their way of life too much. They did not want to change.

Yes that is the key point of the Luddite story, but the bit that is sometimes missed in the story for me is that they also tried to stop others from benefitting from change and some even tried to destroy other people's dreams and visions.

Much has been said, written, suggested and complained about in GWUC about our worship services and in particular 9.30 am. Interestingly, I have heard equally negative remarks of all the other services. And the underlying essence of all those comments has been – 'I do not want my worship, and my choice of time to change from what I like'. Why do some of us want to force our worship preferences on others instead of allowing choice? Could this possibly be described as Luddite behaviour?

I recall Ineke's service where she reminded us 'all worship should be what God wants, not what I want'. So I believe it means compromise is needed. It means tolerance is needed. It means recognition that change will occur. It means that everyone is entitled to enjoy and participate in a worship service where they feel at ease, welcome and to be able to contribute and receive from it.

If you do not like computers, mobile phones, iPads then you do not have to have them. I can respect that. But just because you do not like them, must I go without them or be criticized for having them or worse still, be physically prevented from using them in worship? I do not like *Women's Weekly*, *Crosslight*, the ABC news - but does that mean *you* cannot have them?

Well, for me, worship is the same. No one person or group 'owns' worship. For me, as Christians, one of our many tasks is to bring people closer to the love of God.

I have searched the bible hard - I even used my computers, my mobile phone and iPad technologies to help me look - and I cannot find anywhere where it says that worship must be 'at this time' 'in this style', 'using this music', 'in this format' played by 'this instrument' by a person 'of this age' on a Sunday without a bottle of water or cup of coffee in '*my church*'. Whose church?

Of course all these statements apply to me as well. Am I entitled to 'my worship' in 'my style' and at 'my time'. Of course not. But I too am entitled to enjoy my worship. I too am entitled to feel welcome, included and respected. But in receiving those privileges, I am also required to give the same to others. None of us should take any actions that interfere with others at their worship, and we should not block others from getting to their worship by our thoughtlessness.

We live in a *shared Christian community*, not a Luddite community. We need to look for ways to allow everyone to be welcome and for everyone to enjoy their worship. I hope and pray that we are not Luddites and that we can talk, we can share, we can pray, and yes, we can discern, and try to find a way through. And I also pray that we can look to all opportunities to provide a wide range of worship – co operatively.

Warren Greenwood

Challenges of Diversity

What Type of Church is GWUC?

Over the past few months the ministry team has been sharing together and with the congregation some of the important issues around church size and relationship dynamics. These are important for how we live out our common life and enable the community to continue to grow, develop, live, love and serve.

Often there are only short opportunities to give people snippets of our deliberations. At Elders' group, however, there is a bit more time for input and exploration. Over several months Elders have been exploring pastoral dynamics, ministry styles and common expectations of congregations of different sizes; and exploring some of the key practices that lead congregations to be fruitful in their life. Fruitful congregations come in many shapes and sizes, but the ways in which they develop the key practices are significantly affected by congregation size and expectations of its leadership.

Elders teased out some of the implications of the size of our congregation, and the expectations that we have of how ministry should happen. A lot of exploration has taken place in recent years on factors that help churches thrive, and the most effective ministry styles for different size congregations. Elders explored some of the key factors of congregations that focus around the ordained ministry leadership, and those that both have and require a more diverse team of ministry leadership, both lay and ordained. The key transition tensions occur when congregations either grow or shrink in numbers and activities to about 200 – 400 active regular participants in Sunday worship.

The Pastoral-sized Church describes a congregation that identifies a key ministry leader (usually ordained) as the crucial conduit for pastoral care, entry of newcomers and decision-making. A critical desire of this type of congregation is that everyone should know each other, that the minister knows everyone, and that while there may be others who share the pastoral care responsibilities, the minister is key in personal pastoral visiting. Church growth, in this model, most commonly occurs as people are connected through engagement with the minister. Hence, it grows to a significant extent because of the personality of the minister. Without careful planning it doesn't sustain growth much beyond 200 active attendees each Sunday.

