

Morialta Vision

A Publication of Morialta Uniting Church

Volume 9 Issue 3 June 2016



Inside this issue:

Chairperson writes	2
David Purling Musings Covenanting	
Refugee Week	3
CHOICES	
What MUC means to us	4
Lorraine Parkinson	5
Common Dreams	
Fellowship 60th	6
Paws for Thought	
Pastoral Care Workers	7
World Environment Day	8
Earth Day	9
Humanity at the Crossroads	
Friends	10
Intercession	11
Remembering	
Gateways Retreat	12
Dorothy Sando	13
Stepping thru' the Archives	
Morialta Magpie	14
Lenten Lunch	
Library News	15



THE CHURCH I LOVE

I love the church because it is not perfect! By definition love means loving that which is imperfect. As with all communities we are made up of flawed human beings, of saints and/or sinners! Yet when bound together as the graceful community caring for all in the wider world, we too may evoke the response of those looking on at the early church, "look how these Christians love one another."

The church I love is first of all **THE HISTORIC CHURCH** – its denominational expression. Born into the Congregational stream, I still cherish its dissenting, democratic and liberal traditions! But now I love the Uniting Church with its conciliar polity and its emphasis on mission by becoming a leavening presence "in Australia". Having always advocated participatory contemporary worship and music, I still retain a love for the best of classical church music and hymnody with its rich theological poetry (although it requires decoding for present sensibilities!). I love the other "core" activities : reinterpreting the Biblical witness; being a caring fellowship of faith, hope and love; living the commission to bring reconciliation into the world. Yet there is always a tension - between those wanting to hang on to tradition and be "ministered unto" and those who give priority to "ministering to others" and advocate change. While there is a legitimate conserving of traditions there is often an undue emphasis on preserving the past, which only hinders the call to care for those who live beyond the borders of the church's own membership.

Another expression of the church I love, I call **THE MOVEMENTAL CHURCH** representing those who passionately desire the church to be in the forefront of social change to fulfil its calling. These are those who live beyond personal fulfilment. They often have difficulties with the formal "structures". I experienced this expression when Janeen and I were members of the Order Ecumenical. Then we reworked the vows of poverty (i.e. detachment), chastity (i.e. living intentionally) and obedience (i.e. not to a superior but to the common mission) – all for the sake of social justice and the

transformation of communities. While I cherish those days and have internalised much of the wisdom, loving this expression is also "in spite of" its flaws and unrealistic expectations.

The third expression of the church I love is **THE LATENT CHURCH**. While I have some misgivings naming this expression "church" and "latent", it is meant to include all "those who genuinely care" irrespective of creed and vested interests. Many may reflect a manifest Christlikeness although they may not profess faith in Jesus as the Christ. These "colleagues" take form when they identify with marginalised people and address causes of inequality and injustice. I cherish the times when this expression has been part of my experience: the Jewish community (including Auschwitz survivors) and others who supported our ministry with homeless and impoverished people in Bondi Beach; many I have worked with in the Aboriginal Reconciliation movement; people not of our church who are active with programs of the Effective Living Centre.



Picture outside chapel by the sea at Bondi Beach

There are moments when all three expressions have come together. I remember the Palm Sunday Peace Rallies when churches marched with political activists and people of other faiths for a common cause. Yet experience tells me that each expression can be positively challenging to the others: the movemental church needing the institutional church to live in the present; the latent church reminding all that visions of a new world can transcend boundaries; the historic church retelling the story of the man from Nazareth as a living example of how God is alive and well in the 21st century.

Jonathan Barker

Morialta UC Website & Facebook!

Have you checked out the Morialta website www.morialtauca.org.au lately? Take a look at all the information about our activities, news and more! Contact Helena or John Secombe if you have comments or suggestions for additions or changes to the website.

We also have a Facebook page! This is in its early days, and is maintained by Matthew Mackenzie. If you are on Facebook yourself, why not like our page! Suggestions for other items to go up on Facebook always welcome!

From our Chairperson...

We are told that there is a huge 'Church alumni' populated by many Baby Boomers who can no longer see any relevance in the church. I can't speak for them, but I pray they can find a way back to places like Morialta, where their questions might be shared and their lives valued.

Morialta is my spiritual home. Just one small example of this is when we travel. I look forward to the messages from friends within the congregation as much as those received from our family.

While I am involved in other positive organisational pursuits, which allow me to exercise community service and interact with positive people, there is more to it than that. The permission I feel to explore the boundaries of my Faith, as I journey in this incredible thing called Life, through Worship and discussion, has resulted in a deeper understanding of The Divine and the world we are called to care for.

It is through the people, both lay and ordained, and the examples they provide,

that I am able to experience the positive impact of the teachings of Jesus.

I don't think Morialta Uniting is perfect. There are things the congregation and community could be better at, but generally there is a desire to strive for positive outcomes. I'm sure we don't all think the same, but, I hope that we all feel permission to express our diverse ideas in a safe environment as together we undertake our own Faith Journey.

Bruce Ind

David Purling's Musings From the UK

Here we are on the upside from Down Under. A couple of our friends picked us up and we drove to Hurley, where we went for a walk along the River Thames.



It was a lovely day and we came across a couple of families swimming along so gracefully. Well no, they weren't human families, but two pairs of geese with their goslings.

I was acutely aware of our church family here in Aylesbury

(and the one back home at Morialta). We seemed to be able to pick up where we left off, as it were. We knew we belonged.

So whether this side of the world, or the other, we are in the fellowship of our Church family. In the few days we have been here, as well as catching up with friends (who tell us we haven't changed a bit!) we have been able to spend time in the Cotswolds, enjoying England's 'green and pleasant land'. The friend we are staying with took us to Dockey Woods to see the bluebells, which would be finishing soon. What a wonderful experience to be able to walk through masses of bluebells (on the carefully made paths).



So love to you all,

Judith and David

Is Morialta a Covenanting Congregation?

Compiled by the Social Justice Team using material from the Assembly website

Jonathan Barker asked this question of the congregation at the beginning of Reconciliation Week and received a rather stunned and mixed response. The considered answer is also a little mixed.

Morialta is a Covenanting Congregation in spirit, but we have not formally entered into a covenant with the United Aboriginal and Islander Christian Congress (UAICC).

When Rev Denise Champion preached at Morialta on Covenanting Sunday in January 2011, she challenged Morialta to become a Covenanting Congregation and we took up the challenge.

The Social Justice Mission Ministry Team (SJMMT) organised for a group from Morialta to visit the UAICC in Salisbury for worship and to share a meal together, and members of UAICC made a return visit to Morialta.

However, although the process was never formalised, Morialta is committed to standing in solidarity and supporting our Indigenous sisters and brothers. We have acknowledged and we take seriously the Covenanting Statement made between the Uniting Church and the UAICC on 10th July 1994. The full wording of this Covenant Statement can be found on the Assembly Website (*click on Community Outreach and then Covenanting*).

In this statement the UCA commits itself to the special relationship of Covenant with God and one another, a Covenant into which the first and second peoples are called together. It is in this God-inspired relationship that healing and sacred kinship may become possible.

