

NEWVIEW

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Loyalty

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This issue of *NewView* has taken **loyalty** as its focus. We have some inspiring examples of people in our congregation who have given loyal service to their community in a variety of ways, and we celebrate their achievements in this issue. Irene Marriott, turning 99 this month, has a long history of dedicated commitment to her church and the wider Monash community which we acknowledge with our thanks. Additionally, in the next two weeks at GWUC we will be celebrating the work of Frontier Services to outback communities for the last century. It is enlightening to read about Fred and Donna Vanclay's contributions to this demanding but essential support service.

Ross MacKinnon and Cynthia Chin both provide us with some thoughts about loyalty and its expression, past and present, to help us reflect on where our personal loyalties lie. Our consideration of the Growing Generous Givers campaign in October challenges us to make commitments which demonstrate this.

Sometimes we forget that we need to review where we stand on various issues, and to accept the challenge to alter a longheld position. Pamela Longmuir's piece reminds us that loyalty can be misplaced, or that sometimes we need to recognise that our old, often unexamined beliefs should expand to accommodate our greater knowledge, or wider experience and improved understanding. I found Val Webb's book *In Defense of Doubt* (sub-titled 'an invitation to adventure') particularly affirming and it is reviewed here as part of our consideration of loyalty. Webb makes the point that it is **not disloyal** to doubt, as questioning is a natural part of acquiring maturity. She encourages us to regard doubt as a positive gift which leads to growth for us as people of the Christian faith. Peter Baker's poem 'Look and Listen' picks up this idea of spiritual searching and discovery.

This issue also provides some reports of recent (and forthcoming) events which have occurred at GWUC: the demonstration of our new organ to the Adult Group; the ongoing developments of the Community Hub; the journey to Kenya by some of our members; the continued high standard of the Careful Kitchen Crew. In a community as large and diverse as ours it is not possible to attend all the activities which occur, and in order to keep ourselves informed and to offer our support we are reliant on these reports which reach the whole congregation. If you are a member of a group whose activities are only known to that group, perhaps you should consider telling us about it in future issues of *NewView*! We would love to hear your stories that we can savour at our leisure.

Robin Pope

LOYALTY

Some Random Thoughts on Loyalty

One of the Lectionary readings set down for Sunday 26 August 2012 was the well-known reading from Ephesians which instructs the early Christians to put on the whole armour of God – the belt of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation and the sword of the Spirit. The early Christians in Ephesus would have related to these pieces of equipment because they would have seen Roman soldiers wearing them.

When Westerners think of armour, they think of medieval knights – King Arthur and the Knights of the Round Table, chain mail, suits of armour, jousting contests and knights rescuing damsels in distress. Medieval knights used to take an oath of loyalty when they became knights. Here is one version of such an oath:

*Be loyal of hands and mouth, and serve every man as best you may.
Seek the fellowship of good men; hearken to their words and remember them.
Be humble and courteous wherever thou go, boasting not nor talking overmuch,
neither be dumb altogether.
Look to it that no lady or damsel be in reproach through your default,
nor any woman of whatsoever quality.
And if you fall into company where men speak with disrespect of any woman,
show by gracious words that it pleaseth you not, and depart.*

The idea of knights declaring loyalty may seem to belong to a past age, but it is still part of the British coronation service. When a British monarch is crowned, senior peers pay homage to the new monarch, by declaring their loyalty to them in these rather quaint words:

'I, N....., Duke [Marquess, Earl, Viscount, Baron or Lord] of N....., do become your liege man of life and limb, and of earthly worship; and faith and truth will I bear unto you, to live and die, against all manner of folks. So help me God.'

In our own country, loyalty is still an important part of citizenship ceremonies. New citizens in Australia make a public pledge, using these words:

*From this time forward [under God]
I pledge my loyalty to Australia and its people,
whose democratic beliefs I share,
whose rights and liberties I respect, and
whose laws I will uphold and obey.*

People making this pledge have the option of including God in the pledge or leaving God out.