Multi-faceted (or Program-based) Church operates with a different model of ministry leadership. It is a multi-faceted congregation with a ministry leadership which has shifted focus from knowing everyone to guiding and training a multi-leadership team that may be a composite of lay and ordained persons who are responsible for pastoral care. There are many avenues by which people find their way into the active life of the congregation. Struggles start to occur for this congregation when it shrinks back towards the 200 active attendees each Sunday!

It is the transition between these two models that is the most difficult and stressful for both leaders and congregations. Wouldn't you guess that Glen Waverley is at this transition place! Tensions between those who want to know everyone, and those who want to have many avenues of entry and the continual possibility of 'new faces', are an almost daily reality, and we hear them articulated in many ways! In the Elders' reflection it was agreed that while Glen Waverley identifies itself as a big multi-faceted church it often still looks for the intimacy of the Pastoral model of church. This may well be the critical time for us to decide our attitude towards growth.

We will continue to explore together, and look to develop ways in which our diverse community of people can practise those qualities that will help us grow much 'fruit'. Everyone is welcome to speak with any of the ministry team and is encouraged to share in the journey with grace and patience!

If you are interested in exploring some of the key practices that lead congregations to a fruitful life, see Robert Schnase's *Five Practices of Fruitful Congregations* (Abingdon Press, Nashville, 2007).

Rev Rosemary Carter

MINISTRY to SENIORS

‘Those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.’ (Isaiah 40:31)



Who are seniors?

Can we define seniors by age, occupation, or where they live?

All of these may help the definition, but we most often focus on age. Numerical age may define seniors within our society – seniors’ card holders, age pensioners – but age can be ‘all in the mind’. We are only as old as we feel.

As seniors we have many memories and much life experience and wisdom to share and pass on. One of my delights in visiting older members of the congregation and others in hostels and nursing homes is to hear and share stories of their lives. A large part of seniors’ ministry involves such visiting, as well as arranging and conducting devotions at 8 – 10 aged care facilities and retirement villages in Monash. Currently I have a team of six who lead devotions monthly or less frequently, and four pianists to play for the hymns. Next year I hope to set up a small group of 3 – 4 volunteers for each place to bring a breath of air from the world outside, to help with the singing (you don’t have to be a choir member!), to chat to the residents, to read the scripture or to lead prayers.

Can You Help?

Your help and presence would be most appreciated at:

Monash Gardens, Wellington Road

Waverley Valley, Chesterville Road

Wahroonga, Coleman Parade

Glen Waverley Nursing Home, High Street Road

The Manor, Grace Street

Waverley Hill, Ferntree Gully Road

2nd Monday 11.00am

2nd Thursday 10.30am

2nd Thursday 10.30am

3rd Thursday 1.30pm

every 2 - 3 months

every 2 – 3 months

New leaders and pianists are also welcome for these, as well as for Oaktree Hill, Viewmount Road and Burwood Terrace, Highbury Road.

Our connection with each place is an important aspect of outreach and of being an inclusive community here at GWUC and a means of using our talents in God’s service.

Please contact me if you would like to find out more or to attend a service before the end of the year, or if there is another way you feel you could be involved in seniors’ ministry.

Future Plans

At 11am on Sunday December 11, a special Advent seniors’ service will be held. A special invitation is extended to all, especially seniors, to attend the service and then join the GWUC family for a Christmas lunch. We will have a seniors’ table. Watch the Weekly Bulletin for details and the cost of the lunch.

2012 Information sessions are planned on such topics as health and nutrition, home finances, legal issues, and aged care services. Please let me know if you have other suggested topics.

May you find your eagles’ wings.

Alison Clarkson, Coordinator of Ministry to Seniors.

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Email: madingwall @optusnet.com.au

Pastoral Ministry

Service of Healing

On Sunday 14th August, 2011, shortly after the previous *NewView*, an opportunity was provided for people in the congregation to participate in a Service of Healing. As a response to pastoral concerns that people in the congregation were struggling with many grief situations, this time was offered to provide space, time, and care for people to lay their burdens down. Following the service I was asked by some who attended to write a short reflection for this next *NewView*, so that people who were unable to attend, or thought that perhaps their concerns were not for this occasion, might be given an incentive to attend at a future opportunity.