As part of our on-going Covenant and support for Indigenous peoples, Morialta has signed up as a supporter of the **Recognise Campaign** and we have contributed both time and money to this campaign. We have also supported the UAICC in several campaigns seeking justice and services for Indigenous people. The 'letter writing and telephone campaign' requesting the State Minister of Health to provide access for people from the APY Lands to Alice Springs Hospital for dialysis was an example. Morialta has also promoted and worked for reconciliation over many years and our members have participated in Sorry Day events in the East Parklands. Our decision to acknowledge that we worship on Kaurna Land prior to Sunday services, meetings and other events is part of our on-going commitment to Reconciliation.

Covenanting is about being disciples in Australia and understanding that God was revealing God-self to First Peoples before Europeans arrived. In sharing stories, First and Second Peoples can be strengthened in faith by learning the sacred stories that give communities identity. As we listen deeply, we learn to appreciate God's work in the lives of others.

Covenanting can lead us to a deeper understanding of who we are in this land. It can lead us to a new relationship with God and each other, and make real the call to love your neighbour and work with God in overcoming injustice and indifference.

Refugee Week – 19th to 25th June

Just who is a refugee?

From Refugee Council and Refugee Week Resources – compiled by the Editor

For many years, Australian politicians and other public figures have debated whether or not asylum seekers reaching Australia by boat have serious claims for refugee protection or are merely 'economic migrants'. To answer this question, the Refugee Council of Australia analysed Australian Government statistics about visa outcomes for boat arrivals from 1976 to 30 June 2015. They found that 81% of those who arrived by boat seeking asylum in Australia were found to be refugees.

In more legal terms, any person who is genuinely afraid of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of their nationality and is unable, or is unwilling (because of fear) to avail themselves of the protection of that country, is a refugee.

The important parts of this definition are:

The person has to be outside their country of origin;

The reason for their flight has to be a fear of persecution;

This fear of persecution has to be well founded (i.e. they must have experienced it or be likely to experience it if they return);

The persecution has to result from one or more of the five grounds listed in the definition'.

They have to be unwilling or unable to seek the protection of their country.

The terms 'refugee', 'asylum seeker' and 'migrant' are often used interchangeably, particularly in the media. However, there are important distinctions in their definitions.

A migrant is someone who chooses to leave their country to seek a better life. They choose where they migrate to and they are able to return whenever they like.

A Refugee is forced to flee from their country and cannot return unless the situation that forced them to leave improves. Some are forced to flee without any warning; many have experienced torture and trauma. The motivating factor for refugees is safety and protection from persecution and human rights abuse, not economic advantage. Just because they may be able to afford airfares to help them escape, does not make them economic migrants.

An asylum seeker is a person who is seeking protection as a refugee and is still waiting to have their claim assessed. Every refugee has at some point been an asylum seeker.

Reconciliation Processes in Indigenous Contexts

From South Australian Council of Churches

Candace Champion, a member of the Uniting Church and the United Aboriginal and Islander Christian Congress of SA, participated in the World Council of

Churches Conference on "Reconciliation Processes in Indigenous Contexts" in Trondheim, Norway, on 20-21 June. The conference explored two themes, "Truth and Healing" and "Reconciliation and Transformation". It was hosted by the Sami Church Council (Church of Norway). Candice is one of many inspiring young adult leaders in the Uniting Church and Congress and it was a great opportunity for her to attend this important gathering.

Reconciliation

True security is based on people's welfare - on a thriving economy, on strong public health and education programs, and on fundamental respect for our common humanity. Development, peace, disarmament, reconciliation and justice are not separate from security; they help to underpin it.

Ban Ki-moon (UN Secretary General)

There should be an honest attempt at the reconciliation of differences before resorting to combat.

Jimmy Carter (US President 1977-81)

Reconciliation requires changes of heart and spirit, as well as social and economic change. It requires symbolic as well as practical action.

Malcolm Fraser (Australian Prime Minister 1975-83)

We are all one - or at least we should be - and it is our job, our duty, and our great challenge to fight the voices of division and seek the salve of reconciliation.

Roy Barnes (US Author and Politician)

CHOICES

Art Circle is a mutually supportive group working at all levels. The group meets every Friday, 9.30-11.30am. Bring your own materials, artwork to continue or start something new. Cost \$2 per session. For more information contact Alison Lockett.



Our "Coffee and Chat" sessions are happening each Friday morning in the foyer. Join us for coffee, tea and conversation in the foyer, from 10.30am – 11.30am. Perhaps you'd like to bring a knitting or sewing project to work on while you are there. Your company will help to brighten the morning of those who come to socialise! If you need transport, please contact Helena in the office.

When spring is in the air there are plans to organise a bus trip into the hills to enjoy the scenery and also share lunch at a café. Watch out for further information in the news sheet.

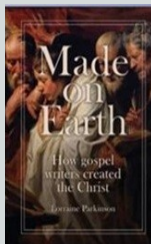
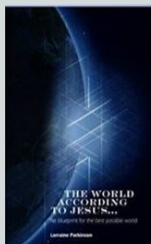


Do you enjoy card games or board games? Perhaps you'd be interested in playing with other like-minded people? Maybe you could learn some new games or share your skills with others. Watch out for information in the news sheet.

All our "Choices" activities are open to all in the church and wider community—spread the word to your friends and neighbours and invite them along!

Meet the author: Rev Dr Lorraine Parkinson

Author of "The world according to Jesus" and "Made on Earth"



On Sunday May 2nd Morialta's Gateways Group hosted Rev Dr Lorraine Parkinson to enable people in Adelaide to hear and react to this thought provoking author. Gateways had already studied "The world according to Jesus", which has been followed by her latest book "Made on Earth – how Gospel writers created the Christ".

Lorraine commenced the discussion by relating how the books came to be. During the last year of her preaching, she made a decision not to follow the lectionary but instead to pursue Christ the Saviour. This was by no means an easy task as it brought up new and different ways of seeing Christianity. She realised that for centuries, as far back as the Christian Crusaders, Governments have been able to use the traditional Christian philosophy to enforce laws.

One of her key arguments is that each gospel was written to make a distinct case for Jesus as the Christ. She presented detailed evidence that the Christ of the gospels is the creation of Mark, Matthew, Luke and John, plus later editors. By including teachings of Jesus alongside claims for him as Christ, gospel writers bequeathed to Christianity two contradictory gospels – the gospel **of** Jesus and the gospel **about** Jesus.

Lorraine asked the question: *Did Jesus expect a perfect world?* The first thing Jesus taught was how to be the best we can – being the best we can may not make for a perfect world, but it provides a greater chance for improving the world.

Some words from The Beatitudes that Lorraine redefined included:

Poor = humble in mind;

Meek = to resist oppression non-violently;

Merciful = to show empathy;

Pure in heart = having commitment;

Peace makers = ability to forgive the past;

Persecuted = overcome fear and follow Jesus.

(For example have open discussions on asylum seekers.)

In Lorraine's opinion the rise of Christianity would have surprised Jesus as he was a Jew and a teacher of the Law of Moses. However, Lorraine is certain that the church can remain confident that the "Sermon on the Mount" was from Jesus.

The final points that Lorraine left us with were:

Get rid of the Christ belief (i.e. the idea of Messiah – saving the Jews by fighting as soldiers of Christ), the Saviour, and atonement.

Get rid of Jewish contempt (i.e. blaming Jews for Jesus death) – ideas that led to acceptance of Hitler's way. We need to remember that Jesus was and remained a Jew.

Liberate ourselves from Patriarchy.

