



# Morialta Vision

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## From our minister, Reverend Bob Hutchinson...

"How many were at church today?" I get asked that often by family, friends and even sometimes people I meet in the community. I often answer, "around about 80ish". (I fail to make reference to the 8:15 service that has an attendance of about 8-10) Yet that response is only reflecting the number of people at worship on any given Sunday. I have a quote on the wall of my study that reminds me of mission: *"we will not be concerned about numbers, but be faithful to Jesus' mission of love lived practically: a mission of influence."*

Worship is a focus of the life of a church and worship attendance is often the criteria we use to make judgments about the mission and life of the congregation. Yet this worshipping community is but one aspect of the life of the whole mission of the church. There are other gatherings of people who meet to eat and share company together – Lunch on Chapel, to do exercise or Tai Chi, to share in fellowship, to gather for alternative worship, who gather to explore things of faith and spirituality, to play and support netball, or team meetings to plan and develop ministry and mission programs and projects, who meet over a 'pot luck' meal and listen to people's travels and life experiences, or develop English language conversation.

I wonder how many people come through the various church doors and what number would a counter read? The community associated with the church is more than, but including, the community that gathers for worship. The church is of and for the community.

One way of understanding the church is seeing the church property as being available for the community to use in various ways.

Did you know that the legal owner of all church property and land is The Uniting Church in Australia Property Trust (S.A.). We, that is this current generation, you and me, don't own the property, the tennis/netball courts, the buildings, the houses, the sheds, the gardens. We are stewards, caretakers, custodians. While we use, maintain and develop the property, the local congregations do not actually own the land or buildings.

Morialta Church buildings date back to 1855 but they were built and used for that generation and for the future. The building in which we worship – the 'Church' reflects a design of the 1850's, the Hall 1960's, the Foyer 1990's and the 'Student' houses of 20teens. We are the ones, this present generation, who are actively involved in the life and mission of this community. We are the ones, together with other people of the community, who use the property for various purposes. Some of us only worship here, some only share in a weekly meal, others seem like they live here, while others are in between.

We are stewards now, and our dreams and decisions about future ministry and mission will affect future generations and communities. Those who have lived and worshiped here before us have provided, maintained and developed the property for their use, and for future use. We are the current generation who must also look at the now and the future.

So how does the property serve the mission of God? In what ways might we, as the current custodians, develop and maintain the property for those who will come after us? How might our buildings, or space, or equipment be offered to the local community for use now and in the future?



## Chairperson writes ....

Greetings, *Vision* readers all! As the year flashes past, we have nearly reached the formal end of winter – I'm sure many are looking forward to some warmer weather soon! We can also reflect on happenings that have warmed our hearts recently in spite of the chilly weather.

At the July congregation meeting we heard reports of the national Assembly meeting, where the church engaged with grace in discernment on important questions – as one delegate says, “the Uniting Church at its best”. I welcome in particular the decisions on marriage, whereby (to quote from the President's pastoral letter of 14 July\*) “we will hold two equal and distinct statements of belief on marriage. This decision will allow ministers and celebrants in the Uniting Church the freedom to conduct or to refuse to conduct same-gender marriages” and “Church Councils will have the right to determine whether marriage services take place on their premises”. I look forward to working with Church Council on this question and joining you in conversation.

Assembly also affirmed Australia's First Peoples as the sovereign peoples of Australia, noting that sovereignty is understood by the First Peoples as “a spiritual notion, reflecting the ancestral tie between the land and the First Peoples.” This resonates deeply with what was experienced by those of us who participated in the Lenten Study *Australians Together*, which will be offered again later this year – watch for news of dates from the Worship and Faith Education Mission Ministry Team soon!

Council is beginning to think and plan now for the budget development process for 2019 – so that teams will have plenty of time and guidance as they work prayerfully on their submissions.

It is an exciting time at Morialta, with our Student Accommodation Project houses nearing completion next door. It will be important to develop a budget that helps us move confidently into our future mission priorities, letting go of some things, perhaps, so we can be effective stewards and users of our resources in the evolving context we are part of – bringing both new challenges and new opportunities! Please remember that your ideas are always welcome in this process – share them with the relevant team or group leaders (information on who they are is on the noticeboard near the coffee window).