In this service we identified that while there are times when physical healing is what is longed for, it is often the other hurts and dashed hopes that we find more difficult to cope with. Our upset feelings and disturbed equilibrium bubble over and affect relationships and spoil community. During the first half of the year there were many sadnesses surrounding the deaths of people loved by this community. There were also tensions in relationships between people within the community because of unkind words, and anxieties over changes with which people were struggling.

Reflecting on the relationship between Joseph and his brothers, we recognised that sometimes we do have the chance to alter what has been damaged, to restore what was broken. We had time to feel the salt water, like tears on our cheeks, expressing the release of the sorrow and pain in our experiences. Through the salt tears we had time and space to feel the forgiveness for our part in damaging relationships. In hearing the story of the Canaanite woman's determination to receive for her daughter the healing she needed from the one who could heal with a touch or a whispered word, we were invited to pray for healing in our family relationships, to love without conditions; in our past relationships, for release from any anxieties or hurt memories; and in our work relationships, for respect and generosity of heart. During the quiet playing of Trish Watts' song *Heal me*, people were able to light a candle for themselves or others, and seek the anointing with oil for their own concerns and healing. We were encouraged to be open to the healing light of God and the gentle, fragrant touch of love - enabled to move into life with a renewed heart, a refreshed spirit and transformed expectations of ourselves and others.

Our hurts and hopes are important to each of us and to God. The way they impact on others matters to God and to each of us. Our lives can become the ripples of transformation.

*As the air dries the tears on our faces,
may the Spirit bring healing
where division, conflict, and upset exist.
And for the bold moves of the Spirit
that have already been made towards greater love,
we lift our grateful hearts.*



Perhaps you may like to take the opportunity next time to share in prayers for healing - not only physical struggles, but those of relationships and thoughts.

grace and peace
Rosemary

(H) 9560 9843
(mob) 0431 286 285

When I look at the sky, which you have made,
at the moon and the stars which you set in their places -
what is man that you think of him;
mere man, that you care for him? [Psalm 8:3-4]

ASSURANCE

I marvel:
swirling galaxy, crimson sunset, the dew on a spiderweb.
Creator God, in the glorious tapestry of heaven and earth
am I as much as a single stitch?

I ponder:
the beatitudes, the parables, the love-my-neighbour.
Christ Jesus, in the powerful stories out of Galilee
am I as much as a passing thought?

I strive:
workplace ethics, caring networks, the serving-in-community.
Holy Spirit, in the rushing mighty wind of Pentecost
am I as much as a fleeting breath?

Yes I am!

... for You made me unique; there is none other!

Without my committing the tapestry is unfinished.
Without my proclaiming the stories are lessened.
Without my bestirring the wind is diminished.

... but Yours is the Glory, the Power and the Kingdom!

Graeme Frecker, October 2011

Pastoral Ministry

Pastoral Visitors' Workshop

On Tuesday 11th October, a small group of pastoral visitors gathered for the workshop entitled 'Never empty-handed: exploring the art of pastoral visiting'. Rev Rosemary Carter was our facilitator.

The evening began with a short skit on pastoral visiting and then we divided into small groups and discussed the best pastoral visit that we had ever received. Points that came from these discussions were that: the visit was unexpected; it was pertinent to life at that time; sometimes it was at a crisis time and the visitor was aware of the events that had preceded the visit. We recognised that the visitor had to be listening carefully and be on the same wavelength and that a visit is valued when we really care and can share at a deeper level. We show people that we really care when we make them feel important and extend the hand of friendship from the church.

We talked about some problems associated with pastoral visiting, such as difficulties in communication; people expecting the minister to visit; and when we don't know the person very well. Our hopes for pastoral visiting were to build relationships, convey care, assure people that they are part of the church family and to leave people with smiles on their faces (and hopefully we will be smiling too).

We felt that it was important to attend pastoral workshops to become part of a supportive group developing skills by learning from each other and discovering new ideas about ways to approach people.