The final message was that we should choose to follow the teaching of Jesus, not what was written ABOUT Jesus. We need to remember that what was written about Jesus was written with the Torah open beside the writer, as he composed stories to fulfil the predictions relating to the Messiah.

The key thesis of "Made on Earth" is summed up by Rev Rex A E Hunt (Founding Director, Centre for Progressive Religious Thought and Immediate Past Chair, Common Dreams Conference) – *"Made on Earth" is a book that helps its readers to see and understand how the Way of Jesus with its emphasis on this world, was wrong-footed into fixation on "the Christ" and the next world. There is no bigger challenge to Christianity today than to rid itself of this fixation and from creedal adherence to the worldview that shaped it. In this book Lorraine Parkinson provides us with the perfect follow-up to her previous work, The World According to Jesus: his blueprint for the best possible world."*

The Common Dreams Conference - BRISBANE 16-19 September 2016

Common Dreams is an alliance of Australian and New Zealand kindred organisations. It promotes the study, discussion and implementation of the thoughts and actions of Progressive Christian groups, as well as other progressive religious streams.

The theme of the 2016 conference is **Progressive Spirituality: New Directions**. The program will take participants through a broad spectrum of topics exploring what it means to be 'spiritual' in contemporary times.

Eminent international writers, researchers and scholars include Dr Diana Butler Bass and Professor Pamela Eisenbaum. Well known Australian theologian Dr Val Webb, Michael Morwill, Rev Jana Norman and others, will also be participating. They will deliver major public addresses and explore aspects of contemporary progressive spirituality including indigenous and inter-faith expressions of spirituality. Rev Dr David Felten, Co-founder of Living the Questions and an acclaimed speaker at the third Common Dreams Conference in 2013, will also feature. A strong team of Australian and New Zealand speakers will present lectures and workshops.

For the first time, a special program for emerging generations, aimed at GenYs and Millennials, will be held concurrently with the main program on the Saturday afternoon of the conference.

A pre-conference seminar – **Introduction to Progressive Religion and Common Dreams** – will be offered on the Friday afternoon and is open to all. This will be of particular interest to those who are at an early stage of their progressive journey, or who have not attended earlier conferences and wish to learn more about Common Dreams.

Each morning will begin with an optional period of **Reflections** in the Somerville House Chapel led by Rev Jana Norman.

Artist in Residence, Alexandra Sangster, along with others, will give a commentary on proceedings during the conference as poetry, drama, and song.

Registrations are now open and you can find the full program at <http://www.commondreams.org.au/index.php/events>

Accommodation is available at the 'official' conference hotel or from a broad range of other nearby guest houses and hotels.

Fellowship 60th Birthday High Tea

On June 16th Morialta Fellowship Group celebrated 60 years of Fellowship at the Magill church, with a very successful 'High Tea' that was attended by 76 people.

A great deal of reminiscing, fun and laughter took place. Past members from Finchley Park, Magill, Newton, and Rostrevor spoke about their Fellowship groups prior to the four churches amalgamating to form Morialta Fellowship in 1990.

Margaret Dix told us that when Fellowship began in June 1956 one resolution made was that the ladies would call each other by their Christian names. How times have changed! It was joked that the President's Chair was "Infectious" as almost every President became pregnant before her term of office had ended. We currently don't have that problem!!

Old and current photos were viewed via projection and were a source of great interest. We were entertained with 'Dinner Music' during the afternoon, played by Craig Ottman.

Our two longest standing members, who joined the Magill Young Women's Fellowship in 1958 and still attend today, are Aileen Brogan and Margaret Boundy. They cut the birthday cake that was baked by Ruth Pitt and decorated by Margaret Clogg.

The afternoon was a resounding success.



*Congratulations
Sixty Years of
Fellowship*



Paws for Thought.....

Hello there. I thought I would let Wallace contribute this time. I know you are all interested in what I think, and that is one of the reasons I'm still in the church, but I'm sure you will find Wallace's views interesting too!

Keely

I enjoy coming to church with Bruce. Keely always tries to tell me what I need to do and I usually listen and try hard to be a good Guide Dog. I really appreciate how everyone lets me get on with the job of looking after Bruce. You all know that I shouldn't be patted. I can tell that is difficult for lots of you!

Whenever I've been to church Keely wants me to tell her what happened.

One of the best things about coming to church is catching up with other dogs. I'm really glad that Margaret and Ray look after some of my friends, so I can see them, but it is really good when my friend Eiffie gets to come too!

Don't tell Keely that Eiffie was at church recently without her otherwise she will get jealous!

Morialta is a really friendly place. I can tell - I have a sixth sense about things like that!

Wallace



Wallace: Don't look now, but Anne's taking a picture.

Eiffie: I can't help being adorable!

Wallace: You? She's taking a photo of me!

Eiffie: Whatever.

Wallace: Just don't mention this to Keely when we get home. You know how she gets!

An update on funding for PCWs in our schools

From Angela Jolly, Executive Director, Schools Ministry Group and the Schools Ministry Group (SMG) survey – compiled by the Editor

A recent article published in the Australian Newspaper reported that Government funding for the School Chaplaincy Program was being axed to improve the budget bottom line. However, when SMG contacted Minister Birmingham's office they received a firm denial.

"The National School Chaplaincy Program has not been axed, but is due to cease in 2018." According to Minister Birmingham "funding agreements were not due to be reviewed until the next budget cycle. Any suggestion that the government has decided to cease any of the programs is utterly inaccurate". Although this news is encouraging, we need to ensure that our Members of Parliament are aware of the positive impact Chaplaincy is having on school communities.

A survey completed in 2015 by McCrindle Research provides an amazing snapshot of the value of having PCWs in Schools. Currently 2,200 schools in SA are supported by Chaplains working an average of 3 days each week.

Who are our PCWs?

Although Chaplains only require a Certificate IV from TAFE, 32% have either a Diploma or Advanced Diploma, 27% have a Bachelor degree, 12% have a Graduate Diploma and 6% have a Master degree. Hence, only 18% have the minimum standard required for employment as a PCW in SA. Interestingly only 17% have theological training, whereas 75% have completed courses in Youth Work (28%), Social Sciences (28%) and Education (19%). Just over 65% are women.

What do PCWs do?

One of the major duties of a PCW is to provide social, emotional and spiritual support to students and staff. In fact PCWs have an average of 18,535 formal conversations with staff (24%), students (68%) and parents (13%) each week. These conversations cover issues such as relationships, grief and loss, family breakdowns, bullying and harassment, and school disengagement.

The majority of a PCW's student contacts come by referral from staff (51%). Other sources are parents (13%) or friends of the student (2%), or a direct approach by the student (23%). Only 11% are initiated by the PCW.

Overall 50% of a PCW's time is spent providing social, emotional and spiritual support, 15% on role modelling, 15% on educational support, 8% on extra-curricular activities, 6% on team contribution and 6% on community development.

What happens after the first contact?

The majority of contacts (53%) lead to ongoing pastoral support with the student. A further 23% result in further actions, such as developing an action plan (11%), referring the student on to a relevant professional service (9%), advocacy (2%) and contacting child protection services (1%).

What can we do?

Morialta, along with other member churches of the Magill Interchurch Council, provides pastoral care and spiritual support for our PCWs, as well funds for extra hour's employment, further education and professional training, and special programs our PCWs wish to run.

If, like me, you feel proud of what our PCWs achieve in our local schools, why not write to the Minister and to local members of Parliament to add your support to SMG and our PCWs.

