



# Kairos



## News in and around Camberwell Uniting Church

Volume 10 Number 3

### Minister's Musings

Warm Greetings,

Since mid-September I've been helping out our Presbytery part time. Presbytery Ministers had gone from three to one and I offered to help with the Mission and Education role. This has seen me helping a number of Congregations with work on Mission Studies and Profile writing for placing new ministers. One of the tools I've been using to help with this is some material I learnt of from Rob McFarlane, who does this sort of work in Brisbane. It has some interesting facts and useful perspectives, on the shape of the church today, so I'm sharing it here as well.

**The Disappearing Middle: Sizes and shapes for future churches:** Rev Dr Robert McFarlane Mission Education Officer Moreton Rivers Presbytery Brisbane.

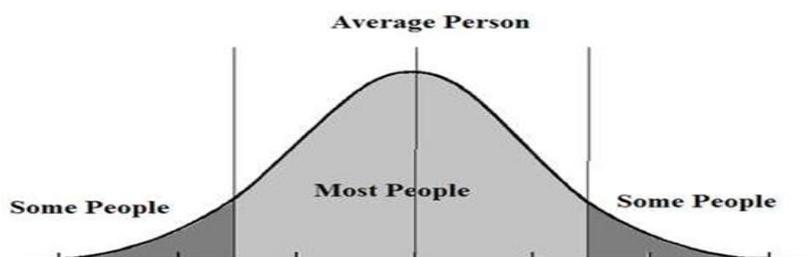
Two social trends are combining to transform the shape of mainstream churches in the Western world, resulting in multiple possible futures:

1. The rise of secularism and the related decline in adherence to established, traditional forms of church.
2. Less-well known, but all-the-more important in its impact because of this, is the "disappearing middle".

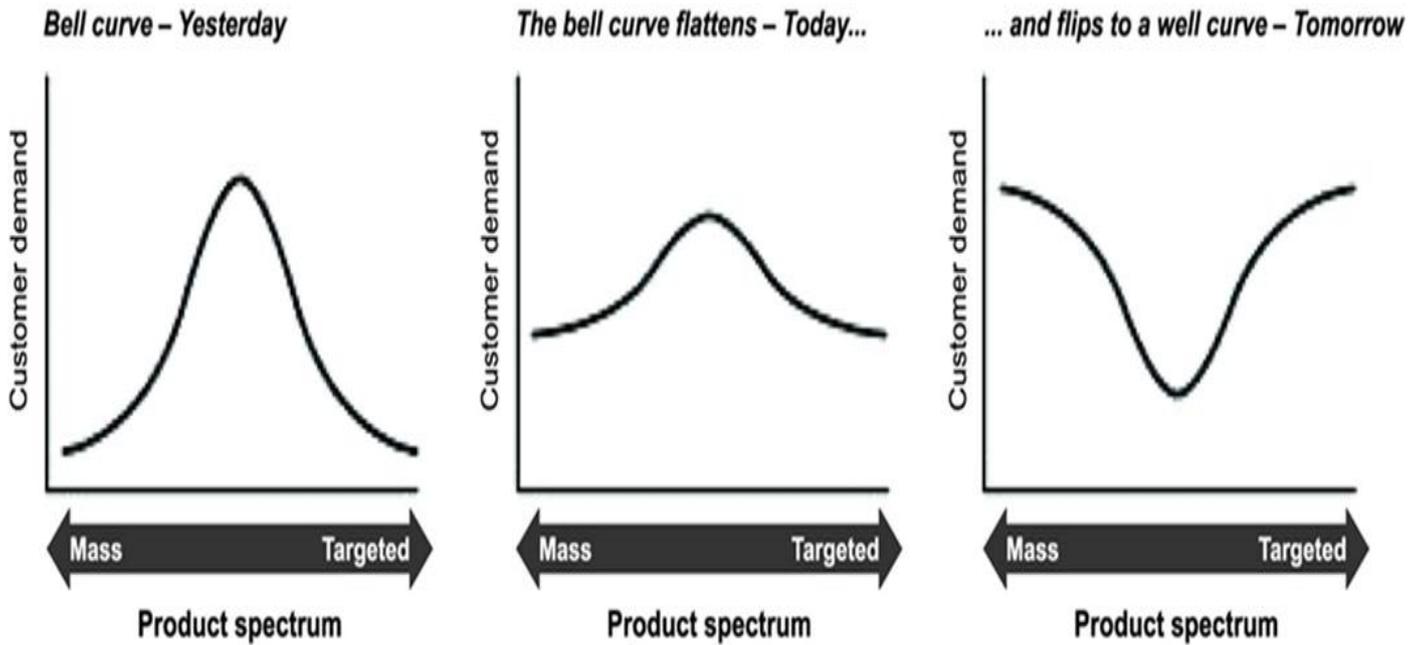
In technology, business, farming and churches, "middle-sized" things are disappearing, with a corresponding rise in the number of smaller and larger ventures. While waistline 'middles' may be increasing, others are not:

- The family-sized TV is disappearing, being replaced by smaller hand-held devices, or large home theatre installations.
- Many people operate micro-businesses from home with internet presence, while owners of traditional small businesses are gravitating towards franchises within large chains.
- The family farm is disappearing, being replaced by smaller subdivided "lifestyle" blocks, or larger agglomerated agribusiness holdings.
- The one-minister/one-congregation pastoral church is disappearing, with a range of emerging possibilities.

In the past, most people and entities were distributed around an average in the middle, typically in a bell curve.



However, as the middle disappears, the curve flattens and then flips.



Congregation sizes in the Uniting Church in Australia still appear as a distorted bell curve.

## Church size

**Size of congregations**

The median size (midpoint) for Uniting Churches is 35 people, which includes three children

46% of all UCA churches have between 20 and 49 people.