At the end of the workshop, we discussed topics that would be helpful to include in future workshops. These included giving pastoral care to families who attend Christmas Alight; visiting people who are terminally ill or have had a bereavement in the family; examining models of prayer in pastoral visiting; and learning about useful resources and models of care that pick up the 'lost sheep'.

We thanked Rosemary for the time that she had spent preparing material for the workshop and expressed a hope that more pastoral visitors will take part in these learning sessions in 2012.

Jan Clear

Solitude

*Awake when many sleep
away from the distractions
of the day.*

*In a place full of camels
and needles
finding in the simplicity
of pain
beyond technologies cure
a glimpse
a snatch of reality
for those who cannot
buy abundance
or even enough.*

*And yet as paradox to find
in momentary rawness
a place of peace
the hope of love
so hard to hold
past the dawn of plenty
with excesses
born of exploitation.*

*How I long
for the solitude
of night.*

P. G. Baker

Community Missional Activities

Community Hub



This year The Hub has continued to operate Tuesdays and Thursday from 10am - 2pm. You are always welcome to drop in for a cuppa and a biscuit. We would love to see you. The last day for The Hub this year is Thursday December 8. The Hub will recommence on Tuesday February 7 in 2012.

Will you help?

Next year we would like to operate The Hub on Wednesdays as well as on Tuesdays and Thursdays. To do this, we need volunteers who can help on any Wednesdays, either from 10am - 12 noon or 12 noon - 2pm. If you are able to help by welcoming and showing hospitality at The Hub, starting in February 2012, we would love to hear from you.

There are a few special days at The Hub in November and December.

Tuesday November 29 - Help your children or grandchildren to remember the real reason we celebrate Christmas. Come along to The Hub and let them dress up, be a part of the nativity story, and have their photo taken. Dress ups will be available to use for Mary, Joseph, shepherds, wise men and angels. Photos taken on this day between 10am and 2pm will be available for collection on Tuesday December 6 between 10am and 2pm.

Thursday December 1 - Come and enjoy some special cake for morning tea at The Hub, celebrating the 20th anniversary of the opening of our church buildings.

Tuesday December 6 - Nativity photos to be collected.

Tuesday December 6 and Thursday December 8 - We will have Christmas cake and shortbread available to have with a cuppa at The Hub.

Want to know more about The Hub?

Please contact Judith 9803 8373

Munch with a Bunch

People have said, 'Munch with a Bunch? What's that?'. This is a brief explanation.

The Inclusive Community Committee arranges morning teas and lunches several times a year. Last year we had morning teas at Café Moretti (on Wednesdays), but this year we have had some at our own Community Hub (on Thursdays) and at Café Moretti on Wednesdays. We started this group because we felt that there was a need for a support group for people who dine alone and also for our Asian and Indian families. We have a list of people who fall into these two categories and we send invitations to those on the list. We also encourage these people to attend other functions such as the Christmas dinner and the International dinner so that they can meet and mix with other members of our church family. It has been exciting to see supportive relationships developing within our 'Munch with a Bunch' group.

We will be preparing a program of lunch and morning tea dates to distribute early in 2012. If you know anyone who hasn't received an invitation and you think that they should have been invited, please contact Jan Clear (9803 6820) and let her know. We don't want people to feel that they have been left out.

Jan Clear

Community Missional Activities

MISSION ~~IM~~POSSIBLE

You will remember back in August that Don Cormack, Pam & Lyn McDonald visited Charlton with gifts of fruit cake, biscuits, casseroles, soup and other household items kindly donated by our folk.

Thanks to all of you who caringly provided these items as a demonstration of 'loving your neighbours'. We have received two personal thank you notes from folk on the receiving end at Charlton. Parts of their letters are included below:

...The support of Glen Waverley Uniting Church has gone a long way to help getting Charlton and its citizens back on track. The time and gifts given to many in so many ways means a lot and we say a very big Thank you to you and all your helpers.

Say thank you to S--- for the yummy Anzac Bikkies - a great favourite in our family.