Pastoral Care Workers' Reports: Term 2

New Appointment at Magill Primary School

Katherine Shanahan has replaced Kieran Smith as the PCW at Magill Primary. We were very sad to lose Kieran who had been at Magill for 6 years. However, Katherine is highly qualified and has considerable experience as a youth worker and PCW.

Daniel Del Pilar (PCW at Norwood-Morialta)

Beginning this term I have been appointed as a Student Support Officer (SSO) for students with special needs. This has increased my time in the school to a total of 18 hours, with an increase to 20 hours likely next term. In my dual role as an SSO and PCW I can respond to students in distress without it affecting my hours claimed.

Activities and Involvements:

World of Maths

The year 8 students participated in a "World of Maths", where stations were set up for students to explore the different areas of everyday life where maths is applied and can be useful.

Youth Wellbeing Program

A youth wellbeing program has commenced where students can learn about our minds. The program is split into group conversations, to learn about our minds, and an art project to represent what we have learnt and developed.

Wednesday Support

Both students and teachers have been receptive to my presence as a support person and I now have permission to run workshops focussing on different aspects of their academic learning and wellbeing.

Individual Support

I continue to offer ongoing pastoral care support to students and a number of students have approached me to help answer a questions, and to seek advice and recommendation on specific problems. This will increase when semester 2 starts in a few weeks, when many students will realise that they need to choose and change subjects, and generally get their act together.

Please pray for:

Continued safety during excursions and camps

Establishing stronger connections between the school and the church community

Daniel Del Pilar

Nigel Upphill (PCW at Youth Training Centre, Cavan)

I have begun my new schedule as planned, spending Tuesdays and Fridays at Goldsborough Road and Thursdays at Jonal Drive. While I am adjusting to the change in availability, it's been a positive move overall.

I attended some of the 'Our Stories Our Healing' prayer ministry training which was excellent.

I have been given approval to run the Prayer Labyrinth program in the winter school holidays again this year. Planning has begun for the next Kairos Torch program, which will run at Goldsborough Rd in October.

Thank you for your continued support!

Nigel Upphill

World Environment Day

*Excerpts from various websites
– compiled by the Editor*

The earth is our home. We are part of the web of life; nurtured, nourished, and dependent upon the earth for our survival, but we are also caretakers and observers of its beauty.

World Environment Day aims to raise awareness worldwide of environmental issues and encourage political attention and action. The day was established by the United Nations Environment Program and the World Meteorological Association in 1972 and is celebrated annually on 5th June.

In the face of the already damaging effects of climate change, now, more than ever, the effort of any one person or group alone is not enough to make the changes we need to save the planet. The contribution of every person, every group and every community is vitally important. We must combine and diversify our efforts.

The web of life, whilst incredibly resilient, is being threatened by companies who continue unsustainable mining, promote logging and deforestation, and pollute our rivers, oceans and atmosphere, when there are alternatives. Our world is being threatened by our insatiable desire to consume more, at cheaper rates, falsely believing it will make us happy. Our world is being threatened because we have forgotten what our purpose in life is – *to love God our Creator and love our neighbour as ourselves.*

To love our neighbour requires a healthy environment for us all. To love our neighbour means we think of all God's creatures and the generations to come after us. People at the forefront of environmental damage, Indigenous peoples and those most



impacted by climate change, tell stories of forced relocation, changes to food production and water supply, acts of violence, destruction by mining companies and feelings of abandonment. They are calling for justice; that we turn this brokenness into compassion, hope and loving action.

But there is hope in our stories. Hope in the strategies we can use to adapt to climate change. Hope in the mobilisation of large groups of people for political change, and the building of strong communities founded on collective decision-making and sustainable lifestyles. The voices and wisdom of those who have maintained traditional knowledge and a strong connection to place and country also have something vital to teach us.

In other sections of Vision, and on the UnitingJustice website, you will find biblical reflections, as well as more personal reflections, on Indigenous, Pacific Islander and Asian perspectives. There are also stories from around the Uniting Church to challenge us to work together for a world made whole.

The theme for 2016 is "*plant a tree to live free*" and we are encouraged to plant a tree or support organisations such as "Trees for Life" (TFL). TFL plant thousands of trees every year. While we may not be able to physically plant a tree, a gift to TFL will do the same and more.

We at Morialta have celebrated World Environment Day with a series of Forums designed to explore how we provide for our future energy supplies, with the least damage to the environment. Energy supply is closely connected with climate change and the wellbeing of future generations, so it is an important topic for those who care about the creation. The themes included "Nuclear Energy and Storing the Waste" with Bob Major, "100% Renewables by 2050: Can we do it?" with Brian Phillips and "Hydrocarbons – their place in the current and projected energy-supply mix" with Steve Begg.

Environment Prayer

This prayer was created by the UCA Assembly for use in UnitingJustice's 2016 World Environment Day resource.

Creator God,
breath and source of life,
in love you called the world into being
and in grace you made us and call us your children.
We stand in awe of the wonder of your creation:
its beauty and wildness;
complexity and power;
resilience and fragility.

God of life,
you call us to be participants in the web and
wellspring of life:
to be nurtured by the planet;
to be nurturing of the planet;
to cherish the world and all that lives.
But we have failed and creation groans under our weight.

God of grace,
forgive us in our brokenness:
when we have taken too much from the earth;
when we have not spoken out
against greed and destruction;
when we have allowed our most vulnerable neighbours
to be harmed.
We seek courage and forgiveness to be made whole.

God of love,
we pray for those people, communities and nations
already suffering the devastating effects of climate change;
and we pray for the diversity of life on earth,
so much of it already threatened by our actions.

God of hope,
we pray for the world's leaders.
Bless them with wisdom and creativity,
and a shared vision of hope for all creation.
May they find the determination
to take strong action against climate change,
and the political will to act together for the common good.

Creator God,
we pray for us all,
that we might restore our relationships with each other
and work together to heal the earth.
Renew us in your grace
for the sake of your creation. Amen.



Why does the Uniting Church in Australia engage in Earth Day?

From SA Synod of the Uniting Church and the Environmental Action Group (EAG).

Earth Day provides us with an opportunity to reflect on what we value about our natural world. Synod participates as an active expression of the responsibility we have as a church in caring for God's Earth. In 2014 the Presbytery and Synod formed an Environmental Action Group (EAG) to engage the church in addressing questions that arise directly from the environmental challenges confronting us today. Over the past two years the EAG has worked with the Justice Officer and congregations to ask environmental questions, invite theological reflection, and assist in making value judgements grounded on sound environmental principles.

The EAG has researched and prepared the following 4 helpful resources available at <http://sa.uca.org.au/justice-advocacy/environmental-advocacy/ea-resources>

or the EAG Blog <http://www.environmentalaction.org.au/>

1. Divestment from Fossil Fuel Investments
2. Environmental Sustainability
3. Water and Power (Environmental Sustainability)
4. Environmental Leadership Guidelines

You will also find documents that enable you to engage in scriptures, actions and prayer.

Engaging in Scripture

Genesis 1: 9-31 - Everything that God made is good – there is no good, better and best in God's creation; thus human superiority is a myth. How can our lives show that everything God made is good?

Genesis 2: 15 - The 'garden' is to be cared for – that is the whole of earth, and its intricate web of life of which we are a small part. Write your name/ family name /church name somewhere on a piece of paper, then create a web of words and links around your name about your part in the web of life.

