

Morialta Vision

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From our minister, Reverend Bob Hutchinson...

Often I get asked, "What did you do on the weekend?" to which I reply, "I went to church!" (easy for me because I am a minister). However, do I mean I went to a building - the church, or participated in an action or to a gathering of people - the church? Or should I say I went to worship? But what is worship? What do we do in worship? What does God do in worship?

Worship is what people do. Psalm 95 says: "O come, **let us sing to the Lord; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise**". Why do we do this? "For the Lord is a great God, and a great King above all gods". And Psalm 100:4 "Enter his gates **with thanksgiving, and his courts with praise.**"

So worship is something we do and the word 'worship' means to 'give worth', and so together with the word 'liturgy' which means 'work of the people', emphasises that which we do rather than that which is done to, or for, us. In this sense then worship is not something we attend, like a performance or sporting game or concert, but rather we are the actors or the players 'on stage' and God (Trinitarian in nature - Father, Son and Holy Spirit) is the audience, to a degree.

God is the object and the reason or one to whom our thanks, praise and focus is given and offered, and in a way the worship leader or preacher is the director or leader who invites and encourages us to engage with God in our acts and actions of worship. The worship leaders or preachers are not the centre of attention, but rather ones who prompt the person in the congregation to speak, to 'act'. The listener, as an individual in the congregation, is the one who is 'on stage' - the actor. God is the audience, the one who receives that which is done.

'Good' worship is offered when a context for worship is curated for one to engage and participate in, rather than content being delivered and the worshipper being passive or having worship done for them, 'up front', by an 'actor' or leader. Perhaps this reflects our consumer-orientated society, focusing more on what we receive than what we give. Emily Brink says, "We want to be part of the action. We are no longer content to be passive receptors. Our hunger is growing for the type of service that encourages us to actively offer our worship to the Lord."¹

Soren Kierkegaard, the 19th century philosopher, emphasised that worship isn't God's show. God is the audience, watching and listening and receiving. The congregation are the actors in this drama. Worship is their show and the minister or leader is just reminding the people of their forgotten lines. Here² 21st century authors Mark Pierson and Jonny Baker build upon Kierkegaard's thinking when they write about curating the context(s) for worship, emphasising participation in worship of the worshipper.

So let us think about this next time we worship. What is the context being offered or curated to provide for you to be the actor? Where and when is the leader prompting you and inviting you to engage in worship. How are you participating in your worship both individually and communally? Are you a consumer or performer of worship?

But our worship is not solely about gathering in a church building (or other locations) and offering worship to God. The prophet Micah reminds us that we are to live out our worship also in our lives when he asks, "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

¹ <https://www.reformedworship.org/article/september-1994/whos-host-we-may-be-getting-carried-away-kierkegaards-analogy>

² Mark Pierson, *The Art of Curating Worship* & Johnny Baker, *Curating Worship*

Follow

By Bill Rush published in Eureka Street, 29th March 2018

It's a hard life
and the whipped sea's a terror.
Sometimes though, its slate beauty
lifts my heart.

It's hard work casting and hauling,
and net-mending's endlessly boring
except for the back and forth
with the boys.

And now, this stranger.
What is it? Something in his voice?
The way he stands against the sky?
Eyes that sum us up in a flash?

A word and the world is changing,
and fishing is not what we thought.

Follow, he says.

Further information about Bill Rush, along with another of his poems, can be found on the back page.



Chairperson writes ...

Greetings all! My thanks to you for re-electing me as chairperson of the congregation at the March meeting, and I look forward to continuing with you into our shared future. We also welcome Adam Yearsley and John Powers to the Church Council following their elections – both returning after a break and so bringing experience as well as skills.



Exciting times at Morialta this April! The old manse at 24 Chapel St has been demolished, and as I write the bare block represents the promise of a sustainable future for our Student Accommodation Project – already part of Morialta's mission for 30 years. Building contracts have

been signed, and two four-bedroom courtyard homes will rise over the coming months. This will allow us to house 8 rural or international students seeking a home in the city for study purposes, right next door, and welcome them seamlessly to our community of care. Is it too fanciful to see a parallel between the Easter story of death and resurrection that we have re-experienced over the past few weeks and this violent destruction leading to the promise of new life on the block?

Warm thanks to all the Morialta folk involved in helping with the building project, and in the living out of love towards strangers that will be enhanced by the project's completion!

Our first Lent and Easter seasons with Bob have been a blessing indeed. Four groups met throughout Lent to reflect on the season in different ways – see fuller descriptions of their experiences in the following pages. The worship services over these weeks encouraged us to approach and experience the familiar stories in new and creative ways, and the involvement of our young people in leading our worship was a special contribution. We do indeed have a worshipping and serving community worth inviting others to join!

As we move into autumn and a perhaps more settled time of the church year, I encourage you to make sure you have completed and returned the Worship Questionnaire that's in circulation – we are keen to offer fresh opportunities to everyone who'd like them, to support and participate in worship leading and the associated activities on Sunday mornings. Copies of the questionnaire are available from the office, or phone me direct.

And as always, please be in touch if you have questions, concerns or suggestions – or if there is anything Morialta-related that you would like to discuss – I look forward to hearing from you!

Margaret Cargill
0439 954814

Bank of I.D.E.A.S quote

Another top quote from the Bank of I.D.E.A.S Asset-Based Community Development Newsletter – well worth subscribing to at bankofideas.com.au.

'As you navigate through the rest of your life, be open to collaboration. Other people and other people's ideas are often better than your own. Find a group of people who challenge and inspire you, spend a lot of time with them, and it will change your life.'

Amy Poehler



Gaynor Hallows Treasurer and newly co-opted member of Church Council

Gaynor has been worshipping with us for a year now and has found a welcoming church 'home' in our Morialta UC community. She has been looking for a way to contribute to the community and responded enthusiastically to our recent call for new members of ministry teams. She has joined the Finance Operational Ministry Team (FOMT) and is looking forward to learning on the job as Team Leader. Here we introduce Gaynor to

those who may not yet have met her, and provide some additional conversation starters for the rest of us when we meet her over post-service coffee!

Gaynor came to Australia from England at the age of 8, the third of 4 children – 'the quiet one'. Her first encounter with Christianity was through the Catholic tradition, but this ended after a house shift in Grade 7, leading to what she now describes as a 40-year 'desert wandering'. In her 50s, the goals she had achieved (house, interesting job ...) seemed to lose their meaning for her, and she embarked on an extensive spiritual search, reading books from a wide range of spiritual traditions, including Buddhism and New Age teachings. Eventually she came upon books by Harvey Cox, John Shelby Spong and Marcus Borg. Here she learned there were other ways of being Christian, different from the literalist and excluding interpretations she had met earlier. The cross became an ever-present icon as she drove around the city, seeming to appear everywhere she looked. One Easter, a card appeared in her letterbox bearing the image of the three crosses at Gethsemane – it stayed

on her mantelpiece for a long time. No longer able to believe the unbelievable, she searched for a progressive Christian church, but also one with a vibrant, active and diverse community she could belong to. Her through-the-back-fence neighbour Joan Wagner invited her to a Lenten Reflection at Morialta in 2017 – and the rest is history, as they say. The 2018 Lenten Reflection Gaynor attended was the springboard for her new role in the congregation's life.

On the personal front, Gaynor was employed in the social work field for around 30 years, and is currently doing 15 hours a week of volunteer work – at the women's prison, and with children in emergency care and families at risk. She has 3 adult daughters and 4 grandchildren living in Adelaide (for now!).

She describes herself as an 'aspirational gardener', a vegetarian, and an animal lover with 3 small dogs at home. We are delighted that Gaynor has decided to be part of the Morialta UC community, and look forward to getting to know her better as we worship and work together.