The last few weeks have seen things happening in our home and we are looking forward to moving back in another couple of weeks. Carpets are in, painting being done and a few screws missing from our new bed - but lots of help from our wonderful family. We couldn't do without them.

Once again please accept and pass on our grateful thanks.

God bless, sincerely,

Brian & Mary



To Everyone at the Uniting Church,

My name is Pam ... and I have lived in Charlton for the last 18 months.

The 10 years prior were spent in Tassie and I thought how lovely and relaxing to live in this small country town with a lovely 'stream' at the end of the street - Oh boy!!

As we all know the 'stream' turned into something I have never seen before and the rest is history.

I was luckier than some - but did have muddy water throughout my home, but I still have my home and this was made ever more special by a visit from Pam who gave me a wonderful fruit cake baked by G--- and R---O--- and the most beautiful quilt patched in Japanese design which I treasure ... Your generosity and thoughtfulness is something I will always remember and I wish to thank you all from the bottom of my heart.

May you all stay well and happy,

Regards

Pam ...

PS G--- & R---, I shared your delicious cake with friends and we raised our tea cups to you.

Community Missional Activities

GWUC's Leisure Time on show for the Monash Seniors Festival 2011

Leisure Time was pleased to again be invited to participate in the Monash Seniors Festival.

1. Positive Ageing Lifestyles Expo, October 5th

Leisure Time provided an information stall at the Expo. We talked to the many local visitors on the day, handed out GWUC Leisure Time brochures and networked with other agencies that provide services for local seniors. Most of our guests are referred by such agencies so any opportunity to be seen helps us to connect with people who may benefit from attending Leisure Time.



2. Come and Try Event, October 24th

Leisure Time was open to the public on 24th October to provide interested seniors with a no-obligation opportunity to visit and see what happens during a typical Leisure Time day.

What is Leisure Time?

Leisure Time was first set up as an outreach initiative at Glen Waverley Uniting Church in 1978 and has been providing a friendly day out for isolated seniors in our wider community ever since. Guests are welcomed without discrimination to enjoy happy company and good food at our church every Monday, 10.30am - 2pm. Our guests enjoy games, guest speakers, craft activities, plenty of time to chat and a delicious home cooked meal in a happy and caring atmosphere. Outings are organised about 4 times each year. Transport is provided if needed.

The whole Leisure Time program is run by a wonderful team of GWUC volunteers and is self-funded by small weekly guest contributions and the generous support of our volunteers.

Do you know someone who may enjoy attending Leisure Time?

Would you like to drop in and see what happens?

Would you please consider joining our happy band of volunteers?

Please contact Margaret Fraser, 9803 7653 for more details. Volunteers help once/month.

We really need more drivers and kitchen helpers for 2012. What could you do?



Member Profile

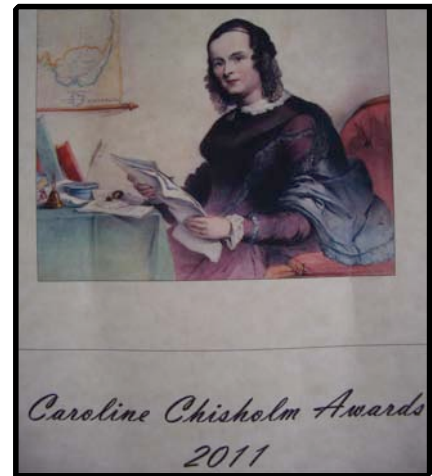
CLIFF BAKER - CHAMPION VOLUNTEER IN MONASH

At the Caroline Chisholm Awards ceremony held at Syndal Baptist Church on Saturday 10th September, Cliff Baker received his well-deserved award.

Along with other worthy recipients, Cliff was presented with a certificate and red "V" pin. Cliff is a long time member and hard worker at Glen Waverley Uniting Church. As most people would know, Cliff serves tirelessly on our Fete Committee, with wonderful results.

He also continues to fulfil his Leisure Time roles as Deputy Coordinator, Treasurer, Outings convener, monthly driver and host. He is currently leading a planning group who will take our Leisure Time guests on a fun-filled bus outing to Werribee Zoo on November 8th. Cliff has a passion for the mission of Leisure Time and has worked selflessly to support this outreach effort for many years.