Genesis 1: 26 - God's invitation - to have dominion as God has dominion over all creation by loving, cherishing and nurturing it. Brainstorm ways that you/your family/church can care for creation.

Genesis 9: 8-17 - God's covenant is with all creation. Make a plan or set a goal about how you will make a difference/change the way you live.

John 1: 1-3, Hebrews 1: 2 & 10 - Jesus, the Christ, is the co-creator. Discuss, meditate or pray about the wonder and mystery of God's creative process through Jesus.

Engaging in Action in our Homes and Churches

Live Lightly

- Choose an electricity retailer that is committed to renewable sources
- Reduce usage of gas and electricity
- Improve insulation of houses
- Install PV solar panels
- Install solar water heating
- Use fans rather than air conditioners

Travel Lightly

- Walk or ride a bike
- Take a train or bus
- Drive a fuel efficient car
- Pay for offsets if flying

Shop Lightly

- Grow your own vegetables or buy those grown locally
- Buy less packaged and prepared food
- Eat less meat and fish
- Buy locally-made products
- Buy products that last, not "throw-aways"
- Don't buy bottled water; drink tap water or rain water

And finally engaging in Prayer

Creator God, out of the darkness, life emerged
(A candle is lit)

In light and breath you gave birth to the world
(Take a deep breath in and out)

Jesus is the light of the world

In him all things are made whole

(Cup your hands together and then make them into a ball.
Hold them together for a few moments.)

Amen

Humanity at the Crossroads – An Open Letter of Appeal for Spiritual Leadership

From The Multifaith Association of SA Inc.
www.multifaithsa.org.au

We are a multifaith group from South Australia, and we humbly ask you to read our letter in peace and with an open mind.

Humanity is at the crossroads and this letter is an appeal for spiritual leadership from all faiths and from all parts of our country.

These are our contemplations:

We accept the clear scientific facts that humanity through exploitation, excessive lifestyles and waste production has reached the limits of our ecological systems.

We recognize the clear messages expressed by the vast majority of the scientific community that we need to act with urgency in order to avoid catastrophic climate change and the collapse of the ecological systems we all depend on.

We express our great concern at the injustice that the poorest in the world, who have least contributed to the planet's imminent ecological collapse, are the ones who will suffer most from the consequences if we do not act.

We further recognize the intergenerational injustice in which future generations are unable to do anything about climate change, but will suffer the consequences of our inaction.

We believe that these injustices go against the doctrine and values of all religious faiths believing in justice, love,

care and equality.

We are aware that implementing solutions will require strong faith and will to act. Religious faith can engender within people the will and the courage to act in a selfless way.

We ask you to reflect upon these issues, as we believe that raising awareness and developing shared solutions is essential. We honour the role that religious leaders are already taking in asking governments for urgent action on climate change and by recognising their responsibilities based on religious faith.

There has never been a more significant and crucial time to demonstrate religious leadership in order to protect this precious and unique world, home to so many divine souls, past, present and in future.

Thank you.

Reflection Who is a friend?

From Eugene H. Peterson
'Leap Over a Wall'

Friendship is a much underestimated aspect of spirituality. The greatest thing any person can do for another is to confirm the deepest thing in him, in her - to take the time and have the discernment to see what most fully that person is, most deeply there, and then confirm it by recognising and encouraging it.

Each of us has contact with hundreds of people who never look beyond our surface appearance. We have dealings with hundreds of people who the moment they set eyes on us begin calculating what use we can be to them, what they can get out of us. We meet hundreds of people who take one look at us, make a snap judgment, and then slot us into a category so that they won't have to deal with us as persons. They treat us as something less than we are; and if we're in constant association with them, we become less.

And then someone enters our life who isn't looking for someone to use, is leisurely enough to find out what's really going on in us, is secure enough not to exploit our weaknesses or attack our strengths, recognises our inner life and understands the difficulty of living out our inner convictions, confirms what's deepest within us. **This is a friend.**

Reflections from Other Faiths

Like the bee gathering honey from the different flowers, the wise person accepts the essence of the different scriptures and sees only the good in all religions.

- Mahatma Gandhi

God has made different religions to suit different aspirations, times and countries...one can reach God if one follows any of the paths with wholehearted devotion.

- Ramakrishna, a Hindu mystic

I believe all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings. Though the means may appear different, the ends are the same.

- His Holiness the Dalai Lama

We are here to awaken from our illusion of separateness.

- Thich Nhat Hanh

Prayer – the world's greatest wireless connection.

- Modern philosophy

People!

People are often unreasonable, illogical, and self-centred;

Forgive them anyway.

If you are kind, People may accuse you of selfish, ulterior motives;

Be kind anyway.

If you are successful, you will win some false friends and some true enemies;

Succeed anyway.

If you are honest and frank, people may cheat you;

Be honest and frank anyway.

What you spend years building, someone could destroy overnight;

Build anyway.

If you find serenity and happiness, they may be jealous;

Be happy anyway.

The good you do today, people will often forget tomorrow;

Do good anyway.

Give the world the best you have, and it may never be enough;

Give the world the best you've got anyway.

You see, in the final analysis, it is between you and God;

It was never between you and them anyway.

*Mother Teresa,
engraved on the wall of her home for the children of Calcutta, India*

Boys Town Statue, Nebraska USA



Back in 1918, a boy was abandoned by his mother at Father Flanagan's "Home for Boys" in BoysTown Nebraska. The boy had polio and wore heavy leg braces which made walking very difficult.

Soon, several of the Home's older boys were carrying him wherever he went. One day, Father Flanagan asked Reuben Granger, one of those older boys, if carrying Howard was hard.

Reuben replied, "He ain't heavy, Father... he's m' brother".

Prayer of Intercession

Jan Sillett

Jan Sillett recently led the congregation in this prayer as a response to the confronting death of a young mother and her two children. Domestic and family violence now affects one in three people. If you or someone near to you needs support, we are your caring church family or you may prefer to contact Lifeline.

Loving God,

We pray today for people who have been affected by domestic and family violence.

We pray that your spirit will give them courage to speak out for themselves and others, to seek safety and refuge.

Be their shield and comfort.

Come Holy Spirit, come.

We pray for the families of people experiencing violence.

Help them in their helplessness to be bold and to take action. Relationships are fragile, wounds are deep and your love is needed. Help us as your church family to reach out, not to judge but to relate and to share your love.

Come Holy Spirit, come.

We pray for the professional agencies swamped by excessive workloads and caught in the media frenzy.

We pray for social workers, the Police, teachers and health agencies.

Let us value the enormity of their challenges and support, not criticize.

Come Holy Spirit, come.

We pray for the innocent children, caught in a cycle of violence.

Let them be safe.

Come Holy Spirit, come.

We pray for our church family.

Let us share your peace and love.

Come Holy Spirit, come.

Amen



A Fitting Farewell for an Aeronautical Engineer

John Burne Mills, Margaret Cargill's father, died on 31st March 2016 aged 101. John was born in 1915 and didn't remember his dad, who was killed in the First World War.

His family gathered in Lismore on the first weekend in June to celebrate his life, and to share stories about their memories of their dad, step dad, dad-in-law and grandpa. The plan was to have lunch and then for John's ashes to be spread over the Pacific Ocean at Brunswick Heads from a Tiger Moth. The family would assemble below on the shore line to say their last goodbyes.