A quarter (25%) of churches have fewer than 20 attenders in a typical week.

8% of churches have more than 100 attenders.

**Figure 3: Number of churches by size category**

Size of church	Number of churches
0-9	179
10-19	343
20-49	951
50-74	300
75-99	117
100-149	113
150-199	32
200-299	31
300-499	8
Over 500	4

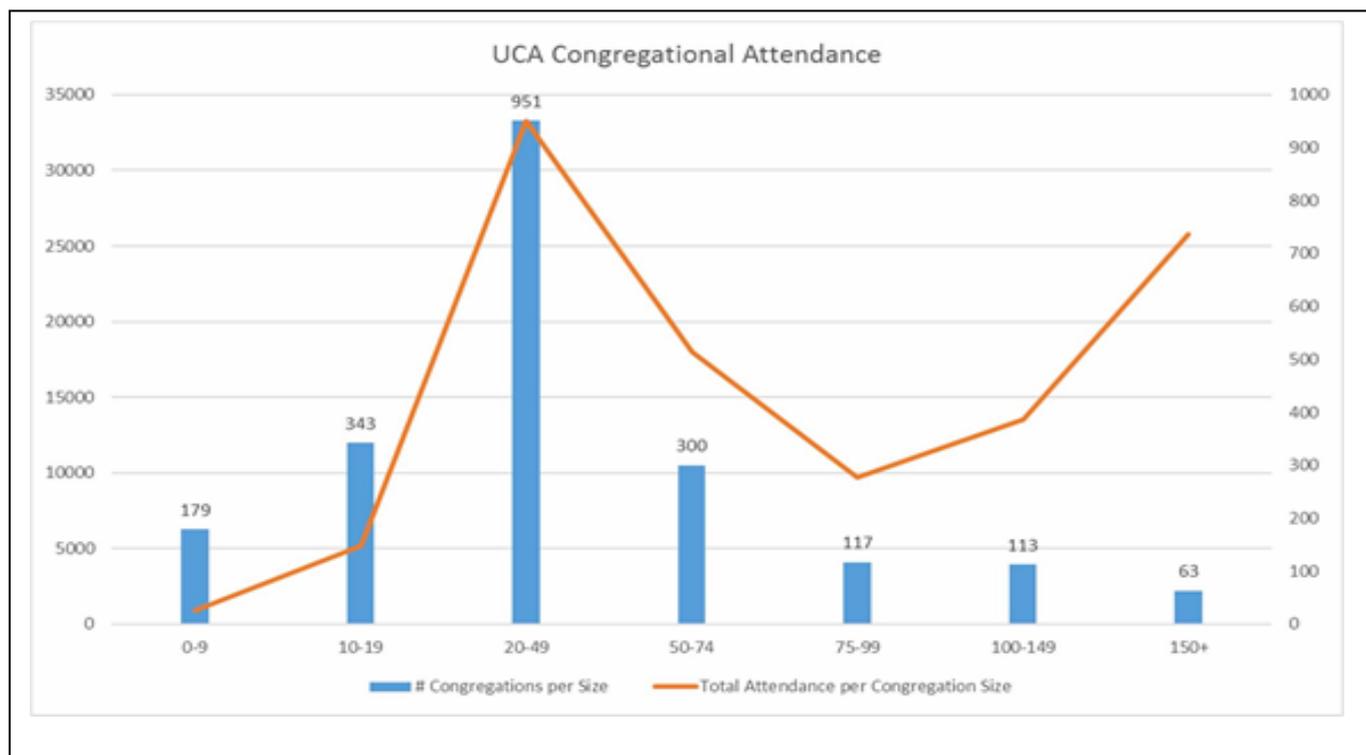
Source: 2013 UCA Census. Based on 2,078 locations.

**Table 5: Percentage of churches by size category**

Size of church	% of churches
0-9	8.6
10-19	16.5
20-49	45.8
50-74	14.4
75-99	5.6
100-149	5.4
150-199	1.5
200-299	1.5
300-499	.4
Over 500	.2

NCLS research  
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However, if one counts numbers of attenders rather than simply numbers of congregations, the picture is moving towards a well curve:



There are four main trends in mission and ministry in response to the disappearing middle. These are:

1. The movement towards Program Sized or "Large Regional" churches.
2. The movement towards small, lay-led congregations, resourced and overseen by clergy. We call this "Resource Ministry".
3. The growth of Fresh Expressions / new forms of church / Next Church / emerging church.
4. The growth of chaplaincy, both in proportion and absolute numbers.

Underneath these four trends are two related demographic shifts:

1. An aging "Anglo" population in the church.
2. Increasing multicultural diversity, especially in younger generations in the church.

Program-sized churches can emerge from *growth* within one congregation, or more often in the Uniting Church in Australia, by amalgamating congregations within the same area. These situations require many of the same leadership factors, but also some distinctive elements, notably dealing with grief and loss in amalgamations.

Small lay-led congregations can emerge from planting fresh expressions, or more often in the Uniting Church in Australia, by decline from a larger pastoral sized congregation. Planting Fresh Expressions and managing decline require different leadership styles.

At Camberwell we have a fairly typical size, some elements of Program Churches, in being able to respond to community needs. These are seen in the number of church and affiliated groups and in the support for asylum seekers and ecumenical cooperation. We have Fresh Expressions in growing in our Messy Church and are outward looking in engaging with new people of all ages.

The demographics and sociological trends are as real here as anywhere; the response we are making is similar to others as well. The days of one morning service being the centre of the community and the offerings being the sole support of ministry are past. How our future develops is of course in God's hands, but the hands are delegated to us, Christ's body here in this place. If our 'middles' are declining, we need to seed and nurture new opportunities for sharing God's good news with those around us and new ways to love our neighbors, because the need for these only grows in our communities.

