



Uniting Church in Australia

Action Research Project 2010-2011

Western Region, Adelaide

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**Presbytery/Synod of South Australia
Mission Resourcing Network
Community Outreach Mission Network
Urban Mission Network**

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LIST OF ACRONYMS

AFL	Australian Football League
AWA	Average Weekly Attendance
BTG	Bridging the Gap
CBD	Central Business District
CK	Cottage Kitchen
COCOA	Churches of Christ Overseas Aid
CoMN	Community Outreach Mission Network
CPSW	Christian Pastoral Support Worker
CRC	Christian Revival Crusade
ESL	English as a Second Language
GMP	Global Mission Partners
LAP	Learning Assistance Programme
LGA	Local Government Area
MRN	Mission Resourcing Network
NCCA	National Council of Churches in Australia
NCLS	National Church Life Survey
NESP	Non English Speaking
PRC	Pastoral Relations Committee
QEH	Queen Elizabeth Hospital
SA	South Australia
SAHT	South Australian Housing Trust
SAYCO	SA Youth Camp Out
UC	Uniting Church
UCA	Uniting Church in Australia
UCWPA	UnitingCare Wesley Port Adelaide
UMN	Urban Mission Network
US	United States
WASP	White Anglo-Saxon Protestant
WLC	West Lakes Church

Please note

A range of statistical information appears throughout this Report, used mainly to help describe and quantify the community settings in which each of the congregations in the Western Region operates. Those statistics were drawn from a number of publicly-available sources, including local council and the Australian Bureau of Statistics (ABS). Data available from these differing sources may reflect different collection and/or compilation methodologies and, as a consequence, show minor variations in the data presented.

In order to provide a single, consistent overview of the region, a two-page Table has been prepared using Australian Bureau of Statistics data and enclosed as Appendix 3 at the rear of this Report. In some instances the figures included in this Table may vary from those included in the report prepared on behalf of individual congregations.

INTRODUCTION

The idea for this study arose from a casual conversation with a minister in the Western region who shared with me questions about the anticipated population growth in Adelaide's western suburbs. After some negotiation, Ian Price of the Mission Resourcing Network of the Presbytery of South Australia agreed to my proposal to undertake an in-depth study of Uniting Church congregations in the region. The Community Outreach Mission Network and the Urban Mission Network also generously agreed to support the idea and in March 2010 the study began.

In undertaking the study I was able to draw on my experience of ministry during forty years in inner city and disadvantaged communities. I had the advantage of growing up in the Port Adelaide area and after twenty one years of ministry practice (Hectorville, the Inner City Parish based at Redfern in Sydney and Whyalla) I returned home and was minister of the Alberton Port Adelaide Parish from 1984 to 1991.

During those eight years I came to understand again something of the issues and challenges facing the church in the region. It was also stimulating to be part of the leadership group of the Presbytery of Adelaide North West and many creative ideas, proposals and theological insights were generated from that experience.

I am grateful to those who kindly agreed to take part in the study although at times I sensed that there was a healthy scepticism about producing more reports or undertaking another survey! Coral Smith and leaders of the Grange congregation and Geoff Tiller of Western Link agreed to be the test cases to show that it could be done. Other reports followed and until a few days ago leaders were continuing to provide helpful information and further comment. In many ways action-research work is never finished, as we continue to reflect and discover new insights and fresh perspectives on ministry.

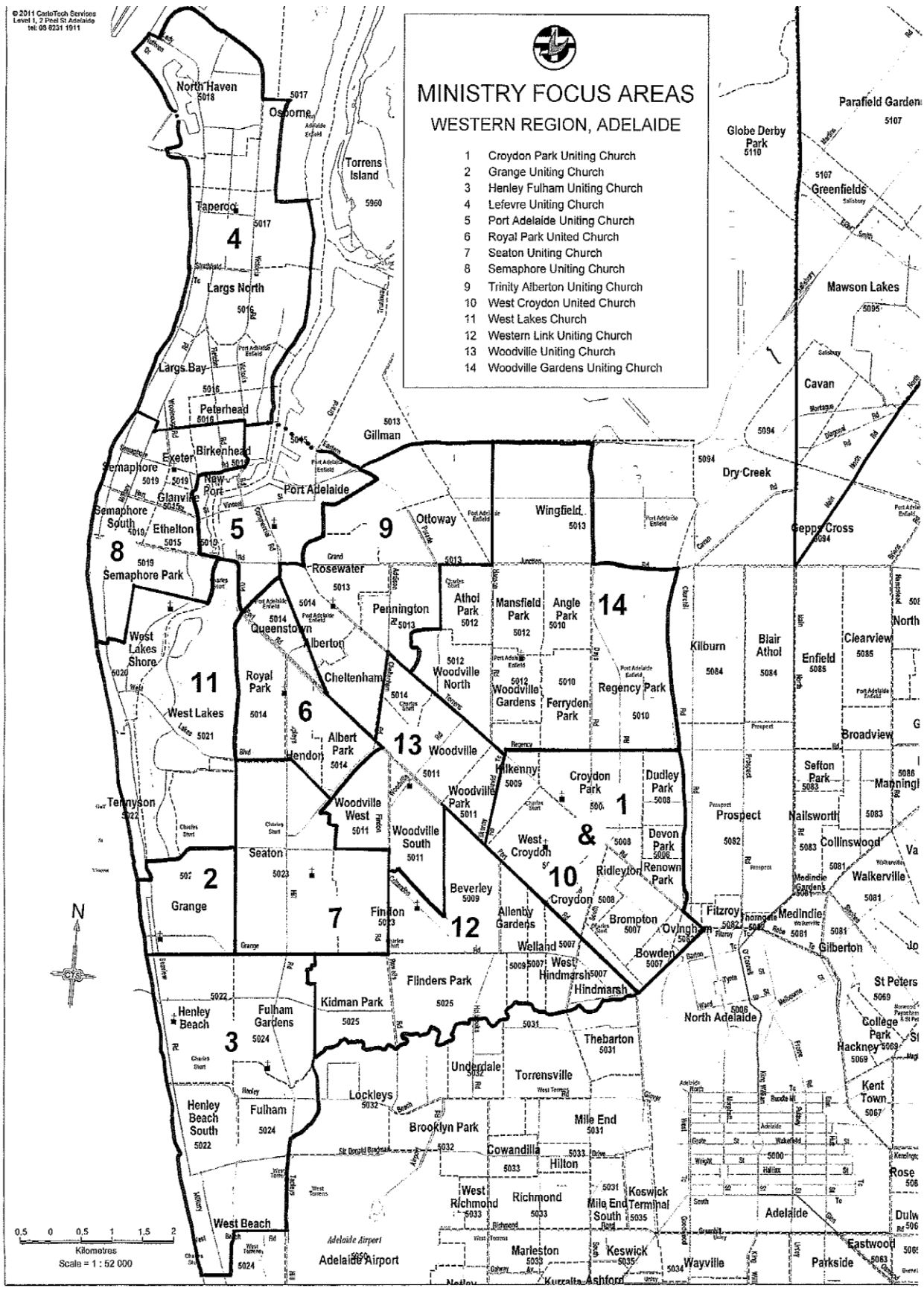
Thank you to Francis Pender who has assisted in the last few weeks with editing and production tasks. The study has been one of my major retirement preoccupations in the past twelve months and Judy has supported me with setting deadlines and making it clear that the end is near!

Dean Eland
March 29th 2011



MINISTRY FOCUS AREAS WESTERN REGION, ADELAIDE

- 1 Croydon Park Uniting Church
- 2 Grange Uniting Church
- 3 Henley Fulham Uniting Church
- 4 Lefevre Uniting Church
- 5 Port Adelaide Uniting Church
- 6 Royal Park United Church
- 7 Seaton Uniting Church
- 8 Semaphore Uniting Church
- 9 Trinity Alberton Uniting Church
- 10 West Croydon United Church
- 11 West Lakes Church
- 12 Western Link Uniting Church
- 13 Woodville Uniting Church
- 14 Woodville Gardens Uniting Church



SUMMARY DISCUSSION

This research project began with several overlapping objectives and these are outlined in the original proposal, which is included as Appendix 1 of this Report. There are fourteen congregation reports covering fifteen congregations in the study region. These reports have been produced from conversations with congregation leaders and are summarized under five major headings - background, community context, strengths, challenges and opportunities.

In using these general categories as a conversation guide leaders were invited to:

- Share defining moments and turning points in their congregation's story.
- Describe current commitments including existing programs, patterns of church life, ministry arrangements and assets.
- Think about the ministry context, changes in the composition and character of the local host community and implications for ministry.
- While naming current challenges, discern the congregation's mission vocation by identifying inherent strengths and applying these to emerging opportunities or fresh expressions of ministry.

Common Experience of Congregations over the Past Sixty Years

Over the past sixty years all the congregations in the study project have experienced major changes to their identity, their relationship with each other and their place or profile in the community. The congregations' remembered history stems from the post-war boom years, when congregations were the centre of local community life for growing families. Church communities provided both spiritual and social programs and large Sunday Schools and youth groups reflected the generational trends of the fifties and sixties. Churches of the three former denominations were an accepted part of the local landscape and members were generally Australian-born and committed and loyal to the ethos of their denomination.

Of the fifteen congregations in this study four were born out of the post-World War 2 years - Fulham, Seaton, Woodville Gardens and West Lakes. In response to suburban growth, in the first decades of the twentieth century six congregations were founded close to the city-port transport corridors and four - Findon, (now Western Link), Woodville, Trinity Alberton and Semaphore - were established in the second half of the nineteenth century. One congregation, Port Adelaide, was founded in November 1849.

Thirteen congregations could be described as local or neighbourhood congregations as families lived nearby and up until the late 1950s walked to church. From their original locally-based identity two, or possibly three, congregations - Port Adelaide, Woodville and Semaphore - were *mother* or *first* churches of their denomination in the region. Founding members and leaders of these congregations were also active in establishing other civic and voluntary organisations.

Church Union in 1977 was an organisational watershed year. In anticipation of union a number of congregations closed and merged in the 1970s and many properties were sold. At Union congregations were linked through the parish structure and in some cases

this arrangement reflected the ethos of the former Methodist circuit. In the following years, as further mergers took place, new partnerships were formed by linking congregations and this often involved new names and organisational arrangements. These changes and diverse expectations involved leaders in many hours of negotiation, in making sense of the new structural arrangements and in renegotiating the scope of each congregation's responsibility.

In the early 1990s a further change took place when the UCA (Uniting Church in Australia) parish structure was dissolved and congregations had the option of linking two or more congregations to call a full-time minister or developing other ministry models. In three instances - West Lakes, Royal Park and West Croydon - congregations include joint arrangements with another denomination. In the last ten years the *stand-alone* option has become the preferred model and funding of stipended ministry has become part-time or reliant on offerings and the use of income from financial reserves or property sales.

In 2005 further structural changes impacted all congregations when the Presbytery of South Australia was formed and congregations were invited to support each other through networks. Thirteen congregations in the study area joined the Community Outreach Mission Network (CoMN) and four or five of the ministers in the region provided leadership during this transition. CoMN was, in part, an attempt to preserve something of the character of the Adelaide North West Presbytery, as this Presbytery had been a coherent, effective and relatively strong council of the church.

While attending to these internal or organisational matters congregations have been subject to broader social and cultural changes in society. These external trends and changes in outlook and attitudes are in effect outside the control of any leadership group. Congregations have witnessed local community life impacted by economic rationalist policies and social trends that continue to erode a sense of belonging or local pride of place. Local government amalgamations and further centralisation of agencies and commercial enterprise have also influenced mission-planning policies and neighbourhood congregations across the metropolitan area have been challenged to consider the option of larger, new and regionally-based centres.

Organisational changes within the church and the continuing impact of social change on local communities have contributed to an identity crisis for the church. As these changes were taking place, the next generation of leaders, children of the boomer generation, were moving out and moving up the social ladder. In the fifties and sixties the high employment rates gave children of working class families the opportunity to access tertiary education and many became skilled employees or entered the professions. Demand to replace unskilled workers drove Australian immigration policies and from the fifties onwards people from southern and eastern Europe settled in the western suburbs where factory employment was accessible and housing prices affordable.

The other major impact on churches in the sixties was the radical theology and the *new reformation* emphasis that challenged conservative customs and the attitudes of the pre-war generation, sometimes called *the suburban captivity of the church*. Colin Williams, in two popular publications, "Where in the World" and "What in the World", expounded the view that God was working within and through the secular and that the purpose of the local congregation, in obedience to Christ, was to serve the world (Hilliard 97:213).

In the last twenty years many of the earlier social trends have accelerated and local or suburban churches are faced with major challenges as they adapt and respond to the changing character of community and family life. Social attitudes towards the place or role of the church have changed and now reflect a growing secular, post-Christian and multi-faith context.

An overview of congregations in the region

1. Geographical spread

The fifteen congregations are located in a region bounded by the coast line (west), Henley Beach Road in the south, South Road (east) and Grand Junction Road (north) plus Lefevre Peninsula. The region is made up of the Local Government Areas of Charles Sturt and the western part of Port Adelaide Enfield.

2. Relationships with other UCA church Councils and Networks

From 1977 to 2005 all congregations were members of the Adelaide North West Presbytery and now, along with all other UCA congregations in the state, are part of the Presbytery of South Australia. Currently thirteen are members of the Community Outreach Mission Network, while Woodville is a member of the Grace Network and West Croydon United part of 3D. Three congregations are constituted as united churches - West Lakes and Royal Park (UCA and Churches of Christ) and West Croydon (UCA and Baptist).

3. With the formation of the UCA in 1977 congregations were linked through the parish structure but now most are **stand-alone congregations**. The one exception is Fulham Henley which is technically one congregation made up of two worshipping communities on different sites.

4. People served

Thirteen congregations serve or focus their ministry on local suburban communities with an average population of 10,300. Host communities range from Grange, with its strong local identity serving a relatively homogenous community of 5,240 people, to Western Link, which serves a much wider suburban area of 18,500 and includes several suburbs with diverse social characteristics. The total population of the study region is about 154,200 from the two local government areas.

5. One indicator of the diversity of the communities served and the relative strength of the UCA is the percentage of people who identify themselves by their denomination in the Australian Census. The name used to describe these figures is *nominals*. These figures are one indication of potential average weekly attendance (AWA). Some researchers have suggested that about 10% of those identified as UCA attend Sunday worship on a regular basis. These assumptions are now being reviewed as younger generations do not have denominational loyalty as in the early post-war years.

6. The social origins or groupings of UCA nominals are **unevenly distributed across the suburbs**. In general terms high UCA percentages have a strong correlation in communities with higher income households and percentages of people born in Australia. In Grange, for example, 12.4% are Uniting Church nominals, in West Lakes 13.0%, North Haven 10.6%. In other disadvantaged suburbs, similar to the

Parks area, the range is from 4.3% to 4.5%. UCA percentage in Ottoway is 3.5% and Pennington 5.5%. Numbers born in Australia are also lower in Woodville North and Athol Park at 61%, compared with Grange 81.5% and West Lakes at 78.5%.

7. The **average weekly attendance** at Sunday morning worship is **fifty two**, numbers ranging from Woodville at one hundred and ten to Trinity Alberton at twenty. While the study did not systematically track changes over the past decade or two, there is evidence that the AWA has declined about 20% to 30% over a twenty year period.
8. The **leadership of congregations** is vested in Church Councils and overwhelmingly responsibility is assumed by members in their retirement years with some in their late 70s and 80s. Most congregations indicated that they had a solid core of loyal, long-time (forty years or more) leaders.

The study did not collect data on other features of leadership and there was some indication that long-time leaders were open and looking to invite younger members into leadership roles. Several congregations referred to the struggle in coping with bereavement following the death of experienced leaders in the past five to ten years.

9. Congregations in the study area **are served by seven full-time ministers and six part-time appointments**. One congregation - Port Adelaide - has a lay ministry team. During the study process over twelve months (April 2010-March 2011) there were four changes in placements including two full-time placements and two part-time. In general terms we can assume that routine and consistent patterns of congregational life are disrupted about every five years with changes in ministry leadership, which represents about 20 to 25% of congregations in any one year.
10. Two congregations - Woodville and Port Adelaide - have a tradition of being **regional congregations**, drawing members from across many suburbs. These two sites are located within civic precincts and have heritage-listed buildings that have been part of the community landscape for over 120 years. Both these congregations have a higher-than-average attendance at worship. At the same time Fulham, which is centrally located in a residential suburb, has an AWA of 80. (Note that the terminology used to describe congregations involves several assumptions. In the US one theory from Arlin Rothauge, in *Sizing Up a Congregation For New Member Ministry*, identifies congregations by the number of active members. Using four designations he begins with *Small Church* or *Family Church* between 1 to 50 active members and suggests that these churches function like a family with appropriate parental figures. Then for a *Pastoral Church*, between 50 and 150 active members, clergy are usually at the center. *There are so many parental figures around that they need someone at the center to manage them. A leadership circle, made up of the pastor and a small cadre of lay leaders, replaces the patriarchs and matriarchs of the Family Church.* (Document and discussion from the website <http://www.congregationalresources.org/>).
11. Thirteen congregations are **neighbourhood** or **family** churches. The term *neighbourhood* is used in the sense that members live in nearby suburbs although there are some variations across the study congregations to this generalisation as some members travel across the region to join congregations for personal or family reasons.

12 No new congregations have been formed in the last thirty six years since the formation of West Lakes in 1975, but **most have been reconstituted by merging several congregations.** The three most recent mergers are Lefevre (2008), Western Link (2002) and Trinity Alberton (1983). Congregations in the study have not expressed any interest in further mergers.

Changing character of the region

There are many contextual factors outside the control or the influence of the local church and these have an impact on the receptiveness or openness of people to churches generally. These factors involve social and attitudinal changes in Australian society as a whole and in one sense set the scene for ministries based in specific communities.

Each congregation report in the study has given attention to the changing character and the demographic trends of suburbs and it is evident that major changes are under way within the region. These changes impact the settled and large Local Government Areas (LGAs) of Charles Sturt and Port Adelaide Enfield. A number of major residential developments and housing in-fill projects have impacted the region and this will continue over the next ten years. Most notable are the projects involving the former Housing Trust (SAHT) areas and the continuing development of up-market private estates.

There are examples of this in almost all suburbs and in the week that this report is being finalised the AFL has announced plans to redevelop Football Park, a project which will add another 1,800 dwellings to West Lakes. Other notable projects include the St Clair and Cheltenham racecourse site development, new apartment housing in the centre of Port Adelaide and the Bowden Clipsal site. SAHT sites include Woodville West, Seaton, and Taperoo in addition to the completed ten-year project that has changed the face of the Parks area. There are signs of gentrification in the older private housing areas including West Croydon, Bowden, Semaphore and Cheltenham.

The socio-economic diversity of the region is evident in the household income and house prices across the region. In general terms these range from the high income end of the scale and includes suburbs along the *sea change* coastal strip - Henley, Grange, West Lakes, Largs Bay and North Haven. The former SAHT estates continue to provide affordable housing for recent arrivals or for those on fixed income including The Parks, Rosewater, Pennington, Ottoway, Seaton, Woodville West and Royal Park. In these suburbs there is a high percentage of people born overseas and a greater multi-faith composition of the population. In these suburbs the UCA percentage is among the lowest in the Adelaide metropolitan area. These suburbs also are identified as among the lowest three socioeconomic regions in the metropolitan area. (*The most disadvantaged Statistical Local Areas (SLAs) were Playford–West Central (with an index score of 758), Port Adelaide Enfield–Port (795) and Playford–Elizabeth (803).* (From SA Health Commission Report).

While housing occupancy rates are falling overall it is difficult to assess the extent of long-term population growth. The August 2011 Australian Census results will be studied with interest and give further indication of the changes over the past five and ten years when compared with 2006 and 2001 Census results. Churches will also be asked to take part in the next National Church Life Survey about the same time and the Assembly format of UCA congregation profiles has been changed to reflect the results of these surveys.

While this study has attempted to develop an appreciation of the implications of these changes for ministry and for the future of the Uniting Church in this region, further discussion is needed to clarify and refine these insights. Leaders of congregations are involved in the day-to-day or practical demands of ministry and may find it difficult to work through the implications of these long term changes and population growth in the region.

The diversity of ministry context, the social mix of the host community has many implications for ministry, most evident in those communities where UCA nominals are a low proportion of the population. Given this diversity it is not helpful to compare successes and achievements of ministry in numerical terms. An awareness of these factors is reflected in the decision to provide a Uniting Church Foundation grant to Woodville Gardens some years ago. In effect the whole church is challenged in any decisions about resourcing and supporting ministry in communities characterised by their low socioeconomic status.

