



Kairos



News in and around Camberwell Uniting Church

Volume 9 Number 3

December 2016

Minister's Musings



Dear Friends in God's family,

Advent, poetry, Kairos.

It's never much help to lament the speedy passing of days or the general passage of time. It just goes on, whether we like it or not, if we use it well or not. Within our normal *chronology* of days, weeks, months, and years, we note some special moments of God's particular action. The ancient Greeks had a different word for especially significant moments they called *kairos* time, in contrast to ordinary *chronos* time. The birth of Jesus was this sort of a *Kairos* moment. "When the time came (*kairos*)," reads Luke 2:6, Mary gave birth not just to any baby boy, but to the "the promised one". He was given many titles and names, one of them; 'the lord of all time and history'.

After living in total obscurity for perhaps thirty years, Jesus burst onto the public scene and proclaimed that in his own person "God's *kairos* has come and his kingdom is near. Repent and believe the good news!" (Mark 1:15). In Jesus, creation and the beginning of time met redemption and the fulfillment of time at Bethlehem.

The British poet U.A. Fanthorpe was the first woman nominated as Professor of Poetry at Oxford University. I like how her poem *BC: AD* captures the unremarkable circumstances surrounding the birth of Jesus, and of how *kairos* invades *chronos*. All time and history, says Fanthorpe, are now marked by the before and after of the baby Jesus;

'This was the moment when Before
Turned into After, and the future's
Uninvented timekeepers presented arms.
This was the moment when nothing

Happened. Only dull peace
Sprawled boringly over the earth.
This was the moment when even
energetic Romans
Could find nothing better to do
Than counting heads in remote provinces.
And this was the moment
When a few farm workers and three
Members of an obscure Persian sect
Walked haphazard by starlight straight
Into the kingdom of heaven.'

During Advent, we celebrate that ordinary night as the most extraordinary juncture in human history. It was a night when eternity was born into time, when the sacred embraced the ordinary.



Advent by Roger Hutchison

At Advent we also look forward in expectation of Christ, to that time when God will make whole what has now only begun, when God will finish what has been started, and will fulfill what is promised. Christian faith has always had a confidence that history is going somewhere. Time is proceeding not in a meaningless manner. The readings of this season contain a

lexicon of future time with a clear focus on hope.

The Jesuit priest and peace activist Daniel Berrigan captures the tension between the inauguration of God's kingdom with the birth of Jesus and its culmination in his *Advent Credo*:

It is not true that creation and the human family are doomed to destruction and loss—

This is true: For God so loved the world that He gave his only begotten Son, that whoever believes in Him shall not perish but have everlasting life;

It is not true that we must accept inhumanity and discrimination, hunger and poverty, death and destruction—

This is true: I have come that they may have life, and that abundantly.

It is not true that violence and hatred should have the last word, and that war and destruction rule forever—

This is true: Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, his name shall be called wonderful counselor, mighty God, the Everlasting, the Prince of peace.

It's good to be reminded each year, to give our hope a booster, to be prompted to think again about what faith means for our future and the preparation called for.

And a joyful, blessed Christmas to you and yours.

Ian

Christmas Services!



Dec 18th

- 10am Carols, Christmas & Advent music

Dec 24th 5pm - all ages

& -7 pm - Celebration & Carols



Dec 25th 9:30 am - Family Christmas Celebration

December

From the Editor....

Hello and welcome to our final edition of Kairos for 2016. We hope this year has been kind to you in one way or another.

At this time of year, we are entering our festive season, and the traditional symbols of Christmas are already out on public display in the shops. One of the central symbols is the humble Christmas tree, originally a specifically grown fir tree, but now, for many of us, a plastic substitute.



From time to time, I have had a nagging feeling that in using a plastic substitute I am in some way de-valuing tradition,

however now, thanks to a book recently released by Peter Wohlleben, I do not feel this is so.

Wohlleben has spent over twenty years working for the forestry commission in Germany. He gave up his job because he wanted to put his ideas of ecology into practice and now runs an environmentally friendly woodland in Germany.

In his latest book, *'The Hidden Life of Trees'*, Wohlleben shares his deep love of woods and forests and explains the amazing processes of life, death and regeneration he has observed in the woodland. Much like human families, tree parents live together with their children, communicate with them and support them as they grow, sharing nutrients with those who are sick or struggling and creating an ecosystem that mitigates the impact of extremes of heat and cold for the whole group.