Grace and Peace,  
**Rev'd Ian Brown**

## From the Editor

December 2017

Hello and welcome to the final edition of Kairos for 2017.

This year has been a difficult one on several fronts, and we trust that you, dear reader, will find items of interest to enjoy reading, and which will distract you from the world at large outside for a short while at least, and hope you can see better times ahead.

In this edition of Kairos we have two articles about people who each have made unique contributions to Christianity. One, Martin Luther, who shook the Christian world to its core 500 years ago by tackling corruption in the Church, and laying the foundations for Christ's teachings to be accessible to everyone in the community, and another, a more gentle soul, Edith Gault, who offered moral guidance, support and lay leadership to an Australian readership that adored her love of nature in all its forms and understood her faith in acknowledging God's hand in its creation.

In putting together these articles, I was reminded of the old phrase "the pen is mightier than the sword." Both people featured used their reading and writing skills to great effect – Luther, when invited by the Holy Roman Emperor to recant, refused unless he could be persuaded by scripture or reason – he is alleged to have said "Here I stand, I can do no other." Pretty brave really, given that the fate of most other early potential reformers was to be burned at the stake.

The beautiful descriptions of Edith Gault's view from her verandah of her growing and thriving plants, shrubs trees and birdlife in spring, and the strength of her faith when she writes of the death of her husband are very moving, and show the power of the pen to paint nature in all its beauty, and life at its hardest and most raw.

It is certainly an art that fewer people today seem to wish to appreciate, but for those who do the rewards are still there in spades.

To all our readers, on behalf of the Kairos team, we wish you peace, joy, and love for the upcoming Christmas period. Our kindest thoughts and prayers as always go out to those in our community for whom these wishes prove elusive to realise, and to those whose faith has been sorely tested.

Season's greetings to you all.

Ed

December 2017

## CHRISTMAS SERVICES



**December 24**

**10.00 am**

**Carols, Christmas & Advent Music**

**December 24**

**4.00 – 6.00 pm**

**Messy Church**

**December 25**

**9.30 am**

**Family Christmas Celebration**

### Our Church and new child safety legislation.

**The wider picture:** The Royal Commission into Institutional Responses to Child Sexual Abuse (January 2013 - December 2017).

The Uniting Church in Australia fully supports the work of the Royal Commission. The UCA has set up a National Response Task Group and Task Groups in each Synod. These Task Groups have worked to assist the Commission and to utilise the learning from the Commission's work to enhance our capacity to provide safe environments for children across the church.

The Commission has looked into how the wide range of organisations in our society with a responsibility for children, including governments, have managed and responded to allegations and instances of child sexual abuse. It is investigating where systems have failed to protect children, and make recommendations on how to improve laws, policies and practices to prevent and better respond to child sexual abuse in institutions.

For more information go to:

<http://www.childabuseroyalcommission.gov.au/>

## Reporting to the Uniting Church

If you would like to contact the Uniting Church regarding the Royal Commission and the institutional response to child sexual abuse, a trained person will respond to your message.

Email:  
**UCARoyalCommissionResponse@victas.uca.org.au**

The Uniting Church undertakes to ensure all matters are handled sensitively and with appropriate confidentiality and care.



## A Theological Basis for Responding to Child Abuse

Some children in the care of this church were subjected to a variety of forms of abuse. We know this through the experiences shared with us by those who have come forward in recent years and also through the experiences documented in the Senate inquiries into the treatment of Aboriginal children, children placed in children's homes and other forms of care and the child migrants who came to Australia from the United Kingdom. The extent and cruelty of the abuse across our society can only be described as shocking. Through our predecessors, the Presbyterian, Congregational and Methodist Churches, a number of children's homes were in operation throughout the 19th and 20th centuries. A small amount of out of home care is still provided by Uniting agencies in this Synod. We also continue to provide children's and youth programs across the church.

The Uniting Church has strong theological foundations to its commitment to address the injustice of child abuse. Redress of wrongs is captured in the Basis of Union, which states that "The Uniting Church prays that through the gift of the Spirit, God will constantly correct that which is erroneous in life" (Basis of Union, Para 18). The Uniting Church Values Statement issued by the Assembly Standing Committee (ASC) for the Royal Commission into Institutional Responses to Child Sexual Abuse affirms that we will not hide from the truth, however painful it may be,

**December 2017**

and we will seek, with compassion and humility, to address whatever issues and challenges may emerge for us. We will say "sorry" to anyone who was neglected and abused when in our care and, in consultation with those so affected, actively seek for ways to make amends for what happened in the past and identify how we can best offer support into the future.

## A prayer for the church

Holy God, through Jesus your Son, in the power of the Spirit, you brought your church into being. Imbue it in these challenging days with a willingness to courageously and honestly face the mistakes of the past. Help us all to confront and confess our failures that we may continue with integrity to speak out for truth and justice in our nation and boldly declare the salvation promised to all who repent and believe in the good news revealed in Jesus your Son.

## At Camberwell:

We have adopted the Keeping Children Safe policy at Church Council and are working through the things we have to do to be compliant with the policy and new legislation. There's quite a bit to do, but a key emphasis is on increasing our awareness generally and not assuming that someone else is taking responsibility. There was a training event for all of us, to familiarize us with the ins and outs of the new systems, November 12, 2- 4 pm here at Camberwell. We have also appointed a Culture of Safety Contact Person, you might see this poster around. More information and all the policy documents are available at:

**<https://www.victas.uca.org.au> - Culture of Safety – Keeping Children Safe**

Culture of Safety Contact Person Poster

SCT7

Uniting Church in Australia  
SYNOD OF VICTORIA AND TASMANIA

Keeping Children Safe

**I'm here to help!**

**My name is Carolyn Harris and I'm here to help you if you feel unsafe at Camberwell Uniting Church.**

**Feel free to chat with me at any time.  
Phone: 0429 808 193**

**Martin Luther**  
**(10 November 1483 – 18 February 1546)**



**Martin Luther's '95 Theses' and the Reformation**

Most of you will be aware that some 500 years ago, on Tuesday 31 October, 1517, Martin Luther stepped up to the doors of Wittenberg Castle Church with a hammer, nails and paper.