Congregation Strengths

Sunday morning worship remains the core weekly activity of all congregations. This time is usually followed by morning tea and informal fellowship. Most congregations have a few children and young people present. Some congregations are experimenting with *messy church* for younger families at other times. About 20% (Woodville, Port Adelaide and Grange) report that visitors or enquirers drop in on a Sunday. Others report that they do not generally have visitors.

Leadership of worship is shared between minister and lay leaders and styles of worship vary across the congregations.

In most congregations there is a strong and consistent pattern of weekday **fellowship and seasonal study programs**. Most fellowship groups meet monthly and programs include informal educational opportunities, social life and fund raising. Fellowships support agencies and programs of the wider church. Annual programs follow a routine, are planned in advance and are well-organized. Generally these small group ministries involve people from a similar age group.

Church properties are well maintained, provide good meeting space and in recent years a number have been subject to major rebuilding or renovation. Some properties are included on the State Heritage list (Woodville, Port Adelaide, Western Link, Semaphore, and Henley). The study did not attempt to analyse financial strength but it was assumed that offering income generally paid for the cost of ministry and the hire of halls and other facilities covered maintenance and upkeep charges. Three funds, formed through the sale of property or bequests, provide income for outreach or community ministry (St Andrews Fund Woodville, The Alberton Mission Fund and a bequest to Semaphore).

Common issues and challenges in relation to community outreach

Most congregations **aim to strike a balance** between ministry to members and adherents while seeking to serve their local suburb through week-day activities and programs. While these weekday programs are not explicitly designed to recruit new members there is an underlying hope that these activities will result in Sunday church attendance. There is some evidence that this occurs but not in significant numbers.

Commitment to weekday activities **often stretches the capacity of members** and is a challenge to maintaining effective group life as these activities often involve pastoral support for people who are socially isolated.

Overall the most successful and satisfying relationships have developed through playgroups and these activities are often serving families that are vulnerable or “at risk”. The best example of inter-church mutual support and collaboration is the annual *Playgroup in the Park*, when eight congregations work with local government and Seaton Central (a family support agency sponsored by UnitingCare Wesley Port Adelaide) to organize a major fun event.

Other week-day activities have evolved around ministries of hospitality including coffee and Op shops, craft and lunch programs. A significant percentage of those attending these events are people living in hostels and supported accommodation.

In the last two years congregations have invited Adam Tretheway to advise and provide resources relating to mental health issues. Woodville is currently raising money to maintain this ministry, which also involves Crammond House, the mental health section of the Queen Elizabeth Hospital.

In a number of congregations members have been involved in providing hospitality to refugees and in supporting those recently arrived in Australia.

Most congregations are involved in regular visits and conduct informal worship in local nursing homes. A number of congregations are also involved in seasonal community-based events, particularly at Christmas. A significant number have a good relationship with local schools and support chaplaincy ministry in those schools.

Through these community-orientated activities congregations are involved in partnerships with local and non-government agencies, including UnitingCare, state schools and groups from the voluntary sector. These partnerships provide effective bridges or connections with the wider community.

Challenges in sustaining and extending ministry

The challenges faced by congregations in maintaining the familiar routine, and at the same time developing fresh expressions of ministry, are:

- Sustaining current commitments with an ageing leadership group.
- Succession planning and recruiting younger leaders.
- Finding ways to connect or relate to younger families.
- Maintaining an active or demanding ministry of service that does not translate into an increase in number of members.
- Being articulate and clear about vision for ministry; some sense there is an uncertain future.
- Tension between maintaining what we have and what we would like to do.
- A frequent lack of clarity about core values and priorities.

- Some new programs or fresh expressions have been tried without having the ability to sustain them.
- Finding resources and back-up to maintain outreach ministry that can be demanding. Training is needed in social skills and group life.
- More support is needed in taking up ministries to those with mental health issues and we need clarity about who is responsible for developing collaboration.
- Ministry to seniors, a large percentage of the population.
- *To maintain faithfulness in face of many pressures to conform to the world (West Croydon United).*
- How we share our faith by creating the moment.
- Being a community of acceptance and openness to the guidance of the Holy Spirit.
- Finding the confidence to take new initiatives and permission to do ministry.
- Maintaining levels of giving to support stipended ministry.

Opportunities for Ministry

There is a wide range of responses to this category and while some congregations were able to produce four or five paragraphs others produced two or three points. This in part may reflect the time taken in conversations with the study coordinator, where in some instances time was severely restricted. The limited conversation about opportunities is also an indication that many leaders feel they are already fully occupied. *We may have reached the limit of what we can do. It's hard to identify new opportunities.*

One or two reports were very specific about future focus and identified groups open to new partnerships. (See the Semaphore or the Woodville report). Other comments were more general in nature. For example:

- While there is some realisation about the implications of demographic change it is not clear about how this impacts current priorities or what it will mean in the future. *Should we just let it happen? Unsure about the full impact of housing redevelopment and population growth.*
- Standing firm in what we are already doing, our reputation, knowing what we stand for. Building on assets already in place (the value of small groups) and working through existing social networks.
- Significant opportunities through families we meet through playgroups and other bridge building weekday ministry. *Drawing on the stability of services for further growth. We sense that new opportunities will grow from existing commitments. Strong base for extending our work.*
- How do we work with the benefit of our long term presence on the street and our location in the suburb? We play a part in contributing to a sense of community belonging. Our properties are accessible, a safe place for people to meet, socialise and find support in communities where there is a sense of isolation. A good base for ministries of hospitality. *Our Sunday congregation is becoming a home for new arrivals and an opportunity to share their religious traditions and spirituality.*

- Potential for growing and developing partnerships with others who, like us, want our communities to be good places to live, places where people can meet their neighbour or find interests in common. There is a difference in working with others in partnership to achieve a better community, the common good, and in trying to do it all ourselves.
- Finding ways to develop leaders for the future.
- Discovering the best way to follow up extensive pastoral links, in addition to meeting the demands of regular members. *Responding effectively to visitors, guests and enquirers.*
- Not sure about the implications of our relationships with other Uniting Church commitments to community life made through chaplaincies, agencies and other services. UnitingCare Wesley Port Adelaide is probably the largest provider of community services in the area.

DRAFT RECOMMENDATIONS

Congregations

One of the aims of this research project was to encourage each congregation to articulate its mission vision and to appreciate the implications of population changes in the region. The study provided an opportunity for congregations to consider extending their existing commitments, to develop new forms of ministry while recognising the advantages of location, willingness of leadership, strength of current membership and effective application of ministry resources.

Some possible options in following up this report and to work through implications:

1. Members of the Church Council and other leaders study the report by drawing out issues and insights that have implications for current or future ministry priorities. What does this report tell us about the challenges we face? Is it a true reflection of our situation and a helpful summary of the challenges we face? Are there important issues it does not address?
2. Identify those issues or questions that need to be addressed locally and those where the assistance of the wider church is needed. Some of these may be practical or process issues, while others may be theoretical (how to questions) and involve contextual theological reflection.
3. Consider ways to develop further collaboration between congregations in the region. What are the current strengths we can build on? How would we do this? Through Networks or use existing regional links?
4. Consider the new UCA Assembly congregation profile format and produce a draft that reflects our current situation by using information from this report. Work out how profiles can be used for planning, not just when there is a placement vacancy.
5. Think ahead about how we will use the results of the next NCLS survey that will be held later this year. How will the results of this become part of the new profile, be most useful to us and help articulate vision and focus our mission?

6. Report back and send suggestions to your Network or Presbytery Mission Resourcing Network (MRN) about topics or issues that you would like to discuss with others. This may include training or workshop events to assist leaders of your congregation to be more effective or help focus ministry directions.

Community Outreach Mission Network

1. The Community Outreach Mission Network (CoMN) is best placed to exchange information, provide insights and share experience about local ministry. This has been an important feature of the network's ministry to congregations over the past few years. CoMN is open to working with other networks to address some of the recurring themes and directions for mission.
2. CoMN could, for example, sponsor continuing research and discussion about the implications of population change and, with the assistance of MRN, develop strategies to support congregations as they struggle to achieve their desired future.
3. CoMN could organise workshops on specific questions and challenges identified in this report. Leaders within the network could draw on their experience and insights about the processes being used to develop and extend partnerships in ministry.
4. CoMN could give consideration to organising a series of workshops for leaders of congregations facing an uncertain future (say with less than thirty active members) and in consultation with the MRN explore issues of continuing viability, faith sharing and conversion growth.
5. CoMN could encourage the best way for congregations to collaborate, support and resource each other about issues, concerns and opportunities they share in common.

Presbytery: Mission Resourcing Network (MRN)

1. The MRN has responsibility for developing the overall framework of mission policy and directions for the UCA in SA. It has established resourcing networks around different aspects of ministry eg children and youth, cross-cultural and justice ministries. In recent years it has also been active in establishing regional congregations through mergers and rationalisation. Major Presbytery events have assisted in developing the capacity of leaders and in generating motivation.
2. MRN to continue to provide support for congregational leaders as they respond to some of the practical and theological issues named in this report. It important for MRN to help articulate the gifts inherent in small or family-size congregations as they are committed to being there for the suburban communities they serve.
3. Further research is needed to identify the issues and challenges of suburban ministry and the implications this has for in-service training and opportunities for continuing education. MRN may advise the Uniting College about the educational needs of local leaders and how the UCA in SA can become a learning community through the action-reflection cycle.
4. MRN may advise the Presbytery Pastoral Relations Committee (PRC) and Placements Committee about the challenges facing ministers as they work in a range

of diverse social contexts. These contexts have implications for the way the resources of the church are applied.

5. MRN may report to Uniting Foundation and other funding bodies about priorities for resource allocation based on collaboration between congregations and through identifying common issues and opportunities.
6. MRN may assist in identifying the potential for both regional and neighbourhood congregations as they respond to challenges and opportunities. MRN could continue to work with and listen to congregations as they clarify opportunities for new ministry and assist them to develop capacity to sustain momentum and develop long-term directions.
7. Continuing research should involve working with the results of the 2011 NCLS and the Australian Census information. These insights will focus on the implications for the future and assist in clarifying how assets and strengths already present within local churches can be applied and directed. It is helpful for one group in the UCA to draw out and articulate how we are best placed to extend ministry and address some of the underlying dilemmas or challenges faced by established congregations. MRN could facilitate the continuing evaluation of different models of ministry.
8. MRN could continue to assist the UCA in SA consider the implications of changing social attitudes and trends. It could assist in developing responses by affirming and recognising that suburban neighbourhood churches are well-placed grassroots and locally-based locations for hospitality and social interaction. In an age when many feel the loss of community and experience social isolation, where business and local government is driven by rationalisation, market forces, efficiency and centralisation, many local churches in this report have recreated lost communal spaces by working with small interest-based groups. This gift to community building involves continuity and face-to-face meeting places where people can contribute, develop a sense of belonging and pride of place. *Small scale, interest-based activities in a continuous place, where people are 'recognised' and involved is the key to community, cultural and spiritual development.*

There has been a substantial increase of participation in informal small groups often sponsored by churches. Other informal groups gather at coffee shops, in shopping cooperatives, in informal meetings of parents who get to know each other through a school, in book reading clubs, through sporting organisations, and in many other ways. In other words bridges beyond the family and household are being built through these informal associations and networks, as well as through formal associations and organisations. (Hughes et al, 2007:68, Building Stronger Communities).

POSTSCRIPT

A congregation is a group of people who believe that more can be accomplished by joining with others. They come together with a purpose. To create more life, the people create a community of purpose. After many years of being together, though, people may wonder what happened to the purpose, to the vision, to the creativity, and to the meaningful service that once energized them. This is normal. Again and again, we have to explore why we came together. Congregations need to continue to review who they are and how they will respond to questions such as: What are we trying to be? What is our calling at this time and in this place? Can we make a difference? Is there a purpose for our presence? If we are unaware of the particular view through which we are looking at the world, then we do not have any true choices about what we are going to see and how we are going to respond.

Mission is the expression of the church's deep, abiding beliefs. Mission provides the major standard against which all activities, services, and decisions are evaluated. Mission is the preserver of congregational integrity. It is about God's love for the world, not about what I like or don't like about my church. A major function of the congregation's stewards is to be the creators and guardians of the mission. They defend the mission against resistant forces that would threaten or destroy it. They oversee the mission's implementation. They keep the mission alive.

(Peter L Steinke, *Avoiding Mission Drift*, Alban Weekly, August 2010).

CROYDON PARK UNITING CHURCH

Background

The Croydon Park congregation is the product of several amalgamations between congregations over the past forty years. In February 1972 the Croydon-Kilkenny United Parish was formed and included Methodist churches at Croydon, West Croydon, Gelland, Ferryden Park and Elgin and the Hindmarsh and Croydon and Kilkenny (Norman Memorial) Congregational churches. Over the years a number of properties were sold. Members of Norman Memorial Kilkenny joined with the former Methodist church and this was known as Union Church for a number of years.

Once known as *Gelland*, the current Croydon Park Uniting Church on Torrens Road was founded in the 1920s and the first church building was opened in August 1924. With Church Union in 1977 three congregations became the Croydon Kilkenny Parish of the Uniting Church. Links with other congregations including Woodville Gardens were maintained over a number of years and, following an extensive consultation undertaken by the Presbytery of SA, Croydon Park became a stand-alone congregation in October 2010. Croydon Park is a member congregation of the Community Outreach Mission Network.

Sunday service is at 9.30am and the average weekly attendance is forty eight. In 2007 the figure was fifty five.

Regular attendees live in nearby suburbs with some travelling from further afield. With a total of 45 family households, the suburbs of members include: 11 in Kilkenny, 7 in Croydon Park, 1 in Croydon, 6 in West Croydon, 3 in Woodville North, 4 in Renown Park and 3 in West Lakes. Others come from nearby western suburbs. The average age is about 75.

The church is located at 310 Torrens Road, on the eastern side of the road near bus stop 19. The current street-front *new* building was opened in November 1959 and has high visibility on a main road. There is off-street parking for fourteen cars, with access from a back street. Other on-site facilities include a hall, meeting room and kitchen. The manse at Bryan Avenue and the Hawker Street church property are both let.

Weekday activities include a small creative leisure group, started twenty years ago, that meets weekly in school terms. There is a monthly day fellowship meeting, a lunch group on the first Wednesday, a dinner group on Wednesday evening and a friendship group of about seventeen members.

Other ministries include regular visits to St Basil's nursing home and Ashman Grove, Chief Street. Food donations for UnitingCare Wesley Bowden are collected on the second and fourth Sundays of the month. The congregation also supports a number of fundraising events, including Pancake Day, the Biggest Morning Tea and Adopt-a-Family. Support is also given for a school chaplaincy ministry at Woodville High School.

In the last few years the Salvation Army officer at Kilkenny has given strong leadership in developing cooperation between the churches. The church building is leased to a Spanish-speaking charismatic church, its members born in Bolivia.

Around 2003 we were encouraged to develop a lay ministry team, now called the church council. This group of ten is responsible for overseeing all aspects of church life. We assist in leading worship and have a pastoral care network. Brian Dunstan became the part time supply pastor in October 2010.

Rental income sources include a guest congregation, the Bryan Avenue manse and the Hawker Street property.

Community Setting

The church serves a very diverse and multi-cultural community. There is some overlap with West Croydon United Church, which is on the western side of Torrens Road, about one kilometre distant.

Suburbs on the eastern side of Torrens Road include Devon Park with 752 persons, Renown Park with 1,576, Croydon Park 3,622 and Dudley Park 609 - a total population of 6,559 at the 2006 Census.

From the 2006 Census the UCA percentage in Devon Park was 6.4%, Renown Park 6.5% and in Croydon Park 4.7%. Other significant religious traditions include Buddhists at 13.3%. Overseas-born people in Croydon Park include a high percentage from Vietnam (10.4%), with 3.6% from Italy and 3.5% from Greece. 42.7% of households speak English only. The SA Housing Trust provides 71% of housing in Devon Park.

High school students travel to Woodville High School and primary students attend Challa Gardens Primary School or go to Underdale. The former Croydon High School on Torrens Road is now a dual campus which includes both the School of English and the School of Languages, while the former Croydon Park Primary School is now an Islamic College.

People in the area shop at Arndale, a major regional shopping centre which also includes theatres and other services. The centre and its shops are representative of the diverse character of the region.

Strengths

We have a solid core of loyal members.

We reach out to those who are house-bound and some of our week-day activities help us make links to the wider community.

We have a routine which keeps us going.

Challenges

We need to increase our giving to meet the budget for next year, as we are hoping to appoint Brian as pastor on a 0.3 basis.

It is becoming harder to maintain our ministry as we get older.

A few people drop in and join us from time to time.

Opportunities

We are thinking about redesigning or revamping the Creative Leisure Group.

GRANGE UNITING CHURCH

We seek to be followers of Jesus and to share his love with others

Background

Grange Uniting Church is an active neighbourhood church and an average of 60-70 people meet for worship on a normal Sunday. The average age is 70 and in the last three years five younger families with children have joined our congregation. A high percentage of our members live in this close-knit residential suburb with a few others in the neighbouring suburb of Henley Beach. Grange Uniting Church is a member congregation of the Community Outreach Mission Network.

The Rev Coral Smith has been our part-time minister (0.5) and as a deacon Coral shared her gifts in the wider community. Coral began her ministry at Grange in July 2005 and a Presbytery consultation held at Grange last year affirmed her in her ministry. Coral concluded her ministry at Grange in March 2011.

Members have agreed that the leaders of the congregation are focused on directions for the future (NCLS in 2006 at 87%). In August 2005 *The Story of Grange Uniting Church* was produced, its compilation a response to the question: *What are the key events that have shaped Grange Congregation into who you are today?* A leadership planning session was held at the beginning of 2010 and many specific ideas and suggestions were recorded concerning issues, concerns, hopes and opportunities for the year. The Church Council meets monthly, considers reports and makes suggestions about the extensive commitment which members make to lead outreach programs and care for one another.

The church has been a part of this coastal Adelaide suburban community for 103 years and is committed to developing strong links with the wider community. Programs include a weekday coffee shop (Tuesday), playgroup (Monday and Friday) and an Op shop. Members and others from the local community share in several regular group meetings, some for recreational purposes and others for social contact and friendship.

Leadership of 10.00am Sunday worship is shared by a number of members and there is a growing Sunday school of ten children. There is a regular study group which meets after worship, in addition to several small fellowship groups that normally meet monthly, during the week. A worship committee plans the year ahead and leadership of pastoral care, worship and preaching is shared by members of the congregation. A group of about ten people meet for a prayer and praise service on the second, fourth and fifth Sunday evenings of the month.

Property resources include a chapel-style sanctuary seating about one hundred, a well-appointed and generous foyer, a large and comfortable hall, high quality kitchen, minister's office and a room for the playgroup. There is adequate off-street parking and the grounds include two netball courts and outside play areas, as well as a verandah area facing Beach Street. The property is in good condition, is well-maintained and adjoins a residential neighbourhood. Our offering income meets the current annual budget of \$55,290 and in addition to our own expenses we support the mission and service of the wider church through our annual allocation to the Synod and Presbytery and to the Community Outreach Mission Network. We also raise funds to support school

chaplains. Some members of the congregation have chosen to assist a number of families from Zimbabwe, who have come to live in Adelaide. We have reserve funds for any unexpected costs or contingencies and have no outstanding loans. Our Op Shop contributes about \$12,000 a year to the budget and we conduct a low key annual stewardship program. We do not own or provide manse accommodation.

Community Setting

The suburb of Grange is part of the Charles Sturt local government area and has an estimated residential population of 5,238 of whom 91% are Australian citizens (an increase of 1% from the 2001 Census). The suburb includes 1,203 residential dwellings. Many of the demographic indicators of this suburb reflect the percentages of the LGA overall. In the past five years a large number of properties have been upgraded and many original large single blocks now have two adjoining homes. The changing streetscape of the suburb is an indication of an increasing interest and demand for up-market accommodation. There are several high quality private and retirement estate developments that occupy former market garden blocks (eg Carisfield, Grange Estate). The percentage of fully-owned houses decreased by 6% between the 2001 and 2006 census years and those purchasing went up 5% to total 68% of the housing stock, with 20% rented in 2006.

The population has a higher number of females than males, partly explained by the age distribution of the suburb, which includes Westminster Village (UnitingCare Wesley Port Adelaide) and a number of retirement estates.