In Melbourne, as we all know, whether we want to or not, it is important to follow an Aussie Rules Footy team. It is interesting to note that for fans, loyalty to their team is paramount. Coaches and players may change teams, but fans rarely do.

When it comes to our faith, loyalty is important. God is always loyal to us. God's love never ends. It is always available to us. Even when we are disloyal, we can be forgiven – consider the case of Peter denying, not once, but three times, that he knew Jesus. He was forgiven, and became a leader in the early Christian Church. Loyalty cuts both ways. God is loyal to us, and we in turn, need to be loyal to him and I use the word 'need' deliberately.

(cont p. 3)

LOYALTY

(Continued from p. 2)

To conclude, here are two prayers for loyalty:

*Jesus,
You have shown us the greatest
example of loyalty when Peter
denied You
at the critical hour prior to Your
crucifixion.
It is so encouraging to know that
Peter was forgiven,
reinstated, and entrusted to be a
great messenger of the Gospel.
Enable us, through following Your
example and by the power of Your
Spirit,
to be forgiving, loyal, and
dependable in the midst of difficult
circumstances.
Help us to do unto others as we
would have them do to us.*

(From adailyprayer.wordpress.com website)

*Almighty God, grant us thy gift of
loyalty.
For our homes, give us love and
obedience;
for our country, sacrifice and
service;
for our Church, reverence and
devotion;
and in everything make us true to
thee;
through thy Son, our Saviour
Jesus Christ.*

(*Soldiers and Sailors Prayer Book*, 1944)

Ross Mackinnon

WHAT IS LOYALTY?

The topic of loyalty set me thinking about its implications.

The Macquarie Dictionary defines 'loyal' as

LOYAL

1. Faithful to one's allegiance, as to the sovereign, government, or state: a loyal subject
2. Faithful to one's oath, engagements or obligations: to be loyal to a vow
3. Faithful to any leader, party, or cause, to any person or thing conceived as imposing obligations: a loyal friend
4. Characterised by or showing faithfulness to engagements, allegiance, obligations, etc: loyal conduct

and, therefore, loyalty as

LOYALTY

1. The state or quality of being loyal; faithfulness to engagements or obligations
2. Faithful adherence to a sovereign of government, or to a leader, cause, or the like

My thoughts

A loyal subject: Elections & political parties. Why do we vote for a particular party? Is it because of what they stand for or what they can do for us?

To be loyal to a vow: Marriage vows come to mind immediately. There are growing challenges to marriage vows in this day and age.

A loyal friend: These are few and far between and I treasure those I have and treat them the way I would like to be treated.

Loyal conduct: This is in relation to obligations and commitments. My immediate thought is 'if you commit to a task, you do it even if it pains you'.

It would be interesting to hear the concepts of loyalty from other people.

Cynthia Chin

A LIFE OF LOYALTY



IRENE MARRIOTT

Have you ever stopped to think about what we owe to the pioneers of our community? At GWUC we are privileged to include Irene Marriott who, as a long-time resident of Waverley has been active in helping to establish many of the facilities we take for granted today.

Irene could have been brought up in another church, but her Catholic grandparents first encountered the Wesleyans' 'house church' in England before migrating to Australia and working for Mr Dendy, another Wesleyan, in Brighton.

On moving to Moorabbin (now Highett) on to their own allotment, the only church was the Methodist chapel in Chapel Lane where her mother began teaching in the Sunday School. Irene's parents moved to Oakleigh, where she was born in 1913, and attended the Oakleigh Methodist Sunday School. Her father was an Anglican and Irene was confirmed at St Peter's Church Murrumbeena, but she soon returned to Oakleigh Methodist where her own pattern of involvement steadily grew, as a Sunday School teacher, a member of Christian Endeavour, attending Bible classes, and singing in the choir. Music has always been important in her life, having started piano lessons at 7 and eventually completing her Associate and Licentiate exams with the London College of Music. After schooling at Oakleigh State School then Dandenong High School she attended Zerco's Business College, but no jobs were available in those Depression years of the 1930s, so Irene helped her mother in her community work at the Red Cross and with the local baby health centre and the church. Irene says of these years that 'they helped me in my latter life to join organizations and help in the community where I lived', and she acknowledges the strength of her parents' influence and example.