Luther had come to reject several teachings and practices of the Roman Catholic Church. He strongly disputed the Catholic view on indulgences, whereby freedom from God's punishment for sin could be purchased with money.

Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517, but the Theses he nailed to the door of the Church were quickly perceived as a critique of the Church and the issue became not one around the "indulgences", but a challenge to the authority of the church; i.e. did the Pope have the right to issue indulgences to cancel out penance for sins? Luther argued that the practice corrupted people's faith.

Aided by the printing press, copies of the 95 Theses spread throughout Germany within two weeks and throughout Europe within two months. The Church eventually moved to stop the act of defiance. In October 1518, at a meeting with Cardinal Thomas Cajetan in Augsburg, Luther was ordered to recant his 95 Theses by the authority of the Pope. Luther said he would not recant unless scripture proved him wrong. He went further, stating he didn't consider that the papacy had the authority to interpret scripture. The meeting ended in a shouting match and initiated his ultimate excommunication from the Church.

Thus began what came to be called the  
**December 2017**

Protestant Reformation, with Luther becoming one of the most influential and controversial figures in Christian history.

**Earlier....**

The son of a miner, whose father wanted his promising son to have a better life, in 1501 Martin Luther entered the University of Erfurt, where he received a Master of Arts degree in grammar, logic, rhetoric and metaphysics. At this time, it seemed he was on his way to becoming a lawyer.

However, In July 1505, Luther had a life-changing experience that set him on a new course to becoming a monk. But the first few years of monastic life proved difficult for Luther, as he did not find the religious enlightenment he was seeking.

**Enlightenment and Reformation**

At age 27, Luther was given the opportunity to be a delegate to a Catholic Church conference in Rome. He came away more disillusioned, and very discouraged by the immorality and corruption he witnessed there among the Catholic priests. Upon his return to Germany, he enrolled in the University of Wittenberg in an attempt to suppress his spiritual turmoil. He excelled in his studies and received a doctorate, becoming a professor of theology at the university.

Through his studies of scripture, Martin Luther finally gained religious enlightenment. Beginning in 1513, while preparing lectures, Luther read the first line of Psalm 22, which Christ wailed in his cry for mercy on the cross, a cry similar to Luther's own disillusionment with God and religion. Two years later, while preparing a lecture on Paul's Epistle to the Romans, he read, "The just will live by faith." He dwelled on this statement for some time. Finally, he realized the key to spiritual salvation was not to fear God or be enslaved by religious dogma but to believe that faith alone would bring salvation. This period marked a major change in his life and set in motion the Reformation.

**The Result of the Protest – Modern Christianity**

In his excellent article in The Sunday Age on 29 October 2017, Barney Zwartz (Religion Editor of The Age from 2002 to 2013, currently senior fellow with the Centre for Public Christianity), outlined the global impact of Luther's Protest.

At its core, he stated, was one revolutionary idea

– “that the Bible can be understood by anyone, and therefore that Christians must be able to interpret it for themselves rather than just accept the teaching of the Church.” The movement it unleashed was Protestantism, while at the same time it helped reshape the Roman Catholic Church.

Zwartz argues that this year should be celebrated, because while the cost of the Reformation has been high, the benefits have been far greater – “without the Reformation the world would be greatly diminished.”

The theses which Luther nailed to the church doors, particularly the practice of selling indulgences (reducing the time people spent in purgatory after they died), argued that if the Pope had the power for people to bypass purgatory (which is not in the Bible, but a later Church invention), he should bestow that freely on everyone, rather than using it to raise money for St Peter’s Basilica in Rome.

According to historian Diarmaid MacCulloch, Luther’s protest was quickly turned into rebellion because “powerful churchmen gave a heavy-handed response.” He wanted to highlight God’s grace; to his opponents it was issue of authority – Luther must submit. Luther refused.

As indicated above, the result was his excommunication and his resultant flight to sanctuary (most likely to save himself from being burned at the stake like earlier reformers). Whilst in his sanctuary (provided by his ruler Friedrich the Wise, at Warburg Castle), Luther translated the New Testament into German, in the process providing the first unified German language.

So the path of the Reformation became a dangerous one over time, as religious motivations always mixed with political, personal and social ambitions and threats.

### **The Outcomes**

Education was an obvious and immediate beneficiary of the Reformation. Vernacular Bibles created an opportunity for Christians to read Scripture, but first, most needed to learn to read. Literacy levels soared among ordinary people, especially women. The Reformers set up schools, including for girls, along with colleges, universities and seminaries.

Where most people had never owned a book, now Wills showed them bequeathing Bibles. The Reformers also used music as a teaching tool. Previously confined to choirs, singing was

taken up by congregations so successfully that the Catholic counter-Reformation Council followed Luther and Calvin in sponsoring a hymn book. (see also Wendy McLean’s article).

Printing was another important servant of the Reformation, without which it could not have survived. Pamphlets were the 16th century equivalent of Facebook, and they spread the message rapidly in a way that the authorities could not control.

A momentous change in people’s self-understanding came with the rebuttal of the ancient idea that only monks or priests were holy. Vocation was no longer about leaving the world to perform heroics of prayer in the monastery, but serving God in the world – Luther spoke of changing nappies to the glory of God.