The generational distribution in Grange closely reflects the LGA overall - 16% children, 17% Gen Y, 19% Gen X, 22% baby boomer, 12% wartime and 14% veterans. Grange Primary school is very popular, with 600 or more children attending, which is indicative of the generational distribution in the area. Nearby state high schools are located in Henley and Seaton.

In the early 1900s Grange was a village in its own right, on the coast with a jetty for fishing boats and trading vessels. The community was a destination for summer holiday crowds and provided recreational opportunities for Adelaide families. The increase in housing prices over the past five years or so indicates that Grange is an attractive and popular suburb. Housing is in demand for those looking for a sea change in areas along the coast while maintaining easy access to the city and quality amenities. The suburb is about fourteen kilometres from the city and employment opportunities are close by. While there are no major shopping centres in Grange a major regional shopping is nearby at West Lakes. Public transport is accessible with a metro train station terminus nearby and bus services.

Almost all of Grange's 1,200 dwellings are within a three kilometre radius of the church site and the boundary of Henley Beach is 0.5 kilometres away. A few people taking part in church activities are from the newer suburb of Tennyson, which had a 2006 population of 1,054. 7.7% of Charles Sturt's residents are Uniting Church *nominals* and Grange has one of the highest percentages at 12.4%, or 646 *nominals*. It is interesting to note that 10% of this Uniting Church figure, or sixty five persons, is close to the number of those regularly attending Sunday worship. (There are about ninety attendees in total). On any given Sunday the younger families that attend are about one quarter of the congregation.

Grange congregation also touches the lives of many others who have joined community programs and are regular members of small groups. Recently 120 people attended the birthday celebration of the coffee shop. The two playgroups have about forty families on their books. A quarterly newspaper, *Outreach*, is distributed to seventy two families.

Strengths

We are a *Martha* rather than a *Mary* congregation.

We share our faith by deed rather than word.

Our weekly worship time has been refreshed by the children who are present and they have been agents of change. Our worship style is relaxed, a mixture of songs and traditions. Members are involved and provide leadership in helping to make worship a creative time. A Sunday school program is available for children.

A pastoral care network is working and our monthly sharing and fellowship groups help us to grow in our discipleship. We have four small groups that meet monthly and most are made up of about twelve members. Each of these has a different origin or history and provides their own leadership.

Weekday community based programs include the Tuesday Coffee shop which serves forty to eighty three-course meals. Twenty four volunteers are needed to maintain this program. This has been an important part of our identity over the past seventeen years. A day care group of eight attend regularly.

On Monday and Friday mornings we conduct a playgroup and about forty families are involved. Facilities for this program are good. Coordinators of this program are ready to listen and support the parents who are present. People who are new to Australia or are socially isolated develop friendships through the playgroup. *Playgroup in the Park* is an annual event involving other churches and groups and up to 2,500 children and parents are involved.(October 29th this year at Semaphore).

Our Op shop is open on Tuesday and Thursday, is staffed by two volunteers and provides an annual income of \$12,000. A number of people from the nearby community visit the shop on a regular basis.

Responsibility for the coffee shop, playgroup and Op Shop is assumed by congregation members. Other recreational activities are hosted by the church and the leadership of the "Chat and Patch" group, the Scrabble club and the Netball club rests with individuals who are members, adherents or friends of Grange Uniting Church.

Challenges

Members are ageing and this is reflected as long-time workers become frailer.

This year we have been thinking about whether we have the ongoing capacity to maintain enough volunteers to staff the coffee shop in 2011.

Identifying effective pastoral practices and finding ways to strengthen relationships with families who are involved in recreational programs or who are occasional visitors. Does the phrase, *just being there for the community is enough and perhaps that is all we are*

capable of suggest that we need to think and relate differently to those nearby? Grange has long had a tradition of viewing those around them as neighbours. *So we need to ask, "How are these people central to our vocation? Are there ways that we can be there for them better?"* Are we looking for more "pew sitters" or are they our co workers in ministry?

To discover other means of building bridges to our community and help contribute to the social capital (sometimes called faithful capital).

Reconsider the challenge of stewardship and how income is associated with the story we tell and the vision we have. (*Money follows mission*).

To be more creative in relating to the younger age group and discovering the opportunities that has come through the involvement of younger families.

Opportunities

The Grange community is experiencing demographic change as younger families move into the area. We need to discover the possibilities which can come from working with those who are on our door step and build on the generational strengths we already have in place.

Reinforcing and being clear about the contribution we are making to community life through our small groups, informal pastoral care and being a safe and hospitable place where people can meet and make friendships.

Being clear and confident about our reputation in the community; being authentic and knowing what it is we stand for.

Communicating with and engaging *the large community we serve in mission*. We can do this by working through the social networks which are an important dimension of our community life.

Developing and exploring our *driving narrative*; knowing and sharing the story we live out of.

HENLEY FULHAM UNITING CHURCH

Introduction

This study is about one congregation (common membership) meeting on two sites and in the sections that follow the report will note how the two groups work together and base their ministry at two locations. This type of arrangement is now rare in the Uniting Church and involves a high level of commitment in making decisions and maintaining three spheres of ministry, one in each of the two locations and the third being ministry of the whole. The continuing life of the congregation involves careful planning and ongoing negotiation, as some decisions are made jointly while other responsibilities are assumed by one or other of the worshipping communities.

Background

The two church sites used for this ministry are in adjoining suburbs - at 214 Military Road, Henley Beach and 16 Madeline Crescent, Fulham. The Henley church, known as *The Temple*, was formerly a Congregational church dating from the 1880s. The Fulham church, formerly a Methodist congregation, had its origins in the first ten years of European settlement. The first Wesleyan chapel in Fulham was built in this suburb in 1856 and closed about 1920. The area was sparsely settled and large sections of land were market gardens or low lying swampy ground impacted by the seasonal flow of the River Torrens.

In the post-war years market gardens gave way to subdivision for housing and the *new* Fulham congregation was established, with the Church being officially opened in July 1963. One of the developers (*Ferriday Homes*) donated land for a church and a manse was built nearby. As the suburb was settled by young families, many remember the large Sunday Schools with up to 200 students. In 1977, together with three other congregations in this region (Grange, Temple and Henley Wesley) Fulham became part of the Henley Parish of the Uniting Church. The original building was extended in 1979, followed by a major up-grade in 2004.

The Congregational fellowship at Henley was formed in 1886, the first building having a foundation stone dated 1883 and its second distinctive building was opened in 1923. This building is *in the round* or a hexagonal shape design and is heritage listed with seating for 250. The *Centennial* hall was built in 1913-1926 and rebuilt in 1983. The site and buildings were up-graded and improved in 2005. While the Fulham building is central to its suburb and is surrounded by residential properties, the Henley site is on a main north-south road, is one block from the beach and is close to the up-market café style precinct of Main Street. Properties along the coast of Spencer Gulf are in high demand and subject to extensive redevelopment and local beaches are popular destinations for summer time recreation.

In the late 1990s the Uniting Church parish of four congregations was dissolved and consideration was given to merging and establishing a single regional congregation on one site. In attempting to discern the way ahead, the four congregations found it difficult to reach a common mind. The Grange congregation withdrew from the conversation and others involved found the process difficult and recall it now as a painful time. For twelve months the combined congregation met at The Temple and discussions involved

development options for one or other of the two sites. The outcome of these negotiations involved the sale of the Wesley Henley Beach site and Fulham and Temple Henley resolved to become one congregation working from two sites. Upgrading of properties began at Fulham and the cost of improvements on both sites was met by the sale of property, loans and a bequest to the Henley Beach congregation.

Each worshipping community was encouraged to develop a different style of worship or focus for ministry. Fulham was identified as the more traditional and Henley contemporary where morning worship is described as a *Discovery Service*. In keeping with its existing strengths the Fulham community aimed at serving the older community and Henley was encouraged to serve younger families.

Once the decision was made to retain both sites, the congregation worked to clarify future directions through a *Making New Connections* program. It developed a vision and adopted the following mission statement:

Our mission is to draw people to Christ through our worship and community life by offering relevant activities that connect with people in the wider community.

In the past few years many have experienced healing love and grace through mutual support and a commitment to combined activities and programs including a camp and sharing in ministry across the two locations. The church council delegates a number of responsibilities to committees and they are expected get on with it.

The current minister, the Rev Malcolm Rawlings, began his ministry in 2005 and *over the last six years Malcolm has brought his abundance of creative skills and ideas to work for the congregation.* At the church anniversary in October 2010 an eight paragraph document was prepared and it summarizes achievements over eleven years.

The minister normally conducts two services on a Sunday. Fulham's Sunday worship is held at 9.15am with an average attendance of eighty. Worship at Henley is at 10.30am and the average weekly attendance is fifty, including ten in the Sunday school. Both communities have commented on the challenge to retain new members and arrest the decline in regular attendance. Some new families have joined while renting in the area and then transferred as they shift house to other areas. At Fulham several retired families will be absent for extended periods as they take time out during the year to travel. After forty years some of the Fulham's founding families are moving out of the family home into retirement estates.

The congregation has an extensive pastoral network of care, strong well established fellowship life and several community outreach programs. Leadership involves an annual workshop where group leaders discuss and consider programs, mission and future directions.

Pastoral care is exercised by the minister and a large pastoral care team and *this has worked consistently and caringly over the past eleven years.* Fellowship and study life includes mid-week bible study, home groups, a Young Adult group, Men's bike group and seasonal studies for Lent and Christmas. The education planning group has introduced a range of issues and topics over the years, including a congregation-wide study, forty days

of purpose, and other themes. *Our intention is to be creative, challenging and acting at the cutting edge of faith.* In 2010 the emphasis has been on discovering life possibilities, gifts and passions. There is a strong, combined evening fellowship and this program involves a range of educational and social events and members assist in fund raising by catering for special occasions.

Outreach or community-based programs include a firm commitment to developing family ministry. Two years ago it was decided to appoint a paid family worker on a half time basis with the aim of extending this ministry, but through illness this has not been possible. A playgroup coordinator has been appointed for fifteen hours a week, as well as an interim youth ministry worker based on sixteen hours per week, both appointments partly funded by investment income.

Family ministry involves four week-day playgroups, two called *Riverside* meeting at Fulham and the other two at the Temple. The total number of families involved in term three for the older group averaged at sixty one, with an average of seventy eight children per week. The two baby playgroups averaged a weekly attendance of four parents and four babies at Riverside and ten babies and ten parents at Temple.

Other activities include craft groups and a weekly morning tea group known as *Drop In*. *Henley Friend's for Life* meets monthly at the Temple and is a social club for disabled people, their families, friends and carers. There is also a monthly *Out'n About*, born out of a vision to reach out to the frail aged and the isolated, where they can feel welcomed and cared for.

Other connections to community include links with local schools at different times of the year, including *Christmas Link* with 400 children at Fulham North and a breakfast club at Fulham Gardens Primary School. Monthly services are held at a nursing home and a retirement village. The congregation supports some of the appeals of UnitingCare Wesley Bowden.

Support for school chaplaincy is through WSCSA, which involves twenty three chaplains across the region. Through this group it may be possible to appoint a chaplain to Henley High School. There is a strong ecumenical association including an Easter Walk of Witness on Good Friday, with about 300 to 400 people involved.

One of the most positive experiences of the congregation in recent years has been the fund raising effort to build a basic medical clinic on the small island of Numfor, West Papua and \$25,000 was raised for this purpose in 2007.

Both buildings are well-used and maintained following extensive renovations in 2004-2005. Facilities at both sites include a generous foyer and separate meeting rooms. There is a large hall at Henley with a separate entrance. At Fulham the main floor space has a focus for worship at one end and a stage area at the other. There is a comfortable and flexible use of this main area. There is off-street parking for twenty two cars at Henley and thirty five at Fulham.

In 2010 it has been possible to reduce an estimated \$14,000 budget deficit through the 2X2 fund raising program.

There is a church office at Fulham, which includes an office for the Playgroup Co-ordinator. In 2011 we are planning to appoint a 0.6 Family Pastoral Worker. Henley-Fulham is a member congregation of the Community Outreach Mission Network.

Community Setting

At the time of the 2006 Census the estimated resident population of the four suburbs served by the congregation was just over 16,000. The population of the two core suburbs of Fulham Gardens is 5,942 and Henley Beach is 5,405. The two other nearby newer suburbs are Henley Beach South at 2,289 and West Beach 4,332. All four suburbs indicated a growth in population in the five years between the 2001 and 2006 Census with Fulham at 2.3% and Henley at 1.1%.

The percentage of Uniting Church *nominals* in the area is higher than in the LGA as a whole, which is 7.7% of total population. Uniting Church *nominals* in Fulham are 8% (474 people); 8.1% in Henley (437); a high 9.9% in Henley South (227) and 9.6 % (416) in West Beach - a total of 1554. As average weekly attendance is 130 this represent 8.4% of the Uniting Church *nominals* in the area.

Some suburbs have a higher concentration of Catholics and Orthodox than the LGA of Charles Sturt as a whole, where Catholics comprise 30.5%, Anglicans 10.9% and Orthodox 8.8%. The largest religious group in Fulham is Catholic at 41.2% or 2,446 people, but in Henley it is lower at 28.4% or 1,535 people. Eastern Orthodox in Fulham is 16.9%, or double the LGA figure. These variations can be explained by the sub-division of market garden areas acquired by post war migrant settlement.

Strengths

Fulham: A consistent and well ordered Sunday worship pattern with good music, choir and some involvement of lay leaders. While affirming this tradition members are open to change. The average weekly attendance is eighty, mostly retirees.

We are a praying church.

A good number of competent people who are welcoming and visitors often comment on its friendly ethos.

There is a willingness to work and give to causes - \$3,500 has been raised this year for world mission projects.

Temple: We feel part of the community through our long and active association with the suburb. For example, we have many local groups using our hall and some long-time personal connections with civic life.

Our worship has a relaxed style with an average weekly attendance of fifty, including children. We use a data projector and the space is open and partly in the round.

We have a young adults group for seeker and singles that meets monthly.

We have a reputation for trying new things and a mindset open to discovering new aspects of faith.

Challenges

Fulham: Connecting to younger families in the area.

Connecting with two state primary schools.

An influx of African and Indian families.

We estimate that there are about 10% rental families in the area.

Most church workers are in their 60s and 70s.

There are few people in their 50s coming on.

Two young families and some grandparents bring grandchildren.

Along with musicians there are no succession plans to develop new leadership.

About once per month visitors drop in but do not stay.

Temple: Connecting to younger families moving into the area. Most appear affluent and into the café culture.

Opportunities

Fulham: In relation to playgroups we have had requests for baptism.

Members connect well into other community groups including Probus and Neighbourhood Watch.

We have continuing contact with seventy to eighty families a week through Playgroups.

Seasonal services including a Choral Service in December.

Use of film for conversation, *Reel Spirituality*.

Temple: A once per month family-friendly service at Temple late Sunday afternoon is a possibility.

Trying to find ways of connecting. We are not sure about opportunities that may emerge through the new shopping centre being built on Main Street.

Seasonal services including a 9.00pm candlelight service on Christmas Eve.

LEFEVRE UNITING CHURCH

Sharing the good news of Jesus for all generations

Background

The past twelve months has been a critical time in the life of this 88 year old congregation located on Gedville Road Taperoo. We began as a small home mission outpost of the Semaphore Methodist circuit in 1922. With the inauguration of the Uniting Church in 1977 we were an integral part of the parish with four other congregations - Semaphore, Glanville, Birkenhead and Largs Bay. One other congregation, St Luke's Peterhead, formerly Presbyterian, joined the parish some time later. Partnerships with other Uniting Church congregations have been an important part of our life until recently.

The past eighteen months have been a time of transition, as we are experiencing new beginnings and are recognising the potential there is for renewal as the Lefevre congregation. For the first time we are a stand-alone community - we have a full-time minister, Jenny Walker, who began her ministry in January 2009, and we have a new name. St Luke's congregation closed late in 2008 and about eighteen members joined the former Taperoo congregation. Currently we have sixty five confirmed members and thirteen adherents, with an average weekly Sunday worship attendance of forty four.

Our Church has four key areas of mission activity, which we name *Community, Discipleship, Caring* and *Worship*. We have a well-defined leadership structure with each member of our church council reporting on one of the key mission activity areas, or one of our mission support areas - Administration, Finance, Property and Governance. Most of these areas have sub-groups, some more established than others. These groups assume responsibility for aspects of ministry and, in doing so, are helping develop leadership skills. We are hoping to develop a more detailed web site in the near future.

The Gedville Road property is on a busy road with easy access, ample car parking and plans are well advanced to improve amenities and upgrade our building to meet the changing opportunities for ministry. Our current building complex was opened in May 1987 and has a chapel seating capacity of over one hundred, plus hall, and other meeting rooms and kitchen. We have a manse which is let.

Our offering income supports half the minister's stipend and reserve funds from sale of the Peterhead property is being used over five years to meet an initial 50% of the placement costs, reducing after three years. The balance of the funds invested from the property sale is committed to meet the costs of property improvements.

We are a member congregation of the Community Outreach Mission Network.

Community Setting

The most distinctive geographical feature of this region, within the City of Port Adelaide Enfield, is the defined community boundaries of the Lefevre Peninsula, some four kilometres wide and ten kilometres in length. The peninsula is bounded on the west by the gulf coast and on the east by the Port River.

The Lefevre congregation is largely drawn from four residential suburbs. Those suburbs and their populations are Taperoo 3,081; Osborne 1,843, Largs North 2,944 and North Haven 5,994 - a total of 13,862 at the 2006 Census. North Haven is a northern suburb developed in the past twenty years as a premium waterfront estate. 73% of the congregation's members live in this catchment area. Dwellings number 5,466 over an area of 8.78 square kilometres. Some aspects of ministry touch on the suburb of Largs Bay. Jetty Road at Largs Bay is our southern boundary.

The four suburban community profiles indicate a higher percentage of Uniting Church *nominals* than the LGA which is 7.6%. Taperoo has 10.1% Uniting Church *nominals*, Osborne 11.7%, Largs North 10.6 and North Haven also 10.6%. With 1,475 Uniting Church *nominals* in the region the average weekly attendance percentage is 3% of this figure. This is significantly lower than the percentage comparisons across the metropolitan area as a whole which is about 10%. The low figure may be explained by the distinctive development of North Haven or by the socio-economic character of the suburbs.

The percentages of people that indicate their religion as *Christianity* varies from 66.9% in North Haven to 60% in Osborne to 57.9% in Largs North to 55% in Taperoo.

The levels of individual median weekly income reflect the differences across the four suburbs and range from \$521 in North Haven, \$426 in Largs North, \$351 in Osborne and \$329 in Taperoo. These differences are also reflected in the rate of unemployment, which is lower in North Haven and higher in the other suburbs compared with the LGA as a whole. While the tenure of dwellings is changing 17.7% in Osborne and 30.0% in Taperoo were rented SAHT accommodation in the 2006 Census. In the last four years nearby SAHT areas have undergone significant upgrade as courtyard homes and some properties have been sold on the open market as affordable housing.

The country of birth is similar across the suburbs with 75% born in Australia. At 6.1% a high percentage of Aboriginal population live in Taperoo compared with 3.5% in Osborne, 1.6% in Largs North and 1.8% in North Haven.

In the past few years the region has developed as a centre for transport, maritime and defence industries and now provides new employment opportunities in a former manufacturing region which experienced significant decline in the 70s and 80s. The area includes former industrial estates and transport corridors to Outer Harbour and the container port. A new industrial estate, *Tech Port*, has developed along the western bank of the Port River at Osborne. This provides support industries for the Submarine Corporation. Each of these developments is reflected in the changing cycle of employment opportunities as industries move to a new stage of development. A new bridge over the Port River and the Port expressway provides fast access to Adelaide's northern suburbs. The area is well served by both suburban rail and bus transport. Regional shopping centres are located nearby in Port Adelaide and West Lakes.

Strengths

One of our growing points is the way we have come to appreciate the individual things that each of us do are part of our church's total mission effort. Everything we do now is a response to the call to help grow God's reign on the Peninsula.

We have been there for many years, have a strong sense of community and support one another as an extended family. Along with our community based programs, this gives us a good sense of local identity. We are willing to try new ideas and are flexible in both our worship patterns and in our outreach through community service.

We have a strong choral tradition in worship which draws on different music sources and once a month our Songsters group provides good leadership.

We see ourselves as friendly and welcoming. Systematic pastoral care is exercised by leaders with the support of the minister. Fellowship opportunities for our members include monthly meetings and a number attend a bi monthly Sunday evening Stillpoint Service with Gary Stuckey, a former minister.