It was at the Oakleigh Methodist Church Youth Group that she met her future husband Fred, whose family in Mount Waverley was also strongly connected to the Methodist Church. After marriage to Fred in 1936 and a few years living in Heatherton, then Mount Waverley, they settled in 1939 on a farming block of 30 acres in Glen Waverley. Susan Priestley's history of Waverley, *Cattlemen to Commuters*, commented that after the exodus of many early settlers during the Depression 'the Shire needed ratepayers who were likely to stay'. Irene must be one of their greatest success stories: she has lived here for 73 years!

Their property was adjacent to where our Council chambers stand and extended west of Springvale Road. The gum trees still surrounding the war memorial were planted by Irene's father when she and Fred first moved in to their new home.

Irene and Fred were active within the Glen Waverley Methodist Church, initially located in Waverley Road. Irene taught in the Sunday School and also took Religious Instruction at the Glen Waverley Primary School on the corner of Springvale and Waverley Roads. The 'new' church which the Methodists opened in 1962 (now the site of the Ibis Hotel) was built on land which had been part of their farm at a time when Springvale Road was still a country road with no formed drains and Lincoln and Southdown sheep grazed in paddocks adjacent to the church! Our current Uniting Church was also built on their land.

Irene did not restrict her activities to the church, but worked for the wider community, becoming a founding member of the Progress Association, acting as a Justice of the Peace, and a probationary

LOYALTY

officer of the Children’s Court. She became only the second woman to be elected to the Shire Council where she worked for two terms towards improving those facilities of the Shire that we need to remember have not always existed: establishing Infant Health Centres and kindergartens; improving drainage on Waverley’s muddy, unsealed roads; establishing footpaths, playgrounds and parks; setting up services for elderly and sick residents, such as Meals on Wheels, and a home help service. She was (and still is) active in the Country Women’s Association, which gave her support in these ventures. A major improvement occurred when developers were required to construct roads and drainage before new estates were opened. After her Council work, she became President of the Waverley Historical Society, and in her ‘spare’ time she and her husband worked their farm and looked after their son Brian!

We owe much to the selfless efforts of those who, like Irene, have set up the facilities on which we rely. Irene notes that *time* is always a factor in people’s involvement. She says, ‘Some people are only interested in their immediate lifestyle around them and do not join in with anyone. Others *make time* to care about what is going on around them, [being] interested in their work and helping others.’ She has clearly thought it worth her while to be engaged in volunteer work for the benefit of the wider community, using her talents and giving her time. She is still a hard person to catch, being involved in Probus, the CWA, a friendship group at St Leonard’s (“I’m half a Catholic anyway!” Irene claims) and various church activities at GWUC. Our worship services continue to be of importance to her: ‘We should recognise the worship space as a sacred place,’ she reminds us.

This month Irene turns 99, and we all offer her hearty congratulations and our warm thanks for the foundations she has laid for our community today. She is an amazing example of determination and hard work, and of loyalty to an ideal of community to which we should all aspire. Happy birthday Irene!

Robin Pope

On Loyalty

‘Hilda’ was a member of a congregation - denomination ‘A’. They worshipped in a lovely red brick church building in the inner suburbs.

Divorced and left to bring up an intellectually disabled son, the church helped and supported her for years.

Everyone was pleased when she joined a singles group run by a minister of denomination ‘B’.

She met a man and they decided to marry in a little wooden church in the hills because they wanted the leader/minister to officiate.

Talking of these events, one of the members of denomination ‘A’ - in forceful tones of indignation - said, “Well, what happened to loyalty!!!”

I thought to myself, “Loyalty to what?” ... to the bricks and mortar ... !!!