This realisation, along with a decision to permit the long-banned practice of usury (lending money at interest), led to the development of capitalism and the rapid advance of Protestant centres. Protestant cities could be identified by thriving business, filled with bustling and prosperous people and businesses.

Science could advance because Protestants detached the divine from the natural order. “God spoke to mankind through two books, the Bible and Nature, and the Reformation allowed investigation of both. Scientists could pursue their examinations of the natural world independently of theological concerns, encouraging the scientific method.” This outcome has had its detractors however, who have argued that it came at a cost – secularisation.

New forms of Protestantism are also flourishing, providing a strong response to the decline of mainstream denominations and the aridity of some secularist attitudes. These include the Pentecostals or Charismatics (who now outnumber all other Protestants combined). In South America for example, Pentecostal numbers, having seen off Marxism, are starting to challenge Catholicism. In this context, Diarmaid McGrath says “How could God’s existence be doubted when God is such a powerful reality in people’s lives? And how could God’s relevance be doubted when God inspires people to care for the poor, heal the sick and work for the dispossessed?”

### **Not Quite a Conclusion**

Luther’s legacy is still unfolding. Whatever your perspective, what cannot be denied is that 500

years on, Luther and his fellow-thinkers are still shaping the world.

The Rev Denise Liersch, moderator-elect of the Uniting Church Vic/Tas synod, wrote (in Crosslight, October 2017), that “Luther’s words were of protest, conviction, determination to take a public stand for what he believed was right, willingness to be held accountable for what he believed in, prayer for transformation of the church, and of trust in God to hold true, both to himself and to the church. May we pray, not for ways to shore up our church as we know it, but for ongoing renewal in the spirit of the Reformation.”

Ed



### **Singing With One Voice (The Choir as Embodied Theology)**

“How can a song signify a reality, and how can sound coming from a human mouth convey the Spirit of God?” asks Joseph Gelineau (in *Voices and Instruments in Christian Worship* (Burns & Oates, 1964)).

The answer, he says, can be found by considering the natural significance of song in human life and in the history of salvation.

Throughout the Bible, singing and song have been central to the human relationship with God, enabling a dialogue between the creator and creation.

Moses and Miriam sing their song to God in the Book of Exodus; in Luke’s Gospel, Mary sings her ‘Yes’ to God in the words of the Magnificat; the angels sing the Good News of Christ’s birth; Anna and Simeon sing when they see the Christ Child and the hosts of heaven sing the praises of the Lamb in the Book of Revelation.

But it is perhaps the Book of Psalms where the singing community is most evident and there is regularly a call to come before the Lord’s presence with a song (Psalms 95, 98 and 100 are just three examples). The word ‘psalm’ is

**December 2017**

derived from the Greek ‘Psalmoi’, which means ‘to be sung with a harp’ as part of Hebrew worship. Some psalms were written as community laments, songs for festivals and celebrations, or songs of pilgrimage. The psalms were used to express the hopes, desires, failures and fears of a whole community of faith.

The place of singing within the liturgy was important for the psalmist and often there are specific instructions to indicate how and by whom the psalms should be performed. (For example, Psalm 55 begins ‘For the director of music with stringed instruments’). The role of the director of music, then as today, was to facilitate the community’s praise of God.

St Augustine writes, ‘when brethren are assembled in the church, why should not the time be devoted to singing of sacred songs, excepting of course while reading or preaching is going on, or while the presiding minister prays aloud? At the other intervals not thus occupied, I do not see what could be a more excellent, useful, and holy exercise for a Christian congregation.’ (Letter LV, chapter 18)

Martin Luther also understood the power of communal singing in disseminating the faith. Luther suggested that music was able to hear the word of God and the gospel preached through the medium of music. Luther’s Reformation was attentive to the power of music to deepen faith and, as minister and musician; he understood the need for congregational singing in worship.

If, as stated, in the Westminster Catechism, our chief aim is to glorify God and to enjoy him forever, music and song offer us a means to give God glory through praise and worship; music enables the universal Church to sing with one voice and in unison with the Church in heaven.

Singing is very much at the heart of a living faith and presents an opportunity for participation in Christian community through the imagination (when listening), or through the voice and body (when singing), and is therefore central to the worship experience. In the context of worship, song can literally unify the people of God, helping them become the body of Christ and the community of the resurrection. It is therefore not surprising that through the ages Christians have always sung together during worship, in times of sorrow and also in times of joy.

It is because of this history that the importance of community singing and song cannot be overestimated in the worship of the

contemporary Church and can even be thought of as an embodiment of what it means to be the Church. As such the important task of educating and enabling the gathered assembly to sing in worship is the responsibility of both musician and minister.

### **The Choir as a Theology of Church**

This embodied theology is no more clearly exemplified than in the body of singers we call 'a choir.' In the context of worship, a choir is a gathering of voices singing together as one voice in the praise of God.

Even if there are many different parts, harmonies and rhythms within the musical offering, the offering itself is the singular offering of many, rather than the multiple offerings of individuals. The choir is one body of many members.

There are many theological and scriptural resonances which can be applied to building up a theology of the choir, including the Pauline writing in 1 Corinthians 12 where the Church is compared to a body with many parts, unified in the one body of Jesus Christ. (The Pauline epistles are the fourteen books in the New Testament traditionally attributed to Paul the Apostle).

Singing together is a beautiful analogy for understanding and communicating human diversity unified in Christ, and a theology of choir might complement a theology of Church.

### **Article by Victoria Johnson.....kindly supplied by Wendy McLean**

A footnote on the author of the above article:

The Revd Dr Victoria Johnson was installed as the new Residentiary Canon at Ely Cathedral at the week-end of 28 October 2017. Ely is 12 miles north of Cambridge in England.