We are outward looking and are well connected to the community through our Op Shop and Church Library, which serves our Library Playtime Playgroup and the Young Mums Group. We hold cook-up days and freeze meals for members and those in the community who are in need.

We continue to have an involvement with ecumenical worship at the Philip Kennedy Centre, Largs Bay, although the pattern has changed from weekly to monthly after the retirement of a lay preacher who is one of our members. Two other members of the congregation remain the key assistants with the monthly ecumenical service, now coordinated by Philip Kennedy staff and our minister leads services approximately every six months. Other members continue to visit some residents weekly. This hostel, nursing home and hospice is on the site of the former Largs Bay church which closed in 1988. As an extension of ecumenical cooperation, we will soon become involved again in ministry to the Marten village in Largs North. Our previous involvement there had ceased following the retirement of another of our lay preachers.

A group of our members also visit the Semaphore Nursing Home fortnightly to visit and lead singing for the residents. Worship is a component of this gathering every six weeks and our minister and a retired colleague from Semaphore alternate the leadership of worship.

Others of our members are involved in other community service activities, such as LAP support at a primary school, driving the Community Bus, Meals on Wheels, visiting the Boarding Houses in Semaphore and many other activities.

We are located between four schools and we formally connect with them through morning teas for staff. The schools are North Haven Primary, Oceanview College, Our Lady of the Visitation and Largs Bay schools (primary).

In endeavouring to work cooperatively with the Oceanview College Children's Centre, which is very close to the church, a partnership has emerged. This is most evidently seen in the development of the Young Mums Group for mothers aged under 24 and their pre-school children. The group meets at the church weekly and the Community Development worker who leads the group is an employee of the Children's Centre.

This partnership with the Children's Centre has enabled a unified approach to the pastoral care of a number of local families with young children.

The Children's Centre at Oceanview is short of space for group work and consequently the *Fidgets Group* and Grand Carers' Groups, both supported by the Children's Centre, were developed at the church. The *Fidgets Group*, which supports parents who have children with autism and Aspergers syndrome, continues to be held at the church. The Grand Carers' group (for grandparents who are primary carers of grandchildren) is now being held elsewhere.

We provide gifts in kind to Uniting Care Wesley Port Adelaide (known locally as the Port Mission).

Challenges

We see ourselves as an open, active and working church, committed to the community of which we are a part of and we are being challenged to discover ways to involve others in new forms of church life. We want to connect with young families and teenagers and disciple them.

Regarding young people, the key challenge is to continue to work toward creating Sunday worship with an all-age feel, while simultaneously seeking to listen to our young families so we might find an appropriate fresh expression of church and forms of spirituality suited to their needs. In style and scheduling we are planning to develop a *Messy Church* gathering for the families and children we are working with in our week day programs. There is potential to build on those relationships which are slowly being developed between our members and others who have become involved.

It is now over twenty months since the closure of St Luke's, but financial support from the sale of property has been difficult to access. It has been frustrating time but now we feel we are moving as we finalise our building plans and secure all the necessary approvals.

We have experienced some significant losses over the past few years and the death of ten core members left us reeling and mourning for some time. The Rec Centre, an important part of our outreach life for nearly thirty years, closed due to lack of numbers.

We have run a Children's Choir as a weekly outreach. This was very well resourced, but ultimately folded through lack of numbers. This experience highlighted for us the need to provide programs that match or grow out of community needs and expectations.

Last year, an initiative called *Family Night* was developed on a Saturday evening, to connect the church to the needs of families associated with it. Leadership came from the minister and parents who are members. We were able to draw some of these school age children into significant worship events at Christmas and Easter. Family Nights were held approximately six weekly and involved games led by a volunteer youth leader and a meal. The group ran successfully over twelve months in 2009/10 but we were not able to sustain this outreach when the youth leader became unavailable through work commitments earlier this year.

Opportunities

As part of our property redevelopment we are including an internet café which will operate both inside and al fresco. This will be the primary place where parents of the playgroup and others meet and socialise. In preparation for this café ministry, the Op Shop, a long established outreach, has recently become more intentional about serving

morning tea and offering friendly chat to their clientele. We are also interested in exploring a men's shed ministry and opportunities for men's ministry BBQs and a breakfast program.

There is commitment from Stillpoint to lead Christian Meditation classes from our church in the New Year. Along with the bi-monthly Stillpoint services, this is an opportunity for us to develop Lefevre Uniting Church as a resource centre offering a variety of Christian spiritual practices for the region.

We are continuing to developing partnership with the four schools in the district. Two are nearby. One, Ocean View College, a Birth to Year 12 School, has nearly 800 enrolments and 150 in the Bridges program.

New and renovated housing is nearby and new residents are moving in to these former public housing estates. Some courtyard units developed in a nearby street will be occupied by residents of the Julia Farr Centre.

Members of the Weight Watchers group meet regularly on Thursday morning, led by some members of our congregation. Significant pastoral care and evangelism has become an expression of those personal relationships which have become important to all involved.

We are the only church represented on the *Lefevre Peninsula Services Forum*, which is a services network that auspices community development activities on the Peninsula. As a result of this contact we hope to provide (or we may be in a position to offer) hospitality to some of these programs.

Mission Statement

"Sharing the good news of Jesus for all generations."

Vision Statement

*"Lefevre Uniting Church,
a community of believers,
serving Peninsula people
with God's love and transforming power."*

This vision statement was developed from congregational consultation material during a Retreat held on 19th September 2009. The statements were affirmed by Congregation on 20th September 2009 and presented and ratified at Church Council on 13th of October 2009.

PORT ADELAIDE UNITING CHURCH

Background

The *Port Church* has been a part of the community landscape for over 160 years. The congregation was founded in November 1849 and was the “mother” church of Congregational churches in the region. The 1867 two-storey stone building at 169 Commercial Road, with its high main street visibility, is the home of the congregation and the base for its outreach ministry. In the late nineteenth and the early years of the twentieth century the church sponsored three other congregations, Semaphore, Ottoway and Cheltenham. In the 1970s the congregation was instrumental in the founding of the West Lakes congregation.

While the first members of this congregation originally lived in the immediate inner suburbs of Port Adelaide, its membership is now drawn from across the region. Today people join this congregation for a number of reasons including its innovative ethos, family associations and commitment to being a *ministry of all believers*.

86% of its member households live in sixteen suburbs, with 6% in the immediate suburb of Port Adelaide. 51% are in nine suburbs on the peninsula (Exeter 8%, Semaphore 6%, Semaphore Park 12%, Semaphore South 1.6%, Largs Bay 10%, Largs North 4%, Osborne 1.8%, Birkenhead 1.6% and North Haven 6%). A further 29% live in six suburbs in the immediate south and south eastern area (Rosewater 12%, Pennington 6%, Albert Park 4%, Cheltenham, 1.6%, Alberton 1.6% and West Lakes 4%).

On the 11th March 1973 the Methodist and Congregational congregations merged to form the Port Adelaide United Parish, which included the Ottoway congregation. The congregation became part of the Uniting Church in Australia in June 1977. The former Port Adelaide Central Mission, now known as *UnitingCare Wesley Port Adelaide*, is one of the largest non-government agencies in the region, with its head office in Dale Street.

In January 1984 the congregation became part of the Alberton-Port Adelaide Parish of the Uniting Church and the parish was made up of Port Adelaide and three other congregations of the Alberton Uniting Church Parish, Yatala, Alberton, and Royal Park. The Trinity congregation (on the Yatala site) came into being in 1983 through the merger of the Rosewater, Ottoway and Yatala congregations. The parish dissolved in 1998 and the former Alberton congregation closed in June 1994. With the dissolution of the parish a lay ministry team was formed at Port Adelaide under the leadership of a community minister.

The former Adelaide North-West Presbytery was part of the negotiation process for setting up the Ministry Team in 2001. No other consultations have taken place since that time. The Team’s role involved slightly amended versions of Uniting Church documents related to the responsibilities of Elders and the Church Council. The key tasks of the team are:

- Sharing with every member in building up each other in faith and love.
- Nurturing the members in their growth in grace.
- Caring pastorally for the members and adherents.

- Overseeing and sharing in the conduct of worship, the administration of the sacraments, the spiritual oversight of the congregation and in Christian education and evangelistic outreach.
- Fulfilling the responsibilities of the Congregation in its relationship with the Uniting Church Synod/Presbytery of SA and the Community Outreach Mission Network.

The Team's approach reflects a leadership ethos which involves support, facilitation and the empowerment of all members. Although it has oversight of all aspects of the Congregation's life the team doesn't see itself as the doer of all the above, rather seeking to encourage, identify and draw on the gifts, skills and resources offered by all members.

The primary emphases of the 2009-2012 planning objectives include:

- Helping members and 'newcomers' reconnect with the faith community.
- Developing small group ministries to enhance spiritual growth.
- Contributing meaningfully to the well-being of the life of our extended communities, especially with regard to appearance and use of building resources.
- Providing an inspirational setting that nurtures growth in faith and service.
- Maintaining links with our refugee communities.

These priorities were reaffirmed at a retreat day held on 23rd October 2010 and a number of insights are included in the concluding three sections of this report.

Weekday programs include activities which help us connect to the wider community. These include a playgroup, kids' club and youth and young adult ministry. Other activities involve members and include bible studies, lunch club and evening fellowship. The worship team prepares for Sunday morning worship based on the seasons of the Christian year. Our average weekly attendance is sixty two and currently we are a stable community. The average weekly attendance in 1988 was eighty six. Our worship seeks to be a creative, vibrant experience for all ages, and to serve a variety of religious backgrounds. Because of this Port Adelaide is a little different from other churches.

The church's prominent site includes one main building on two levels. The worship space is located on the first floor level and seats about four hundred. This area includes a pipe organ and gallery. The ground floor area includes a main hall, three meeting rooms, playgroup area and office. There is a second building on site, off-street parking and a garden area which includes memorials to past members. Over the past twenty five years the 134 year old heritage listed building has been extensively restored and maintained and many original features have been retained.

Since the closure of the Alberton church and the establishment of the Alberton Mission Fund the congregation has received income from this source and an average of \$6,000 a year is allocated to Port Adelaide for outreach ministry. Our offering income meets our current expenses and we do not have a manse.

Our links with UnitingCare Wesley Port Adelaide, one of the largest providers of community services in the region, is informal and personal.

The Cottage Kitchen (CK), a two storey 100 year old terrace shop at 160 St Vincent Street, has been an important centre for ministry since 1981. The property was purchased in 1984/5 with the support of a Synod grant and parish loan. The following statements sum up the current values of this outreach ministry.

- *The Cottage Kitchen seeks to be a safe, welcoming place where people can find friendship, and rekindle hope. Frequently you will meet people who suffer mental health problems, stigma, poverty or isolation. The CK is a safe haven to share experiences, skills and time. People from the local community, including members of the Port Adelaide Uniting Church and the local mental health service team, learn, listen, and support each other to facilitate activities.*
- *What happens? At Food with Friends, on alternate Thursday evenings, people prepare meals, learn new recipes, and chat about small and deep issues. Walking for Life (a Heart Foundation walking group) walk and talk for an hour each Monday and Friday, with dolphin spotting popular. At the Friday Healthy Living group we share ideas and cook meals to help us look after our physical and mental health. On Fridays, People Promoting Mental Health plan and run activities including photography, exhibitions, art, computing; card making, cooking and social times. On other occasions we share special events, including birthday parties and worship times. In keeping with the ethos of the Cottage Kitchen, people laugh and cry together, share ideas and pass on skills.*
- *Our dreams are to continue to support people to feel safe, to share and learn skills, ideas, and responsibility and to have good times together. We want people to feel cared for and to care for others. We aim to be a healthy food place. We want people to build safe, mature and healthy relationships and to be supported in their grief, personal growth and spiritual journeys. We are open to new programs that support these aims and are initiated and facilitated by the people who come. We are exploring the possibility of employing and supporting a local mental health chaplain who can work with us and with other local agencies to help us meet some of our dreams and some of the pressing needs of local people.*

Administrative work is the responsibility of the ministry support team and some of this work is undertaken by a one day a week paid position.

The current web site at <http://portadelaide.unitingchurch.org.au/> is dated. Contact details are as follows: Chair of Ministry team is Cliff Birch and the office is on site at 167 Commercial Road, phone 8240 0200. Email contact using pauc@chariot.net.au.

Port Adelaide is a member congregation of the Community Outreach Mission Network.

Community Setting

From the early days of European settlement Port Adelaide was the centre of South Australia's manufacturing and transport industries. Up until the 1960s the Port Adelaide commercial precinct was the second largest shopping and service centre in the metropolitan area. The suburb itself began to lose its residential population in the late nineteenth century as waterside and transport workers shifted to the nearby inner ring of tightly-knit suburbs. Leaders of the business community chose to live in Semaphore and Alberton and then early in the twentieth century at Largs Bay and Woodville.

With the introduction of two major regional shopping centres in the seventies, Arndale at Kilkenny and West Lakes, the commercial centre of Port Adelaide fell into decline. This coincided with the significant loss of employment opportunities as the waterfront and other associated industries experienced major changes in the methods of handling goods and services.

Over the past forty years this heritage listed CBD and waterfront area has been the subject of several redevelopment projects by State and local government. The aim of these projects has been to restore the area's place in the wider region by it becoming a service centre and a tourist destination through heritage preservation and new housing. The Port Centre was proclaimed a State Heritage Area in May 1982, a first for South Australia. New shopping facilities and a Customs House, on the former Port canal site, opened in 1981, accelerating the decline of the older shopping strips on Commercial Road and St Vincent Street. A new bridge over the river was opened in 2010 and connects the peninsula to the Port Expressway, providing fast access to the northern region of the State. From January 2011 all heavy vehicle through traffic will be banned in St Vincent Street.

In 2006 the suburb had a population of 1,099 - an increase of 2.9% from the Census of 2001. The Uniting Church *nominals* percentage of 7.3%, or eighty four residents, is only marginally lower than for the whole of the City of Port Adelaide Enfield.

In the past five years a major housing development consortium, named Newport Quays, has been supported by the State and local government and designed to take advantage of the river frontage. To accommodate this new phase of redevelopment a number of traditional local industries were removed and relocated further up the river. The fifty hectare \$1.2 billion redevelopment of under-utilised government-owned waterfront land is expected to take ten to fifteen years and provide approximately 2,000 new dwellings and 3,000 to 4,000 residents (2005). In October 2010 a large section of this redevelopment project was halted because of the high levels of air pollution from nearby industries on the peninsula side of the river.

Strengths

We have and expect a high level of participation from all members - *Every member a minister*. While the Ministry Team is the focus of leadership they are not expected to do the entire ministry. The team sets out to facilitate the participation of all and to be role models for others. The team is pro-active and is permission-giving by encouraging others to engage in specific forms of ministry. There is a high level of freedom as we invite others to take initiative and act, encouraging them to offer something of themselves in ministry, their gifts and skills. This permission-giving ethos is not a free-for-all as we expect accountability and we set boundaries.

We believe we have been able to sustain this level of participation as we have several very experienced lay leaders and a few retired ministers. We expect this form of ministry leadership will continue over the next decade and we are committed to make it work. Our recent planning and retreat day has given us a chance to assess where we are at, to think things through and to develop our vision.

There is a wide range of activities and events to develop the life of the congregation and serve the community. We have a group life which is based on three or four generations, from playgroups to youth and young adults to eat and greet for seniors. Sometimes these groups are strong and at other times they decline in numbers and are not sure about their future.

As with our decision-making and pastoral ministry, our worship leadership depends on a wide range of volunteers and gives many the opportunity to learn and grow in their confidence. We do not expect to be perfect and we learn from our mistakes.

Our pastoral care involves natural or networking practices with core leaders keeping an ear to the ground for pastoral support. There is a risk in this as new members, outside of the longer term relationships, may get forgotten or not taken into account.

Challenges

We are hoping to support the appointment of a regional Mental Health Chaplain and those involved in the ministry of the Cottage Kitchen would love something to happen in this regard. They are writing grant applications to support this initiative and we hope this person could be a valuable resource in developing the ministry of the CK.

We have a long-standing commitment to support refugees and new arrivals, but at the moment we are not sure what this will involve or what the future needs will be.

For the last five years we have been involved in a cooperative venture with another church in developing youth ministry (for those of secondary school age) but we are not confident that this will continue without our support. Our *Kids' Club* for primary aged children and our playgroup need to develop new leaders and to some extent there is a tired and messy feel about these groups. We are not too sure about how to relate to the parents of these children who are not members. Is there a new form of family ministry which could be developed? About 50% of our core membership is in daytime employment and the time availability of these members is limited.

We are planning to appoint a family worker for a specific term to assist us work through these issues and help us identify leaders.

Opportunities

We are unsure about the implications for us of the population growth projected for the region over the next ten years. Should we just let it happen and hope people will connect with us?

We are aware of opportunities to partner with other groups in the community, including the local council, UnitingCare, One World Art etc, but we already have an extensive commitment to mental health and a refugee ministry as well as an all-age approach to discipleship, spiritual growth and evangelism. We may have reached the limit of what we can do and it's not easy to open up new dimensions to ministry or consider other commitments. As an example we have given some thought to developing a community garden but leadership for this and other locally-based programs will need to come from new members. Since the formation of the Junction Community Centre in the mid 1980s we have had one member who has served on this committee for many years.

ROYAL PARK UNITED CHURCH

Sharing the Good News of Jesus and His love

Background

Royal Park was founded as a Wesleyan church in 1896, just four years before Methodist Union. As part of the Alberton circuit the congregation became part of the Alberton Parish of the Uniting Church in Australia in 1977.

From January 1984 the congregation was part of the Alberton Port Adelaide Parish which included three other congregations - Trinity, Alberton and Port Adelaide. The parish dissolved in 1998 and the former Alberton congregation closed in June 1994. With the dissolution of the parish we were able to support the full time placement of a minister by linking with the Alberton Trinity congregation. At the conclusion of a placement in 2008 we became a stand-alone congregation and in 2009 appointed Cliff Birch as our minister on a 0.2 basis. Cliff also works as pastoral and outreach worker with support from the Alberton Mission Fund.

We became a United congregation in November 1994 by merging with the Albert Park Churches of Christ congregation. About 20% of the current congregation come from this background.

Since the closure of the Alberton church and the establishment of the Alberton Mission Fund we have a shared income with Port Adelaide and Alberton Trinity. About \$6,000 a year is allocated to Royal Park for outreach ministry. Our offering income meets our current expenses. We also share an income with Alberton Trinity from manse rental.

We have two substantial, well-kept buildings at 50-52 Tapleys Hill Road. The church was opened in 1960 and the hall in 1970. The church seats up to 130 and includes a vestry and office. The buildings are well-maintained and have good facilities. There is off-street parking for twenty cars and access is off Cedar Ave at the rear of the property.

Our average weekly attendance is thirty and in 1988 it was forty. About 80% of our members live in nearby suburbs. As a part-time minister Cliff leads worship on two Sundays a month and we are well supported by other guest preachers. Two of our members are lay preachers of considerable experience. We also have a choir that provides music leadership.

Weekday ministry includes a Friendship Group of about twelve people that meet twice a month, on the second and fourth Wednesday. A long-established indoor bowls group of about fifty members meets weekly. We have two fellowship groups, a day group with an average attendance of ten and an evening group with eighteen. These meet monthly and have a structured program which is planned for the year. These groups invite speakers and are active in fund raising and in supporting the ministry of the Uniting Church across Australia. Support is also given to the UnitingCare Alberton Homeless program, which occupies the former Alberton church site on the Port Road. Practical and material support is also provided to UnitingCare Wesley Bowden for their annual Christmas toy appeal.

The congregation has close links with Acacia Court (a nearby nursing home) and an independent living estate known as Waratah Close.

The congregation is a member of the Community Outreach Mission Network of the Uniting Church in SA.

Community Setting

The total population of our catchment area was 7,175 at the 2006 Census. Our suburbs include Royal Park 2,654, Hendon 1,117, Albert Park 1,638, and Queenstown 1,762. Three nearby suburbs are part of the LGA of Charles Sturt and Queenstown is part of the City of Port Adelaide Enfield.

The Uniting Church percentage of *nominals* in Royal Park is 6.6%, Hendon 7.9%, Albert Park 6.5% and Queenstown 6.6%, compared with Charles Sturt LGA at 7.7%. The actual number of *nominals* is 365 plus 118 in Queenstown.

Orthodox nominals are high in Royal Park at 14.2% and 13.2% in Hendon, while the percentage of Catholics is higher in Albert Park at 34.3%. These percentages compare with LGA percentages of 8.8% for Orthodox and 30.5% for Catholic.