The citation quoted in the award's program was submitted by Pam McDonald to capture some of what Cliff quietly does for his community, both at Glen Waverley Uniting Church and elsewhere. Cliff also coordinates the annual Red Cross appeal for his local area and for 53 years was a key volunteer for the National Association of Testing Authorities.



The ceremony was organised by the Caroline Chisholm Award Committee chaired by Mr Norm Gibbs. Anna Burke MP, Federal Member for Chisholm, addressed the audience, presented all the awards and personally congratulated each recipient. In her introductory words in the program booklet, Anna wrote 'Caroline Chisholm was famous for her work with newly arrived migrants to New South Wales in the 1840s and 1850s. She later worked with migrants on the Victorian goldfields. Over 150 years ago Caroline Chisholm was an outstanding contributor in her community, as today's recipients are outstanding contributors in our community.'

The citation for each recipient was read out. It was both pleasing and inspirational to hear about the many selfless and creative ways that people from all ages and walks of life are supporting their community. Once again, congratulations Cliff!

Margaret Fraser

From the Office

I'd like to take this opportunity to say a huge 'thanks' to all those people who have made me feel so welcome since I've begun working in the Church Office. Obviously there is a lot to get my head around, but I am enjoying the challenge. For 2011, I will be working in the office on Monday, Wednesday and Thursday. Belinda Clear will continue to work in the office on Tuesday and Friday, so someone should be there when you need us. Remember, too, that you can always contact the office out of normal hours via phone, email or putting a note in the letterbox.

The Bulletin is an extremely important communication tool for the community at GWUC. To ensure adequate time is available to collate, proof read and print the Bulletin, all contributions must be received by 10 am on Thursday morning. These can be sent by phone or email, or dropped in the letterbox.

For those who don't know me, I've lived in Melbourne for over 6 years (since I married Tony) and during that time have always worshipped at GWUC. Our daughter Elizabeth was baptised here in 2007. I normally attend the 4:30 pm service with Elizabeth, but as I sing with Free Spirit I also attend morning services as well as combined services and special events. Elizabeth loves being part of the 4:30 pm community and really enjoys 'Kids Church' as she calls it.

As you may appreciate, Glen Waverley Uniting is not only a place of work for Belinda and me (and our families), but also a place of worship, community and belonging. As such it would be appreciated if 'work' could be kept separate from 'worship' time on Sunday. I know that this will make a big difference for us both.

If there is anything that I can help you with, or you need to have a chat about something, please feel free to get in touch.

Thanks again for your welcome!

Heather Hon, Office Manager

Church Family Christmas Lunch

An invitation to all members of the Church Family, young and old, to a sit down Christmas meal together in the hall

Sunday 11th December 2011
12.30pm to 2.00pm

The meal will consist of chicken (1/4 for adults and 1/8 for children) with potato, vegetables, gravy, dessert, soft drink, tea or coffee.

Bookings are essential as seating is limited.

Please fill in the form and return to
Judith & Warren Greenwood, Laurel & John Muir,
or the church office by Sunday 4th December.

Any queries please call 9803 8373

Cost Adults \$10 & Children (Primary School) \$5

From the Office



Christmas Cards

As is usual at our church, Christmas Cards are available from the church office. These cards range in price from \$6.00 to \$8.00 - for a packet of 10.

This year the charities which will benefit from the sales of these cards are **UCA SHARE** and **The Ryder-Cheshire Foundation**. We know of course of the varied work that the SHARE appeal does, but many may not know about the Ryder-Cheshire Foundation.

The Ryder-Cheshire Foundation is a registered international charity founded by Leonard Cheshire and Sue Ryder. Leonard Cheshire was a World War 11 bomber pilot. After the war, he heard that a man he knew was dying of cancer, so he took him into his own home and nursed him until his death. Others soon followed, so leading to the creation of the Cheshire Homes for the Disabled. Sadly, Leonard Cheshire died of motor neurone disease in July 1992.