- Ponder -

Pamela Longmuir

Our Loyal Careful Kitchen Crew

Church Council, on behalf of all church users, wishes to acknowledge the outstanding achievement by the Careful Kitchen Crew (CKC) in recently passing their annual kitchen and food handling procedures inspection by the Monash City Council. The city council awarded the CKC the ‘Monash Council Golden Plate Award for Food Safety Assessment for 2012’. This is a back-to-back award with 2011, so you can see that not only have the CKC set high standards, but they have maintained them, a task which often gets overlooked. Indeed it is worth noting that the CKC scored 100% in the assessment, with 102 points awarded out of 102!

Our congratulations and heartfelt thanks go to all the members of the CKC, established by Margaret Fraser, and now led most capably by Kelli Benjamin, together with Debbie Graham, Bronwyn Lowe, Lois Hosking, Nicole Boyer, Sarah Lorimer, Susan Stringer, Yan Emms, Doug Newberry and Michael Foo.

John Hurst

LOYAL SERVANTS

FRED & DONNA VANCLAY & FRONTIER SERVICES

Background: The concept and establishment of Frontier services were the result of Rev John Flynn's vision and Rev Fred McKay's implementation and follow-up. It was the latter who invited Fred and Donna to be involved with Frontier Services (or the 'Australian Inland Mission' as it was then called). Fred & Donna left their native Holland in 1957 to work with CSIRO in Brisbane before Fred answered the call to ministry in 1960.

Q First of all, Fred & Donna, what does Frontier Services represent? Can you tell me a little bit about it?

A Frontier Services represents the Church of Jesus Christ reaching out to all people beyond the reach of traditional church structure. Often this is in response to people's needs which arise from being 'beyond the black stump'. In the words of its founder, the Rev. John Flynn (Flynn of the Inland): "For across the lonely places he planted kindness and from the hearts of those who call those places home, he gathered love." John Flynn brought spiritual ministry to lonely places. To meet the needs of people in these areas, a wide diversity of personnel such as nurses, teachers, padres etc was sought, but above all, adaptable people to meet Flynn's objective of 'spreading a mantle of safety across Inland Australia through aviation, medicine and radio'. He established the Australian Inland Mission (A.I.M.) and founded the Flying Doctor Service.



Q When were you both involved with this organization and how did that come about?

A: We were privileged to be among those asked by Rev Fred Mackay (John Flynn's successor) to be part of this multi-disciplined team.

We served with Frontier Services from January 1985 till the end of 1991 and covered about 5,000 km a month. During this time we went through every 'gate' to meet whatever need arose. This included family stations, company stations and road-workers' camps. Both of us made up the pastoral team and the smallest property we visited would have been about 5000 sq km.

Q What tools did you need to do this job and what areas did you cover?

A: For this service we were supplied with a custom-built vehicle suitable for camping (similar to a campervan) as recommended by our predecessors, Keith and Rhonda Henry. This enabled us to cover an area spanning from 200 km north of Alice Springs to the Queensland border, the Roper River and west to Timber Creek and the Victoria River, and practically touching the WA border. We are always asked, "And what did you do when you got there?" Well, according to what people's needs were and in response to the Spirit's guidance. In other words, we acted as any minister would according to the circumstances. This was not always easy.

LIVES LIVED IN LOYALTY

One of the first things we learnt as new Padres was that people in the cattle industry work long and hard hours. It happened that a well-respected and loved grazier and head of a management team had passed away unexpectedly of a heart attack. It had been his wish to be buried on his favourite hill on the property. The selected spot had to be surveyed and declared an official cemetery and his body had to be flown to Katherine for a post-mortem as he had not seen a doctor for ages. In anticipation of the burial, the male members of the family and the padres set out to dig a grave in the hard and strong soil. The women notified friends and family and prepared food and drink for all visitors, including politicians and officials for the funeral. On the day itself, a large number of people from far and wide arrived to pay their respects and hear the ancient message about Death, Hope and Resurrection. A time of fellowship and country hospitality followed.