One interesting feature of the religious composition of Queenstown is the Pentecostal figure at 18.7%. This is due to the existing Russian Pentecostal church in Spring Street, which is identified with the post-war migration of white Russians. There is also a Slavic independent Baptist church in New Street. The low proportion of Catholics in Queenstown, at 18.7%, is explained by the presence of these distinctive locally-based congregations. Royal Park Catholic Parish has a high proportion of adherents from the Polish tradition. There are several nearby UCA churches at Seaton, West Lakes, Woodville, Alberton Trinity and Port Adelaide.

There is significant redevelopment and sale of the former post-World War 2 SAHT public housing estates in Royal Park. Former industrial estates in Hendon and Albert Park, on the eastern side of Tapleys Hill Road, are undergoing redevelopment and will provide new opportunities for employment.

The church has few links with the local Hendon Primary School and Seaton High School.

Strengths

We have a strong core group of well-organised leaders who have sustained the ministry of this congregation over many years. We are ageing but willing! Our current arrangement with a part-time minister is working well. This has been in place for just over a year and we hope it will continue into the foreseeable future.

We have been part of the local landscape for over one hundred years and have links with the wider community. Our two well-maintained and comfortable buildings are a community asset and are used by the wider community, including serving as an electoral booth for elections.

Some members maintain a continuing link with the volunteer program of the Queen Elizabeth hospital and Western Link. We have a prayer chain.

Challenges

We need to find and develop new leaders who can assist us develop our outreach to the community. We do not have many typical Uniting Church families in the area and there is a growing population of people from other non-Christian religious traditions. This reflects our growing multi cultural and diverse population.

Our current pastoral strategy involves meeting and connecting with people at the fringe of our work. While this is working well, it has not resulted in any significant growth in worship attendance. On occasions we have letter boxed invitations to over 1,500 houses, but with no apparent response.

We are committed to supporting a mental health chaplain for the region, but are not sure what this means for our ministry.

From 1995 to 2007 we had a youth group but this involved a high turnover of members and few connections with parents. After our previous minister left we did not have the resources to sustain this work.

Opportunities

While there are many changes taking place in the community it is hard to identify new opportunities for ministry. Some are wondering if we could lease a nearby shop to provide hospitality and as a neutral space for neighbours to meet and socialise.

SEATON UNITING CHURCH

Background

This congregation was founded as an outreach ministry of the Woodville Methodist church when the suburb grew in the mid 1950s. The congregation was a part of a parish when the Uniting Church was formed in 1977 but in 2001, following changes to the parish structure across Australia the link was dissolved.

An extensive Presbytery consultation was held in 2005 but the outcome was inconclusive. Despite the uncertain outcome, the congregation believed that a great deal of thought and prayer has assisted them to clarify future options. It is suggested that this report should be noted by the Pastoral Relations Committee of the Presbytery of South Australia and that another team be appointed to follow up on the pastoral and strategic matters which remain unresolved. While there is some uncertainty about the support which could be expected from the Community Outreach Mission Network, members were encouraged to ask for support from the network.

The current part-time (0.3) minister, Blythe Mann, was appointed in February 2008 and concludes his term in January 2011. We are hopeful that it will be possible to appoint another part-time minister to follow Blythe on a 0.3 basis. Our current income meets our budget, although some improvements and maintenance to our properties are needed. We give an average of \$120 a month to specific mission projects.

Our average weekly attendance is thirty at the 10.00am service, including about five children in our Sunday school. We have a solid core of long-time members with a steady attendance for the last five years. A weekly news sheet keeps members informed.

While not highly visible on a main access road, our two substantial buildings are centrally located in the suburb at the corner of Squires Avenue and Owen Street. The State R-7 school is opposite the Uniting Church site and for many years the school has used our hall facilities for assemblies and other meetings. The hall was opened in 1957 and the sanctuary, which seats 120, was opened in 1972. These were the boom years for the church. Other facilities include a vestry, office and a good size meeting room. We have two manses - one next door (the "old" manse) and the other (the "new" manse) in Squires Avenue. Both are currently let. There is usually adequate on-street parking available.

The Church Council and the minister share leadership of our Sunday worship time and our weekday activities. These include a friendship group which meets monthly, a weekly bible study and more recently a breakfast club for children on Monday and Wednesday mornings. This involves a partnership with the school and the Baptist church.

Other activities are seasonal and include BBQ teas, concerts and an annual *Seaton Celebrates* - a BBQ and concert at the school followed by carols in the church. We support the annual family Christmas appeal of UnitingCare Bowden.

We have some contact with *Seaton Central*, a major family support program funded by the Commonwealth to provide support for families and children of all ages. It is based at the primary school and managed by UnitingCare Wesley Port Adelaide.

We are a member congregation of the Community Outreach Mission Network and we regularly attend their meetings.

Community Setting

The 2006 Census population of Seaton is 9,705, which includes a large percentage of persons renting SAHT housing. This and other nearby redevelopment plans will bring substantial change to the suburb, although it is difficult to assess the impact of the growing population. Dwellings are being offered for sale and several homes will occupy blocks which were originally designed for one family size house.

The Uniting Church percentage of nominals is 6.7% (or 653 people, 256 males and 397 females) compared with 7.7% in the LGA as a whole. There is a high percentage of Catholics at 37.5% compared with 30.5% in the LGA.

Schools serving the suburb include Findon High, Seaton Park R-7 and a Catholic school. About 28% of the population were born overseas and in the last five years people from African nations and India have come to live in Seaton. The primary school population of 200 students has children from 62 different backgrounds.

Strengths

We have been part of this neighbourhood community since the formation of the suburb.

We have a solid core of committed leaders, mostly members of the original founding families. Three members are lay preachers and the elected officers and church council are, in effect, a ministry team. About eight of our regular members are in the 50 to 70 age group, another twenty in the over 70 age bracket. Four are aged between 16 and 25.

We have a long-standing partnership with the primary school and some members are active in school life.

Our attitude is best expressed as *let's see what we can do*.

Challenges

Apart from our regular groups we have no ministry outreach to seniors, who are a large percentage of the population.

Currently we do not have the leadership or financial resources to develop and maintain new ministry outreach.

Opportunities

We are unsure about the full impact of the housing redevelopment of the area and the expected population growth.

We have the opportunity to support the appointment of a primary school chaplain and this would reinforce our long term partnership with the school. Other possibilities could grow out of this and include after-school and holiday programs.

SEMAPHORE UNITING CHURCH

Background

The Semaphore Uniting church has been an important part of the region for over 140 years. The 1867 bluestone chapel on the corner of Semaphore Road and Young Street was the first church built on the Lefevre Peninsula. As a Wesleyan Methodist church it was regarded as the mother church on the peninsula. The Methodist circuit with two ministers included four other congregations, nearby at Glanville and Birkenhead and further north at Largs Bay and Taperoo.

With the inauguration of the Uniting Church in 1977 the circuit became the Semaphore Parish with four congregations. Glanville closed in the 1980s and Birkenhead in 1990. Some years after union the parish included the St Luke's congregation (formerly Presbyterian) at Hargrave Street Exeter (some time named, Peterhead).

Currently the average weekly attendance is thirty two, which is the same number as in 2008. In 1988 the average weekly attendance was seventy, with two Sunday services. Listed members and adherents in 1988 totalled eighty five.

Of the thirty six people included on the current pastoral list, about 16 live in the immediate suburbs of Semaphore 3; Exeter 3; Birkenhead 2; Glanville 2; Peterhead 3; and Semaphore South 3. Others live in North Haven 5, Largs North 3, Largs Bay 6; Taperoo 2, Rosewater 1; and West Lakes 1. It should be noted that these suburbs are also served by other UCA churches.

There are some traditions in this church similar to the other two regional-based churches in the study area (Woodville and Port Adelaide) although the membership base is about one third the size.

The two main buildings at Semaphore are well-located and east of the main shopping and café culture precinct which is centred on Semaphore Road. The church building has high visibility on the main street and recent improvements to the footpath, roadway and entrance area have enhanced its street presence. Originally accommodating a railway line to the beach foreshore, the wide and generous avenue aspect has been redesigned on several occasions. Commercial and civic interests promote Semaphore Road as a shopping, cafe and recreational destination and its attractiveness is based on the appeal of its historic streetscape including shops, civic buildings and historic monuments.

The church's worship space and meeting facilities are well-maintained and there are fifteen off-street car parking spaces. The church entrance faces the main street and, although the foyer is small, the whole building is well presented, can accommodate 150 people and houses an historic pipe organ. Other amenities include an Op Shop shed, two halls, an up-to-date kitchen and other small rooms. All rooms are in good order and are comfortable and some are air conditioned.

The Semaphore congregation has a full time minister, Ian Hunter, who began his ministry in September 2010. The last few years have been very unsettling as the links with other congregations were dissolved and ministers were either short-term or on leave. Many feel that the current leadership and ministry objectives are Semaphore's last chance to

re-establish itself as a centre for local ministry. Other churches in the suburb have either closed in the past few years (Baptist and Churches of Christ) or are finding it hard to survive.

Over the past few years the ministry at Semaphore has been enhanced by a generous bequest which provides discretionary income that is committed to developing outreach and service to the wider community.

We are an active member of the Community Outreach Mission Network within the Presbytery of South Australia.

Community Setting

There are seven small closely-knit suburbs in the immediate area of the Semaphore church, with a total population of 9,669 at the 2006 Census. Semaphore is the largest suburb with 2,832 and shows an increase of 1.9% over the five years since the 2001 Census. Other suburbs are smaller with Exeter at 1,013 (an increase of 2.2%), Glanville 689, Birkenhead 1,677, Peterhead 1,146, Ethelton 1,312 and Semaphore South 979. Some of these suburbs were served by former Methodist local churches including Birkenhead and Glanville.

The size and close-knit nature of these workers' suburbs reflects the early association with the waterfront and transport industries of Port Adelaide. Many of these original workers' cottages remain as an integral part of the streetscape. Recent population growth in Glanville and Exeter has been generated by the Port Quays waterfront redevelopment project and the gentrification of the more substantial nineteenth century housing stock in Semaphore. On October 22nd the nearby Port Quays development was suspended because of unacceptable levels of air pollution generated by long term industries based in Birkenhead and Peterhead.

The percentage of Uniting Church nominals in the City of Port Adelaide Enfield is 7.6%, while the immediate suburbs range from Semaphore South at 10.5% to Peterhead 8.5%, Birkenhead 8.5%, Exeter at 7.6%, Glanville 7.3%, Semaphore, 6.5% and Ethelton the lowest at 6.3%.

Generally the population of these suburbs is older and the average household income in Ethelton and Peterhead is lower than in the LGA overall.

Median weekly household income in the City of Port Adelaide Enfield is \$727. The income range is Semaphore \$958, Semaphore South \$911, Birkenhead \$900, Exeter \$748, Ethelton \$712 and Peterhead \$707. For comparison purposes the household income at Largs Bay is \$986.

Strengths

We live out of the conviction *that there is no Good News without good works and no good works without Good News!*

The new minister is amazed at the range of support activities "undertaken by our ladies". The week day ministry of hospitality includes *Monday Paint, Make and Create Playgroup*

with up to forty five children plus parents. Also on Monday there is an afternoon baby group. A café is open on Thursday and the shed on Saturday.

We have strong pastoral links with a diverse range of people with about 2/3 born overseas and settling into the Australian way of life.

Over the past twenty years the deinstitutionalisation or *normalising* policies of State government health programs has resulted in a high percentage of residents living in supported accommodation. Because Semaphore includes a number of older substantial housing properties these became hostels and the churches became involved with people who are socially isolated and with disabilities. In the past few weeks, and with the support of the Port Adelaide Enfield Council, we have formed a cycling group for men in Supported Residential Accommodation.

The congregation has the support of a retired minister and four young people are activity involved in church life.

There is a long-term commitment to raising funds to support Frontier Services and other annual appeals of the wider church.

Challenges

Lay leadership in the congregation is based on long-term members and volunteers who are well into their 70s.

While finding new volunteers to assist in established programs is a priority, it is also important to create the right match between the gifts and skills that individuals bring to the tasks and opportunities at hand.

While we have some long-established ministry programs we sense that our identity and place in the wider community is ambiguous. We wonder about community perceptions and how the wider community understands what we are trying to do. Even with our open door approach sometimes we may be closed off to others who are looking to establish partnerships in community work.

Maintaining and developing support programs for families and those in hostel accommodation can be very demanding and require social skills and capacity which we need to develop.

Opportunities

There are four or five groups in the community that are open to mutual partnerships and some of these connect to the support that we can give in building up locally-based community networks. These include an emerging Co-op group interested in buying locally, gardening, recycling and eco-friendly products. It may be possible to grow this *recycling ministry* with our existing shed.

Another well-established network is the gay and lesbian community and the Rainbow Carol service is a prominent part of the annual community calendar. Other services that have a particular focus for this community could be developed throughout the year.

Another important opportunity rests with the connections that have emerged from the playgroups and younger families that are moving in and contributing to the gentrification of older suburbs. Families in this age group are open to other parenting support programs and pastoral links leading to liturgical and other life event ministry opportunities.

The Main Street Association is open to working with groups on Semaphore Road and this involves events and promotional opportunities like *Semaphore Day*. These activities engender pride of place and strengthen community bonds. Other UCA churches in the region are committed to the annual children's week, *Playgroup in the Park* which is held at the foreshore on the last Friday in October.

We are hoping to extend our ministry to hostel residents through a growing link with the community choir. In the past few weeks, and with the support of the Port Adelaide Enfield Council, Department of Community Service we have formed a cycling group for men in Supported Residential Accommodation.

TRINITY ALBERTON UNITING CHURCH

Background

The current Trinity congregation was formed in 1983 through the merger of the Ottoway, Rosewater and Yatala congregations. The Rosewater property was sold and the Ottoway building on Grand Junction Road was leased and became the Junction Community Centre. From January 1984 the congregation was part of the Alberton Port Adelaide Parish, which included four congregations - Trinity, Alberton, Royal Park and Port Adelaide. The parish dissolved in 1998 and the former Alberton congregation closed in June 1994. With the dissolution of the parish we were able to support a full time placement of a minister by linking with the Royal Park congregation. At the conclusion of a placement in 2008 we became a stand-alone congregation and in 2009 appointed Anne Thyne for three years as our part-time pastor on a 0.5 basis.

Leadership of the congregation rests with the pastor and church council which meets bi-monthly. Elders share responsibility for pastoral visiting and leading worship.

The current site at the corner of Torrens Road and Station Place at Alberton includes two main buildings - a chapel opened in 1880s, seating about eighty and a well-maintained hall - plus off-street parking for about ten cars. Recent improvements to the hall have included new kitchen, toilets and roof. Street visibility is limited as the western end of Torrens Road is used only by local traffic. We have established a memorial rose garden.

Up until September 2010 we held two morning services, one at 9.30am and a second, which was more informal, at 11.15am. Our current average weekly attendance is twenty, with most members living outside our immediate suburbs. This pattern is partly explained by family connections and a decision by some members of the Port Adelaide congregation to transfer to Trinity in the early 1990s.

Week-day programs include:

- Monday art and craft classes, sponsored by Uniting Care Wesley Port Adelaide.
- A Tuesday morning English conversation group.
- Friday computer and art classes.
- Computer classes are also held at other times, as the need arises.

For these community-based programs we use the name *Station Community Centre*, as we are a couple of house blocks from the Alberton railway station. Some of the participants in these programs live in hostels and aged-care homes. We receive some support from Anglicare home care to support our arts and crafts programs.

Other groups include a monthly fellowship group which is also active in the wider church; a bible study group which meets fortnightly, one meeting in the morning and the other in the evening.

During school term we conduct a fortnightly Trackside Kids' Club for about twenty primary age school children who come from across the region. We also have a Saturday morning table tennis group. Other annual events include Carols by Torchlight in Company Square.

Since the closure of the Alberton church and the establishment of the Alberton Mission Fund we have a shared income with Port Adelaide and Royal Park and about \$6,000 a year is allocated to Trinity for outreach ministry. Our offering income meets our current expenses. We share an income from manse rental equally with Royal Park.

Trinity Alberton is a member congregation of the Community Outreach Mission Network.

Community Setting

The congregation draws its membership from across the region with a few members living in the immediate suburbs. The following six suburbs are however, the focus of our ministry - Alberton 1,912; Ottoway 2,275; Rosewater 3,312 and Wingfield 500, (Census 2006 figures), all located in the Port Adelaide Enfield LGA. Two other suburbs - Cheltenham 2,175 and Pennington 3,601, are within the Charles Sturt LGA. This population of 13,775 is stable, but the suburb of Cheltenham can expect population growth in the next few years when the former racecourse east of Cheltenham Parade becomes the focus of a new housing estate.

The Uniting Church percentage of nominals varies across the suburbs with Ottoway 3.5%, Rosewater 7.2%, Wingfield 2.4% and Alberton 7.7%, compared with the City of Port Adelaide Enfield at 7.6%. Cheltenham is 6.4% and Pennington is 5.5% compared with the City of Charles Sturt at 7.7%. This compares with the greater Adelaide area at 8.4% and South Australia at 10%.

These percentages are partly explained by the large number of people born overseas in largely non English speaking (NESP) countries. Ottoway, for example, has 14.6% claiming Buddhist affiliation, compared with 4.6% in the City of Port Adelaide Enfield. At 31.8% it also has a higher percentage identifying as Catholic when compared with 23.3% across the whole LGA.

Strengths

Weekday community-based programs are well in place and known to others. These have produced strong connections with hostels, agencies and other serving groups in the region. These include Serbian House, Pennington Hostel, James Street Hostel and UnitingCare Wesley Port Adelaide.

We have a committed core of experienced leaders, most of whom are retired, with some in their 80s and 90s.

We sponsor two fairs a year, in May and November, in which community groups and families take part. This provides a good connection to the community at large.

We sponsor and manage an annual *Carols by Torchlight* in Company Square Alberton.

Challenges

We have experienced a significant loss of membership over the past few years through transfer and the passing of life-long workers.

How does our wider network and serving ministry translate into a growing membership?

We are faced with an uncertain future as those we are serving are on fixed incomes and have limited understanding of stewardship.

Opportunities

We would like to strengthen our existing ties with the community but are unsure how to do this with the resources we have.

Development of the racecourse site over the next few years to provide for new housing may have some impact on our ministry.

WEST CROYDON UNITED CHURCH

Background

The church is located in a residential area at Rosetta Street West Croydon, a short distance (1.5 kilometres) from Croydon Park Uniting Church on Torrens Road. We are a United church involving two traditions, Baptist and Uniting, one of the few examples of this in SA. There are no other active Baptist Churches in the immediate vicinity. The church is described as *warm evangelical*.

The closure of other congregations in the area has taken place over a number of years and includes Kilkenny and Croydon Congregational churches sold in 1976. Kilkenny was formed in 1885. The Kilkenny Uniting Church, formerly Elgin Methodist closed in 1998 and some members transferred to Croydon Park Uniting Church.

Our current site is a large land block with two substantial buildings - a hall with generous foyer area and church building connected seats about 120 to 150. Worship space is flexible but normally facing a side wall to create a more intimate setting. There is no manse, as the Baptist one was sold some years ago and the Uniting Church manse stayed with the other churches in the Uniting Church parish. There is off-street parking for eight to ten cars. The site is surrounded by private housing.

The Uniting Church minister, Jwee Teo, began his ministry in January 2005. Our average weekly attendance (AWA) is fifty five, which is slowly growing. About 50% of the AWA are from Baptist tradition and 50% from Uniting. We use 50/50 for returns and budgets. Approximately 70% of regulars live in the immediate three suburbs.

Our Mission statement: *To join with Christ in his mission to the world and to this area in particular.*

Regular week-day group meetings: Olive Grove, Bible Studies / Home Group, Art class, and a Youth Group.

West Croydon United is a member of the 3D Network of the Uniting Church.

Community Setting

West Croydon is located centrally to three suburbs that are bounded by the Port Road on the south and by Torrens Road on the north. West Croydon has a population of 3,881, Croydon 1,350 and Kilkenny 1,551 - a total of 6,782 at the 2006 Census. These suburbs are served by three railway stations on the Port metro railway line.

The three suburbs were well-established privately-owned residential housing in the early decades of the twentieth century. Kilkenny was in part an early industrial suburb and included a foundry and agricultural machinery production. The close proximity to the city accounts for recent gentrification. The proposed development of the former Clipsal site, to the east, is on boundary of the area. There are no public housing projects in the three suburbs.