As a result of such interactions, trees in a family or community warn each other of danger, are protected and can live to be very old. In contrast, solitary trees, like street kids, have a tough time of it and in most cases die much earlier than those in a group.

Drawing on ground-breaking new discoveries, Wohlleben presents the science behind the secret and previously unknown life of trees and their communication abilities; he has discovered that some use scent, some species of acacias pump toxic substances into their leaves when animals start feeding on them to dissuade them, beech and oak trees register pain when nibbled by unfriendly creatures and send out electrical signals that alter the leaf tissue and its taste, thus discouraging further eating.

Trees can also identify damaging and harmful insects, which they eventually repel by releasing pheromones that summon specific protective and beneficial predators. Trees in a forest are also able to synchronise their performance so that they can all grow successfully by optimally dividing nutrients and water between them.

Wohlleben describes how these discoveries, which have informed his own practices, not only are economically sustainable but also benefit the health of our planet and the mental and physical health of all who live on Earth.

He concludes that the old saying “a chain is only as strong as its weakest link” could have been created by trees, because they know this intuitively, and do not hesitate to help each other out – researchers have tagged this phenomenon as trees having their own ‘wood wide web’.

I now feel a new affection for my plastic Christmas tree, and at the same time, by default, I feel I may be doing something for the good of the planet and all who inhabit it, by using it instead of the real thing. I also feel all the much better for being part of our very caring, positive and supportive church community.



This edition of Kairos is supplemented by our final tribute for the year on another of the individuals who contributed significantly to the life of this Church and who are commemorated via its stained glass windows.

The few details I was able to ascertain regarding the person behind the window featured in this edition include mention of the sermon which accompanied the unveiling - the story of Hagar and Ismael. The story is a little long to be summarized here, however the message is the important part, and that is to retain your faith in God, even when things go wrong or seem hopeless.

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 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.

Stuart

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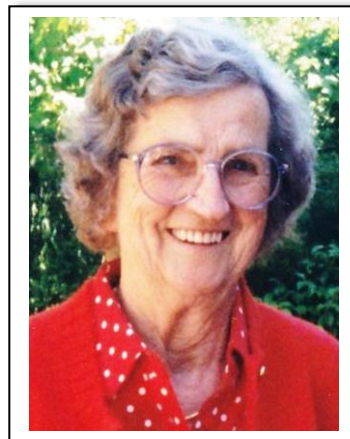
We Give Thanks for the lives of

Dorothy Docking

On 10 April this year, our Church Council held a lunch after the Sunday service to celebrate the contribution of several of our most senior (i.e. over 90 years old) members of our congregation.

Sadly, two of our guests of honour that day are no longer with us. Dorothy Docking passed away peacefully on 4 September 2016, having celebrated her 100th birthday on 7 November 2015, and Hedley Hatch died after a short illness on 12 November 2016.

Dorothy came to Camberwell in 1964 with her husband Frank. She was always busy greeting people on Sundays, offering hospitality and participating in whatever was going on particularly in the Womens Guild and Flower roster.



Dorothy was sociable, and the photos below confirm this, she was always ready with a warm smile.



The Camberwell Church Ladies (circa early 1970’s):

- Back Row:* Dorothy Docking, Edna Shepherd, Ida Williams, Jane Buck, Kate Derrick, Mary Gibbons, Lil Craig
- Middle Row:* Lorna Porter, Clarice McMahan, Chris Bell, Ethel Wilson, May Harris
- Front Row:* Mill Barnard, Mollie Collinson, Bess Thomas, Alice Palmer

Son Barry and wife Heather continue the tradition of Dockings at Camberwell Uniting Church, supplemented on occasion by Barry’s brother John and wife Margaret. Barry and

Heather's daughter Anna and her lovely young family are regulars at Messy Church.

Dorothy was buried at Chewton Cemetery (116 kilometres north west of Melbourne) on 12 September this year in a family plot, with her beloved Frank. A memorial lunch was held at Camberwell Uniting Church on 23 October in recognition of her contribution to the life of our Church. This was a very happy occasion, and it was reported that the Camberwell congregation and friends appeared to be outnumbered by many, many of the Docking family. Farewell Dorothy.