Sue Ryder [Baroness Ryder of Warsaw] was a member of the Polish section of the highly secret Special Operation Executive during World War 11. This experience launched her, immediately after the war, into relief work among the millions of sick, destitute and homeless people throughout Europe. She created the Sue Ryder Foundation for the sick and handicapped throughout the world.

Leonard and Sue were married in 1959, so joining together two highly committed and humanitarian people, and leading to the creation of the Ryder-Cheshire Foundation.

The primary purpose of the foundation is to relieve suffering among sick, handicapped and destitute people without regard to age, race or religion. The Foundation undertakes projects and establishes homes, mostly in developing countries, where there is a clear need. There are now over 400 homes in more than 50 countries, and continues to grow.

There are also homes in Melbourne, Perth and Singleton, and foundations have been set up in most states dedicated to raising money to support these homes. Other homes are in Port Moresby, Dehra Dun [in the foothills of the Himalayas in northern India], and East Timor.

Cards are available from the church office every day, and will also be available in the foyer on Sundays November 6th & 20th



Book Review

Jan van de Kam, *Invisible Connections: Why Migrating Shorebirds Need the Yellow Sea*

Recently we experienced a series of services celebrating the Earth and our responsibility to care for our only home. There are so many wonderful natural features of the world we live in, and so many of them have and will disappear even before we fully understand them. One of those amazing wonders is the phenomenon of bird migration. I would like to refer to a small publication I found recently by photographer Jan van de Kam, titled *Invisible Connections: Why Migrating Shorebirds Need The Yellow Sea*. The book is published by CSIRO, and is available at Monash Library.

As residents of Australia we live in what is known as the East Asia-Australasian Flyway, an unmarked highway through the sky followed instinctively by millions of birds who source the riches of the northern and southern hemispheres to perpetuate their breeding cycle. These intrepid travellers need refuelling stops along the way, the most important of which is the Yellow Sea. Described as an ecological treasure, the Yellow Sea forms the heart of the East Asia - Australasian flyway. An expanse of shallow water with a high tide range, the Yellow Sea features estuaries and mudflats that provide a rich source of food for the migratory birds and the human population who live in this part of the world. Van de Kam's book centres on the critical part this location plays in the birds' remarkable journeys. An A4 size of only 160 pages this is a photographic essay with text from several people committed to the challenge of sustaining the feeding grounds so necessary for this migration to take place.

The Yellow Sea's tidal flats and wetland support 30% of the flyway population of 25 species, but is under threat from industrial and residential development through seawalls and barrages designed to increase the land available to the 600 million people inhabiting the adjacent shorelines of China, North Korea and South Korea. Van de Kam's book gives us an insight into amazing feats of endurance and navigation performed by the migratory birds, and their utter reliance on the feeding grounds along the flyways of the world. Also covered is the importance of the Ramsar Convention in making clear the international responsibilities of governments to implement conservation measures and the efforts of scientists and conservationists working through the Flyway Partnership to preserve a balance between people and nature. While the book provides relatively brief coverage of the issues, a list of current websites is included for those who wish to seek more information.

Colin King

GWUC Endowment Fund

The Fund has been established and has already attracted several thousand dollars in donations. The Fund provides an opportunity for you to make a direct gift or a gift from an estate to further the work of the Congregation. The earnings of the Fund will be used to support various missions and ministries of our Congregation. The activities to be supported will be approved annually by the Congregation upon the recommendation of the Church Council.

A brochure and donation form are available from the Office.

**for everything there is a season
and a time for every matter under heaven...**

We record with sadness the deaths in past months of members of our church family and we extend our love, support and sympathy to their families.

Stella Grove

Doris Patterson

Joy Smith

Joan Mary Trewin

Jessie Morgan

We celebrate the marriage of

Robert Lindsay Thomas & Jacqueline Carmel Underhill on October 22

We record with joy the baptisms of:

Lucia Rosetta Indovino

Jonah Samuel Indovino

Noah Stuart Thomson

Ashlee Margaret Boucher

We offer our hearty congratulations to Joyce and Stan Ford who celebrate 60 years of marriage on December 15, 2011