Each suburb has a low percentage of Uniting Church nominals compared with the overall LGA figure of 7.7%. In West Croydon it is 4.1%, Croydon 4.7% and Kilkenny 5.8%.

Similar figures for Baptist nominals show 1% in Croydon, 2% in West Croydon and 2% in Kilkenny. There are 190 Uniting Church nominals plus Baptists.

The suburbs have a high percentage of Orthodox compared with the LGA, where the figure is 8.8%. In Croydon it is 16.4%, in West Croydon it is 15.9% and in Kilkenny 12.3%. The Moslem population may be growing and is currently 2.4% in Croydon, 2.9% in West Croydon and 4.2% in Kilkenny.

There are no substantial shopping areas, but Arndale, a major regional centre, is nearby on Torrens Road. Some industries are located in Kilkenny but there are no major institutions.

Strengths

Evangelical.

Focused on being the Body of Christ.

Welcoming.

We have lively spontaneous worship with music that spans the years to the present time.

God's word is preached fearlessly.

Open prayer is encouraged.

We laugh and cry together often.

Families are an essential ingredient of our church.

Challenges

We are challenged to maintain our faithfulness in the face of many pressures to conform to this world and to particular religious patterns. Hearing God and discerning his will is challenging.

Opportunities

We are finding many ways to develop leaders within our church and continue to pray for the long-term provision of extra keyboard players.

Summary

West Croydon United Church, in seeing itself as the Body of Christ, considers itself as an organism rather than an organisation. Thus it sees its mission as that of Christ – to reach the lost, spreading the Good News.

This process occurs much as the tide comes in – very irregular but irresistible. We try to have our church rough at the edges – easily permeated. We are an incredibly mixed congregation. We have people from all walks of life and from many different cultural backgrounds and countries. We believe that this has been a special part of God's plan for us that started not long after we came together as two WASP congregations in the older age bracket.

Firstly it was a disabled young man who walked in off the street and announced to all that he wanted to find out about God. We now believe that in sending him to us, God was asking us if we were dinkum about growing our church. We were and the young man

was welcomed. Then over the next several years we were sent an amazing array of different people including a number of young families. Included were a Russian circus performer, several troubled people with mental illnesses and a drug addict who God converted and who is now an active Christian helping others.

We have had people from many countries who continue to enrich and teach us. In this God has shown us his amazing grace and has taught us to do likewise. The average age of our congregation has fallen steeply during this time.

We believe that “being” is as important as “doing”. This is not an excuse to do nothing, but God has made it very clear to us at West Croydon that HE is building his church here. We are privileged to be a part of that and to be a witness to his transforming love.

WEST LAKES CHURCH

Background

West Lakes Church (WLC) began in 1975 as a joint venture of the Methodist, Presbyterian, Congregational, Church of Christ and Catholic Churches, following an invitation from the West Lakes Limited developers. The development of the suburb began in 1969 with churches invited to locate in the development. The Catholic Church, Churches of Christ and the three denominations that made up the Uniting Church expressed their interest. The developer's preference was for a cathedral-type church to be located near the shopping centre and football stadium but this was passed over in favor of a village church in the Bartley Village complex.

The Rev John Watt, the Congregational minister at Port Adelaide, became the first part-time minister. He was called to a full time position in 1977 and concluded his ministry in 1984. The manse was opened on 21 September 1975 and this was the first meeting place for the emerging congregation. The congregation grew and the following year they moved to the nearby local primary school hall while building a new shop front church that was part of a supermarket complex.

By the early 1980's the shop was over-crowded and when a nearby Shell service station came on the market the church bought it and converted it into an open-plan space for worship and a flexible space for engaging with the community. This building has been adapted and changed over the years, and it is anticipated that a major redevelopment (including grounds outdoor work) begun in 2010 will be completed in 2011, the financial arrangements involving a loan against assets. Additional property assets of WLC are seven retirement units and the church manse.

The church property is jointly owned by the Uniting Church (69%), the Churches of Christ (3%), and the Lefevre Catholic Church (28%). While West Lakes Church and the Lefevre Catholic Community operate separately, they work cooperatively for property maintenance with LCC providing their percentage share of loan repayment for the building redevelopment.

Two congregations currently meet on the premises - the combined Church of Christ and Uniting Church congregation (West Lakes Church) and the West Lakes Shore congregation of the Lefevre Catholic Church. Catholic weekly mass is conducted on Saturdays at 8:30am, with Rosary Group on Mondays 10:30am. In addition, a craft group gathers on Fridays at 2:30pm. Close fellowship ties are shared between groups that meet regularly here and this reinforces our ecumenical links.

WLC officially is a united congregation of combined Uniting Church and Church of Christ participants with an estimated ratio of 2/3:1/3 respectively. Worshippers also include people from other traditions including Baptist and Anglican.

We have a leadership team of twelve and most are in the retired age group. WLC leadership currently consists of eight Church Councillors (includes two Pastoral Leaders).

The Church Council meets bi-monthly, pastoral leaders meet bi-monthly and we also have a Joint Management Property Committee, Finance Committee and Worship Committee. Lay leaders are involved in worship services and outreach activities.

The Rev Sue Ellis is our current minister. She was inducted on August 10th 2004, but has now been called and accepted a placement as resource minister to the West Coast area with a base at Ceduna. She will conclude her ministry at the end of February 2011, after completing her leave entitlement, which commences at the beginning of February 2011.

In the event of a vacancy we have followed a rotation system where ministers of the two official WLC denominations have been called. At the present time we now have the option of calling a minister from either church who we believe is best suited to fill this leadership role.

Sunday worship is at 10.00am. In November 2010 the average weekly attendance is forty five although there are about 102 names on the books. Two years ago the AWA was fifty six. About 3/4 of the congregation are over the age of 65, while those below this age range from their mid 40s to 60s. Changes to these numbers occur either through natural attrition, when people leave to enter supported aged care accommodation, or move from the area. The younger middle-aged group is generally missing.

Kids' Church is conducted twice annually at 4:30pm and has an average attendance of eight adults and four to five children. A Blue Christmas style service is conducted annually at 7:30pm with an average of thirty attendees.

Our formal vision statement is *Bridging the Gap* (BTG), ie

Bringing people to God.

Transforming lives through an encounter with Jesus.

Growing the gifts of the Holy Spirit.

WLC is an intentional community and attempts to lead from strengths. It has practised a policy of spreading the vision by affirming several core values that include Acceptance of all, Belonging, Community Service, Innovation in ministry and mission, a relevant gospel for today and lay leadership.

Our current goals are focused around leadership development, family ministry outreach, pastoral care, and property management – all affirmed by an active core of members.

Our weekday ministry focuses on WLC being a community meeting place – a place of hospitality. Groups, services, and outreach activities conducted by lay leadership are:

- Bartley Village Playgroup. Age 0-5. Mondays with average attendance of twenty.
- Friendly Games for seniors. Tuesdays with average attendance of eighteen.
- Bargains by the Bridge Op Shop and cafe. Three days /week. Attendance varies and this activity does involve support from the Minister.
- Adult Fellowship. 1st Wednesday of month. Average attendance of twenty.

- Bright Hour for Seniors on the 4th Wednesday of month including lunch. An average attendance of sixty, including Uniting Church Wesley Carers.
- On Saturdays we hold an occasional concert and film night, or a social dinner for about thirty in the 40 to 50 age group.

Other groups, services and outreach activities that are led or supported by the Minister include:

- Kids' Church.
- Prayer Group on Thursday mornings with an average attendance of three.
- Bible study in four months throughout the year. Average attendance of eight.

The annual *Carols by the Lake* had an attendance in 2010 of around 1,500. This is a major public event, supported by the Rotary Club and includes a BBQ at 6.00pm followed by family entertainment at 7.00pm and carols at 8.00pm. The annual *Playgroup in the Park* is a joint event with other churches with an average attendance of 3,000. The minister is on the committee that organizes that event.

Ministry and mission to the community by WLC also extend to:

- The West Lakes Shore Schools through support of the school CPSW.
- Involvement with UnitingCare Wesley Port Adelaide, in pastoral care around McCutcheon Grove independent living units and Faggotter Grove supported accommodation.
- Occasional visitation to Wesley House Aged Care and Westminster Aged area.
- The West Lakes Shore Schools through support of the school CPSW.
- Grocery supply to UCWPA and Church of Christ CareWorks appeals.
- One volunteer visitor to The Queen Elizabeth Hospital.

We have used Willow Creek resources on the topic "How are we hospitable"? We conduct an occasional Bible study program, including during the period of Lent, and we have used the Study Plan B. We provide a take home Bible study. Ten of our leaders have taken part in the *Pastoral Pathways* program to strengthen our pastoral ministry and to develop relational skills.

The Minister provides 90% of the content for our weekly newsletter called "Goodlife", and about forty five copies are produced for church families and individuals, with extra copies available for Sunday visitors and newcomers. At present the Minister also updates the church website.

Yearly overseas appeals are supported by the church with financial generosity to the Christmas Bowl, an initiative of the National Council of Churches and GMP's COCOA – Churches of Christ also being part of the NCCA.

The church is located in the centre of the Bartley Village precinct between the Bartley Tavern Hotel and Bartley Village shopping centre. Large retirement units are located directly over the footbridge and adjacent to the church. Affordable housing units are located nearby.

We are located at Bartley Terrace, West Lakes Shore SA 5020 and our postal address is Box 6196, West Lakes Shore SA 5020.

Our website address is: www.westlakes.unitingchurch.org.au.

The first page of our website is a summary description:

Welcome. "West Lakes Church is situated within the Bartley Village complex, West Lakes Shore. This church aims to provide a bridge to meet the social and spiritual needs to all ages of the community with friendship and support, as well as offer the opportunity to participate in the services it gives. It is supported by a diverse group of people living in and around the western suburbs, who regularly enjoy fellowship, shared Christian faith, and the desire for justice and peace."

We are a member congregation of the Community Outreach Mission Network.

Community Setting

The West Lakes community is a distinctive suburban development, based on a major land reclamation project begun in the early 1970s. Formerly known as *The Reedbeds*, a South Australian housing company called Delfin developed the swamp and low-lying landscape for up-market housing around an artificial lake. This housing project also has a coastal appeal and included some low-cost public included at the northern end of the development. The project proceeded over ten years and the Lake was officially opened in 1977. A major shopping and entertainment complex was opened in 1974.

The AAMI football stadium was built adjoining the Westfield shopping complex and is two kilometres from our site. These two institutions have a major influence on the community.

The church is located in a neighborhood area that includes retirees and families of middle and low socio-economic income. The largest primary school in Adelaide is nearby (West Lake Shore School), as is one of the smallest primary schools (Westport Primary). Nearest churches are Portside CRC and a small Baptist church at Semaphore.

The immediate suburbs served by the church include West Lakes Shore with a 2006 population of 2,965, West Lakes 5,805; Semaphore Park 4,258 and Tennyson 1,054 - a total catchment area of some 14,082 residents.

The four core suburbs have a nominal Uniting Church population greater than the average of the LGA of Charles Sturt, which is 7.7%. The Uniting Church nominal population is 13.0% in West Lakes, 11.9% in West Lakes Shore, 8.4% in Semaphore Park and 7.0% in Tennyson. The total number of Uniting Church nominals in the area is 1,540, of which our Sunday attendance of fifty represents 3.5%. While the metropolitan figure is about 8-10% the implication is that a number of these nominals may be attending other UCA churches in the region. Other nearby Uniting Church congregations includes Semaphore, Port Adelaide, Seaton, Royal Park and Grange. The number of persons responding "No Religion/not stated" at the 2006 Census was 2,420.

The suburb is an enclave in the sense that it is surrounded by well established former working class suburbs.

Other demographic features of the area include

- The percentage of Indigenous Australians in the community is 8%.
- In terms of age distribution, 12% of the local population are children, 19% are Gen Y, 16% Gen X, 29% Boomers, 17% War-timers and 8% Veterans.
- Average income levels indicate that Semaphore Park is a mainly lower socio-economic (\$630/week average), while West Lakes and West Lakes Shore are mainly middle income (\$830/wk average).
- The weekly income of families with children is much higher than the average Charles Sturt LGA (\$1,633) or the Adelaide metropolitan area (\$1,700). In Tennyson the average is \$2,114, in West Lakes \$2,097, West Lakes Shore \$2,001 and in Semaphore Park is close to the LGA figure at \$1,653. Parts of Semaphore Park have low income poor and parts of West Lakes have income levels well above the average income for the LGA.
- The community population is stable.
- Ethnic groups represented in the community include people from Italian, Greek, Vietnamese, European, and Chinese traditions.

Strengths

To date, our strengths have stood us in good stead during the changes experienced over the church's thirty five years of existence.

Strong and consistent leadership has continued over the years as terms of service end and leaders are replaced. Team leadership has been affirmed, providing guidance and assurance as the congregation meets continuing challenges as the image of the church in the world evolves.

The congregation has a history of willingness to attempt and experience new ideas. It is innovative in presentations of worship and in finding ways of service to the community as seen in our weekday outreach and mission ministries.

Acceptance of all remains a core value.

Carols by the Lake has ensured good continuing links with other civic and community based groups, and the successful *Playgroup in the Park*, conceived and headed by Rev Sue Ellis, is an example of strong ecumenical tradition and practice.

Challenges

How does our extensive weekday ministry assist people to stay within and become part of our worshipping community?

How is our ageing congregation renewed and strengthened with the commitment of time and energy by our upper middle aged, time-poor members, as well as our early retirees?

How can we become a community that willingly and effectively shares faith, either as the opportunity arises or by creating the moment?

As with all church communities in similar circumstances we need to have the faith, strength, positivity, and openness to the guidance of the Holy Spirit as new transitions in leadership emerge.

Opportunities

A new housing development may replace the AFL stadium at some time in the future with the influx of new additional residents within contact reach.

Raising awareness of the implications of population change in the immediate area for the future of WLC's ministry.

Using the church's outreach services and its partnerships with other groups and civic leaders to communicate with these population changes.

Drawing on the stability of services – particularly *Playgroup* and *Bargains by the Bridge* - for further growth, inspiration for new ideas, and faith building within West Lakes Church.

WESTERN LINK UNITING CHURCH

"Come as you are!" Mark 6: 30 – 44 Feeding of the 5,000

Background

Western Link Uniting Church is an active neighbourhood church and an average of fifty to sixty people meet for worship on a normal Sunday. In 2007 the average weekly attendance was seventy four. The average age is greater than seventy, with a number of older people joining the congregation in the past few years. We are amazed that God seems to be speaking and challenging the eighty year olds of our area. A high percentage of our members live locally in Findon, Flinders Park, Allenby Gardens or Kidman Park. A number of older people have moved from their original family residences to smaller homes off Frederick Road, Seaton.

All the congregations that joined to form the parish of the Uniting Church in 1977 were part of a Methodist circuit. Allenby Gardens, Kidman Park and Flinders Park were founded during the 1920s when *Social Congregations* were the predominant Christian expression and these suburbs grew rapidly after the Second World War. These congregations provided a strong social life for the baby boomer generation and social life was an important expression at that time. Sporting groups, Sunday schools, and fellowship groups were integral to church life. In many respects these traditions continue to influence the mind-set and expectations of members who lived through those years. The congregation seems to do entertainment well.

The Western Link congregation came into being in June 2002, through the merger of four congregations - Flinders Park, Findon, Allenby Gardens and Kidman Park. The former West Hindmarsh church closed in 1998. In May 2006 the current set of buildings on Crittenden Road were re-opened following a major redevelopment of the site. This redevelopment incorporated "Old Glory", the original Findon Bible Christian chapel of 1879. Both the merger and redevelopment were based on an expectation of a growing membership and ministry engagement with the wider community.

The Rev Geoff Tiller, our full-time minister, was inducted in February 2006. Previously Geoff and Rev Angie Griffen (0.5 FTE) shared ministry, until Angie left in July 2009. As a deacon Angie made valuable links with the wider community and since her leaving the congregation has been working to maintain some of those links. A regular (three times a year) gathering of various agencies in the area called *Talk Link*, has met over lunch to discuss and discern where we may possibly work together.

A Presbytery consultation was held at Western Link in November 2008, led by Rev Beth Seaman. It was pleasing that a very high percentage of the congregation participated in voluntary discussion groups with Beth. Leadership development was identified as a major need for the future.

The property is well-maintained and is in good condition. The flexible and adaptable worship space, generous foyer area and other rooms are attractive and well-maintained. The surrounding gardens show real care and beauty and an off street car park provides about 15 spaces. The manse is let and provides some income to the annual budget.

Western Link Uniting Church is a member congregation of the Community Outreach Mission Network. We are active in local ecumenical groups and this includes support for school chaplaincy at several local primary schools and the Findon High School.

Community Setting

The seven suburbs of West Hindmarsh 1,578 residents, Flinders Park 4,368, Findon 5,450, Allenby Gardens 1,847, Kidman Park 2,955, Welland 914 and Beverly with 1,362 are all part of the Charles Sturt LGA and at the 2006 Census the total population was nearly 18,500. As in other areas other Uniting Church congregations serve some parts of these communities. Key nearby congregations are Woodville (which draws members from across the region) and Seaton. Woodville church is about two kilometres from the Findon site. The Port Road boundary helps to define the western boundary and the Torrens River the southern boundary of Western Link's catchment area.

The percentage of Uniting Church nominals varies across the area from 9.2% in Flinders Park, 9.3% in Allenby Gardens, 8.4% in Kidman Park, 7.0% in Findon, 6.2% in Beverly and 4.9% in West Hindmarsh, to 3.0% in Welland. There is a high percentage of Catholics in Kidman Park at 42.6%, Findon at 37.3% and 34.8% in Flinders Park. Some suburbs have a high percentage of Eastern Orthodox adherents, ranging from 22.2% in Welland and 9.8% in Beverley to 7.4% in Findon. This compares with the over-all LGA figures which show Uniting Church at 7.7%, Catholics at 30.5% and Eastern Orthodox at 8.8%.

These variations across the suburbs indicate a concentration of Catholics in Kidman Park, Findon and Flinders Park and a high concentration of Eastern Orthodox in Welland. This distribution can be explained by immigration patterns and the settlement of overseas born residents. In Kidman Park 9.5%, Findon 9.8% and in Flinders Park 6.9% were born in Italy. In Welland the figure was 7.3% and in Kidman Park 3.4%. This compares with LGA percentages where 2.1% were born in Greece, 4.1% born in Italy and 74.5% born in Australia.

Strengths

Western Link Uniting Church is open to changes in worship, provided these are not imposed but are talked through. Worship planning groups have added some real energy, variety and innovation to worship. A data projector and the new music from *Together in Song* have been well received. People are freer to share their thoughts and responses during worship, which is generally appreciated. Once per month we have specific prayers for healing. This has resulted in people moving to another person to *lay hands on them*, and pray for them. There have been some testimonies come from this.

People are beginning to talk about the Spirit working in their lives - a new concept for most. Spirituality has not been a big emphasis in the past. This has come primarily through two groups that have been meeting weekly for a number of years - a Monday lunch group and a Wednesday morning Faith and Life discussion group. In both of these groups participants have been able to relax enough to realise that the Spirit is within them. There has been an increase of sharing personal faith stories with passion and more praying together and hugging. The energy of these groups is beginning to spin off to other groups. People are beginning to learn and exercise the skills of leadership. At present we have five of these discipleship groups, with further leaders being trained to

form others. Each of the groups has the freedom to make their own decisions. This emphasis has grown out of the consultation and by using resources from “ministerial advantage”.

There is a tremendous wisdom within the congregation that could be shared with younger people and families.

The congregation is good at catering for functions, dinners and social events. This has recently been identified and named as the *practice of hospitality*. This concept could be expanded and become the foundation for welcoming the stranger, rather than serving just as a good time with our own people.

Challenges

People having a “right/wrong” perspective on life. This means that there is a judgemental attitude to new initiatives, or that people don’t trust themselves to proceed because they are not sure that what they are doing is right.

There needs to be a lot of hand holding as people are encouraged to adopt unfamiliar roles and responsibilities, especially leadership. “*Don’t leave me alone*”, was a comment made with a good deal of concern.

Where are all the people going to come from? People are so used to contraction that it is hard to imagine growth of any sort happening. Therefore an invitation needs to be made to fringe church members, to join groups where they can be built up in the faith. From here other involvement in the congregation can be launched.

Members are aged, and it is foreseeable that we could quickly lose half of the current congregation in a very short period of time. A few years ago, six or seven of our men died within a six month period, and it meant a shut-down of the congregation’s normal routine as we concentrated on pastoral care.