Student house project

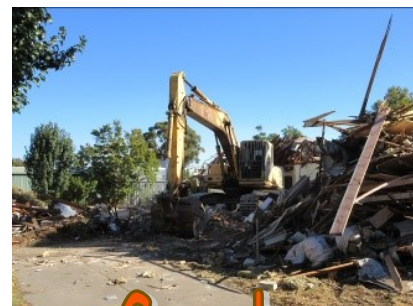
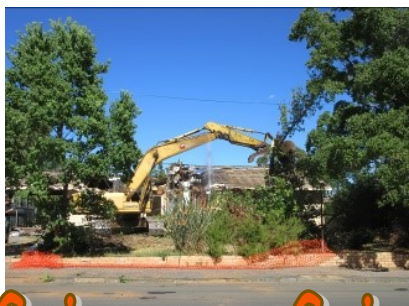
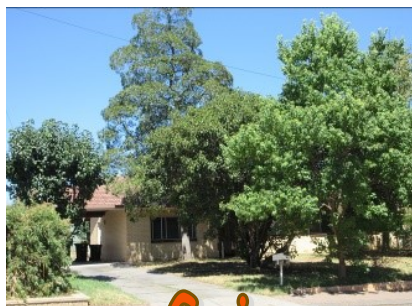
As you have probably noticed the demolition is complete. The building contracts are with Synod Property Team as I write this.

It may not look as though much is happening over the next couple of weeks, but the work goes on. The surveyors are pegging out the two new blocks for subdivision from the old title. There is of course, government paperwork associated with this process. The location of the buildings on the blocks also needs to be fixed.

Once the earthworks are done the footings can go down, after which the framework starts to go up. Then over a few months the buildings take shape. The contracts show a construction start date of 27th April and a completion date of 27th November. Walls going up, windows being installed and the roof going on will be the more obvious stages. Electrical, gas water and NBN connections, first and second fittings may best be identified by which trades person's vehicle is parked out the front.

A blessing of the land is planned for late April and a blessing and open inspection of the houses is proposed close to the completion date. Watch out for your invitation.

Chris Ayles, for the Project Team, April 2018



Going Going Going Gone!



International Guide Dog Day

From Paws Print - The Newsletter of Guide Dogs SA/NT

Friday, April 27th is International Guide Dog Day, so when you next see Wallace, give him a smile. If you ask politely, Bruce may even allow you to congratulate Wallace and wish him well. You can also join the Paws Parade and stop traffic in Adelaide

as South Australia celebrates our amazing Guide Dogs, Autism Assistance Dogs and Pets As Therapy Dogs.

Guide Dogs is proud to celebrate the independence, safety and inclusion these dogs bring to people living with sensory disability, and children living with autism, and their families.

For more information and how to support Guide Dogs SA/NT go to guidedogs.org.au

Paws for thought

Hello again.

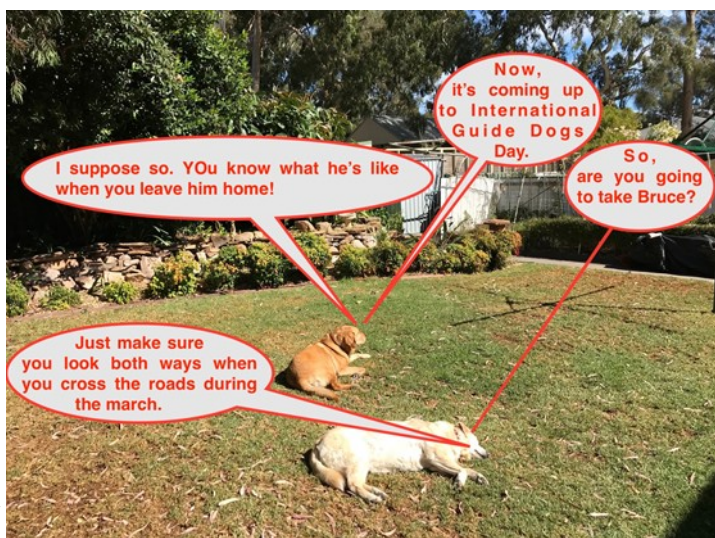
I hope you all enjoyed Easter. Anne and Bruce were very careful not to drop any chocolate this year because it isn't very good for dogs so I didn't get any Easter Eggs at all!

Anyway, now that Easter is over it's nearly time for me to celebrate International Guide Dogs Day. Unfortunately, I won't be marching this year. Wallace will have to make sure that Bruce is careful on the road while he follows the band.

International Guide Dogs Day is an important day for Anne and Bruce because they have been fortunate to have help from me and also Wallace, but, it is also important to lots of other people who have much more independence because of their dog!

Just remember, when Wallace has his harness on he is working, but, if he doesn't he always enjoys a pat.

Keely



Lenten reflections at Morialta

Morialta offered four Lenten Reflections this year and although the numbers were not large, those attending gave very positive responses to their time together. Below is a report from each group based on comments by participants.

Beyond Belief: How we find meaning, with or without religion by Hugh Mackay

'A Gateways by Day' group -
Report from Christine Garner

Around two-thirds of us say we believe in God or some 'higher power', but fewer than one in ten Australians attend church weekly. Mackay examines this discrepancy and argues that while our attachment to a traditional idea of God may be waning, our desire for a life of meaning remains strong. Through interviews with dozens of Australians representing many different points of view on the spectrum of faith, he exposes the deep vein of ambivalence about religion that runs through our society. He points out some uncomfortable truths, such as our tendency to call on God only in a crisis, and he unpacks our human need for answers, even when science can't find them. He endorses the Christian ideal of the good life – a life lived for others – but acknowledges that there are many pathways to that goal, not all of them religious. His topics include – 'Born to believe', 'Why religion will survive and prosper', 'SBNR (spiritual but not religious)', 'reasonable faith', 'proving the existence of *which* God?', and 'Love is enough'.

Eight people spent seven weeks reading this book. We read the chapters for the particular week before meeting, rather than reading at the meeting. People made notes of what had stood out for them, what they could affirm, what they questioned, and what they wanted to explore in the group. Group members 'appreciated that they were able to share important issues with each other', 'it was not just academic', 'having a smaller

number meant that we were able to go further', 'it was not just reading but deep sharing'. Each week we lit a candle to remind us of Christ's presence with us, and we had a short prayer, reading, poem or blessing to open and close. We finished with refreshments. From the leader's point of view it was good to have a study that could be achieved in a short block of time and I was heartened by the way we listened, respected and encouraged each other as we journeyed together.

Sharing our Story: A study for church groups prepared by Australians Together

Report from Colin Cargill

Sharing our story is a four part study, designed to help bring indigenous and non-indigenous Australians together.

Each part has a 30 minute video, with breaks for discussion, questions and comments, and a short devotional accompaniment.

Session one looks at why all Australians should care about the disconnect between Indigenous and non-Indigenous people, with a sharing of stories about culture, identity, land, language and family.

Sessions 2 and 3 cover our shared Australian story, which is divided into 6 main eras beginning when Captain Cook claimed this land for the Crown. The key points for each era are listed to help the viewers gain a better understanding of our history.

Commencing in 1788, the era of colonisation begins with the landing of the First Fleet and the British Government declaring the land as empty (Terra Nullius).

Then follow the eras of "Protection (1837-1900s)", "Assimilation" (1900s – 1960s), "Self-determination" (1960s – 1990s), and "Recognition" (1975 to current).

The final session is called "Relationship today and beyond" and is shaped by a hope that all Australians will understand the importance of facing our past and

how this will enable us to move forward to shaping a better, shared future.

The dream is of an era when history records the period beginning now as a time characterised by Indigenous and non-Indigenous people relating in healthy, respectful, peer relationships.

As Christians we are inspired to make a difference, convinced that Jesus changes lives, and believing in a brighter future.

Feedback from some of the 12 people who attended the series was extremely positive. Individuals especially found the historic résumé very helpful. It seems that from the beginning of European settlement, we (Europeans) have not found it easy to live as "Australians Together", even though successive Governments have assumed we have the answers.

The need to come to the study with an open mind, ready to listen, and not to come with our preconceived views based on past experiences, is essential.

Some of the things that stood out for the group were the need to truly listen and to reflect deeply and sincerely, without attempting to react with advice. Before we rush into finding solutions, we need to listen and learn about our shared history.

The sharing of people's stories and the lack of wanting to allocate blame was also a feature, along with the beautiful scenery of Australia, superbly displayed by the expert cinematography.

Many of us who participated were amazed and even shocked by the things we did not know about that were done to Indigenous people. Not only the unjust treatment of people, but the laws that restricted freedom of movement – events which happened during our lifetime, yet we were totally ignorant.

The study offers no solutions but does provide sound motivation for moving forward together.

NOTE: A DVD and 2 USBs of the complete series, plus introductory notes, are available in the Morialta Library.