And as always, please be in touch with me 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 954 814

\*See <https://assembly.uca.org.au/news/item/2852-pastoral-letter-from-the-president-on-marriage-and-same-gender-relationships> - or ask at the office for a paper copy.

## Fellowship

Our July meeting was “Show and Tell” and this set the scene for some very interesting and at times humorous stories.

Every member had an interesting story to tell and this created a wonderful atmosphere of togetherness.

In August we had a representative from the RAA come to talk to us about revisions of the Road Rules. This proved a very interesting and informative topic and we will all drive much more safely. After the meeting we had 20 members remained for a shared lunch and some very special chatter.

We are all looking forward to our Bonus meeting at the end of August where we will meet at the Norwood Hotel for lunch and join in some Fun and Fellowship.

Everyone is welcome to join us at all our meetings. Check the news sheet for details of upcoming events.

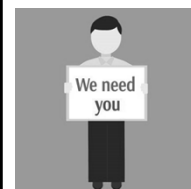
Margaret Clogg

## High Tea for Over 80s

On September 18 from 2.00 p.m. at the church those from our community who have achieved their OBE (Over B\*\*\*\* Eighty) have been invited to enjoy an afternoon of fellowship. Invitations have been distributed, but, if you have slipped through the crack please let Helena know in the office know you will be attending!



## Mighty Magill Christmas Market



There are only about 3 months until the market will be on us again. Invitations to participants will be coming out soon. If you don't get an invitation please see Bruce. He will happily give you a task for the day, or beforehand!

## The Lord's Prayer

God, who cares for us  
The wonder of whose presence fills us with awe.  
Let kindness, justice and love shine in our world.  
Let your secrets be known here as they are in heaven.  
Give us the food and the hope we need for today.  
Forgive us our wrongdoing  
as we forgive the wrongs done to us.  
Protect us from pride and from despair  
and from the fear and hate which can swallow us up.  
In you is truth, meaning, glory and power,  
while worlds come and go.  
Amen.

Version from: 'The new women included: A book of services and prayers'. The St Hilda Community.

## The place where we are right

From the place where we are right  
flowers will never grow  
in the spring.

The place where we are right  
is hard and trampled  
like a yard.

But doubts and loves  
dig up the world  
like a mole, a plow.

And a whisper will be heard  
in the place where the ruined  
house once stood.

Yehuda Amichai (1924-2000)

## Community Centre Mission Ministry Team Report to Church Council, July 2018

Since our last report on 6<sup>th</sup> February 2018 the team of Helena Begg, Anne Ind, Alison Lockett, John Powers and Mary Watson have been joined by Lorraine Powers and Carole Lyons and have continued to develop and maintain a range of activities within the Community Centre.

The key activities of Coffee & Chat, Art Circle, Lunch on Chapel, Friendship Group, Tai Chi, Bridge Classes, Student Accommodation, two Playgroups, half day bus trips, English Conversation classes, Library and the Workshop continued to be well attended. The bus trip to Mt Lofty Botanic Gardens in April was fully booked and an enjoyable day was had by all who attended. It is intended that we visit the gardens again in Spring.

Lunch on Chapel continues to see the number of clients increase and the issue of maximum numbers has been discussed, as 40 plus clients stretch our resources. The lunch moved into the hall during July and August because of the cold

and this will also eliminate the crush with 40 plus clients and be more comfortable temperature wise.

Student Accommodation continues to be fully booked and the move into the new accommodation in the new year is eagerly awaited. The increased rental charges for 2019 have been advised to the students.

Plans in conjunction with the Property team to rebuild the storage cupboard at the southern end of the kitchen are continuing. Grant funding has been received to finance this project and it should be completed by the end of July or mid-August.

Workplace Health & Safety issues in the Men's workshop are being reviewed and a risk management document is being prepared. Personal details of all participants have been sought to enable emergency contact details to be available if required.

John Powers  
Team Leader

### Jazz@Morialta

From the Editor

Following our two very successful concerts featuring Kym Purling, some of us hit upon the idea of promoting **Jazz@Morialta** as a fund raiser for Morialta's projects.

We contacted Anita Wardell from the University of Adelaide's Jazz Studies Program to see if we could join forces. We would provide a venue for students to show off their talents on a quiet Sunday afternoon in the historic "Magill Methodist Church".