That seemed to be a fitting way to say farewell to an Aeronautical Engineer who had built Tiger Moths, and later Mosquitoes, as a young engineer. The plan even developed its own life when Steve, Margaret's middle brother, discovered that the Tiger Moth stationed at Brunswick Heads was actually assembled on John's watch when he was in charge of the assembly line in 1940.

Later John went to England to bring back the plans of the Mosquito aircraft in a brief case handcuffed to his wrist, so that this special plane could be built in Australia. At the time, the Mosquito was the fastest aircraft in the skies.

Unfortunately the tropical low, which caused havoc along the east coast of Australia and deposited 400mm rain over the area in 48 hours, means that John will have to wait to make his final flight. However, the family did meet for lunch and John's ashes had pride of place at one end of the table surrounded by special photographs.

Through his work in designing and building aircraft and later his years of service to Qantas, John Mills made a significant contribution to aviation and air travel in Australia. Hence it seems only right and proper for his last journey to be in an aircraft that he had "signed off" the assembly line in 1940.

Colin Cargill

Vignette - June Colligan, Local Artist

My neighbour June Colligan, artist and friend of many years, was famous for hosting magnificent Morning Teas for the Cancer Council in her lovely garden at Rostrevor every year. Neighbours came to buy paintings and sketches from her studio, thereby guaranteeing a substantial donation for the Council. She served coffee and scones with berry jams and whipped cream. June's laugh would resound throughout the garden, her face shining in the sunlight. The garden was her greatest love, its flowers subjects for her paintings.

They were represented in their various colours by rich, extravagant strokes across her canvases. The paintings were always vibrant, and spoke of June's own personality. She was warm, open and generous with her love and energy, the same to everyone she met.

She was able to travel extensively. The galleries, museums and landscapes of the places she visited gave inspiration for much of her later work.

She shared her talent and knowledge by teaching others techniques she had discovered and developed over many years. Fellow artists and students alike loved her for herself: there were no pretences, no superior air, just a radiance.

She dealt bravely for many years with recurrences of breast cancer and finally succumbed in 2002. Her husband, Jim, surrounded her hillside resting place with the many varieties of flowers she always loved and painted.

June was an inspiration for many years and I feel honoured to have known her. Paintings of hers now hang on my walls, reminding me of her unquenchable spirit.

Cynthia Story

Gateways Retreat



Members of Gateways enjoyed 5 days exploring the Mid-Yorke Peninsula, while based at the Moonta Bay Caravan Park. We chose the week wisely and enjoyed some lovely autumn days and sunsets. The week following saw a storm that destroyed much of the Moonta Bay Jetty. While visiting many of the historic sites, I was able to collect snippets of the folklore from this "Little Cornwall" in South Australia. Here is a collection of stories, yarns and poems about Pickey Boys, Piskeys and Ketches, that added to the charm and beauty of the area and "tickled my fancy".

Colin Cargill

Pickey Boys

Based on notes by O.Pryor taken from the Peoples Weekly (1943) – compiled by the Editor.

So what was a Pickey Boy? Pickey boys were the young lads who sorted the prill ore (literally virgin metal) from the attle or rubbish. The pickey tables were stout planks resting on trestles, and the boys sat on either side, like a tea meeting. The ore was dumped on paved stone floors and men wheeled it up a plank onto the table top. Prill ore was picked out by the boys and placed in wooden trays, while the attle was scraped underneath like the crumbs from a rich man's table.

Each group of boys worked under a boss who was entitled to be called Cap'n. His rank entitled him to keep his coat on (it was known as "a coat on job", sort of like the AV Coordinator at Morialta), and he was paid 6 pence a day above the basic wage. He did not work as his duty was to keep the other boys in line. If a boy slacked, the Cap'n would call out, 'Get on with thy work young varmint'. If the boy gave any back chat, the Cap'n had full authority to 'spale him' a quarter stem. That meant the boy had to work a quarter of a day for no pay.

Stem is a Cornish term meaning day and it was used for years on the pay bills and in the account book; also for some inexplicable reason the period between closing down on Saturday and seven o'clock on the following Monday morning was known as 'stem time'.

Eventually Pickey Boys gave way to mechanical ore sorting devices but their exploits have become legendary.

To get a job as Pickey Boy all one had to do was to wear long pants, put his age on a couple of years, and convince a man called Captain Skinner to employ him. If the boy was obviously too young, he was told to go home, eat a few more pasties, and call back next year. If old enough more questions were asked about where his father worked, what chapel he attended, how many were in the family, and where they all lived. The place of residence was important, as there was in fact a zoning system, although it was more informal than that suggests.

Many Pickey Boys were destined to occupy exalted positions in the land. Some became Ministers of the Crown, and one (Rev Gordon Rowe) was even elected President of the Methodist Conference. How high can you go?



The Cornish Piskey

The Cornish Piskey was a figment of the imagination of the superstitious

Cornish people in centuries past. According to Couch's History of Polperro, the Piskey folk are about a span long – 250mm or 9 inches in the old money. They are clad in green and wear straw hats or little green caps on their heads – a miniature form of the Irish leprechaun. Other observers have described them as being rarely seen in any other form than that of a wizened looking little old man.

Believing in the "spriggansff (little people) who could play tricks and cast spells, Cornish folk would respect their presence and be careful not to do anything to annoy or disturb them.

The Piskies (or Piskey as he is called – for he usually works alone) are as good a people as they are mischievous, helping the aged and infirm in their household tasks, threshing the corn on a moonlit night, plaiting the pony's mane for stirrups and riding it wildly through the night.

The Piskey was a mischievous little creature, always laughing at someone or something and ready to play tricks on folks who walked home across a misty moor or along a lonely cliff path.

It is said the Piskey folk have the power of being seen, heard and felt, and as long as you look after them, they will look after you.

It seems that "Little people" have been part of the folklore of many cultures in human history, including Ireland, Greece, the Philippines, the Hawaiian Islands, Flores Island (Indonesia), and Native Americans.

Life on the ocean in the time when Ketches were King!

A Ketch Hand

A poem written by Mr. Noel Smith of Port Pirie, who joined the ketch fleet at the age of 13.

He stood there on the deck,
a shy lad with a smile,
And the look of the land in his way.
He said, "How're you blokes going,
I've come for a job,"
And he grinned
as he wished them good day.

The skipper said, "Lad,
Can you cook just a bit,
Can you handle a big bag of grain?
Can you go without sleep?
Can you live bloody cheap?
With a bit to eat now and again?"

Can you take in a sail
when it's blowing a gale?
Can you pump ship for hours
without rest?
Can you splice? Can you sew?
Can you scull? Can you row?
Can you fight if you're put to the test?

Would you stay staunch and true
to your mates in a blue,
If you're outnumbered,
and copping the lot?
Would you stay at the wheel,
When you're too cold to feel
If you've got any toes left or not?

Could you lay down your head
on wet bags for a bed,
And take your night's sleep in an hour?
Could you scrape out the timbers?
Could you clean out the limbers?
From wet grain that was putrid and sour?

If you'd do all these chores,
then the job is all yours.
Fetch your gear for we sail at the dawn.
But be warned, and it's true,
Any bludging from you,
And you'll wish you had never been born."

So he came with his swag,
an old mattress and bag,
He moved into the fo'c'sle and stayed.
The first trips were rough,
He was made of good stuff,
He worked hard, and he made the grade.