Do not be dismayed
by the brokenness of the world.
All things break and
all things can be mended.
Not with time, as they say,
but with intention.
So go. Love intentionally,
extravagantly, unconditionally.
The broken world waits in darkness
for the light that is you.

L.R. Knost



KCO Program Director Melissa Neumann asked those present to remember to ask: "What does it mean to create a place of welcome for others?"

This was followed by a curtailed time for craft inside Adare's Bethany Hall instead of outside as usual, and we were very sad that KCO 2018 closed at 4.30 pm on Saturday afternoon.

Four children, Chelsea, Rose, Violet and Eliza Kemp, along with Christine Secombe, linked with four children and two leaders from Pilgrim UCA and were excited and looking forward to KCO 2018.

The 40th KCO anniversary event did not quite go as planned! Lightning and strong winds on Saturday morning made the event too risky so a short worship service was held in Adare Uniting Church, where UCSA Moderator Rev Sue Ellis opened KCO with a hearty welcome: "We may only have a few hours, but watch and listen for Jesus coming to you."

Special thanks to the four inspirational ladies from Morialta UC (Ruth P, Barbara B, Helen D and Miranda C), who organised and prepared craft materials, drove to and from Victor Harbor in the same day, and engaged with the campers as they enjoyed the craft activities. They coped with the changes to the program that were unfolding around them, uncertainty about what was going on, left-overs as meals, and not all campers doing the craft.

Thank you to all involved!



More Lenten reflections

A Clearing Season by Sarah Parsons

Leader Bob Hutchinson -
Report from Margaret Cargill

Our group of seven, led by Bob Hutchinson, met in the informal setting at a coffee shop on Magill Road to reflect and share on Sarah Parson's book *A Clearing Season: Reflections for Lent*. The book presented us with a step-by-step process for moving from the wilderness – a place of life's chaos – to the establishment of new, enriching patterns, over the 40 days of Lent. One member described the invitation like this: "to 'break open a central soul-place' - to identify the wild places in my being, and to use the weeks of Lent to begin to clear those wild places, and allow them to be transformed into spaces that are full of life, vibrant and healthy".

Another described it this way: "To take time out so we might sit as Jesus did and allow ourselves to 'let go' of self and 'let God' show us ways of clearing space in our lives for spiritual wisdom to come in and change our lives in new life-giving ways." One exercise was to name individual 'wild beasts' in our wilderness and consider learning to 'be' with them, as Jesus was 'with the wild beasts' in the wilderness – and not to miss the presence and care of supportive 'angels' who may also be there. As one 'blurb' writer says: "Who knew it was okay to start small and suffer setbacks?"

We were invited to take up a specific Lenten practice. One member related her experience in these words:

"I chose Silence because it's something I usually avoid, equating it with emptiness. Without the structure provided by the book and support of the group, I doubt I would have attempted it. The best I could do at first was sitting for five minutes in silence. Those minutes dragged by. One day, fifteen minutes passed without a struggle. Over the six weeks, that time extended to thirty minutes and my experience of silence was transformed into something very positive, almost holy in nature. I will continue this practice of "sitting quietly in God's presence" every day."

Another wrote:

"Feeling the freedom of my clearing is a work-in-progress and I'm allowing time for the new growth in my wild places to expand and flourish as I pay attention to tending and nurturing it. I am grateful for the spiritual growth I have experienced over these weeks, and the sense of peace I feel at some of the letting go is a pleasant surprise to me."

I think we can all share in this final reflection:

"It's been a joy and privilege to journey through Lent with friends, to hear their stories, garner their insights, and to declare with them that the Hibernian café is a sacred space for us."

The God we can know by Rev Rob Fuquay

Report from Chris Ayles

We met on seven Friday nights at Jan Schroeder's to discuss the study material "The 'I am' sayings of Jesus". It was written by Rev Rob Fuquay, minister of a large Methodist church in Indianapolis, USA. Each session was introduced by a short video of Rob in Israel explaining the context of the saying.

Now, I said we discussed the study material, but it would probably be more accurate to say we used the study material as a starting point for each session's discussion. Most members of the group have been meeting during Lent for a few years now. It is not a closed group though. The membership changes slightly from year to year and anyone is welcome. I believe though, there is one particular advantage to this long term continuity. It has enabled us to move beyond polite intercourse into real friendship, mutual respect, even love.

There is a broad range of theological perspectives and understanding across the group which generates a wide ranging discussion. It makes the role of discussion leader pretty straight forward, I just have to ask "What do you think about that?" And someone will freely jump in with a thoughtful comment. The conversations culminated with people talking about our understanding of what Jesus meant in these sayings leading us to being more open to the possibilities and potential of God in our lives.

Finance Team stalwart calls it a day



Life commenced for Robert Noel Cheel on 25th December 1940 arriving into this world at 11.50 a.m. spoiling the nurse's Christmas dinner, hence being named Noel.

Rob lived his early years at Hazelwood Avenue, Hazelwood Park with his parents until the death of his mother soon after the birth of his sister Jeanette. The family then moved to Northumberland Avenue,

Heathpool, the home of his grandparents, who took over the reins of caring for two children with the assistance of a live-in nurse and their father.

Early schooling was at Rose Park Primary until Grade 6 when father re-married and the family moved to Trinity Gardens. This was a little further to travel but out came the trusty bicycle and Grade 7 was completed in due course. High school education was at Norwood High for three years then into the workforce, commencing with Goodyear on North Terrace on 6th February 1956 at a starting wage of £5/19/9 (\$11.99) out of which board of 10/- (\$1.00) was requested to ease the household budget.

When the family moved to Trinity Gardens it was opposite the Trinity Gardens Tennis Club. This became his second home and was the start of a long association with the club and the Eastern Districts Tennis Association. Robert is a Life Member of both organisations and Court No 1 bears his name in recognition of his many years of involvement.

The move to Trinity Gardens was also the beginning of church life at Maylands Methodist Church. Sunday School, youth group, choir, Order of Knights all became regular things to attend and this flowed on to Newton Methodist after his marriage to Kathleen and the arrival of their two children, Anthony and Meredith.

Robert spent almost 45 years at Goodyear in various roles, mainly in administration, with a stint in the sales department

towards the end of his career. This took him around South Australia and Northern Territory, as well as a few interstate locations. He was often spotted in a company vehicle with number plates GDYR-01. When Goodyear encountered financial difficulties he was retrenched along with many others in a huge restructure.

After three months of catching up on jobs around a new house at Athelstone, Robert was approached to join a family tyre business at Kent Town, again in administration. Commencing for two days a week, which in time turned into five days a week, seven years later it was time to "retire". Social tennis at Morialta became the norm, however after a couple of falls in recent times it was decided to put the racquet away for good.

Robert held the position of Treasurer at Newton Methodist/Uniting Church for a lengthy period before moving to Morialta when the various churches amalgamated. It was not long before he was in charge of the finances again due to the sudden overseas transfer of the then newly elected Parish Treasurer.

Since 1990 he has been on the Finance Team and Treasurer many times and it is only recently that he resigned, thus ending over 33 years of involvement with church finances. His other commitments at Morialta over the years have included Treasurer of the Morialta Parish Foundation, undertaking the church banking each week and completing the returns for the Christmas Bowl and Lenten Appeal. Since finishing work he has been helping with "Lunch on Chapel" twice monthly.

Now residing at Langdon Park Retirement Village he has become involved in village activities. Life has slowed a little, but with an expanding family of three grand-daughters, one grandson and one great grand-son it's great to be around.

If there has been anything to do with church finances, Robert has been there – always done quietly and accurately, with the minimum of fuss and on time. Mr Dependable, that's Robert Cheel. Thank you so much for all that you have done. May your retirement be long and happy.

John Powers

Fellowship news From Margaret Clogg



At our March meeting, Ruth Pitt took us on an extremely interesting trip from Adelaide to Darwin on board The Ghan.

We also had a 'bonus' meeting in March, where 19 members enjoyed lunch, fellowship and lots of fun at The Payneham Tavern.

We enjoyed a "Brain Teasing" quiz morning in April, led by Margaret Whibley, and in May the Rev. Sue Paige from Para Hills U.C.A. will speak to us about her work as the R.A.A.F. Chaplain.

We welcome everyone to Fellowship meetings, which are held on the third Thursday morning of each month.