Anita proved even more enthusiastic than us and offered to form a quartet with some well-known Adelaide musicians for our first concert. So, with Anita Wardell (vocals), Dave McEvoy (piano), Sam Riley (bass) and Ben Riley (drums) **Jazz@Morialta** was launched.



Anita Wardell (vocals),  
Dave McEvoy (piano),  
Sam Riley (bass) and  
Ben Riley (drums)

Our first concert attracted 70 patrons and with wine and coffee sales, and after sharing 50% ticket sales with the quartet, we were able to bank over \$800. Many of the jazz enthusiasts who came along on 1<sup>st</sup> July were very impressed with the venue, the acoustics and the hospitality, as well as the music. So sincere thanks to all those who helped out.

We also acknowledge the generosity of Anita, Dave, Sam and Ben in splitting the ticket sales with us.

**Our next Jazz@Morialta event will feature the Adelaide Connection on Sunday 16<sup>th</sup> September at 2.00pm.**

The Adelaide Connection is the Elder Conservatorium's premier Jazz Choir and has been one of Australia's most prestigious vocal groups since its inception in the 1980's.

The group was founded by the original director John McKenzie and was named by Don Burrows, who just turned 90 and with whom the choir have performed and recorded.

The group consists of between 15 and 18 students and has a mixture of soprano, alto, tenor and bass voices. The Connection have built a repertoire of harmonically sophisticated vocal music, both a cappella and accompanied.

Buying a ticket, and coming along to the next **Jazz@Morialta** event, means you can enjoy an afternoon of music in our historic church while helping fund Morialta UC's outreach projects.

Tickets are \$20 and will be available ahead of time from Trybooking or by cash purchase on the day. Wine during intermission is \$5/glass, tea or coffee is \$2. Enjoy!

### National Unity Week 20 - 27 October

The website, where events can be registered, will be up and running soon, but pencil in the dates (20 - 27 October) and start thinking about how you can share welcome this year.

Welcome to Australia are inviting the entire nation to get involved in National Unity Week 2018.

This year, Australians are inviting you to participate in one of four ways:

Walk Together; Eat Together, Learn Together and Play Together

What we do is in our hands – we can attend an event, OR we can register our own event.

- Australians from Hobart to Darwin and Perth to Sydney are being urged to gather their community group and *walk together*.
- Hold a picnic in the park and *eat together*.
- Organise an interfaith or intercultural forum and *learn together*.
- Register a local recreational activity and *play together*.



**WALK TOGETHER**

## Tree Planting at Rockleigh - 8<sup>th</sup> July 2018

Members of Morialta UC and the Rockleigh Conservation Group combined to plant trees in memory of Bill Matheson. Bill was associated with Morialta for many years and one of Bill's passions was the environment and Caring for Creation. Bill and Doreen have been part of a group who purchased land, removed the livestock and planted trees to return the land to pre-grazing status. The story of the afternoon is told in photographs by David Purling, Colin Sampson and others.



A fitting monument to Bill was made in an old gum tree, using one of his many hats and his billy can.



The Rockleigh Conservation Group had kindly dug the tree holes ready for us.



Everyone (almost) was eager to begin, but it was tempting to just stand and gaze at the view.



Doreen, with son John, and Brendan Lae, planted "Bill's Tree". Brendan was a close friend and colleague of Bill.



Some worked on bended knee...



... while others chatted in the sun!



### On "The Literal Meaning of Genesis"

*From the writings of St Augustine (354 – 430) – written around 420CE*

Usually, even a non-Christian knows something about the earth, the heavens, and the other elements of the world, about the motion and orbit of the stars and even their size and relative positions, about the predictable eclipses of the sun and moon, the cycles of the years and the seasons, about the kinds of animals, shrubs, stones, and so forth, and this knowledge he holds to as being certain from reason and experience.

Now, it is a really disgraceful and dangerous thing for a [non-believer] to hear a Christian talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation, in which people show up vast ignorance in a Christian and laugh it to scorn.

The shame is not so much that an ignorant individual is derided, but that people outside the household of faith think our sacred writers held such opinions, and, to the great loss of those for whose salvation we toil, the writers of our Scripture are criticized and rejected as unlearned men.