Q: I remember you telling me that you would take a supply of books on each visit, somewhat like a mobile library. It sounds like you were more than pastoral visitors. Were the books your personal collection?

A: No, they were supplied by the UCAF ladies in SA and Melbourne, and were transported by rail to Tennant Creek, free of charge.

Q Did you settle in quickly or were there initial problems?

A: The climate was the major hurdle. As you know it gets very hot up there. It took a while to get used to the humid heat even though we'd lived in Brisbane and Mackay before. One also had to develop a sensitivity for listening to the people.

Q What were the highlights of your tour of duty?

A: Firstly, it was the wonderful trust of the people, their friendship and their concern for us.

Other highlights were first-time baptisms at waterholes, river sites and in the living room with bowls of water on the table. Also celebrations of significant anniversaries and weddings. The wedding that comes to mind is the one at a waterhole where the 'Bridal Waltz' became the 'Bridal Swim'! Here the 70 odd guests camped in their swags overnight and left the next morning after a steak breakfast!

Q Were you sorry when it came to an end?

A: Of course all good things have to come to an end. At the end of our tenure we were well and truly worn out and ready to hand back our responsibilities to Frontier Services and to take up a new post in the Supply Ministry, mainly throughout the Victorian Mallee. However, we are so grateful to have had the experience and privilege to serve with Frontier Services.

Footnote: To find out more about Frontier Services come and view the collage done by David Williams which will be exhibited from 25 September in GWUC.

Cynthia Chin

CHALLENGES OF LOYALTY

Growing Generous Givers 2012

Extravagantly generous congregations...know that God moves people to give in order to find purpose and accomplish things for Christ... [They] are not clubs, social service agencies, networks of friends or community centers. They are expressions of the Body of Christ, the means through which God reaches people with the gifts and demand of God's grace.

Robert Schnase, *Five Practices of Fruitful Congregations*, pp. 121 & 144

Glen Waverley Uniting Church has a great vision. We are a 'faithful Christ-centred community that meets God and shares that unconditional love'. It's an inviting call and an exciting opportunity to want people to be able to meet God at any time with us.

We know that God has drawn us together into the Body of Christ and we want to be the best that we can be. There are so many ways in which we take risks to live out our calling and vision, and embody the love of God which is great. We give witness to both incarnation and radical discipleship. How exciting is that!?

It is so obvious at GWUC that our generosity is expressed in many, many ways and Growing Generous Givers encourages us to consider our whole growth toward our vision. We give our time, talents, relationships, wealth and skills because we know that we are deeply and profoundly loved and are being transformed in our innermost being into the likeness of the Christ whom we follow. We want others to be transformed by this vision of God in and amongst us. We want to live out our vision more fully through all that we say and do.

While 2013 is still a few months away, it's amazing how quickly the weeks fly by. Our mission groups and ministry areas are already looking at how we will grow and develop into the year ahead.

Now is the time to review and renew our financial giving so that we can invigorate our capacity to fund our hopes, dreams and plans. This will also help in preparing the 2013 budget through knowing what the base-line of giving is for ministry through GWUC. We need to recognise how our giving enables mission and ministry within and beyond our community.

So how will we find out how our giving affects the work of our church?

From 23 SEPTEMBER 2012 everyone will be able to collect or receive:

- a **brochure** about mission group and ministry plans for 2013
- an **'invitation to respond'** (pledge) card.

During OCTOBER 2012:

- Early October: brochures and response cards not collected will be posted. (It would be great to need to do as little of this as possible);
- Each worship service will have a special Mission Group and Ministry Area focus;
- Each week you will be able to view mission group and ministry area posters and experience some aspect of their activity;
- Worship each week will explore themes to encourage our vibrancy in mission and ministry. The weekly themes for worship will be 'Intentional Faith Development', 'Extravagant Generosity', 'Risk-taking Mission and Service' and 'Faithfulness and Fruitfulness'. You may like to read a little book, *Five Practices of Fruitful Congregations*, by Robert Schnase to gain deeper insights into the possibilities of the themes. The October Preaching plan includes the key Bible readings for these themes. You are encouraged to read and reflect on them.
- Sunday October 28: return of response cards.