Greetings from Woomelang

Adapted from mail from Jan Adcock

Our friends in Woomelang have used nine Morialta Services so far in 2018, sometimes the full service and sometimes the bible readings and sermon.

Jan reports that their previous Minister, Rev Kevin Barton, has kindly given them a copy of all his service sheets for years A B & C. This has enabled them to match up Morialta Bible Readings and Sermons with the service sheet for the appropriate Sunday, making the Morialta readings and sermons work really well for them.

Morialta's contribution is helping keep their small community of faith together

most Sundays and on other Sundays they travel to the other churches in the parish for ecumenical and parish services. Jan is amazed that other churches in the parish are still to catch on!

The people of Woomelang are not only thrilled with Morialta's services, but continue to appreciate the work that must go into them.

Jan has been working hard to produce a 'How to' folder to help people use the Morialta Services, explaining how to connect them from the computer to the TV in the church, find and match service sheets etc .

Woomelang services are now being advertised weekly on the Woomelang

"Whats On page" on Facebook and the secretary uses an email list to send out a reminder of the service for each Sunday.

Jan and her team also appreciate the technical support and 'know how' supplied by John Secombe. They recently had three funerals at the church in close succession and because John had told Jan how to download Youtube videos, she researched, found, and downloaded quite a number of very old hymns sung by choirs who were willing for the hymns to be used. So at one of the funerals, for a 99 year old resident, Jan was able to play 20 minutes of hymns on the TV prior to the service. Jan says "It was just beautiful", she says, "thank you for the learning curve that never seems to end!"

Can we forgive?

From (Rev) David Pill

One of the saddest comments I have read about the three fine Australian cricketers sent home from South Africa was that "their action is unforgivable."

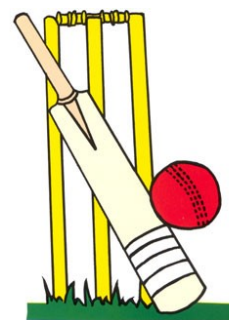
Nothing any one of us does is unforgivable if we are genuinely sorry and contrite for what was done. Watching these great cricketers on television must surely have left no one in doubt as to their genuine sorrow for what was in effect, an impulsive, impetuous and virtually thoughtless action. There is no doubt that they have already suffered greatly and have been broken by the formalities dished out to them. If the punishment should fit the crime, then their punishments are manifestly out of proportion to their folly.

One of the basic affirmations of the Christian faith is "You may begin again".

Perhaps in three or four weeks all the interested parties could meet again and give serious consideration to less rigorous penalties. Then true cricket lovers can again, without too much delay, be enjoying their skills and be watching Steve Smith, who reminds some of us of Sir Don Bradman at his best.

Years ago, growing up in England after the war, my grandfather took me to watch Lancashire League Cricket. I think the then professional was Learie Constantine*, the West Indian. I cannot recall grandpa ever remarking upon who won or lost. For him it was the delight of watching a late cut, or a drive through the covers.

I'm sure that if anyone of them were to break the cricketing rules, it would never occur to grandpa to deal with them as if they were lepers!



Editor's Note*: *Learie Nicholas Constantine, Baron Constantine, Kt, MBE (1901 – 1971) was a West Indian cricketer, lawyer and politician who became the UK's first black peer. He played 18 Test matches before the Second World War and took the West Indies' first wicket in Test cricket. An advocate against racial discrimination, in later life he was influential in the passing of the 1965 Race Relations Act in Britain. He was knighted in 1962 and made a life peer in 1969.*

Leadership

"If your actions inspire others to dream more, learn more, do more and become more, you are a leader".

John Quincy Adams

Our judgemental society

If a leader does 99 things correct and one thing wrong, the media headline will read – "Leader makes mistake!"

COMMUNITY CENTRE MISSION MINISTRY TEAM

Report to Congregation, 25th March 2018

The team of Helena Begg, Anne Ind, Alison Lockett, John Powers and Mary Watson has continued to develop and maintain a range of activities within the Community Centre. Bob Hutchinson has been included in our distribution of agendas and minutes. During the year we farewelled Averil Nash after many years contributing to our team.

Coffee & Chat on Friday mornings continues with a small number of regulars enjoying the opportunity to meet in a pleasant, welcoming environment over a cup of tea or coffee.

The Art Circle continues on Friday mornings with 6-8 artists undertaking their work in pleasant surroundings.

Short bus trips during 2017 were successful with eight passengers to Harbourn and 13 passengers to Virginia Nursery. In both instances the trips were greatly enjoyed and it is planned to continue to utilise the Burnside Council Community Bus two or three times per year.

Lunch on Chapel continues to be very well patronised with around 35 patrons each Wednesday enjoying a three course meal. Over 50 people are included in the roster to prepare food, set up tables, serve customers and wash dishes.

Friendship group, although small in number are devoted to their games and companionship following lunch on Wednesdays.

Bridge classes were commenced during 2017 and have continued for a small number of participants under the tutelage of Mary Watson.

Tai Chi continues without fuss providing a wonderful opportunity to exercise in a gentle way.

Student Accommodation has required a massively increased workload by many sections of the church, particularly on Anne Ind, in finding alternative accommodation and

preparing the 24 Chapel Street property for re-development. It is pleasing to report that we are well placed to continue our student accommodation project with full occupancy and the resultant income stream.

Playgroup numbers at the Tuesday Playgroup have continued at an acceptable number and around ten Japanese families continue attending the Monday Playgroup. In an attempt to keep our fees as low as possible we are no longer affiliated with the SA Playgroup Association.

Community Workshop provides a welcome to 6-10 men as they continue to enjoy the activity as well as friendship over afternoon tea.

English Conversation Group which commenced in 2017 has recently re-commenced for 2018 with mainly Chinese participants who have graduated from or are currently studying Master of Teaching programs at the University of South Australia.

Morialta Music Time* commenced in the Christmas school holidays on Thursday mornings. We are deeply indebted to Jane Feast for preparing and conducting the sessions which were attended by ten to fifteen children with their parents/carers. We expect to continue this program during the various term holidays during the year.

None of the above can operate without the wonderful volunteers who are enormously generous in their time and energy which is given cheerfully to further the work of the church in our local community.

John Powers

Leader, Community Centre Mission Ministry Team

* Note that since this report was delivered Jane Feast has found full time employment and is no longer available to run this program. In the absence of anyone else to do so we will sadly have to discontinue it.

Palm Sunday March - why do church groups participate?

Adapted by the Editor from an article
by Andrew Hamilton published in
Eureka Street 20 March 2018

In its original setting Palm Sunday was a day of transitory celebration against a week that culminated in rejection, torture, death and the apparent end of a cause. Apparent, because of an unanticipated rising from death, at the beginning of the new week.



In the late 20th century, Palm Sunday Marches were occasions to honour peace and call for freedom from nuclear arms.

But nowadays Palm Sunday is an occasion to reveal the human reality of how we treat refugees and to highlight stories like that of Nadesalingam and Priya and their Australia-born daughters. Originally from Sri Lanka they lived in the central Queensland town of Biloela and were well liked by the local community. While their appeal for protection as refugees had been rejected at every level, Priya had been granted a bridging visa and as its expiry date drew near she approached Department officials to have it renewed. She was told that a new visa would be sent by mail from the Department, but it never arrived.

At 5am the day after the expiry of her visa officials from Border Force and Serco,

accompanied by police, called at the house and ordered the family to come with them, giving them ten minutes to pack. They were taken in vans to Gladstone, flown to Melbourne and put in detention before their deportation to Sri Lanka. As Nadesalingam had been associated with the Tamil Tigers during the civil war, he fears for his life on return to Sri Lanka. UNHCR regards those fears as justified.

There is no indication that any government officer did anything illegal or unusual. But in any such story, it is the small details that are telling. The couple were driven in separate vans to Gladstone airport. The children travelled with Priya but were not allowed to sit with her, despite their distress and her pleas. She asked the guard "If it was your children would you allow this to happen or is it because I am a refugee?"

Priya felt humiliated and made to feel worthless. Her question to the guard is also put to us as Australian citizens. It asks us whether we believe such treatment is decent, and if not, why we would not intervene to prevent it.

Priya's words and feelings give a human face to people seeking asylum.