Now the years move along,
and the ketches are gone,
Though their memories live on with the
crews,
Still the lure of the sea,
Affects blokes like me,
And we'd crew them again, could we
choose.



Dorothy Sando
1933—2016

Dorothy Burnard Potts was born at Sister Rowe's Private Hospital, Wakefield Street, Adelaide on 9 April 1933. Her father, Gilbert Macdonald Potts, was aged 42 and her mother, Lorna Emilie Potts (formerly West) was aged 41, so her arrival was euphemistically referred to as 'an afterthought'.

Dorothy was a sixth child for her parents, joining Mary Macdonald, Renfrey Burnard, Wilfred Macdonald, Margaret Burnard and Helen Macdonald. To even up the teams, Dorothy was given the middle name of Burnard and she simply adored her older siblings.

School began at Rose Park Primary School, followed by Methodist Ladies College. In her final year at MLC, she was one of three students who passed the Latin exam – with the help of her father who was a master at Prince Alfred College.

One of Dorothy's closest friends during her school years was a cousin, Rosemary West. The two often rode their bikes for miles, exploring Waterfall Gully and other enticing areas. Rosemary believed that 'a girl could do anything' and while not strongly moulded by this philosophy, it held Dorothy in good stead when tough decisions had to be made.

Dorothy enjoyed tennis for a time, but it was not a good fit. The rules were against her as she needed 3 attempts to get the ball over the net.

Following in her father's footsteps, Dorothy attended Teachers College and received her first teaching appointment at Renmark in 1953. This must have been quite a culture shock for a 19-year old city girl. On her first trip to the local shops she could not find what she wanted and enquired where the escalators were, only to be told 'What you see is what you get'. Life in the country was different.

We do not know much about her teaching career at Renmark, but we do know that one of her pupils had a huge impact on her life. His name was Brenton Sando. Dorothy and Ian met at Brenton's mum's house and Ian's first move was to invite Dorothy to join him at a Tin Ketting, a custom where a group of friends surprise a newly-wed couple by banging pots and pans outside their home on the first night home after the honeymoon. Dorothy was so stunned, she declined, but after sleeping on it rang Ian and accepted. Dorothy was equally stunned by the fact that Ian drove his car from Monash to Renmark, then Berri (for the event), back to Renmark and home to Monash. Rural life really was different. After 40 or more dates, Ian proposed and was accepted, and so began 47 years of marriage.

Ian and Dorothy were married at Gartrell Memorial Church Rose Park on 21 May 1955, and afterwards at The Bohemian Tea Rooms, North Terrace. So, fully prepared with her Domestic Arts Certificate Grade 1, Dorothy began the journey as a housewife and a partner in a fruit block. Although she had pledged her life to the Education Department for a term of 5 years, she had broken that bond by taking a husband. The Education Department had no place for that kind of treachery and she and her employer promptly parted company. The next stage of her journey was the arrival of sons David (1956), Geoffrey (1958), Michael (1960) and Roger (1963). Dorothy was now a mother, a partner and co-decision-

maker in a tough business, and at times a hands-on worker on the block. Dorothy also helped the family budget by continuing as a relief teacher. It was a full life.

Dorothy had a keen sense of humour and over the years she became very comfortable living in Monash. The car was like a faithful horse and except for a kangaroo, which came off second best; Dorothy had a good safety record, despite reading letters from friends while driving home from the Post Office.

Dorothy probably anticipated that she would live out her life in Monash, but an injury to Ian's back changed all that. Ian gave up life as a fruit grower to become gardener at the Waite Campus. Fortunately Dorothy had done a course in 1974 in the developing field of Child Migrant Education, later known as English as a Second Language. This was a great fit for her new life in the city as she was able to work with individual children who needed the extra support. Her natural patience and understanding helped her form strong relationships with young people in her care.

Dorothy really enjoyed her retirement years. She and Ian did not travel much, but they enjoyed each other's company at their Netherby home, with its magnificent garden. When Ian was unwell, Dorothy simply carried on without making a fuss.

Dorothy had that wonderful quality of showing a genuine interest in the things that were important to those closest to her. Although she wasn't an ardent football follower, she kept herself informed on the current progress of North Adelaide and the Crows.

In the words of son Geoffrey "Life is all about personal qualities as well as achievements. It is here that mum was truly ahead in the ledger. As a wife, mother and friend, she was selfless, devoted and loyal. She was humble, she was non-judgemental and she was forgiving." So in this spirit, her family and friends say goodbye and "thank you Mum and Dorothy".

STEPPING THROUGH THE ARCHIVES

Indigenous Art gifted to our church.

Have you had a look at the Aboriginal Dot Painting on the left in our Church Foyer as you enter through the double glass doors?

The title of the painting is BIBLE STORY and you may be interested to know that Rex Patterson, the painter (a member of the six-hundred strong, Warlpiri full-blood Aboriginal Community) was living in the Western Desert of the Northern Territory at the time of painting it. He was born near Tennant Creek close to the country of his mother. His father came from Yarturlu-yarturlu, which is the Granites. His dreamings were Jangangpa and Laju.

He and his wife Valerie painted side by side which was a common pattern at Lajamanu Aboriginal Community. They started painting in 1986 and were both devout Christians. Rex Jupurrurla Patterson intended to study for the ministry but unfortunately died c.1990.

Joy Machin from Newton Methodist Church went to Lajamanu Aboriginal Community to work in 1988. She was given the painting and brought it back to her church. It came to Morialta in 1990 when Newton closed.





Morialta Magpie



Peter and Krystal Ind welcomed Zoey Mae in May and Adam and Trish Ind welcomed Cameron Mitchell in June.



Congratulations to Brian Piller and Ervine McCormack who celebrated their 80th birthdays.

Congratulations to Jennie and Doug Hosking, who recently celebrated their 50th Wedding Anniversary!



Ray and Margaret Clogg took us on a journey from Broken Hill, Silverton, White Cliffs and Wilcannia to Mildura, Swan Hill, Rochester, Bright and the Victorian Alps at our May Pot Luck Tea.

Jill and Fay's BIG-0 Party - 29th May 2016



Thank you to all the Church folk who came along to make it a jolly affair and enjoy the nice food and cakes. This is by way of explanation of the little bit of mayhem that transpired in the middle of activities when a certain Morialta lady appeared as Princess Anne.

At Jill's last Big-0 in 2006, the Queen, who is just a few weeks younger than Jill, was invited to attend. Her Majesty came in disguise as a certain very tall gentleman from Morialta suitably dressed with crown, royal robes, gloves, Glomesh gold handbag and even a lady-in-waiting.

Now in reality Princess Anne, who is World Patron of Save the Children Fund (SCF), did come to Port Lincoln in 1975 to

inspect the SCF Kindergarten, which was run by one Fay Goldsworthy. Fay and the Princess spent 40 minutes discussing many things, including how her horse had eaten a sewing needle. The horse was OK as he had a cast iron stomach.

So what better item in the 2016 Big-0 than that Princess Anne should come as her Mummy was too busy with her own 90th birthday celebrations.

So a daring Morialta lady took the guise of Princess Anne, with hobby horse, riding boots and bouffant hairdo, and rode up the red carpet to be welcomed by the Morialta MC. She met Jill and Fay and brought a message of congratulations to them from the Queen. Fay pointed out that there were 10 people from Port Lincoln in attendance at the Party, and two who had come over especially for the event. So it was appropriate that Princess Anne should be part of the 2016 Big-0.