During NOVEMBER 2012:

- the **financial giving responses** will be collated by the Recorder, respecting the confidentiality of givers;
- the Treasurer will use overall information to **develop the Budget**;
- on **21 November** the Treasurer will report to Church Council;
- on **26 November** the report will be made to the Meeting of the Congregation.

'Vibrant, fruitful, growing congregations don't stop at practicing *friendly* hospitality, *helpful* service and mission, or *prudent* generosity. Their practices are extraordinary, exceptional, thorough and extreme: they are *radical, passionate, intentional, risk-taking and extravagant.*'

Robert Schnase, *Five Practices of Fruitful Congregations*, p9

Rosemary Carter

CHALLENGES TO LOYALTY

BOOK RECOMMENDATION:

**Val Webb, *In Defense of Doubt - an invitation to adventure*
(Chalice Press, St Louis Missouri, 1995) 168 pp.**

Although written 17 years ago, this book is as relevant for me today as when I first read it. It tackles one of the difficulties faced by many people of faith who feel increasingly isolated within their faith community, 'those whose doubts have forced them out of the religion of their youth because those dogmas no longer make sense to them' (p.2). On reading this book I was reassured by Webb's conviction that 'doubts are not red flags indicating weakness, but are auditors of our belief systems' (p.7). She makes the observation many of us have made: that the answers to our questions about who we are, who God is and what the world is, change with each passing generation, just as they can change within individual life spans. She distinguishes between 'faith' and 'belief', defining 'faith' as 'a relationship of trust in or loyalty to something experienced, and beliefs as those 'humanly developed propositions' (or statements, creeds or dogmas) *about* faith.

Webb's position differs from many in that she regards our doubts as *gifts towards growth*, and the early chapters are devoted to affirming their usefulness as 'gifts of grace'. She provides a brief chapter which discusses the 'Great Tradition of Doubters' - some Biblical, some from early church history - and proceeds to point out how the history of doubt has been negatively viewed within religious communities down through the ages. She also points out that faith communities who claim certainty through unchanging truth close all room for doubt and thereby exclude those whose doubts challenge the status quo and authority within such communities; she refers particularly to the kind of conservative evangelism often found on TV, where doubt is named as weakness.

Turning to a more positive aspect, she then tells 'Tales from the Survivors' (Chapter 4), who are a mixed bag of thinkers (e.g. Jung, Fosdick, Cowper) who stubbornly worked their way through their doubts and made their own discoveries, mostly alone. In another chapter she outlines why many people resist facing their doubts - isolation is only one reason; loyalty to the outdated beliefs of our forefathers can be another. She recognises that having once made the decision to face one's doubts, a paradigm shift is inevitably required, as 'beliefs' that held true for us for (perhaps) a long time, no longer convince due to new knowledge and personal discoveries about our world. She provides a striking analogy which shows how one's world view may be turned upside down: 'Paradigm changes are about seeing the world from a different perspective, like a duck-hunting magazine seen from the point of view of a duck' (p.91).

The later chapters are devoted to addressing the challenges which changes in our faith can bring, and to introduce the reader to the idea that 'to arrive at the point where all doubts are answered isn't the object' (since that would be to close down facing future doubts), but rather that such an end-point is replaced by 'the joy and adventure of the present in the interwoven company of doubt and faith' (p.93) That is, faith is something which is a work in progress, or, in theological terms, a work in *process*.

Using A. N. Whitehead's philosophy, Webb then develops the notion of faith as a process (process theology). It accords with the view of seeing God *in* everything, and of our relationship with God as a process, a becoming, which makes every event in our lives, however marvellous or however ordinary, relevant to our faith relationship. Thus the object or end point is not the reward of a future heaven, but is in the here and now, in the journey itself. We 'feel' God in each event; and by being open to doubt we are open to new possibilities ('nudges from God'), but knowing that there are costs too.