Opportunities

The area is undergoing change. Many houses are being bought, demolished, and the blocks subdivided. This began closest to the river but is moving northward. These changes are representative of the diverse and changing demographic features of the region. The local Flinders Park Primary School is losing enrolments, though the Catholic Schools have undergone merger, redevelopment and, it would appear, a renewed energy. Many of the children and grandchildren of church members still live in the local area. To some the western suburbs have something of the feel of a country town.

WOODVILLE UNITING CHURCH

Background

This congregation, founded in the 1880s, was formerly one of Adelaide's regional Wesleyan Methodist churches. Although closely identified with its surrounding suburbs the congregation continues to involve families from several generations who have lived in the region for many years. As the suburbs expanded employment opportunities were dominated by industrial development in the pre and post World War 2 years. In these boom years the congregation established a second congregation in Seaton in the 1950s. The two congregations were constituted as a parish with the inauguration of the Uniting Church in 1977 and when parish structures were dissolved they became separate congregations in 2001. Members from the former Woodville Presbyterian church joined the congregation in 1978 and this Woodville Road property was sold in 1983 and a mission fund established.

Woodville Uniting Church is a regional congregation, members travelling from many suburbs. The 120 year old heritage building and visible location is a land mark of the main street. The dominant building complex on Woodville Road is the large Queen Elizabeth Hospital (QEH) which was built in the 1960s. The QEH is next door and to the west of the church site and dominates the skyline. Newer para-medical services, agencies and civic facilities continue to erode the residential character of Woodville as a suburb, which is centred on the east-west corridor of Woodville Road.

The minister, Graham Pitman, began his ministry in January 2007. Through its close association with the QEH and chaplaincy services, Adam Tretheway was appointed for two years as a 0.5 mental health chaplain in August 2008. This appointment has been extended until 2012, the congregation aiming to raise all the funds, an estimated \$40,000 for a full year. This estimate includes a \$20,000 allocation from the St Andrews Fund. Denominational and government funding is allocated to a full-time Uniting Church general chaplaincy to the QEH, which has been an important service to the region almost since the inception of the hospital. There is occasional contact with this ministry.

There are two Sunday services with the average weekly attendance for the morning service one hundred and ten, while the number attending the evening service is smaller and participation is difficult to predict.

Early in 2007 the church adopted a three year ministry plan (2007-2010) and clear objectives and strategies were developed for five key programs - pastoral care, cell groups, vision, property and QEH chaplaincy.

The ministry team of the church also has clear responsibility covering twelve specific areas - Worship, pastoral care, group life, discipleship, evangelism, prayer, service, family ministry, administration, finance and property. Each of these teams identifies tasks, groups and actions that support the overall objectives.

The three main areas of outreach involve an extensive and well-established ministry to families, a chaplaincy supporting community mental health programs and cross-cultural ministry.

Led by a two day a week family worker and seven volunteers, our ministry to families includes two playgroups involving over one hundred families. Parents are invited to build their parenting skills and are encouraged to take responsibility for the activities. As families come from different religious traditions there are opportunities to build respect and appreciation of each other's gifts. These links lead to other opportunities for ministry and strengthen a sense of belonging for those not normally involved in the Sunday congregation. This ministry also extends to Seaton Central, builds links with the local primary school and involves networking across a range of community agencies. We are involved in the annual *Playgroup in the Park* event. Other community contacts through this family ministry include Woodville High School, a large multi cultural based school of over 1,000 students.

There is a growing recognition of the role of the mental health chaplain and a number of congregations in the study area have commented on this and are hoping this work will continue and serve as a base for supporting the ministry of other congregations in the region. Adam's role involves support for patients, families and staff of Crammond Clinic. Other responsibilities include advocacy and education within the wider community.

Our cross-cultural ministry is based on eight to ten families who have settled in Australia from India, Africa and the Middle East. Some of these families work in the QEH. In the past few years refugee families have been moving into the area and we attempt to provide support as they look for employment and develop economic security.

Facilities at Woodville Uniting Church include a substantial hall with adjoining rooms, a street-frontage coffee shop and a former manse now used as offices - all facing a busy Woodville Road. There is also a caretaker's cottage located on the side street. As a civic centre and health precinct there is high weekday demand for car parking. The church has off-street parking spaces for ninety cars with access off the side street. The minister lives in his own home. The church hires a council community bus to assist with transport on a Sunday.

Members attend each Sunday from across the region. Of the 142 families listed in the directory 33% live in the immediate suburbs of Woodville and another 25% in the next ring of suburbs including Grange, Seaton, West Lakes and Allenby Gardens. The remainder live further away.

The 2010 budget is based on an offering income of \$121,000 in a total budget of nearly \$165,000. One of the major challenges in the past three years has been meeting the commitment to fund the 0.5 mental health chaplain based at the QEH. This position was initially for three years and concludes in March 2011. Funding is also allocated for the appointment of a family worker and for other part-time ministries. The sale of the former Presbyterian Church on Woodville Road has established the St Andrews Fund, with income allocated to outreach ministry.

Community Setting

In January 1997 the City of Woodville merged with the Henley and Grange LGA, making the City of Charles Sturt one of the largest in Adelaide, with a population of 100,529 at the 2006 Census. The original Town Hall, library and civic centre on Woodville Road has been retained. Woodville Road has an east-west axis and the church's neighbourhood is

divided north-south by the dual highway of Port Road. While the church draws on the population across the region, its more immediate neighbourhood is bounded on the east by Torrens Road which runs north-south.

The large state Woodville High School and the St Clair recreation centre are located on this eastern end of Woodville Road. This precinct includes the former Actil factory site and the Cheltenham racecourse property and this land is the focus of a major new housing project known as the St Clair Estate. It is estimated that this subdivision will provide 1,200 homes for 3,000 people over the next ten years. The estate includes a new railway station and village square retail precinct near Cheltenham Parade. Of the sixty four hectares, twenty two hectares, or 35% of the total, will be open space. The developers are Urban Pacific and AV Jennings. Their web site www.stclair.net.au provides further information.

At the November 2010 local government elections a leader of an active community-based environmental action group was unexpectedly elected as mayor. One of several action groups in the region, this group objected to a controversial land swap deal involving part of the original St Clair estate near Woodville High School.

Other suburbs, formerly public housing estates, are also undergoing major residential regeneration and the slogan, *the west comes alive with the spirit of the new* is being used to express this sentiment. Details of the regeneration of the Parks area have been commented on in the report of the Woodville Gardens congregation.

The immediate or core suburbs around this civic precinct include Woodville 1,975, Woodville South 2,762, Woodville West 2,915 and Woodville Park 1,643 - a total of 9,295 at the 2006 Census. Woodville West, together with other nearby suburbs, is currently the subject of community consultations and new high-density housing will increase the population, reflecting state government regeneration policies. *428 new homes will be built over the next seven years and residential buildings will include a mix of apartments and include social housing while some will be for private sale and may be up to five stories high.* (Reference from a meeting held at the corner of West Lakes Boulevard and Clark Terrace on October 30th 2010. Further community consultation is continuing).

The religious composition of these suburbs reflects the LGA as a whole. The Uniting Church percentage in Charles Sturt is 7.7%. Locally the percentages range from 7.1% in Woodville, to 8.7% in Woodville South, to Woodville West at 9.1% and Woodville Park 5.8%. The Uniting Church percentage across Adelaide is 8.4% and 10% in all of SA. The Catholic percentage is high in Woodville Park at 38.4% compared with the LGA figure of 30.5%. The Catholic figure for Adelaide is 22.1% and 20.2% in all of SA.

Strengths

We have sound financial resources and a generous giving tradition, although in the past 12 months there has been a decline in offering income as families move out of the area.

Extensive group life for both spiritual growth and social life.

We have learnt a lot through the Coffee House ministry which was established twenty five years ago and has now closed as the core group of volunteers have aged.

Multiple weekday programs involving community outreach.

Developing active leadership.

Giving to the wider church.

Sense of growing in love and prayer.

Involvement and inspiration from Kairos and the Emmaus movement.

A number of leaders have been part of the *Pastoral Pathways* and the *Pastoral Partners* programs.

Challenges

Sometimes we feel that we are taking on too much.

We are also getting older and running into time constraints.

We have high expectations and we find we are not perfect.

There is often a tension between maintaining what we have (institutional demands and extensive property maintenance) and our priorities for mission and outreach.

Coming to grips with and expressing our core values.

We would like to have growing participation from younger families and young adults.

Living with the contradiction of having extensive ministry of service that does not translate into an increase in the number of members.

The last four years have been a time of grief as we have coped with the death and sickness of long-time members.

Need to watch out for burnout of leaders and cope with tiredness.

Finding a better way to communicate vision and possibilities.

Opportunities

Building on extensive contacts and networking with younger families through playgroup and family ministry.

Continuing number of visitors, enquirers and guests attending Sunday morning worship.

Follow-up from continuing pastoral links that grow from sacramental ministry, including marriages and funerals.

Growing association with people in Crammond House, the hospital generally and from Adam's ministry.

Growing awareness of the implications of a cross-cultural ministry as we welcome families from other countries.

We can extend our ministry through our pastoral care program and build on our ministry to seniors.

Discovering new ways of being hospitable and proclaiming the gospel.

Unclear about fresh expressions of ministry, although a Sunday night event is possible.

Another option is to extend our community-based work in association with *Beyond Blue* and other mental health programs.

Not yet clear about the implications of population change and new housing developments.

WOODVILLE GARDENS UNITING CHURCH

Background

The Woodville Gardens congregation at 66 Ridley Grove was established by the Methodist Church in the immediate post-World War 2 years. The extensive industrial development of the western suburbs was accompanied by the provision of large public housing estates. The growth of South Australia's whitegoods industry was associated with this working class area that became known as *The Parks*.

For over sixty years the development and continuity of ministry in the area has been fragile and challenging for a church which draws its strength from the middle class. In its first few years Hunt notes that *progress was slow, and in 1948 the minister at Woodville Gardens admitted that often the only result of his assiduous visiting was a grudging consent to let the children attend Sunday-school* (Hunt 1985:354).

The congregation was part of the Woodville circuit of the Methodist church and in 1977 became part of the Uniting Church parish, which also included congregations at Croydon Park (Gelland), Kilkenny and Hawker Street Bowden.

The current minister, Kaye Colliver serves on a 0.5 basis and was appointed in April 2003 to the linked congregations of Woodville Gardens and Croydon Park. Uniting Church Foundation Grants have made it possible to maintain and develop the church's response to the extensive redevelopment of the region.

A Presbytery consultation was conducted in 2010 and the long term association with Croydon Park was dissolved in October. Kaye was invited to continue as a 0.5 minister for the Woodville Gardens congregation.

Over the past eight years the congregation has developed a significant commitment to cross-cultural ministry. Leadership of the congregations rests with the church council.

Facilities on site include one fifty year old multi-purpose building, which is used for weekday programs and for worship on Sunday. This building has some small rooms and a kitchen. The other building on site is the *New Beginnings* Op Shop and the grounds include a community garden and car parking for about thirty cars.

Along with other community-based programs the community garden and Op-Shop are the primary means for connecting with the wider community. Both these services involve a high level of volunteer leadership and partnership between the community and church.

The worshipping community meets on Sunday at 11am, weekly attendance being marked by extensive movement of people in and out of the community. AWA is now between forty and fifty five, including babies and attendance at the twice monthly Kids' Church averaged between twenty five and thirty five in 2010. There have been a number of Sundays when the combined attendance from morning Worship and Kids' Church (not counting twice those who attended both) was more than seventy, ie we had more than seventy different individuals at worship that day. Numbers were slightly down through summer school holidays.

After a group of about thirty attended SAYCO last year there is now a growing youth group that has begun meeting. Kids' Church and youth group are providing leadership opportunities for a number of our young adults.

Kids' Church has a target audience of primary school children aged 5-13, but some older kids (developing leaders) and some pre-schoolers also attend. We have adult leaders and helpers prepare the evening meal and wash up - a total of fifteen to twenty five kids and about ten adults. All the children are from "at risk" backgrounds - from refugee, aboriginal, broken, single-parent, or blended families or homes where there are problems with drug or alcohol abuse, domestic violence or mental health issues.

Last year we began a service of baptism at Woodville Gardens and then recommenced at the beach and this was followed by lunch afterwards. Some seventy one people participated in this. The following Sunday there were another twelve first-time attenders giving us a congregation pool of about 130 (compared to a congregation of between eight and twelve in 2003). Two weeks ago we had a baptism at Largs Bay where ten young people were baptized (fourteen baptisms since the start of February 2010).

We are a Multicultural congregation and an African group is an integral part of the congregation, ie they do not meet separately from the rest of the congregation. We have people from Liberia, Sierra Leone, Ghana, South Africa, Sudan, India, Iran, and Indonesia as well as white and aboriginal Australians. The largest group is from Liberia, most of them fleeing Liberia in 1990-1996 and then fleeing Ivory Coast to Guinea or Ghana in 2003. We now have "African Worship" once a month, where the whole congregation worships in this style, not just those from an African background. We also had "Indian Worship" last year when we had three Indian Social Work students from Chennai join us for five months.

Baptism classes and Choir practice before worship have helped us to change some of the dynamics and get a core group to begin worship on time and this has improved the first half of weekly services immensely.

In the last few years the congregation has become involved in supporting a large number of refugees from Sudan and other West African nations. This support has been expressed through fund raising and pastoral support by the minister to families. In two years the small under-resourced congregation raised \$100,000 for its ministry with refugees. The commitment to host refugee families grew *out of prayer and fasting* and the dire and self-evident need of families. By working with African families Woodville Gardens is supporting a congregation in N'Zérékoré, the largest city in the Guinée Forestière region of south-eastern Guinea and the capital of the N'Zérékoré Prefecture.

With the arrival of Pastor Joseph Yarsiah at Easter in 2010 we have links to two schools and two Churches - the Pentecostal Refugee Church and the Tabernacle of Praise (where Joseph had been the founding pastor and there is a congregation of about 150), both refugee churches in N'Zérékoré in Guinea. However our ability to raise funds and support them has been reduced with fewer opportunities being given to raise awareness.

The congregation is a member of the Community Outreach Mission Network of the Presbytery of South Australia.

Community Setting

Since its inception *The Parks* community developed the reputation of being a ghetto and a centre for crime and social disadvantage. Some ten years ago the State government, in response to this situation, contracted Westwood, a private urban development company, to undertake a major housing and community redevelopment program. Beginning in Ferryden Park the company has rebuilt or renovated homes on about 2/3 of the original 3,000 large family SAHT housing blocks and has either sold them to tenants or placed them on the open market. The remainder has been retained for rental or social housing. Westwood has also supported community improvement of development programs in an attempt to change the reputation or image of the region.

The suburbs of the Parks area are split between two Local Government Areas. In the City of Port Adelaide Enfield the suburbs of Mansfield Park with 2,755 persons, Angle Park with 583, Regency Park 239, Ferryden Park 3,654, Wingfield 500 and Woodville Gardens with 1,973 contain a total population at the 2006 Census of 9,704. Suburbs in the LGA of Charles Sturt include Athol Park with 1,307 residents and Woodville North with 2,045 - a total of 3,352 persons, together making an estimated population of 13,056 in 2006. Within these suburbs are located new industrial estates, a recycling area, storage and transport hubs, the Regency Park TAFE and other public institutions.

The region is one of the most multi-faith or multicultural concentrations of population in the State. The Uniting Church percentages of nominals is among the lowest with Woodville Gardens at 4.3% or 84 people; Ferryden Park at 4.7% or 171, Mansfield Park at 4.3% or 120 and Woodville North at 6%, all when compared with the LGA of Charles Sturt at 7.7%. There are significant concentrations of people born overseas. The Buddhist percentages include 19.0% in Woodville Gardens, 18.7% in Ferryden Park and 13.9% in Woodville North. Compared with figures across the two LGAs there is a low percentage of Catholics in the region.

Two local primary schools (Ferryden Park and Mansfield Park) are closing and a super school will open at the Ridley Grove site in 2011. This school is almost next door to the Uniting Church site. The new arrivals language programs will continue at the Pennington Primary School which is located on the boundary of the region. The nearest high school is the large Woodville High School with over a 1,000 students, including a high number of students who attract funds through the Disadvantaged Schools Index. Approximately 56% of students are on School Card. The school has very high numbers of students from fifty four different cultural and linguistic backgrounds, which is reflected in the extensive ESL program.

With the support of federal and state governments the high profile Parks Community Centre was established in the mid 1970s. Following budget cutbacks by the State Government in October 2010 an announcement was made that this centre would close. Within a few weeks of this announcement and in response to a significant grassroots public campaign, the State Labor government decided to rescind this decision.

Strengths

The church has a strong reputation for its hospitality and welcome to refugee families and this has led to extensive partnerships with schools, migrant support agencies and community groups.

Children are being born and are central to our family support ministry.

There is extensive cooperation between the churches in the region, which includes the Churches Together group, dawn services and chaplaincy work.

In 2010 thirteen people took part in the *Pastoral Pathways* course and other links are being forged with Uniting Church and other agencies through our refugee ministry.

The Ridley Grove Community Garden has involved us with a wide range of people and agencies and provides recreational activity and a place for those who may be socially isolated. The garden is open to all volunteers on Tuesday and Thursday and on the first Saturday of the month. As a ministry it brings people together and has been supported by local government, service clubs and other agencies.

Challenges

We often are overwhelmed by the task and the evident need and we have few resources.

Management and the development of new leadership are important and opportunities often grow out of difficult and demanding situations.

We are involved with families from several religious traditions and this adds a complexity to our ministry not experienced by most Uniting Church congregations.

Lack of funding - A large portion of the congregation is babies, children, teens, and students or people on Centrelink payments. Only a tiny portion of the congregation has permanent work with a secure income. Many of the congregation have family members and loved ones living in extreme poverty and constant danger in Africa and so any spare money is sent to support them. Therefore money available for offering to the work of the church is very limited. We also have many in the congregation who find themselves in real, desperate need from time to time.

Only 0.5 stipended ministry is possible and that only with Synod support, although the need is full-time, with many of the congregation having survived horrific torture and trauma, requiring greater than usual pastoral care and counselling. There is also a need for referrals for housing, help or references with job applications, résumés etc, as well as with medical appointments and educational support.

Lack of transport - Transport to get many of the members of the congregation to and from Sunday Worship, Kids' Church and other events is difficult. Many families do not have vehicles and normally rely on public transport, which does not operate well on Sundays. Several members will spend up to an hour before or after services (especially Kids' Church) picking up and returning people to their homes. It is not unusual for the minister to take up to three or four pick-up trips to get the people before a service.

Opportunities

Our existing commitments and community-based projects provide a strong base for extending our work. There are opportunities everywhere as we have become a safe non-institutional place for residents to meet.

Our links with the next door new super primary school could be developed through chaplaincy work.

The Sunday congregation is a home for new arrivals and this is an opportunity for them to share their religious traditions and spirituality.

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APPENDICES

Appendix 1: **IMAGINING A FUTURE FOR THE UNITING CHURCH IN ADELAIDE'S WESTERN SUBURBS**

A proposal for an Action-Research Study, which will seek to assess strengths, clarify challenges and identify opportunities for Uniting Church congregations in the Western Suburbs of Adelaide into the second decade of the twenty first century.

A. FOCUS AREAS

1. Introduction and purpose

Understand and develop an appreciation of the challenges facing congregations.

Develop a greater consciousness about ministry context (the character of the region) and its implications for ministry.

Assist congregations to discern their mission vocation by identifying inherent strengths (assets) and applying these to emerging ministry opportunities.

Explore the potential for fresh expressions of ministry and evangelism.

2. Changing face of the region

Examine the current profile and demographic trends within the LGAs of Charles Sturt and Port Adelaide-Enfield.

Identify major residential developments and projected population changes in these LGAs over the next ten years.

Appreciate the implications of these changes for ministry and for the future of the Uniting Church in this region.

3. Summary of inherited resources and strengths of the church

Prepare a series of congregational summaries based on MRN mapping data, NCLS reports and congregation profiles.

Identify and document other Uniting Church investment and contribution to community life in the region through chaplaincies, agencies and services.

4. Future scenarios workshop for each congregation

Articulate the implications of anticipated developments, whether regional or neighbourhood in focus, specific to each congregation.

Encourage the capacity of congregations to focus on extending existing ministry and to develop new forms, arising out of location and membership profile, application of ministry resources and willingness of leadership.

5. Implications for each local congregation

Identify the potential for regional and neighbourhood congregations to respond to the challenges identified, together with their openness/readiness to respond.

Clarify opportunities for new ministry, as well as the capacity to sustain momentum and evolve new directions.