Vicky, who will be the first female Residentiary Canon in the Cathedral's history, came to Ely from the parish of St. Michael, Flixton in the Diocese of Manchester. Before training for the priesthood at Westcott House, Cambridge, Vicky gained a Doctorate in Biochemistry. She is also a tutor for the College of Preachers, a member of the Mission Theology Advisory Group and the Mission and Public Affairs Council of the Church of England.

Outside her work, Vicky loves music, especially singing and has recently discovered the delights of opera. She also enjoys walking, real-ale, all things French and her dog, Percy.



Canon Victoria Johnson, with the Rt. Revd Stephen Conway, the Bishop of Ely, who officiated at the service on Saturday 28 October 2017.

### **To ponder**

When I asked my mentor - a very successful business man in his 70s - what his top 3 tips are for success, he smiled and said,

"Read something no one else is reading, think something no one else is thinking, and do something no one else is doing."

### **Camberwell Primary School and Camberwell Uniting Church**

The connections between the Camberwell Methodist/Uniting Church with the Camberwell Primary School No. 888 date back nearly 140 years.

This year the school celebrated 150 years since its opening in August 1867.

After the school started, and the church was built, the school rented extra accommodation from the church for the 1,000 plus pupils.

The connections continued in later years with religious education taken by our ministers and volunteers, and of course Messy Church.

Our Camberwell Uniting Church Netball Club used the courts at the school, and members of the school staff and pupils worked with church leaders and children in the organisation and team selection.

This connection continues today to the benefit of both the school and church.

Some interesting facts about Camberwell School:

- There once was a rifle range for training cadets
- Several diseases were reported - typhoid and scarlet fever;
- When Bubonic Plague was reported, the reply was “DISINFECT !!!”

The school was once given a bell and flag from a school in Camberwell, London in appreciation for sending food parcels etc during the war. In recent years, the bell was stolen from the school quadrangle - but when retrieved it was reinstated in the entrance lobby where it remains today, secure inside the building.



**Ruth Akie**  
Former teacher at 888.

PS. If anyone is interested in the beginnings of School 888, I have written a short history, and would be happy to lend or sell a copy.

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### **Stained Glass Windows stories (continued)**

Previous articles in Kairos have highlighted the contribution to the life and history of our Camberwell Church (and the wider Methodist Church at the time) made by individuals whose families have subsequently acknowledged that contribution by commissioning memorial windows to their memory.

By good fortune, the articles published on the work of Padre James Gault (World War 1 Military Chaplain) reached the Gault family, and resulted in the development of a strong bond of friendship between the family and our congregation.

Since publication of the last edition of Kairos, further links in the chain have been added, and have strengthened the bond.:

### **Visit of additional members of the Gault family to Camberwell Uniting Church**

#### **A Little Background and Context**

Padre James Gault had an older brother Edward, who was a medical practitioner. Edward married and had three children, Adelaide, Edward and Kathleen.

Son Edward (known as Ted), was born in 1903, and became a medical practitioner (specialising in ophthalmology) and medical missionary. Ted was raised in a devout Methodist home: his father was a founding member of the Laymen’s Missionary Movement (1909) as well as the Royal Australasian College of Surgeons (1926).

Ted and his wife were both committed to medical missionary work in India, so in October 1937 they left their General Practice in Surrey Hills and sailed with their two children for Azamgarh, northern India, where Gault was to work as medical superintendent for the Methodist Missionary Society of Australasia’s Christian Hospital for Women.

At the hospital, Ted created a laboratory, greatly improved the hospital’s surgical department, supervised a building program that extended bed capacity, and routinely visited outlying villages to preach and provide medical care.

In 1943 Ted Gault was named foundation professor of pathology at the Christian Medical College, Vellore, southern India, which was being converted from a women’s to a co-educational medical training college. Under Gault’s leadership from 1944 to 1962, the pathology department was recognised as a training institution for doctors completing postgraduate studies at the University of Madras. He was largely responsible for raising funds to support this development, partly through the Friends of Vellore groups that he had set up throughout Australia. The Australian Friends of Vellore is still very active today.

Returning to Australia permanently, Gault and his wife established a home at Warrandyte, where he worked in various roles at the College of Surgeons and at the Austin Hospital, Heidelberg. Ted Gault died on 13 October 1982 at Heidelberg.

As an aside, the late Jack Clarke was a contemporary of Ted Gault. Jack told me after publication of the article on his brother James that it was Ted who encouraged young Jack in the Christian faith and also told him to pursue and utilize his singing talent. For this we are indebted to Ted for offering the advice, and to

Jack for taking it and using his abilities for the benefit of us all.

### A Current Event

On Sunday 27 August 2017, the congregation was boosted by the attendance of some members of the wider "Gault" family. The direct descendants of Padre James Gault (his granddaughter Anne Gibbs, great-granddaughter Louisa and Louisa's son Henry) had already visited earlier this year.

Ted Gault's daughter Louise Joy had received a copy of the Kairos articles from her cousin Anne Gibbs, referencing the fact that the memorial stained glass window dedicated to Padre Gault in 1938 was intact and preserved at Camberwell Uniting Church. And she was determined to come down from Heathcote to attend a Church Service and to view the window.

And so it was that on that Sunday, Louise, her partner Daryl, her brother John, her daughters Rosemary and Heidi, and son David, attended the service, and admired the window for the first time.



After the service, Louise was full of praise for the 'exceptional' service led by Ian Brown (we said this is the standard we have come to expect and appreciate each week), delighted in the singing of the choir, and almost overcome at the hospitality shown the family. As part of the catch up in the fellowship room, some long-ago connections were re-made, including Norman Young having attended Theological College (over some 50 years earlier) with Louise's brother John, and between Louise and Wendy McLean, Helen Martin and Judy Savige.