Thanks to those who came and participated, especially John and Bev.

There won't be another Big-0!!!!

Fay Goldsworthy

Lenten Group Gathers for Lunch

The Lenten group that met at Jan Schroeder's during Lent enjoyed lunch together on the weekend of 16th May. The reunion was held at Jan's Kersbrook property.

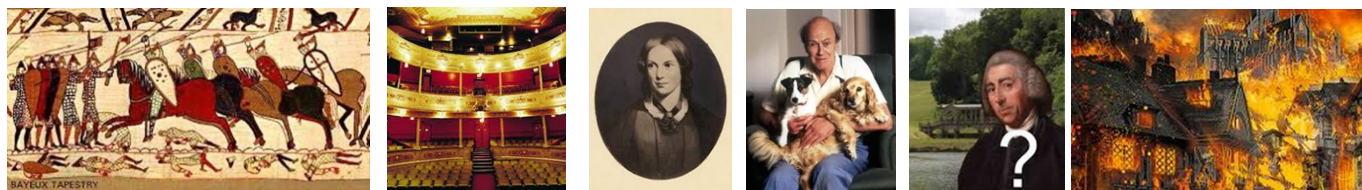
Photographs by Colin Sampson



Welcome to the Morialta Uniting Church Community Library

From the Librarian

These pictures are of people or events that are celebrating a birthday or anniversary this year. Do you know who or what each picture depicts? Do you know the year of birth of these people or the anniversary of these events? If so, send me an email ldpowers10@yahoo.com.au or speak to me. *Lorraine Powers*



Peter Rabbit's Birthday Party Sunday 17 July 5-7.30 pm



Be amazed at all the bunnies and Beatrix Potter memorabilia Morialta folk can find to celebrate the library's 22nd year! Join in the fun by bringing along something "rabbit" or "Beatrix Pottery". Bring along a literary delight to share - anything that has delighted you or something which fits in with the Peter Rabbit/Beatrix Potter theme. Enjoy uplifting literary adventures with guest speaker **Valerie Volk** and much sharing about the books she has written including her beautiful travel books together with Valerie's poetry. Indulge in High Tea of soup, savoury slice, tea/coffee and cakes. Tickets (\$10 Adults \$5 Children) available at the church office or on the day.

Books to see you through the colder months...

NON - FICTION

BRAND FAILURES

by Matt Haig

This is a publication you can dip into on any occasion when you want a quick reminder that the world is a strange place and we, the inhabitants, are all too easy to impress – and manipulate!

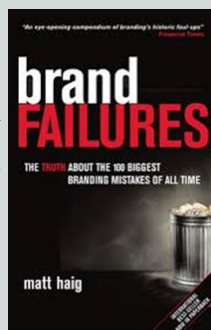
Fortunately if we take the good advice on offer (born out of the hard lessons learned by others) we should all be wiser than we ever imagined and able to negotiate the huge and expensive mistakes made by those who should have known better.

Big name firms like Kellogg's and Unilever obviously failed in their market research regarding new products. or like Kodak, disregarded progress and forgot that technological development is never static. On the other hand, companies like Millers (beer) and Levis (jeans) tried too hard to diversify and only ended up confusing that all important person – the customer.

This is a 'take to bed book'. Not too taxing on the brain because it can be picked up and put down at will. And if you occasionally fall asleep in the process it doesn't matter because there are no chapters to follow consecutively and every case scenario is different.

I'm still smiling about some of the boo-boos created by the translation of English into other languages and am amazed that firms with squillions of money at their fingertips didn't take better care. What kind of executive didn't check that translating 'Schweppes Tonic Water' into Italian ended up as 'Schweppes Toilet Water'?

Reviewed by Jan Thornton



FICTION

WITHOUT A TRACE

by Lesley Pearce

Quintessentially Pearce, set in a sleepy Somerset village, a young shopkeeper, Molly Heywood, makes a terrible discovery: her friend Cassie has been murdered and Cassie's six-year old daughter Petal is missing. Molly risks everything in her own life to look for Petal. Does she find her?

Back cover review



THE LAST DANCE

by Fiona McIntosh

'Beautiful storytelling, emotional depth and complex characters captivated me from start to finish.'

These are the words written in review of this book, which is like *Downton Abbey*, filled with romance intrigue and danger. Filled with the characters that are poor and the characters that are wealthy and how they cope.

Back cover review



THE SHADOW HOUR

by Kate Riordan

In a house built of secrets, lies are hidden behind every door ...

Harriet Jenner is just twenty-one when she walks through the gates of Fenix House. Reeling from a personal tragedy, she doesn't foresee the spell Fenix House will cast.

Almost fifty years later, Harriet's granddaughter Grace follows in her footsteps. For Grace, raised on Harriet's mesmerizing stories, Fenix House is a fairy tale; a magical place suspended in time.

Now its grandeur is faded and, as the holes start to appear in Harriet's story, Grace finds herself in a place of secrets and shadows. For Fenix House hides truths about her family, and everything she thought she knew is about to change.

Back cover review.



For further book reviews go to

<http://www.morialtauca.org.au/resources/library>

A Dangerous Blessing:

*Whether we know it or not,
whether we like it or not,
we are each a gift of God
to the world.*

*May we be a nuisance
to all closed minds
and closed hearts,
respecting all persons.*

*May beauty, truth and goodness
flow into the world
from our faith, hope and love.
May the God of all wisdom
guide our path,
shine hope into our struggle
and heal our love.*

*Let us not fear,
it is enough to say 'yes'.*

From wxed.net

Diary Dates

Friday 8 July	School Term Ends
Sunday 17 July 9.30am	Beyond our Walls Recording
Sunday 17 July 5.00pm	Library High Tea and Literary Delights
Tuesday 19 July 7.30pm	Church Council Meeting
Thursday 21 July	Fellowship Lunch
Sunday 31 July 5.00pm	Pot Luck Tea
Sunday 7 August 11.30am	Pastoral Partners Seminar
Saturday 13 August 10am—4pm	Church Council Retreat
Tuesday 16 August 7.30pm	Church Council Meeting
Thursday 18 August 9.30am	Fellowship
Sunday 21 August 9.30am	Beyond our Walls Recording
Sunday 28 August	Library Book Sale
Sunday 28 August 5.00pm	Pot Luck Tea
Saturday 3 September 9.00am onwards	Working Bee at Church
Sat10 & Sun11 September	KCO
Saturday 10 September 8.00am onwards	Garage Sale of surplus items from the Men's Shed

Morialta Uniting Church
26 Chapel Street, Magill
Phone: 8331 9344
office@morialtauca.org.au
www.morialtauca.org.au

Minister: Rev Steve Thompson
steve.a.thompson@bigpond.com

Minister in Supply:
Rev Jonathan Barker
0438 012 227
jkjmbarker@bigpond.com

Minister in Association:
Rev Christine Garner
0437 525 606
christine@garner.cx

Acknowledgements

Brian Corrigan, David Purling,
Colin Sampson and others for photos
throughout this edition.

Stories and texts from those
identified throughout.

Thanks to all who have contributed.

Editor: Colin Cargill
Publisher: Helena Begg

Living Streams ~ Giving Life



Deadline
for the next Edition
1 August 2016

To discuss ideas for Vision articles
contact the editor, Colin Cargill