6. Post study phase

Identify the action steps necessary to ensure follow up to the study in 2011 and the implications of those actions for networks and presbytery.

B. UNDERLYING PROCEDURES

1. Collection and use of data

A profile of each congregation will be prepared, using mapping, statistical and other information, including strategic location, recent history, local resources and placements. The collected profiles of the congregations will then help to develop a summary picture of the Uniting Church in the region.

2. Proposed schedule and sequence of processes

April-May 2010	Secure initial support to undertake the study, invite suggestions and clarify the process. Establish a project team of six to eight leaders to work with coordinator and outline an agreed process. (Our assumption is that this team will provide Uniting Church leadership in the region over the next few years).
May-July 2010	Collect data and develop a first draft of congregation profiles. (Using existing Placement profiles and drawing on all data and insights for in-depth analysis. Holding some initial workshops on strengths, challenges and opportunities).
Aug-Sept 2010	Workshop the research process with Church Councils re future possibilities.
Sept-Oct 2010	Give further consideration to implications of options and future possibilities.
November 2010	Prepare the final project report, including the formal identification of steps to be taken in 2011.

3. Project Budget

To include reimbursement for some travel, printing and communication plus the production of the final report for distribution, as summarised below:

Travel	\$1,000
Phone/email/photocopying	\$1,500
Publication /report/CDs	\$1,250
Secretarial assistance	\$3,000
Total:	\$6,750

Sources of Project Funds

It has been agreed that the following sources of grants will fund the project:

Mission Resourcing Network	\$2,000
Urban Mission Network	\$4,000
Community Outreach Mission Network	\$750
Total:	\$6,750

Project Coordinator - Dean Eland. April 8th 2010

Appendix 2: **PROGRESS REPORT - JUNE 2010**

The Action-Research Study is underway and this report is the first in a series to provide congregations with a summary of the progress to date. The study is being supported by the Mission Resourcing Network of the Presbytery of SA, the Community Outreach Mission Network and the Urban Mission Network. Copies of the report and other information are available on line through the UMN web site at www.urbannetwork.org.au.

The study is designed to assess the strengths, clarify the challenges and identify the opportunities facing Uniting Church congregations in the western suburbs of Adelaide.

Over the past six weeks I have met with a number of ministers and lay leaders in the region and invited comments and feedback on the objectives and method of the study process. I estimate that the study will proceed over the remainder of the year and your comments, corrections and further insights are welcome. The study uses some existing documentation as a starting point and will not involve a membership survey. The primary research method involves taking notes of creative conversations based on three categories - strengths, challenges and opportunities. As the process unfolds information and impressions will be written up as *thick description* (congregation's story or narrative) and representatives of congregations will be asked to comment on and check these conclusions.

For our initial data gathering I am using information from the 2006 National Church Life Survey and the strategic mapping profile data base developed by the Mission Resourcing Network. This information was collected over two years ago and is dated so I need your help to develop more detailed and up-to-date summaries for congregations.

Consideration is also being given to the best use of the study findings. Many have a healthy scepticism about the value of research and surveys, so the onus will be on those taking part to interpret how the insights and conclusions will assist congregations discern their core ministry practices. Some conclusions will have implications for the Community Outreach Mission Network and for the policies and practices of the Presbytery and Synod.

I have also undertaken some preliminary research on the current situation involving the placement of ministers and the demographic or social composition of the region. Some of the comments that follow begin to consider the implications this has for congregations.

The Uniting Church in the western region

Fifteen Uniting Church congregations are located in a region bounded by the coast line (west), Henley Beach Road (south), South Road (east) and Grand Junction Road (north) plus Lefevre peninsula. The region is made up of large sections of the LGAs of Charles Sturt and Port Adelaide Enfield.

Until 2007 all congregations were part of the Adelaide North West Presbytery and apart from Woodville (Grace), West Croydon United (3D) and Royal Park, all others are members of the Community Outreach Mission Network. Three congregations are constituted as joint or united churches - West Lakes and Royal Park, both Uniting Church and Churches of Christ and West Croydon, Uniting and Baptist.

Currently there are thirteen ministers or pastors serving these congregations, based on the following placements and five of these, mostly full-time ministers, are in their sixth year or more. One placement included in the following table, Ian Hunter, will join the region in September 2010.

Congregation	F/time or P/time	Minister/Pastor	Appointed
Lefevre	Full time	Jenny Walker	Jan 2009
Semaphore	Full time	Ian Hunter	Sept 2010
West Lakes	Full time	Sue Ellis	Feb 2005
Port Adelaide	Lay team	Cliff Birch convenor	Nov 2009
Fulham	Joint pastorate	Malcolm Rawlings	Feb 2005
Henley	Joint pastorate	Malcolm Rawlings	Feb 2005
Grange	Part time 0.5	Coral Smith	July 2005
Western Link	Full time	Geoff Tiller	Feb 2005
Seaton	Part time	Blyth Mann	Jan 2008
Royal Park	Part time 0.2	Cliff Birch	Nov 2009
Woodville	Full time 0.5	Graham Pitman Adam Tretheway	Jan 2007 Aug 2008
West Croydon United	Part time 0.9	Jwee Teo	Jan 2005
Croydon Park	Joint pastorate	Kaye Colliver	Apr 2003
Woodville Gardens	Joint pastorate	Kaye Colliver	Apr 2003
Trinity Alberton	Part time	Anne Thyne (P)	2009

Pre-union and post-union changes for the congregations

Over the past fifty years congregations in the region have been subject to many organisational and denominational changes. Many of the mergers and closures of congregations anticipated or followed church union in 1977 and this trend has accelerated over the past ten years. Formal links between congregations have included circuits (Methodist), parishes and ecumenical partnerships.

Four existing congregations were founded in first few years of European settlement - (Port Adelaide Congregational in 1849), Findon (Primitive Methodist, now the site of Western Link), Woodville (Wesleyan Methodist) and Semaphore. These buildings are included on the state list of heritage sites. Other neighbourhood congregations were founded in the early part of the twentieth century. Members lived locally and social and family ties were an important ingredient in community life. Congregations formed over the past fifty years include West Lakes established in the early 1970s, Seaton, Fulham and Woodville West.

Other commitments by the Uniting Church in the region

Other Uniting Church ministries in the region include UnitingCare Wesley Port Adelaide, which is one of the largest non government community service agencies in the state. Its programs and services are located in many suburbs while its central office is located in Dale Street Port Adelaide, the original site of the Port Adelaide Methodist Mission. The office of a second agency, UnitingCare Wesley Brompton is located near the eastern

boundary of the study region. Others services include chaplaincy at QEH and disability services. Ministers of the region are active in ecumenical leadership, local ministry associations and congregations support school chaplaincies, play-group networks and are linked with community organisations. West Lakes for example has a strong association with the local Rotary Club and together they sponsor the annual *Carols by the Lake*. A second major annual public event is *Playgroup in the Park* and this year will be held at the Semaphore foreshore in October and involve cooperative support from several congregations.

Population profile and changing suburbs

My estimate of the population of the region is based on the 2006 Census and is around 168,000 or 15% of the Adelaide metropolitan area population. Approximately 121,400 are living in the Charles Sturt council area and 46,500 in the Port Adelaide Enfield LGA. The region's population is expected to grow over the next decade following the announcement of several new housing estates. The Charles Sturt Council is launching a study on the implications for population growth over the next ten years and all faith groups will be invited to share in this consultative process.

First estimates of the population base served by most neighbourhood congregations average around 10,000. West Lakes for example is 9,800, Lefevre 19,000, Semaphore 14,000, Henley 7,690, Fulham 8,500, Royal Park 5,400, Seaton, 9,700, Western Link 12,780, Trinity Alberton 13,800, West Croydon 13,400 Woodville Gardens 11,000, and Croydon Park 9,700. In most congregations a percentage of members travel from other suburbs and congregations based in the regional centres of Woodville and Port Adelaide draw on the wider region. Further study will refine these estimates and begin to explore the implications for outreach projects and *fresh expressions* of ministry.

History of the region

One of the first urban developments of European settlement, the western suburbs have grown outwards on either side of the main transport links (Port Road and the 1856 railway line), between the city and Port Adelaide, a distance of some fifteen kilometres.

From the first settlement the region was the centre of the state's industrial and transport industries and this contributed to its distinctive working class ethos. In the nineteenth century industries were located at Port Adelaide and included timber mills, wool stores and import and export industries associated with its maritime industry. In the post World War 2 years the region was the focus of the growing white goods and automotive companies including GMH (Holdens) and Actil in Woodville, Phillips at Hendon and Kelvinator at Finsbury and agricultural machinery company, Shearers at Kilkenny. These industries provided employment opportunities for returning servicemen. The Australian-born working class population produced the baby boomer generation and their children were the beneficiaries of new educational opportunities and became a growing, upwardly-mobile middle class. With the *restructuring* and closure of these industries from the 1970s the region experienced decline, along with an increasingly ageing population.

New post World War 2 suburbs include The Parks area, originally public housing, and some suburbs of Woodville. The early market garden areas of Fulham have been subdivided for housing estates. Other newer up-market suburbs include West Lakes and North Haven.

National immigration programs have had a major impact on the region as migrants from European nations made their home in Adelaide - firstly Italian and Greek families and then many from Eastern Europe. In recent years the multi-cultural mix has included refugees from Vietnam and Africa. Reflecting these trends the region has a significant number of Orthodox churches and in the past ten years or so Buddhist temples and mosques have found their place in the community.

In the last ten to fifteen years many of the older (100 years or more) suburbs have experienced gentrification and regeneration. A number of prominent sites are being redeveloped and several new or continuing housing projects are in the planning stages or underway. These include the Cheltenham racecourse site, the Clipsal site at Bowden, the Port Adelaide centre, and the St Clair and Actil sites at Woodville. Major upgrading and sale of public housing has taken place at Taperoo, Royal Park, Hendon, Woodville West and the Parks area. The Lefevre Peninsula is the centre of the growing defence industry in SA.

The region includes several major social, health and educational institutions including: the Queen Elizabeth Hospital Woodville, the Adelaide Entertainment Centre, Football Park adjacent to the West Lakes Shopping Centre, the Arndale Centro Shopping complex Torrens Road and Regency TAFE. The Port Adelaide Heritage Precinct has been promoted as a tourist destination and is the home of several significant museums.

Appendix 3: Personal & Household Characteristics, Western Adelaide, 2006

		Population characteristics				Religion				Socio-economic			
		Total population	Percentage of population 65 and over	Median age of population	Percentage of population born overseas	Percentage who speak Only English at home	Percentage Catholic	Percentage Buddhist	Percentage Eastern Orthodox	Percentage UCA	Median Weekly Household Income	Percentage of homes owned/being bought	Percentage of total homes rented Through SA Housing Trust
City of Charles Sturt		100,529	19.0	41	25.5	70.4	30.5	0.4	8.8	7.7	\$816	63.2	9.6
5014	Albert Park	1,638	17.1	39	22.4	72.1	34.3	2.2	8.2	6.5	\$769	66.0	12.2
5009	Allenby Gardens	1,847	10.8	37	20.4	71.3	32.9	2.5	12.6	9.3	\$1,074	72.8	2.2
5012	Athol Park	1,307	15.6	36	39.9	43.1	24.4	18.6	4.3	3.0	\$493	48.2	25.9
5009	Beverley	1,362	14.2	35	23.6	68.5	25.2	2.7	9.8	6.2	\$730	57.7	8.7
5007	Bowden	648	11.3	38	23.3	80.2	18.8	2.5	6.6	3.9	\$654	34.7	29.5
5007	Brompton	2,487	17.7	39	30.4	67.6	20.1	5.1	10.9	4.7	\$909	47.3	17.7
5014	Cheltenham	2,175	14.7	39	17.6	80.1	26.9	0.9	7.1	6.4	\$929	71.0	6.3
5008	Croydon	1,350	15.7	37	25.6	59.5	29.5	2.4	16.4	4.7	\$921	64.8	5.5
5008	Devon Park (See note)	752	19.1	41	27.5	71.1	24.9	1.1	8.1	6.4	\$609	43.2	29.6
5023	Findon	5,450	23.3	40	32.6	60.3	37.3	2.6	7.4	7.0	\$642	56.6	12.9
5025	Flinders Park	4,368	20.8	40	23.6	68.8	34.8	1.8	10.1	9.2	\$841	72.9	3.6
5024	Fulham Gardens	5,942	21.5	44	28.9	64.2	41.1	1.4	16.8	8.0	\$940	77.1	2.3
5022	Grange	5,238	21.0	43	18.5	85.3	27.0	0.6	5.7	12.4	\$1,028	66.7	7.6
5014	Hendon	1,117	30.0	43	25.3	65.5	29.8	0.9	13.2	7.9	\$634	59.5	14.7
5022	Henley Beach	5,405	15.7	39	19.9	83.6	28.4	1.0	4.5	8.0	\$962	64.2	5.1
5022	Henley Beach South	2,289	17.1	40	19.2	85.7	23.3	1.4	2.9	9.9	\$958	59.0	11.5
5007	Hindmarsh	127	15.0	30	38.6	60.6	18.9	0.0	5.5	0.0	\$724	38.3	12.8
5025	Kidman Park	2,955	20.5	44	27.9	63.9	42.6	1.8	10.7	8.4	\$1,003	75.8	8.5
5008	Kilkenny	1,551	23.9	40	35.5	54.7	30.0	6.1	12.3	5.8	\$666	58.9	3.8
5013	Pennington	3,601	15.5	38	30.5	59.0	26.3	12.9	6.1	5.5	\$643	55.7	23.0
5008	Renown Park	1,576	17.3	39	34.6	55.8	26.5	8.0	10.0	6.5	\$616	45.2	24.2
5008	Ridleyton	938	13.5	34	28.5	61.0	25.8	3.5	12.6	3.1	\$738	45.3	18.0
5014	Royal Park	2,654	20.0	40	30.9	62.2	31.0	0.9	14.2	6.6	\$647	65.6	10.2
5023	Seaton	9,705	21.1	42	27.6	67.1	37.5	1.3	8.9	6.7	\$661	59.1	13.3
5019	Semaphore Park	4,258	22.2	46	19.1	84.8	21.1	0.5	2.5	8.4	\$665	51.3	23.1
5022	Tennyson	1,054	16.6	45	20.2	83.7	23.1	1.6	7.2	7.0	\$1,197	72.6	0.0
5007	Welland	914	16.0	39	31.2	55.7	26.0	4.2	22.2	3.0	\$811	61.1	11.2
5024	West Beach	4,332	20.5	43	19.9	81.9	25.2	0.5	7.5	9.6	\$1,024	68.0	1.3
5008	West Croydon	3,881	15.4	37	26.6	61.5	28.7	3.4	15.9	4.1	\$967	69.4	3.7
5007	West Hindmarsh	1,578	16.3	37	30.5	61.3	26.7	2.8	12.6	4.9	\$787	56.9	5.9
5021	West Lakes	5,805	23.8	51	21.6	81.7	29.4	1.1	5.9	13.0	\$1,075	76.5	2.0
5020	West Lakes Shore	2,965	17.0	47	20.5	85.6	26.3	1.4	4.1	11.9	\$1,120	79.2	0.9
5011	Woodville	1,975	15.0	39	24.3	68.8	30.7	3.7	7.8	7.1	\$808	60.2	3.9
5012	Woodville North	2,045	19.0	39	38.5	51.6	24.4	13.9	6.6	5.2	\$580	53.1	13.2
5011	Woodville Park	1,643	13.1	37	25.6	64.4	38.4	1.9	7.7	5.8	\$914	64.7	3.2
5011	Woodville South	2,762	18.7	39	22.4	73.3	32.9	1.3	9.6	8.7	\$947	70.8	2.0
5011	Woodville West	2,915	19.9	39	23.1	71.4	27.3	1.2	7.1	9.1	\$751	58.0	17.9

	Population characteristics					Religion				Socio-economic			
	Total population	Percentage of population 65 and over	Median age of population	Percentage of population born overseas	Percentage who speak Only English at home	Percentage Catholic	Percentage Buddhist	Percentage Eastern Orthodox	Percentage UCA	Median Weekly Household Income	Percentage of homes owned/being bought	Percentage of homes rented through SA Housing Trust	
City of Port Adelaide Enfield	102,928	16.6	38	26.2	71.0	23.3	4.6	4.1	7.6	\$727	58.2	13.2	
5014	Alberton	1,912	15.0	39	19.6	78.6	22.1	0.7	4.4	7.7	\$751	63.4	5.6
5010	Angle Park	583	21.4	41	35.3	54.5	32.2	11.5	7.9	5.3	\$456	40.0	36.0
5015	Birkenhead	1,677	10.5	36	14.6	86.3	21.2	1.2	3.6	8.5	\$900	67.4	6.8
5008	Croydon Park	3,622	21.4	39	41.6	42.7	28.9	13.3	12.7	4.7	\$629	59.2	10.3
5008	Devon Park (See note)	752	19.1	41	27.5	71.1	24.9	1.2	8.1	6.4	\$609	43.2	29.6
5008	Dudley Park	609	19.0	43	30.5	65.8	25.0	5.4	7.6	11.3	\$577	42.3	35.9
5015	Ethelton	1,312	14.2	39	16.4	85.2	23.6	0.9	2.7	6.3	\$712	61.3	10.4
5019	Exeter	1,013	14.2	40	19.6	86.5	21.8	1.1	2.5	7.6	\$748	61.4	9.1
5010	Ferryden Park	3,654	12.7	34	41.9	44.6	23.1	18.7	9.4	4.7	\$693	52.9	25.9
5013	Gillman	Population count too low for meaningful assessment.											
5015	Glanville	689	15.5	41	22.8	76.8	23.4	1.5	5.4	7.3	\$758	63.4	5.8
5016	Largs Bay	3,990	16.6	40	15.0	90.5	23.9	0.3	2.1	10.0	\$986	72.3	4.5
5016	Largs North	2,944	23.9	44	16.0	89.7	21.1	0.5	1.2	10.6	\$776	69.6	5.2
5012	Mansfield Park	2,755	15.6	36	39.4	42.9	22.0	22.8	2.2	4.3	\$512	39.1	31.4
5018	North Haven	5,994	12.3	43	18.4	89.1	27.3	0.5	2.0	10.6	\$1,119	78.3	2.4
5017	Osborne	1,843	17.9	40	15.7	87.9	21.9	1.1	1.7	11.7	\$664	64.4	17.7
5013	Ottoway	2,275	12.8	36	35.6	51.0	31.8	14.6	4.5	3.5	\$617	60.2	10.7
5018	Outer Harbor	Population count too low for meaningful assessment.											
5016	Peterhead	1,146	16.1	40	16.2	86.6	20.4	1.1	0.9	8.5	\$707	59.2	12.0
5015	Port Adelaide	1,099	13.9	42	20.0	81.3	21.1	2.5	2.8	7.3	\$636	42.0	31.5
5014	Queenstown	1,762	21.3	44	25.7	72.0	18.7	0.9	7.7	6.6	\$592	55.3	13.9
5010	Regency Park	Population count too low for meaningful assessment.											
5013	Rosewater	3,312	15.1	39	25.7	70.2	25.0	5.4	5.2	7.2	\$694	64.0	9.0
5019	Semaphore	2,832	14.6	42	20.4	85.7	24.2	0.8	2.3	6.5	\$958	62.0	3.5
5019	Semaphore South	979	22.7	44	20.8	85.4	24.0	1.7	1.6	10.5	\$911	63.9	0.7
5017	Taperoo	3,081	15.8	40	15.1	88.3	19.9	0.6	1.0	10.1	\$604	47.8	30.0
5013	Wingfield	500	13.2	40	41.0	39.0	25.0	17.0	10.0	2.4	\$607	67.3	3.4
5012	Woodville Gardens	1,973	18.6	39	41.8	42.7	20.7	19.0	6.1	4.3	\$439	30.0	40.9
Adelaide Statistical Division		1,105,839	15.3	38	23.7	80.4	22.1	2.0	3.8	8.4	\$924	66.9	6.9
Western Adelaide Stat Subdivision		205,236	18.4	40	25.6	70.8	27.5	3.3	8.2	7.7	\$784	61.3	9.7

Source: Australian Bureau of Statistics, data produced following the 2006 Australian Census, updated October 2007.

Notes: Data included in this Table is based on respondents' usual place of residence.

In the case of Devon Park, which is partly in each of the two Local Government areas, data for the entire suburb appears in both sections of the Table and has not been apportioned between them.

Figures showing the percentage of all the homes in a suburb that are rented through the SA Housing Trust have been calculated using ABS figures for tenure and landlord categories.