The people of Biloela have risen up and have united in protesting the deportation of the family. Their action may not prevail but it vindicates humanity.

Priya's words also explain why the Palm Sunday marches matter. Critics are right to say that they will be ineffectual in the face of bipartisan and popular support for Australia's brutal behaviour. But the faces of those who take part – members of refugee communities, churchgoers, atheists and activists, of older Australians and children, and of the accompanying police – witness that the Australian community can wear a compassionate face.

The Palm Sunday March offers a whispered, inadequate answer to Priya's

question. 'No, we would not treat our own children, or anyone else's children, in this way. And, yes, we shall encourage one another to demand a better way.'

As critics say, the humane treatment of people who seek protection may be a lost cause. But so too did it seem was the cause of the man who rode into Jerusalem on a donkey on the first Palm Sunday.

Footnote

The 2018 Palm Sunday March in Adelaide was organised by Justice 4 Refugees SA (J4RSA) and featured singing and stories by refugees, including the new multicultural officer for the Crows. Over 1,000 marchers from 25 organisations walked from Victoria Square to Parliament House and were led by members of the Uniting Church marching behind the Pilgrim UC banner. People sang as they progressed down King William St, led by "Rise Up Singing Adelaide". The strong presence of Uniting Church members came from several churches including Morialta, Pilgrim, Unley, Brougham Place, Blackwood, Bridgewater, Christ Church, the Church of the Trinity and Eden Hills – to name a few.

The march was covered by Channel 7, the ABC, 5AA and The Southern Cross Catholic Newspaper.



The Adelaide March in front of
Parliament House

Rev Sunil Kadaparambil inducted to ministry in the Parkin-Sturt Patrol

From Rev Jenny Swanbury



Rev Jenny Swanbury with Rev Sunil
Kadaparambil and Rev Sue Ellis

Quorn in the Flinders Ranges here in South Australia is known as the base for the Pichi Richi heritage steam railway. The train operates between Quorn and Port Augusta on the famous old Ghan railway. When a group from Adelaide travelled to Quorn on 9th March it was not to go on the steam train but to share with the wider church and Rev Sunil (Sunny) Kadaparambil in his service of Induction into Frontier Services Parkin-Sturt Patrol as the new Bush Chaplain (formally known as Patrol Ministry).

Jenny Swanbury and Colin Sampson from Morialta went along as well as our Moderator Rev Sue Ellis and others from Synod and Frontier Services Support Committee. Rev Phil Gardner gave the message 'Alive to the presence of God'. Well worth a read in the UC e-News of 23rd March.

As a former Sturt Patrol minister, Jenny handed on to Sunny a Hurricane Lamp first used as back-up equipment by Rev Clive Morey in Sturt Patrol from 1968-1979. Clive's own father Bernie Morey, was a Presbyterian Minister in WA, then Patrol Padre of Australian Inland Mission in South Australia. Clive met up with families in Sturt Patrol who remembered his father's visits from twenty years before.

Margaret and Clive Morey presented the Hurricane Lamp as a symbol to Jenny at her Induction. Later it went to Pastor Paul Glazbrook, and now to Sunny with the words 'May this lamp be a light for Sturt Patrol in SA' as 'handed down from one patrol to the next we now hand this on to Sunil to keep the light shining. God bless your work in Sturt Patrol for Frontier Services'.

Protecting your security 'online'

Adapted from an article by Kate Bevan published on the WorldRemit website. Kate is based in London and has been writing and broadcasting about technology for many years for the Guardian, the BBC, Sky News, Al Jazeera and ITN, among others.

Almost every day there are reports of individuals and groups being hacked and sometimes it's hard to know how to stay safe online. However, there are things you can do to protect yourself – and your family.

Passwords and compromised accounts

You should get a notification from the company (Yahoo, your Bank, etc.) if your account has been compromised, but if you want to check, go to <https://haveibeenpwned.com/> to find out.

What if you've been hacked and how can you secure your email account?

First, change your password – and make sure you use a different password for every single website you use. That includes your email, Facebook, other social media platforms, and online banking.

Passwords should be strong: don't use your pet's name, the street you live on or your favourite football team. Use a mixture of characters and both upper and lower-case letters, numbers and special characters. But don't pick passwords with obvious character substitutions: "Pa\$\$w0rd" really is just as insecure as "password".

One way to create strong passwords is to pick a phrase – but not a well-known quote. Something like "Grandma's front door is blue and white (GFdiBaW)", is much harder for a hacker to crack using a brute-force attack.

Also use a password manager to store and manage your passwords. Several are available – LastPass, Dashlane, KeePass, 1Password and many others. They create the

passwords so all you need to do is create (and remember) one strong master password.

Turn on two-factor authentication

Once you've set strong passwords for every app and website you use and protected them with a password manager, you can enable two-factor authentication (2FA).

This means telling the website to warn you if someone tries to log in from a phone or a computer you haven't used before. Enabling 2FA makes it much harder for a hacker to get into your accounts, even if they have your password.

Once you've turned on 2FA, the website will send you a message – typically by SMS – with a code that you need to input if you're trying to log in from a new device or browser. As the hacker doesn't have your phone they won't get the code – and won't be able to log in. However remember you will need a way of getting those codes if you lose your phone. Banks issue devices like key fobs that generate codes, or you could use something like a Yubikey.

Keep your personal information safe

If you need to reset a password websites often ask for personal information that only you know, such as your mother's maiden name or the name of your first pet or teacher.

Never share that information with anyone and use different answers for each website.

Protect your phone

As an absolute basic, use a PIN to secure your phone, and ideally use six digits, or even more if you can. Don't use easy to guess numbers such as birthdays. If your phone supports facial or fingerprint recognition, enable it: they will deter most casual thieves. If the worst happens, you should be able to wipe your smartphone remotely: both Android and iOS make it easy.

Good luck!

God, ethics and the secular society. Does the church have a future?

John Gunson.

Adapted from a review published in Crosslights by Rev Colin Johnston

According to John Gunson, the Christian churches in Australia are in serious decline. "The world has stopped listening to us and while church leaders try to find new ways of 'doing church', how many 21st century people will be willing to accept a faith defined and institutionalised some 1500 years ago?" Christianity was fashioned in terms of the then-fashionable Greek philosophy, in a world understood in pre-scientific terms, at the Nicaea Council overseen by Imperial power and fiat.

In *God, Ethics and the Secular Society*, Gunson critically examines what we mean by 'God' and who is Jesus of Nazareth? He also explores how contemporary scientific knowledge in the fields of physics/cosmology, evolutionary biology, brain research and psychology contributes to our understanding of God, of ourselves and of our universe, and what this means for Christian faith.

The author argues that a new way of understanding Christianity and being the church in fact takes us back before Nicaea to our New Testament roots, and that we lose nothing of value in the process but gain the possibility that the world might listen to us again. He argues that the challenge is not to modernise Christianity but to radicalise it by returning to the form in which it began. As he states: *Jesus spent his ministry teaching ethical relationships and justice, "how to make the world a better place"*. He did not preach dogma or belief.

According to Gunson *we need to discard the old language and the old myth, but any new theology needs to retain and re-express: the profound place of self-centredness (sin) in all of us and society; our urgent and desperate need to overcome this (a way of salvation); our embracing of the Jesus Way and the life of Jesus as freeing us from self and others; the Jesus community as our "salvation" and for nurturing and sustaining us in living his Way; and our homes, personal relationships, neighbourhoods, society and world community, as the places where we live out his Way of love.*

Gunson also introduces us to a new concept, which he has called 'ethical ecology' or 'ecological ethics', as the answer to the question "How should we live?"

For those interested in the recent and contemporary scholarship that supports the thesis of this book, scholarship regrettably ignored or dismissed by many of the church's leaders and scholars, he has summarised, interpreted and critiqued the work of a dozen scholars, including Bonhoeffer, Tillich, Geering and the 'Death of God' theologians, Crossan, Borg and Spong.

In his opinion many of the more traditional theologians see their task as defending orthodoxy, rather than a disinterested search for truth.

I found this book courageous, honest, helpful and hopeful. You may not agree with all of it, but it will challenge you to reflect on your faith.

Published by Australian eBook Publisher, and distributed by Amazon, ibooks, Google and Kobo.