Hedley Hatch

Hedley came to Camberwell with his wife Joyce in the 1960's. He was always a voice in any discussion in the Congregation, and he made a tremendous contribution to our Church in many ways.



He was our Treasurer for many years, and worked also on the Property Committee and Church Council. Hedley was also active on working bees, official or unofficial, and would work until the job was completed.

At his funeral, one of his daughters, Joan, read the eulogy. She spoke with love and affection of a man devoted to his wife, his children (and his front lawn). She spoke of the pain associated with him getting married and almost straight away being sent off to war in the Pacific, and the determination he showed in surviving Changi prison.

Each of his seven grandchildren placed items on a memorial table at the front of the Church which clearly identified themselves as 'Hedley' – his monocular, his camera, his garden shears, his war medals, his lawn bowls shirt, his cap and his hymn book – a moving tribute.

Until very near the end of his life, Hedley was able to attend the Sunday Service, and it was wonderful to see that he retained his razor sharp mind and wit, even if his eyesight was failing. Many a Minister of the day trembled when Hedley stood in Church to ask a question, or gestured to speed up the hymns or shorten the sermon. He will be sadly missed.

Dedication of Memorial Plaques

During the service on Sunday 4 December, immediately preceding Communion, Reverend Ian Brown led a prayer to formally dedicate two memorial plaques, which had been placed on the side of the church's organ. The plaques are as a result of bequests from two faithful and devoted late members of our congregation, namely Viti Rush and Elaine Robinson.

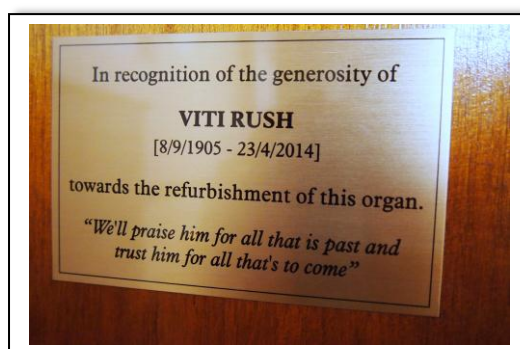
Members of both the Robinson and Rush families attended the dedication.

Ian concluded the dedication with the following prayer:

"God of pilgrim people, you call us from our individual lives into the one Community of Christ to be a people together, your people."

We remember faithful lives and generous givers, we honour faithful service and give thanks for this rich heritage of faith lived before us.

We dedicate these gifts for music and worship to your glory, through Jesus Christ our Lord." Amen.



Winter Study

For the past few years, a Winter Bible Study has been a feature of the Camberwell Uniting Church religious calendar. This year's Winter Study was held over four weeks from July to September, and was attended by a dedicated and committed group of participants.

The subject this year was the Bible and its interpretation.

In the first session we learned that the Bible was a library, not a single book. It is in fact a collection of writings by different authors over a long period of time. There are also several different forms of writing in the Bible: sermon, poetry, parable, allegory, short story, myth, legend, and salvation history. The Group briefly discussed each style.

The second session was about the Old Testament.

A game of twenty questions failed to identify Ezra as a prominent figure of the Old Testament. We fared better however with Noah. We learned that the Old Testament is made up of five different collections: The Pentateuch (the Hebrew Scriptures), the historical books, poetry and wisdom literature, the prophets, and the Apocrypha (additional writings). We were invited to rate the Books of the Old Testament according to our familiarity with them which was most enlightening.

Session three was about the New Testament.

We were invited to read three different newspaper articles about Kevin Rudd's apology to the aboriginal people of Australia and compare their perspectives. In the same way, it was suggested that the different Gospels were similarly different reports of the same event.

We were also invited to read a letter which was written to a church community about an unnamed misfortune, and then to discuss our responses to the letter and its impact, and what insights we might gain about God and the religious beliefs of the writer.

Gospels, Acts, Letters, and Apocalypse make up the New Testament, and we read a brief summary of each section.

The final week was about themes in the Bible.

We read several sections from the Uniting Church Basis of Union regarding Biblical interpretation, particularly focusing on the power of the Holy Spirit, via Christ, to awaken faith,

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renew and inspire people, enhance their understanding of the will and purpose of God in contemporary thought, and in living out the good news that the Bible communicates.