Webb also recognises that each of us has a responsibility not to negate those whose experiences lead them on a different journey. We are reminded that each person's faith journey is authentic to them, and their beliefs are valid for them, and we are urged to *respect* those journeys.

(continued p. 10)

The final two chapters outline possible directions and difficulties. Possible schisms can arise from potentially different 'beliefs' and the difficulty lies in not having respect for each other's 'process'. Webb offers the Golden Rule as the 'central glue' for relationships in community: Treat others as you would choose to be treated. Tellingly, she admits that on the whole the church has not handled this well.

Another difficulty she has encountered lies in a lack of openness from the clergy in the pulpit about their own doubts, but she recognises that there are myriad reasons for this. However, she urges us as laity to acknowledge that *clergy are on a journey too*. If they admit to doubts it doesn't mean they have nothing to offer us; they share the journey and bring their scholarship and learning and experiences as clergy to assist us. I would like to have seen her address another problem generally elided by the church: a failure to publicly acknowledge that many past 'beliefs' (dogmas, creeds, statements of faith) have led so-called Christian people to perform some most un-Christian acts to those who did not share them (the Crusades, the Inquisition, violence to persons outside the faith). In short, to acknowledge changed beliefs! She does, however, point to future directions by suggesting the need to extend our view of faith as a personal journey and a process, to those of other faiths whose cultures and traditions have led them on quite different paths. As Christians we need to recognise 'valid but different expressions of the same essence' (p. 159). The same qualities we need for our local communities hold true for interfaith dialogue: love, respect and compassion.

I commend this book to those wrestling with doubts!

Robin Pope

ORGAN DEMONSTRATION AT ADULT GROUP

On Friday 2nd September, the Adult Group enjoyed a detailed presentation and demonstration by Geoff Willis, of the many sounds available on our new Johannus Sweelinck organ. While the louder sounds are more obvious from weekly hymn-singing, many of the solo sounds demonstrated, using combinations of the quieter stops, were exquisite. The presentation included screening of brief sections from an excellent promotional DVD produced by Johannus.



Interspersed through the evening was the singing of a number of well- (and lesser-) known hymns, admirably introduced by Warren Bartlett, whose research on hymns is legendary. The varied organ accompaniments kept the audience on its toes, especially those used to traditional harmony. Those present really did sing for their supper.



On **Sunday 4th November, at 2pm**, an Organ & Trumpet concert will be given by Rhys Boak (organ) and Bruno Siketa (trumpet), both very highly regarded recitalists. They will play a varied programme, rumoured to also include a little jazz! Proceeds will go to boosting the GWUC Organ Fund, individual donations to which are still very welcome. Flyers will be available soon.

Leighton Collins

LOOK AND LISTEN

Where is the Spirit, is it inside –
 If it is there where will it hide?
 When I find it how will I know?
 And I wonder if it will show.

It's the Spirit you see
 And it's a part of me.
 A question to ponder,
 A pathway to wander.

But where to start –
 And in what part?

Perhaps in a limb,
 So now on a whim,
 I'll just throw a dart
 Aimed straight at the heart.

(Metaphorically speaking
 To ensure there's no leaking.)

I know that it's here
 This Spirit so dear,
 I've nothing to fear
 So I'll go find a Seer...

I was on the right track
 With my path of attack!
 As the heart was the find
 When combined with the mind.

The head *with* the heart
 A good place to start
 And this in the dark –
 Not even a spark.

Imagination's gift
 Gave the journey a lift,
 And to go past reason
 Is not seen as treason

Where to know past belief,
 Is to see time as thief –
 And to think beyond space
 Is a right about face?

Now we're moving ahead
 On a perilous thread,
 Not all in the head
 And not heart instead.