Uniting Communities (U City) wins 'green' design rating in SA

Adelaide's new U City development in the heart of the CBD has been recognised as South Australia's 'greenest' building design to date, and is predicted to use 45 per cent less energy and 30 per cent less water than other comparable new buildings.

An independent assessment confirmed that the new 20-storey U City CBD building is Adelaide's most environmentally efficient and sustainable structure.

The design was commended by Green Building Council of Australia as exemplary. "With a design rating of 84.9 out of a possible 100, the U City development has achieved sustainable design and more Green Star points than any other project in South Australia."

Key design features include an embedded electricity network, a 55 kilowatt solar PV array on the roof providing renewable

energy, gas boosted solar hot water, natural cross ventilation throughout all living spaces, double glazing and shading features on the façade to reduce its heat load.

The building will have water efficient fixtures and fittings throughout, bicycle racks, a community bus and five electric car-charging stations. Uniting Communities has also undertaken full lifecycle assessments of all building materials as part of the design ethos, choosing environmentally conscious products where possible.

The project goes way beyond simply providing affordable power and water for occupants. It provides a mix of specialist accommodation for people living with a disability, commercial spaces, retirement apartments, a function centre, retail space and a range of social services.

Uniting Communities is the first South Australian organisation and the first registered charity in Australia to be officially certified by NCOS (National Carbon Offset Standard) as 'carbon neutral'.

The organisation has also been appointed the inaugural Ambassador for Carbon Neutral Adelaide, acknowledging its leadership in tackling carbon emissions.

The U City development is scheduled for completion in early 2019.



ACT for PEACE - Emergency Tonga



A state of emergency has been declared in Tonga after the category four Cyclone Gita tore across the nation with winds gusting up to 278 km/h. Thousands of people have been forced to leave their homes and take refuge in evacuation centres.

The level of damage to crops, homes, vegetation and infrastructure is extremely high following this cyclone. *Margaret and I know from personal experience that it will be at least six months or longer before bananas and other fresh fruit appear in the market. (Editor)*

Act for peace is inviting people of faith to help provide life-saving assistance for people who desperately need it.

With a storm this big, communities that have been badly impacted will need support to recover and to rebuild their homes and livelihoods.

Gifts of \$2 or more are tax deductible. Your gifts will be used where the need is greatest to support Act for Peace's emergency response to Cyclone Gita in Tonga.

<https://www.actforpeace.org.au/tonga>

Christmas Bowl 2017

From Act for Peace

Act for Peace thanks all of the churches in South Australia that took part in the 2017 Christmas Bowl appeal. So far, the appeal has raised \$2 million dollars and gifts are still coming in. The 171 South Australian churches that have already returned their gifts have alone raised almost \$140,000 which is making an incredible impact on the lives of people affected by conflict and disaster around the world.

Morialta Uniting Church collected \$1323.00 during the Christmas period and this has been forwarded to Act for Peace. (This total does not include any donations made directly to the Christmas Bowl by members.)



One Tree

A poem from Suriname - composed by the Women of Suriname for World Day of Prayer 2018 and presented at the WDP International Conference

One tree
so many leaves
one tree
One river
so many creeks
all are going to one sea
One head
so many thoughts
thoughts among which
one good one must be
One God
so many ways of worshipping
but one Father
One Suriname
so many hair types
so many skin colours
so many tongues
one people



Curious kids: How does pain medicine work in the body?

Adapted from an article by Ric Day, Professor of Clinical Pharmacology, and Garry Graham, Honorary Professor of Pharmacology, UNSW - published in the Conversation 14th February

In short, pain medicine is able to block the processes that cause the feeling of pain. But to understand why – we need to explain a bit more about how pain works.



Pain happens when electrical signals travel from the spot where you hurt yourself, via nerves to the spinal cord, and then up to the brain.

When the pain signal gets to the brain, it tells your brain that there is a problem that needs a response.

So when we feel pain from a burnt hand, we quickly remove it from the hot object.

Even though pain hurts, pain is important. It can protect us from more injury. Feeling no pain at all is actually quite dangerous.

So how does pain medicine work? Panadol is just one brand name for *paracetamol* but there are also other medicines used to control pain. These chemicals can block the processes that cause the feeling of pain.

When we have a sore throat, a burnt finger or a broken arm, a lot of chemicals are made and released at that site. These chemicals make you feel pain and also make your body send more blood flowing to the painful area. This is why the painful area is often red and swollen.

The extra blood flowing to the area includes white blood cells – special parts of our blood that fight disease. These white blood cells bring important chemicals. One of these chemicals is called “prostaglandin”. It increases pain and inflammation (swelling).

Paracetamol, Nurofen and other pain relief agents, stop your body from making prostaglandins.

When you swallow some paracetamol, it dissolves in your stomach and most of it is absorbed into your blood. The paracetamol then travels around the body to reach both the painful spot and your brain, where it then starts to reduce the feeling of pain.

Medicines like Paracetamol are very safe if the dose taken over 24 hours is kept below a maximum amount. It is very important not to take too much medicine as it can be very dangerous.

So make sure to never, ever take medicine without being sure that the dose has been checked by an adult who has read the instructions on the box. Otherwise you could take too much and get very sick or even die.

This article was published in a series for children called Curious Kids. Children are invited to send in questions they'd like an expert to answer.

Australians Together

Adapted from the website <https://www.australianstogether.org.au/>

Australians Together is a movement that aims to bring Australians together by telling the stories that need to be told. It is about sharing our story and learning about our shared history. It is about listening to the stories of our journey together.

Listening to the voices of Indigenous Australians helps non-Indigenous Australians learn the true story of our shared history. It also helps non-indigenous Australians to understand how it's still having an impact today. It helps us all to imagine new ways to live together more respectfully. For more information go to the website or borrow the DVD or USBs that come with a set of introductory notes from the Morialta Library.

Our life story...

Adapted from the *Writer's Notes for "Rabbits"*, a play by Emily Steel

Sometimes we may not be entirely reliable narrators – but then memory isn't always reliable either.

“Our lives, and our sense of what's real, are shaped by the stories we tell ourselves, the stories we tell to others, the stories other people tell us.

Our perceptions are coloured by what we already believe. We think we know what's happening in the world because we read about it on the websites we like, or in the newspapers we like.

We carry on, day by day, confirming our biases, until something happens to shake us up, to prove us wrong, and to make us look at ourselves in a new way.”

Sustainable and fair chocolate

Adapted from STOP THE TRAFFIK Australia

While there are now more sustainable chocolate options than ever before, human trafficking and child labour is still occurring in the cocoa growing parts of West Africa. Programs to support cocoa farms in West Africa have done a great job in increasing crop yields, but rather than raise the income of farmers, there has been a significant drop in cocoa prices. Farmers remain in extreme poverty. Poverty is the greatest driver of human trafficking and child labour. Most experts say an increase



of 3 times what farmers are currently paid for the cocoa would get them closer to a living income.

Living Income

Sadly there appears to be little commitment to a living income for farmers. While the players further up the supply chain struggle to come to an agreement on how to define and calculate this; there are still major challenges in lifting farmers out of extreme poverty. Chocolate manufacturers and processors are investing in increasing crop yields (which has created a drop in market price due to oversupply) and crop diversification.

Certifiers Fairtrade, Rainforest Alliance and UTZ are all committed to there being a 'decent standard of living' for farmers but haven't found the solution.

Good Chocolate

If you want to find 'good chocolate' that is more beneficial for farmers, then check out STOP THE TRAFFIK's interactive website www.traffikfreechocolate.com.au.

You can upload where to find 'good chocolate', see the images to look for, and read a list of all the 'good chocolate' they know about.

How to achieve 'a fair-go' for the farmers

For a cocoa farmer to get close to a living income, a 100gms of dairy milk chocolate would cost about 12 cents more. An average Australian chocolate consumer eats around 32 kg chocolate per year – hence they would need to pay \$60 more per year for their chocolate if a cocoa farmer is to get close to earning a living income.

STOP THE TRAFFIK is asking chocolate consumers to donate this amount to STOP THE TRAFFIK as your chocolate offset. They will use your donation to campaign with chocolate companies and chocolate producers to raise farmer's income.

Yes, kangaroos are endangered – but not the species you think!

Adapted from an article by Karl Vernes Associate Professor, School of Environmental & Rural Science, University of New England, published in the *Conversation* March 13, 2018

Do you know what kind of animal the mala, nabarlek, or boodie is? What about the monjon, northern bettong, or Gilbert's potoroo?