Then we read that God's liberation acts, God's royal rule, God's enlightening wisdom, God's holy presence, God's vindication of the poor, and God's renewing judgment were six themes said by Hans Ruedi Weber to converge in the person of Jesus Christ. This was an in-depth spiritual analysis of the New Testament.

All in all it was a most informative and enjoyable four weeks, ably led by Rev. Ian Brown.

Michael E. East.

CASS Report

On 23rd September Lisa, a case worker from Lentara led a training session for volunteers wishing to be involved in working directly with asylum seekers. The complexities were made very clear. Many of Lentara's clients are suffering from the trauma they have experienced and they represent different language groups and experience. Many of the suggestions for how the Camberwell people can participate are already in place, eg introducing them to the church office and the activities happening in the church buildings, providing English language tutoring, helping out with gifts of toiletries etc. Our efforts to host the Illoura residents as a group have not been very successful because of the high turnover of residents and the time it takes to become acquainted and to earn trust.

St John's Anglican church contributed toward the laying of tiles in the Illoura kitchen. There has been a request from them for another project so that they can support our housing of asylum seekers further. Our co-operation with the Highfield Road Uniting Church was formalised by agreeing on a Memorandum of Understanding. The next meeting of CASS February 21st 2017 will be at Highfield Road to reinforce our shared responsibility for the upkeep of Illoura and support of asylum seekers generally.

Mohammed, Program Manager Asylum Seeker Support, Lentara, attended the October meeting of CASS. He clarified some of the issues about Illoura, including the criteria for selecting residents, and the reasons for delays in assigning new women to take up vacancies. In fact the need for places for men has become much more urgent recently and the proposal is to transfer the last two women to North

Melbourne and place males in Illoura. Mohammed undertook to advise CASS of the name and date of moving in of any new residents so that they can be presented with a welcome parcel and advised of what assistance can be provided for them by members of the congregation.

Eric McKay raised \$3,000 for Lentara through sponsorship in the Melbourne Marathon walk. Again, congregation members have been very generous with vouchers and/or cash for gifts for the Lentara Refugees Christmas party. The ongoing gifts, including the 'Silver for Asylum Seekers' collections are most welcome.

The next fundraising event is to be a Pleasant Sunday Afternoon comprising a musical program by the Melbourne Singers and High Tea on March 26th 2017. Watch out for more information as the time draws nearer.

Margaret Watters

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Messy Church

August - Messy Olympics

Competing is part of our human nature but to learn to take part and not to count the result is a very hard lesson to learn. In tune with the 2016 Rio Olympics, our Messy Olympics were not about winning but taking part - in a sense we were all winners.

The gathering activity was a scavenger hunt - hunting pictures of Olympic activities which were scattered around the church and hall. Then there were biscuits to decorate (and eat) with gold, silver and bronze coloured icing.

Activities for the day included a dartboard with "balls" to throw and try to get the bull's-eye, colouring each of the Olympic rings with stickers on a sheet, a knockout game, making sausages of playdough, a challenge to build the tallest tower of blocks, and throwing bean bags into gold, silver or bronze rings to get a good score.

In the celebration in church our new song that we learnt was sung, the story of "The Best Beak in Boonaroo Bay" was told. Ian talked about taking part - it is the most important part. Ian then awarded each child a certificate from the Messy Olympics.

A noisy fun time was had by all 18 adults and 14 children!

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September – Messy Barns

September Messy Church was themed around the Parable of the Rich Fool found in Luke Ch 12. It reflects the foolishness of attaching too much importance to wealth, and aims to show that Life is so much more than the "abundance of possessions".

Gathering activity was putting spots on the pictures that showed something you valued. Lots of blocks were available to build Messy Barns. The children decorated gold treasure boxes with stickers-jewels and hearts etc. Food activity was icing a block of cake and putting a biscuit on top for a roof - very tasty Messy Barns.



The highlight of this Messy Church was our Celebration in church. Molly Richardson (granddaughter of Barry & Heather Docking) asked to be baptized in Messy Church. Our first Messy Church baptism! Ian adapted the Uniting Church Baptismal service and what wonderful baptism it was!!! All the children helped pour water into the font and then Ian baptized Molly. Molly was supported by many of the Docking clan. Ruth Crawley as elder gave Molly her Baptismal Certificate and candle as well as a gorgeous posy made by Alex Stewart. Molly is pictured, left, below.