All in all a most successful morning and historical gathering.

Thankyou and congratulations to every one of the Camberwell Uniting congregation who was able to attend both the service and chat afterwards, and especially to those who worked to ensure the steady flow of tea and coffee, and cleaned up afterwards.

Ed

December 2017

### CASS Report

The Camberwell Asylum Seeker Support group, made up of members of this congregation and people from Highfield Road Uniting Church and St John's Anglican Church, continues to meet bi-monthly.

Lunches with the residents and workers from Lentara are continuing. These lunches coincide with house meetings which provide a valuable opportunity to interact with the Lentara workers as well. At the most recent meeting Marg. White gave an explanation of recycling and wowed the residents with tea cake. One of them was so inspired by it that he asked her if she will teach him how to make one.

The greengrocery initiative is continuing for the present and it will be reviewed in the new year. The garden beds created by Brian Crouch (St John's) and Eric McKay with the help of Marg. White and three residents are flourishing and greens from them were part of the last combined lunch.

Fundraising efforts for next year have been planned. There will be a Pleasant Sunday Afternoon at 2.30, March 4 2018 in the Camberwell Church featuring the Duo Vela followed by high tea. Further information will be available on guest speakers later.

The very generous support of this church is inspiring. It was estimated that if the going rate for a very modest room for a single man is \$120 a week, the value of what CUC has made available for refugees is in the vicinity of \$40,000 over the past 8 years.

Margaret Watters

### Messy Church

Sunday August 20 was the story of the **Woman at the Well**  
– Well, Well, Well  
(from John 4:1-42)



The story revolves around a Samaritan woman who came to a well near Jericho for water. Jesus was resting there and asked the woman to get him a drink of water.

We don't know her name or age. But her conversation with the Lord is his longest one-on-one chat recorded in Scripture.

When our unnamed woman appeared with clay jar in hand, Jesus made a simple request: "Will you give me a drink?" (John 4:7).

Uh-oh. (1) Jews weren't supposed to speak to Samaritans. (2) Men weren't permitted to address women without their husbands present. And (3) rabbis had no business speaking to ladies such as this one. Jesus was willing to toss out the rules, but our woman at the well wasn't. "You are a Jew and I am a Samaritan woman," she reminded him. "How can you ask me for a drink?" (John 4:9).

She focused on the law; Jesus focused on grace.

For the Gathering activity, children chose a small bucket, attached a string to the handle, and wrote their names underneath and headed off into the hall, where they could get water from 3 different wells if they need water for an activity.

The women went to the well to get water for her cooking. At this activity, a little bit of water and icing sugar was turned into icing to decorate biscuits (to represent the woman going to the well to get water for her garden - we all need water to watch our gardens grow. The woman also went to well to get water for her children to play.

The children then made playdough by adding water to the mix, to reflect that the woman went to the well for water for painting. The kids dipped their brushes in water to see what happens to the white sheet when it was painted. You saw a picture at first and then it disappeared when it dried. There was also the challenge of getting water for drinking - by making a tea cup with Lego and see if it could be made watertight.

For the Challenge activity, Jasmina stuck 7 pictures of the story around the room, and the children had to match story captions with the pictures. It was quite hard.

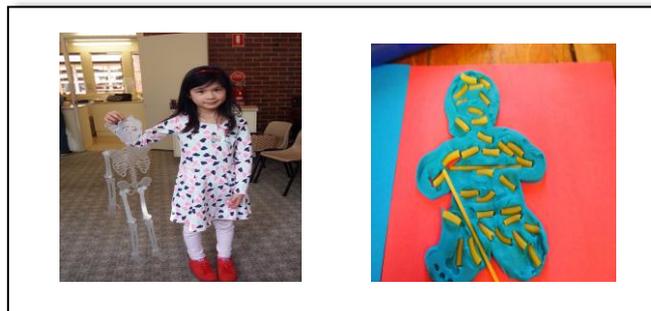
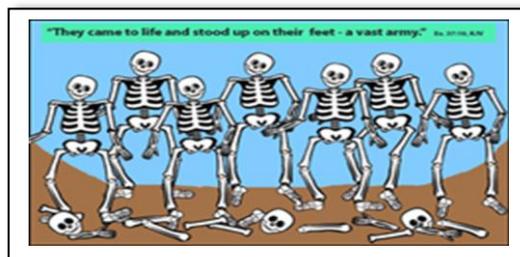
In the Celebration, two songs were sung, a film was shown of the Samaritan women meeting Jesus at the well, then it was acted out with Fiona and Ian reading the story. Ian talked about Living Water and what that might mean. We joined in for the Lords Prayer.

The meal was delicious Shepherds pie, fruit and meringues with blueberry wells in the centre, for dessert, made by Ruth. There were 13 children, and 23 adults.

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Sunday September 24 was the story titled "Dry Bones", from Ezekiel Ch 37



Ezekiel's vision of the valley of dry bones came to him after God had directed him to prophesy the rebirth of Israel. However, this promise seemed impossible in light of Israel's present condition. She was "dead" as a nation, deprived of her land, her king, and her temple. Unification and restoration seemed impossible. So God gave Ezekiel the vision of the dry bones as a sign.

God transported Ezekiel - probably in a vision - to a valley full of dry bones and directed him to speak to the bones. Ezekiel was to tell the bones that God would make breath enter the bones and they would come to life, just as in the creation of man when He breathed life into Adam (in Genesis). Ezekiel obeyed, the bones came together, flesh developed, skin covered the flesh, breath entered the bodies, and they stood up in a vast army.