If you answered that they are different species of kangaroo – the collective term for more than 50 species of Australian hopping marsupials – you would be right.

Kangaroos are so diverse that they have been dubbed Australia's most successful evolutionary product. But sadly, not everyone is aware of this great diversity, so most kangaroo species remain obscure and unknown.

A recent film, being aired in the US and Europe, claims that Australia's kangaroos are under threat. But while most Australians would agree that kangaroos can be harvested, with minimal suffering, are they really at risk of extinction?



The iconic red kangaroo.

Four species are sustainably harvested, largely for their meat or fur: the eastern grey, western grey, common wallaroo, and Australia's most famous icon (and largest marsupial), the red kangaroo. The best scientific survey data available puts the combined number of these four kangaroo species currently at around 46 million animals on rangeland country. But there are almost as many again on non-rangeland country and the wildlife management community is unanimous that the four harvested species are widespread and abundant, and at no risk of extinction.

Ironically it is the non-harvested species that make up 95% of the kangaroo species that are at risk. The conservation prognosis for these – especially the smaller ones under about 5.5kg in weight – is far less rosy.

The nabarlek – a small endangered rock wallaby from Australia's northwest – has become so rare that its mainland population in the Kimberley seems to have disappeared. It is now only found on a few islands off the coast.

The boodie – a small burrowing species of bettong – was one of Australia's most widespread mammals at the time of European arrival, but is extinct on the mainland and also now only found on a few islands.



Gilbert's potoroo

Gilbert's potoroo holds the title of Australia's most endangered mammal, clinging precariously to existence in the heathlands around Albany on Western Australia's south coast. One intense wildfire could wipe out the species in the wild.

Meanwhile, if the increasing impact of cats on our northern Australian wildlife continues, the northern bettong – a diminutive kangaroo that weighs barely a kilogram – will disappear.

Others that are close to extinction include mala, bridled nail-tail wallaby, parma wallaby, woylie, banded hare-wallaby, long-footed potoroo, and Proserpine rock-wallaby.

The culprits are the usual suspects: cats, foxes, land-use change – and our collective apathy and ignorance. Australia holds the title for the worst record of mammal extinctions in modern times, and kangaroos, unfortunately, contribute many species to that list.

If Australians really knew what happens out there in the dark, they would be horrified – and we might just be able to do something about the real kangaroo extinction crisis before it's too late.



World Council of Churches

A worldwide fellowship of churches seeking unity,
a common witness and Christian service

Young Fijian theologian calls for revolutionary reform of mission

Adapted from World Council of Churches News
March 1918

“Is our notion of discipleship inclusive of those who exist in the marginal spaces of our world?” was a question asked by Adi Mariana Waqa, the keynote speaker of a plenary on the theme of mission from the margins at the Conference on World Mission and Evangelism (CWME).

A Roman Catholic student of theology from Fiji, Waqa spoke on behalf of “24 indigenous disciples present at the conference, people who exist in one form or another in the margins of their country, society, or culture”.

Calling for a revolutionary reform of Christian mission, she shared her understanding that mission now and into the future is lived and practiced *at* and *from* the margins.

“As church numbers decline in many first world nations, the margins are full of color, diversity, spiritual growth, and dynamic dialogue on theology and biblical hermeneutics”, she said.

Reflecting on the role of youth in the current worldwide mission framework, she made an analogy with Jesus' ministry at his own young age.

“Can you imagine the impact it had on me as a young indigenous person to discover that Jesus lived as a marginalised youth?” “In this very conference, I dare to say that Jesus would definitely be a ‘youth’ here”, added Waqa.

The full speech can be found at <http://www.oikoumene.org/en/press-centre/news/young-theologian-calls-for-revolutionary-reform-of-mission>

Adi Mariana Waqa
(Photo: Albin Hillert WCC)



Your drive to the shops makes life pretty noisy for whales!

Based on an article published in the *Conversation* February 22nd 2018, by Andrew J. Wright, Marine Mammal Researcher, Fisheries and Oceans Canada

As unlikely as it may seem, your drive to the supermarket is responsible for a lot of noise pollution in our oceans – and a lot of stress to marine life as a result. Of course, it's not the specific sound of your car that the fish and whales hear, but the many products in your weekly shop – the goods you buy, the petrol you burn, your car's component parts – that contribute to marine noise pollution.

Let's start with the oil. Before we can drill the oil or turn it into fuel to drive our cars, oil companies have to discover it. Companies look for oil using high-pressure airguns. These machines are towed across the surface of the ocean, firing off sounds to determine the make-up of sediment layers in the seafloor. These are some of the loudest human-created sounds ever recorded and very problematic for marine life. Whales and other animals that rely heavily on sound for communicating and finding food are most affected. Hearing is to a whale as vision is to a human. Unusually loud sounds can disturb whales' behaviour and, if they are close enough, can damage their hearing.

Then there is the car. Raw materials, spare parts and cars themselves are sourced from all over the world and have to be shipped across our oceans. The contributions of individual ships may seem trivial, but with 52,000 ships on the move, that is a lot of noise. Recent work suggests that this constrains the communication ranges in whales, causing chronic stress and potentially interrupting mating behaviour.

Next come the groceries. Many of our groceries and consumer items arrive by ship, and while not all of this ends up in your shopping bag, a large proportion enters the consumer market. Also fish originate from the oceans and like cargo ships, fishing vessels produce noise and they also have noisy fish-finding sonars and winches as well.

How about the solutions? The good news is that noise pollution, unlike chemical pollution, dissipates quickly. If you want to give the whales a break, just drive a little less, or support higher efficiency standards for vehicles. This will not only reduce oil consumption, but also the wear and tear on your car, meaning that fewer replacement parts will need to be shipped in. You can also buy locally produced items and support the local economy too. That way everyone wins.

Next time you walk to the shops and buy an apple grown in your state, you should allow yourself a moment to feel good about yourself, safe in the knowledge that you have helped to make the oceans a tiny bit quieter.



The Song Keepers



A documentary in cinemas from May 3rd, for a limited season

In one of the most extraordinary cultural events to come out of Australia's Central Desert, an Aboriginal women's choir in 2015 performed concerts of German Lutheran hymns and songs, in Germany. In doing so they took home the church songs the German Lutheran missionaries had brought to the Northern Territory and they sang them in the living languages of the Central Desert - western Arrarnta and Pitjantjatjara.

It's been described as Central Australia's answer to The Buena Vista Social Club. The *Song Keepers* (84 mins) will have a limited season at The Trak and Wallis Cinemas.

Urban Mission Network May Gathering

Thursday 31 May 2018, 6.00 for 6.15 pm start
at Christ Church Uniting, 26 King William Road, Wayville

Community connections: church in the public square
exploring the (small "d") diaconate ministry of the church

Facilitators: Rev. Sandy Boyce, Pilgrim UC,
and President, DIAKONIA World Federation;

Rev. Christa Megaw, Bridgewater UC
and Co-Vice President DIAKONIA Asia-Pacific Region;

Rev. Wendy Prior, Mental Health Chaplain,
Lyell McEwin Hospital

Suggested donation \$10.00 or whatever you can afford
to cover the cost of the meal

RSVP ESSENTIAL on, or preferably before,
Thursday 24 May to susan@urbannetwork.org.au.

Please advise of any dietary needs.



Effective Living Centre

Art Exhibition

The Art Gallery of South Australia

Friday, May 4

2018 Adelaide Biennial of
Australian Art: *Divided Worlds*

where our most significant contemporary
Australian artists explore what it means
to live in a divided world in 2018.

Meet outside the atrium shop at 5.45 pm for a
one hour tour, which will begin at 6.00 pm
followed by a drink and 30 minutes discussion
in the courtyard of the gallery

Adult \$15, concession \$10, Friend of ELC \$8.00

Purchase tickets online at
<https://www.trybooking.com/VEBQ> or
phone the office for assistance: 8271 0329



Morialta Magpie



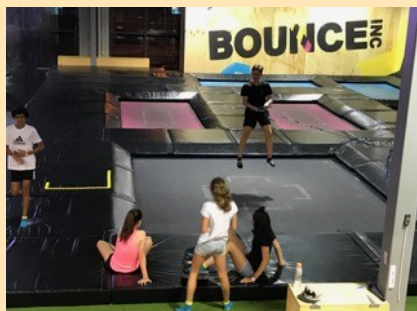
Aileen Brogan has moved to Milpara and received a quilt from Morialta friends.