A very special Messy Church indeed! 31 Adults and 16 children attended.

October - Messy Sisters - Mary and Martha

The story of Mary and Martha refers to an episode in the life of Jesus which appears only in

the Gospel of Luke. Jesus and his disciples came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. Mary chose listening to the teachings of Jesus over helping her sister prepare food. The story is intended to show that spiritual values are more important than material business.

The Martha activities included decorating (painting special cups and saucers for Jesus), speeding off to the shops to buy special food (toy racing cars that could loop the loop!), an elaborate kitchen sink for washing dishes in, painting the house, and mending the house (using hammer and nails on cork boards).



The Mary Activities were weaving the mat that Mary sat on to listen to Jesus, and colouring a set of big ears to wear to represent Mary listening to Jesus.

November - "Party with Barty" - Messy Church's 5th Birthday

The healing of blind Bartimaeus by Jesus is found in Mark 10:46-52.

Our gathering activity was throwing water bombs at a target with your eyes shut – very popular! Then there was colouring in the story of the healing of Barty, followed by weaving "mats", as this is what Bartimaeus sat on to beg at the side of the road.

Other activities included putting open eyes and closed eyes on a face to represent Barty being blind and then being able to see, decorating biscuits shaped like a man running, and sewing a felt "eye" and gluing a small eye on a white stuffed circle.



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For Celebration we sang two songs - "sing a New Song to the Lord" and "A Blind Man sat by the side of the Road, and Fiona read the story of the healing of Bartimaeus. Ian talked about how Jesus cares about us all and how our faith can help us live a good life.

We sang Happy Birthday to our "Messy Church"- we are 5 years old!

Fiona Ensor

Some Things you may not know about Memorial Stained Glass Windows in Churches

Introduction

As most readers will know, "stained glass" is the term used for pieces of coloured glass joined together by strips of lead to form a picture or design. Stained glass is most often used for windows, because the beauty of the glass is best seen when light passes through it.

It was during the Middle Ages that the making of stained-glass windows developed as a major art. Stained-glass windows were an important feature of churches built in the Gothic style, which first arose in the mid-1100's. The windows filled the church interiors with light and color, delighting worshipers with their beauty.

Prime Purposes

The windows were not only beautiful; they also served an educational purpose. During the Middle Ages, the church was the centre of learning. There were few books, and only a handful of people could read. The designs in the first stained-glass windows usually depicted scenes from the Bible. Such scenes were important tools in teaching Christian beliefs to the people.

All stained glass windows have a number of important functions to fulfil. The main purpose of painting pictures in coloured glass was to tell a story and to keep the building water tight and let light in. They teach through their words and figures, they decorate and please the eye of the beholder and above all they provide a fitting background to the worship of the church. They are a background to devotion in that as the eye moves around the building either during worship or at times of visits, the window fixes the eye of the observer and guides the mind back to God through the story being told.

Stained glass windows also slow us down; they incline us to proceed reverently and lower our

voices. It is atmospheric. In churches and cathedrals it speaks as the voice in the burning bush "the place whereon thou standest is holy ground".

Many churches can look drab and dull on the outside. And from the outside, the windows look drab, dull, and unexciting, blending in with the stone composing the building facade. But step inside, and the windows look spectacular. The sunlight outside passes through the stained glass, which lets different wavelengths of light through.

Medieval masonry used the trick of light to symbolize one thing - that faith may look drab to outsiders, but inside, people see the beauty of it that is impossible to see from the outside.

Colour Symbolism

But perhaps most of all, the colours in the glass – blue and red dominating, combined with gold and sometimes purple, violet and yellow – contribute to a boldness which is very much part of the meaning of the window.

Aside from religious teachings contained with colored segments of glass, there is also significance and symbolism behind the usage of certain colors in religious stained glass. The next time you view a window, keep in mind these color meanings:

Red: represents the blood of Christ, it indicates strong emotions such as love or hate, but also courage and self-sacrifice; it serves as a reminder of Jesus' suffering and sacrifice, it also often associated with the martyrdom of saints.

Blue: the color of the sky symbolizes heaven, hope, sincerity, and piety. It is also the color of meditation, contemplation and loyalty. The Virgin Mary is usually clothed in blue.