The reviving of the dry bones signified God's plan for Israel's future national restoration. The vision also, and most importantly, showed that Israel's new life depended on God's power and not the circumstances of the people.

The Gathering activity for this Messy Church was making a skeleton. Later, it could be dressed and taken home.

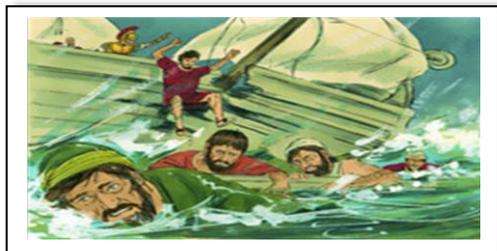
Food activity included decorating a gingerbread man with icing to look like a skeleton, (then you could eat it!), and the children could also make a Playdough skeleton, decorated with spaghetti for the bones.

“Dem bones dem bones dem dry bones” says the Negro spiritual which was sung in the celebration. Ian wrote a play around Ezekiel’s vision, using the puppet ‘Kevin’, who asked questions and Miss Fiona did her best to answer them. God helped Ezekiel through his dream to have hope again, and to encourage his people to also have hope.

Songs were sung, and the children started getting to know and enjoy accompanying the singing with musical instruments. Ian talked about having hope and praying to God for help and guidance. He then said a prayer, we joined in for the Lords prayer and then we had Messy News.

Dinner was baked potatoes, thanks to Ruth and Jenny and other willing helpers. We had 21 children and 26 adults in attendance.

Sunday October 22  
 – Paul’s Shipwreck  
 – from Acts Ch 27



Paul, having been falsely accused and imprisoned, was transported by ship to Rome under military escort. Heavy storms blew the

**December 2017**

ship off course and caused it to break up near the island of Malta.

An angel appeared to Paul and he was able to give everyone on board the word from God that all lives would be spared. When the ship hit a sandbar and began to break up all 276 passengers and crew on board made it safely to shore by swimming or floating in on boards from the ship. It was just as Paul had said.

God’s protection meant Paul finally arrived in Rome to clear his name, having survived a storm, a shipwreck and a snake bite.

At the beginning of Messy Church, everyone who wanted to could dress up as a Roman centurion taking Paul to Rome and prison.

The activities that followed included: making handcuffs from cardboard for prisoners, putting a boat in a bottle and shaking it to represent the storm, boats were made from tin foil and launched into water, and then the children had to count how many five cent coins it took to sink the boats, and there was a guessing game for the children to work out which objects would float or sink.

Later on, everyone collected sticks and made a fire in the space on the lawn outside, and toasted marshmallows. This was followed by pasta bake for dinner. There were 11 children and 22 adults in attendance.



Sunday November 19  
 was our final Messy Church for the year and was appropriately the **Advent story (from John 4:1-42)**

Advent, as we know, is the period of four Sundays and weeks before Christmas. Advent always finishes on Christmas Eve. Advent means 'Coming' in Latin. This is the coming of Jesus into the world.

We initially concentrated on the three wise men, and so the children started by making up small parcels of “gold, frankincense and myrrh”.

The focus of the session remained around the theme “wise”, and activities focused on ‘wise’ camels, and making ‘wise’ decisions. We also decorated biscuits to represent a wreath with a candle of hope at its centre. All children were presented with their own Advent Calendar at the end of Church.



Food for the day was hamburgers, followed by ice cream and three-coloured jelly in the shape of a star. A fitting last Messy Church for the year.

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PS. It takes an enormous effort from Margery and Ian to put together each of the Messy Church events, and to develop and link activities and themes relevant to the central 'message' of each service. But the effort is rewarded and appreciated.

We are also blessed by a willing band of helpers to facilitate participation and enjoyment of the day by the children, and an equally devoted band of helpers who prepare and cook food, and set up and clean up afterwards. To everyone involved a huge thank you.

**Fiona Ensor**

### Language is a serious business!

- The roundest knight at King Arthur's round table was Sir Cumference. He acquired his size from too much pi.
- I thought I saw an eye doctor on an Alaskan island, but it turned out to be an optical Aleutian.
- She was only a whisky maker, but he loved her still.
- No matter how much you push the envelope, it'll still be stationery.
- A dog gave birth to puppies near the road and was cited for littering.
- A chicken crossing the road is poultry in motion.
- The short fortune-teller who escaped from prison was a small medium at large.
- The man who survived mustard gas and pepper spray is now a seasoned veteran.
- A backward poet writes inverse.
- In democracy it's your vote that counts. In feudalism it's your count that votes.

**December 2017**

### .... and a final word

This publication is a team effort. It benefits enormously from those in our church community who supply items of interest from time to time which are always appreciated. Please maintain your enthusiasm, and thank you for your contributions this year. Thank you also to all those who gave us feedback during the year.

I am indebted to Carolyn Harris for her support, advice and after hours assistance, as well as her positivity and enthusiasm which makes putting together this publication a pleasure. Similarly I appreciate the advice, wise counsel and quality input of our Minister Ian. Thanks so much, Carolyn and Ian.

And finally thank you, dear reader, for taking the time to savour the product of our labours. We hope it continues to meet your needs and expectations.

**Ed**

### To Ponder

I interviewed a grandmother for part of a research paper I'm working on for my Psychology class. When I asked her to define success in her own words, she said, "Success is when you look back at your life and the memories make you smile."

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**Messy Church:**  
<https://www.facebook.com/camberwellmessychurch>

**Kairos** is the Greek word meaning "time", that is, those times which are turning points demanding decision while the opportunity remains. Although it refers primarily to the coming of Christ it may also refer to the present time in the life of our congregation.  
**Editor:** Stuart Ensor