Carole Lyons retired as church treasurer and Finance Team Leader. She was presented with flowers to thank her for her faithful service.



Thank you Jill and Fay for the gift of your no-longer-used vacuum cleaner. It's light, quick to access and runs for long enough for larger jobs!



Youth members enjoyed a trip to Bounce to burn off some energy!

Thanks to all who donated coupons to help with the cost of the visit.



Sharon and Lachlan visited Bob and Leoni Read in Sheffield, Tasmania.



Rob Webbe has been installed as President of the Probus Club of Morialta for 2018.



Members enjoyed a picnic at Morialta Conservation Park as an alternative to the Adelaide Cup.



Sixteen folks from Morialta enjoyed a trip to the Mount Lofty Botanical Gardens to enjoy the autumn colours, followed by lunch in Stirling.

The colours weren't spectacular but the company and the bus tour were good!



Welcome to the Morialta Uniting Church Community Library

From your librarian

Your Librarian is wondering how you have been feeling through the Lenten Journey. Is there something that you wish to follow through on as we move to becoming better disciples of Jesus? Please let me know and I will do my best to find what you seek.

We are now getting into the middle part of 2018 and that means our famous High Tea Fundraiser for the library is drawing close. This year it will be a 'WONDER' High Tea.

We will do lots of wondering and wonder at our beautiful world around us. A special picture is being painted by artist and painter Alison Lockett to be seen in the library.

Writing competition

Write about "Wonder" in approximately 300 words, in a genre of your choice.

Closing date – entries should be placed in the box marked "WONDER Writing Competition" in the Library by Sunday 24 June.

Winning Entries will be published in the August Vision and other entries displayed on the Library notice board during August.

Prizes – A \$25 Book Voucher for the best adult entry and a \$25 Book Voucher for the best children's entry will be presented to the winners at the High Tea.

High Tea

The Library's birthday (24 years since the library opened in its foyer location) will be celebrated on **SUNDAY 15 JULY**.

Come and enjoy our very popular fundraising event. Celebrate **WONDER**.

Tickets will be on sale from Sunday 10 June

Cost \$10.00 Adults \$5.00 Children

Bring along memorabilia on the theme "Wonder" and as well as any favourite poem or piece of prose to share in our "Literary

Delights" segments, where we share any pieces of writing which have captured our imaginations and delighted us over the years.

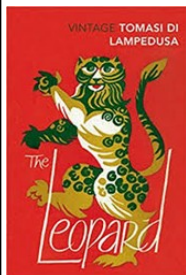
Our Guest Speaker will be John Eaton who will talk about the book Wonder by R.J. Palacio and his thoughts on wonder and wondering. John is a retired teacher (Norwood Morialta) and enjoys bush walking with the Retired Teachers Bushwalking Group. He lives in Magill with his wife Faye.

High Tea will include soup, savoury slices, birthday cake and tea or coffee. Please let Lorraine know if you have any dietary requirements.

BOOK REVIEWS

VINTAGE CLASSIC - FICTION

THE LEOPARD



By Giuseppe Tomasi Di Lampedusa

Twenty five years in the making, this book is believed to be based on the author's great grandfather.

Lampedusa finished the book in 1957. Within a few months of its completion he was

dead. The manuscript was declared a literary masterpiece and became a sensational best seller in Italy.

Reading the foreword is encouraged as it helps to understand the historical background of the unification of Italy in the 19th century, the basis of this tale.

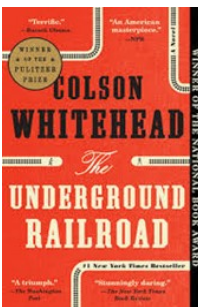
Lampedusa writes realistically and authentically. He understands his characters and the historical setting in which they are set.

Despite some drawn-out narrative, it is well worth the effort to navigate the fifty years this book encompasses.

Reviewed by Jan Thornton

FICTION

THE UNDERGROUND RAILROAD



By Colson Whitehead

It's quite hard to write about *The Underground Railroad* without bringing out hackneyed clichés such as – 'superb novel,' 'powerhouse of a book,' 'luminous tale,' 'harrowing narrative.'

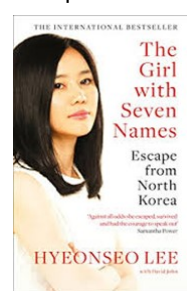
Whitehead has produced a story with characters that feel alive and a piece of fiction that reads like actual history. The story recreates the brutality of slave life on the cotton plantations of Georgia in the pre-civil war era and one woman's desperate attempt to escape from it.

There is urgency to this imaginative work that is spellbinding and will haunt the reader long after the last page has been turned. It will not be forgotten easily.

Reviewed by Jan Thornton

NON FICTION

THE GIRL WITH SEVEN NAMES – Escape from North Korea



By Hyeonseo Lee

Occasionally something happens in life that is so life-changing; we can only describe it as a miracle. The person behind this true story is Hyeonseo Lee who succeeds in rescuing her mother

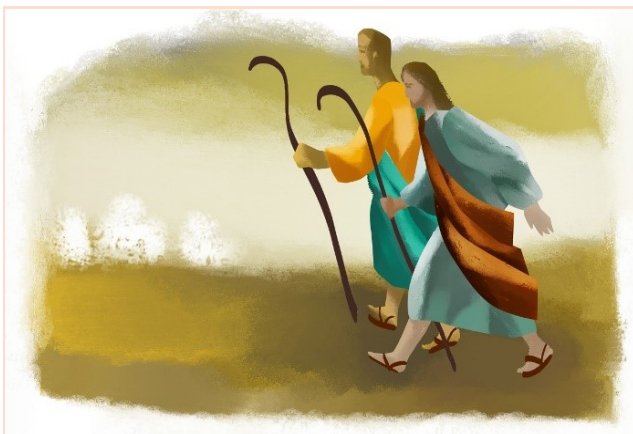
and brother from their home in North Korea. She then finds vast sums of money in order to bribe Laotian police and prison officials so that her remaining family can live with her in freedom. An Australian is her guardian angel and personally helps Hyeonseo.

This story of survival against unimaginable odds is a must read.

And as for the title of this book – all will become obvious when you realise the torturous path that her escape to new life took.

Reviewed by Jan Thornton

For more book reviews go to www.morialtauca.org.au/resources/library



The Acts of the Apostles

By Bill Rush
published in Eureka Street 29th March 2018

It wasn't all action.

Sometimes they stopped in their tracks
struck dumb by the thought
that they had walked, talked, eaten and
drunk with the Lord of Creation.

How to explain that to their grandchildren,
let alone strangers!

The story could not to be contained.
It burst forth from their mouths
as they followed the Spirit.

Sometimes they stopped to pray
(though isn't prayer action?).

For some, their last act on earth,
meant death.

Bill Rush is a Melbourne writer and has published three books of poetry. He is a retired pharmacist with a theology degree. His last book was "Into the World's Light" published by IP. His poems explore significant matters, inviting you to experience their events or emotions imaginatively.

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Diary Dates

Sunday 29 April 2.00 - 4.30pm	Morialta Games Afternoon
Sunday 6 May 9.30am	Commisioning of Elders at MUC
Tuesday 15 May 7.30pm	Church Council Meeting
Thursday 17 May 9.30am	Fellowship RAAF Chaplaincy
Sunday 20 May 12.noon	Pastoral Partners Seminar
Sunday 27 May 5.00pm	Pot Luck Tea
Thursday 31 May 12 noon	Fellowship Bonus Lunch at Villis
Monday 11 June	Rockleigh Picnic Details to follow
Sunday 17 June 2.00pm	Morialta Film Afternoon
Tuesday 19 June 7.30pm	Church Council Meeting
Sunday 24 June 5.00pm	Pot Luck Tea
Sunday 1 July	Jazz Quartet Concert at Morialta

Acknowledgements

Brian Corrigan, Christine Secombe,
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throughout this edition.

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identified throughout.
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Editor: Colin Cargill
Publisher: Helena Begg

Living Streams ~ Giving Life



**Deadline
for the next Edition**

1 June

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