Green: the color of grass and nature, is an indication of spring, new beginnings, growth, rebirth, youth, and life over death; it also symbolizes faith, hope and victory, overcoming ignorance and indifference, immortality, and contemplation.

Gold is a symbol of God, divinity and the treasures of heaven. It means spiritual achievement and all that is good. Halos are gold for this reason.

Violet or purple is the union of wisdom and love: it symbolizes love, truth, passion, and justice. It is the color of royalty (it is believed that Christ wore purple before His crucifixion so

the color has come to symbolize suffering and endurance). It is also the color that represents chastity, innocence, and purity is often associated with God. When combined with white it symbolizes humility and purity.

White is used to portray innocence, joy, purity, faith and piousness.

A Final Personal Function

These windows have also continued to tell another story, that of the people who have donated the window or are commemorated in them. By inscriptions and depictions the glass records for posterity the whole story of their installation and purpose. And so they have historical, artistic, theological and personal significance.

This appears to be the prime rationale behind the commissioning of the windows at Camberwell Uniting Church. All our windows commit to posterity true servants and fine leaders of our congregation, with a matching theological quotation consistent with the memory and life lived of the individual concerned.

Memorial Windows of Camberwell Uniting (Methodist) Church

Eleanor Williamson

Introduction

The separate article in this edition which provided some background to the history of stained glass windows in churches highlighted, among other things, that strong red, blue, green and gold colours tend to be favoured when designing memorial windows, principally due their dramatic effect when light penetrates the glass.

This general rule applies to the majority of windows in our church, however there is one exception, and that is the memorial window dedicated to the memory of Eleanor Williamson.

Personal Details

Official public records yielded only limited information about 'our' Eleanor Williamson (there were other women of the same name living over a similar time period). Eventually I believe that Eleanor was born in 1860 in Richmond.

On 23 January 1897, aged 37 years, Eleanor Judd married Thomas Williamson, who was 17 years older than her. Their first child, (Thomas Reginald) was born in 1898. Then followed two

daughters, namely Annie Stuart (b. 1901) and Mary Frances (b. 1903).

On May 13, 1942, Eleanor, by then a widow, died suddenly at her house in 55 Camberwell Road Auburn, and was taken to Springvale Crematorium for burial.

The Memorial Window

This is a truly unique window among those on display at our Church. There are no striking and dominant reds, blues greens or gold. There are no big straight lines, no shafts of strong, prime colours or rich gold, and no images of swords, crowns, or kings.

Instead we find a calming image, filled with soft, curving lines, and muted colours featuring purple, violet, pink and white, matched by softer by greens and blues.

It is an image which captures and is consistent with the colour symbolism attributed to church glasswork – these colours represent a person who is remembered for her love, truth, passion, and desire for justice. One whose innocence is complemented by humility and purity.

The memorial window to Eleanor Williamson carries the dedication “The Gift of her daughter.” But which one, Annie or Mary?

It was not until I found an item on the unveiling of the window, that I was able to find an answer to this question and gain some more insight into one the more devoted members of our congregation at the time.

Memorial Window Unveiled

“Mother’s Day (Sunday 9 May 1943) was observed at Camberwell Church in the presence of a full congregation and by a special service which included the unveiling of a beautiful stained glass memorial window, the subject of which is “*Of such is the Kingdom of Heaven,*” the gift of Miss Molly Williamson,(2 a teacher in the Sunday School, in loving memory of her mother, for many years a regular worshipper at Camberwell.



The service was conducted by the Rev. E.L. Vercoe, and with him was associated Senior Chaplain the Rev. F.C. Bremer, a close family friend, who performed the unveiling ceremony.

The senior Chaplain spoke with deep feeling and affection for the late Mrs Williamson in regard to her home life and example, and her interest in her Church, following which he unveiled and dedicated the memorial.

The subject of the Senior Chaplain’s sermon was the story of the lesson, that of Hagar and Ismael (the moral of which, briefly stated, is that when all seems lost, do not lose faith in God, he will hear your cry, and come to your aid).

Favourite hymns of the deceased lady were sung during the service, whilst Mr Chris Reekie impressively rendered the soli “If With All Your Hearts” and “I Come to Thee.”