It's the Spirit you see
 And this Spirit's found me.
 It combines space and time
 And it's more than a rhyme.

It's beyond time and space
 Sometimes seen on your face
 It is always in fashion
 And its name is compassion.

It's free for the taking
 But mind you're not faking
 For without head and heart
 You go back to the start.

Oh if only you knew
 It's the Spirit found you –
 Off you go and don't fear
 For the Spirit is near.

P G Baker

5.08.12

MISSIONAL WORK: COMMUNITY HUB

The four groups that come under the umbrella of the Community Hub Missional Group - Cooee, Leisure Time, Playgroup and The Hub - continue to meet with people from the community each week. Some of these groups are operating three times a week, and our relationships with people in the community are growing. As we get to know these people better, we are becoming more aware of the different needs they have, and we are wanting to create new activities to help these people and to create a community where people feel at home at our church, and feel a part of our community here.



Story Hub

Story Hub has arisen from the need of some of the playgroup Mums who have no family here, to be able to meet again each week. The Hub volunteers help with making the cups of tea and coffee, but we will need extra volunteers for the school holidays when The Hub is not operating.

Story Hub started on Thursday 16th August with 4 excited children along with their eager parents and grandparents. We had a great time singing songs and listening to the story of Harry the Dirty Dog, then we decorated our own Harrys. We had some very creative children that day!! While all this was going on, the parents and grandparents were able to enjoy a cuppa and a chat with other adults.

Each week, at Story Hub, the children enjoy different stories and sing some songs and do a simple activity that they can take home. The adults have an opportunity to share in the story and singing before having a cuppa and chat.

Since the first week, the number of children has grown to about 7, plus babies. If you would like to come along with your children or grandchildren, any Thursday at 11am, we would love to see you! You are welcome to bring your friends, the more the merrier!! If you would like to help in any way at Story Hub, please speak with Belinda Clear or Judith Greenwood. We would be happy to hear from you!



MISSIONAL WORK: OUTREACH

Here is a brief report from one of Alanee Hearnshaw's self-funded party who travelled to Kenya in July to assist at the Mission In Action Orphanage in Nakuru:

In July this year, I joined a group from Glen Waverley Uniting Church, to go to Kenya. Before going I was quite anxious about what to expect and what I would receive from the trip, but I'm glad to say that it was an amazing life-changing trip, that I hope to repeat. One of the major and most touching experiences for me in Kenya was how grateful people were for one another, something that I find is lacking here (in our Australian culture). I appreciated seeing the children still building things to play with, climbing trees and enjoying the outdoors. It was incredible to see how some families survived off so little and it truly made me realise how lucky we are in Australia. I loved how this trip gave us the opportunity to meet all kinds of people and families and especially to help some people in need, as well as experiencing some beautiful sights and incredible animals! From this trip I definitely gained a wider knowledge of the world we live in and it also taught me a lot about myself.

Monica Danaci

Next Issue of NewView:

December 2012

In December when we will be remembering Jesus' coming into the world, our next issue of *NewView* will focus on a theme of **Celebration**.

Why is celebration important?

What celebrations are important in your family/community/culture/friendship group?

What different ways are there of celebrating significant events (Christmas, Easter, birthdays, name days, marriages, baptisms, remembrance etc)

How do we cope with the unceasing commercialisation that accompanies celebration?

What solutions has your family created to keep the focus clear?

What celebrations will be occurring at GWUC that you would like to tell us about?

What celebrations occur in your family which might be a little different from other families? Share them with us so we know each other a little better!

I hope to be swamped with your stories (and photos!) about celebrations of all kinds which you are happy to share with us!

Closing date for your submissions: November 18

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.

Ivor Kienzi Vere De Kretser

James Newlands

Joyce Blanche Ford

Norman Douglas Allan

Mollie Georgina Perram

We celebrate the marriage of

Ricky Wayne Egginton and Karen Amy Macartney on September 8

We record with joy the baptism of

Alexander Levi Peacock