Mr Vercoe, in accepting the gift on behalf of the Trustees, expressed their appreciation of the donor.

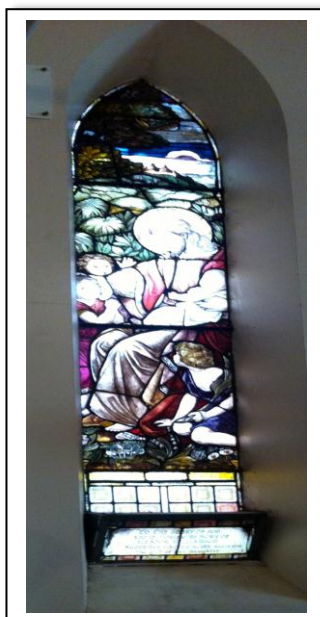
The choir was heard to advantage in “The King of Love” (Shelley), the solo work being creditably done by Mr Alan Day. Mrs H.S. Tregaskis, as usual, presided at the organ.”

After the Event.....

Just over a year after the death of her mother, on 9 September 1944, Miss Molly Williamson married Arthur Collinson, of Riversdale Road, at our Camberwell Methodist Church.

Molly and Arthur Collinson lived all their life in Camberwell, and continued to attend Sunday Service for many years, where she was able to be comforted by the dedication to her mother’s memory, until she died on 11 November 1993, aged 90 years. A life well lived.

Astute readers of the December Kairos recollect seeing Molly’s face in the photo of the Camberwell Church Ladies taken in the 1970s. Unsurprisingly perhaps Molly is wearing mostly purple, mauve and pink, matching the colours of the window.



And whilst on the topic.....

The unusual window erected in memory of Eleanor Williamson was the subject of comment 4 years after its installation.

In 1947, a sub-committee of the Church Building Committee prepared a 'Report on the Interior of the Camberwell Methodist Church', aimed at visual and structural improvement of the Church's interior.

Point 3 of the Report stated that "the colour and craftsmanship of the Eleanor Williamson window and that of Rev. John Gault are vastly different and competitive. It is unfortunate that they are paired. Both would be improved by separating them. Suggestion: the Williamson window is moved to occupy the first window from the entrance on the right hand side of the Church."

You, dear reader, can be the judge about that. It obviously bothered someone at the time, although it appears that no action was taken on this recommendation.

A Christmas Prayer

The December edition of the UCAF Network Magazine contained a prayer written by Robert Louis Stevenson, which contains sentiments and hopes most appropriate for this time of year. I am grateful to Lois Grenfell for bringing it to my attention, so I can share it with you:



Loving Father,

help us remember the birth of Jesus that we may share in the song of angels, the gladness of the shepherds, and the worship of the wise men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing which Christ brings. And teach us to be merry with clean hearts. May the Christmas morning make us happy to be thy children. And the Christmas evening bring us to our beds with grateful thoughts. Forgiving and forgiven, for Jesus' sake. Amen.

....a final word

This publication owes much to its contributors. It benefits enormously from those in our church community who supply items of interest which are always appreciated. Thank you all 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, technical brilliance and after hours work, as well as her passion and enthusiasm for the job in hand, all of which makes putting together this publication a pleasure. Thanks so much, Carolyn. Thanks also to Ian for his input to our publication, and his guidance on matters practical, biblical and spiritual.

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

Come and join us!

Messy Church
Camberwell UCA

Sunday 4-6 pm 2017

- Feb 05 Shipwrecked!
- Mar 12 Secret Agent Challenge!
- Apr 06 Messy Easter
- May 21 A Hairy Story!
- Jun 25 Team Body
- Aug 06 Secret Agent Challenge 2
- Sept 10 Team Jacob
- Oct 22 Skeleton Valley
- Nov 19 Jacob's Well
- Dec 24 Messy Christmas Eve

Camberwell Uniting Church
314 Camberwell Rd
Camberwell 3124

ALL AGES WELCOME
STORY, CRAFTS,
ACTIVITIES, SONGS,
CELEBRATION
& MEAL

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Ministry: Worship 10.00 am
Rev. Ian Brown 0439 931 080
Church Office: Tuesday & Friday
Phone 9882-7441
Email ucacamberwell@uniting.com.au
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Messy Church:
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