If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods on facts which they themselves have learnt from experience and the light of reason?

Reckless and incompetent expounders of Holy Scripture bring untold trouble and sorrow on their wiser brethren when they are caught in one of their mischievous false opinions and are taken to task by those who are not bound by the authority of our sacred books. For then, to defend their utterly foolish and obviously untrue statements, they will try to call upon Holy Scripture for proof and even recite from memory many passages which they think support their position, although they understand neither what they say nor the things about which they make assertion.

*St. Augustine, The Literal Meaning of Genesis, Trans. John Hammond Taylor, S.J. in Ancient Christian Writers: the Works of the Fathers in Translation, ed. Johannes Quasten et al., vols. 41-42, 1.42-43. New York: Newman, 1982.*

## Dignity not Destitution for People Seeking Asylum

Thousands of people who have come to Australia seeking asylum are now at risk of losing access to critical services and basic financial support under new Government changes.

It is feared that drastic reductions to the number of people eligible for support under the Status Resolution Support Services Program (SRSS) could create enormous hardship for already vulnerable people.

The Uniting Church in Australia joins other refugee advocates in calling for the harsh changes to be reversed.

"We have a moral obligation to support people coming to Australia seeking safety and protection," said Uniting Church President Stuart McMillan.

"People depend on these payments and support services to rebuild their lives. Like us, they want freedom, safety and the ability to care for their families."

"They deserve to live with dignity - not be forced into destitution."

The SRSS Program supports people living in Australia while their application for protection is being assessed – a process which can take between 2-10 years.

It provides a basic living allowance (usually 89% of Newstart allowance, or \$247 per week), help to find housing and access to torture and trauma counselling.

Currently about 12,000 people living in Australia access this support. New criteria introduced by Department of Home Affairs from the start of April will mean current recipients who are assessed as being fit for work could be transitioned off the program.

Reports have suggested that up to 7000 people might lose access to the payments.

Organisations that support people seeking asylum say many of their clients are already coming to their doors for help with rent, food, medical services and other basic necessities, and these changes will only plunge them further into crisis.

The Uniting Church joins with others urging for the services to be restored. The Uniting Church in Australia is a member of the Australian Churches Refugee Taskforce.

Find out what you can do - the Refugee Council of Australia offers ways for people to help, either by joining the campaign or supporting organisations who directly assist people affected by the changes.

*Adapted from the UCA Assembly website*

## Five Years Too Many - Adelaide Rally for Refugees

The Adelaide Rally for Refugees, organised by the Adelaide Vigil for Manus & Nauru, was held at Pilgrim Uniting Church on Saturday 21<sup>st</sup> July. It started with an indoor information session where speakers included Imran Mohammad, formerly detained on Manus, now a Chicago journalist; Dr Paddy McLisky of doctors4refugees, and Claire O'Connor, barrister and human rights advocate.

The rally proceeded to Rundle Mall where participants handed out information and chatted to shoppers.

For five years, successive Australian governments have forced people seeking safety to suffer in offshore detention. It's been five years of abuse, five years of limbo – five years too many.

*Adapted from reports from Pilgrim UC and Justice for Refugees SA*



Christine and John Secombe and Jenny Swanbury from Morialta UC attended the gathering. Photos show Christine, John and Jenny holding an Amnesty poster with the words "5 years too long #Manus #Nauru #Evacuate now!"

## The Immigrant Apostle's Creed

*Rev. Jose Luis Casal, an immigrant to the USA from Cuba, is Director of Presbyterian World Mission USA*

We believe in Almighty God,  
who guided the people in exile  
and in exodus,  
the God of Joseph in Egypt and Daniel in Babylon,  
the God of foreigners and immigrants.

We believe in Jesus Christ,  
a displaced Galilean,  
who was born away from his people and his home,  
who fled his country with his parents  
when his life was in danger.  
When he returned to his own country  
he suffered under the oppression of Pontius Pilate,  
the servant of a foreign power.

Jesus was persecuted, beaten, tortured,  
and unjustly condemned to death.  
But on the third day Jesus rose from the dead,  
not as a scorned foreigner,  
but to offer us citizenship in God's reign.

We believe in the Holy Spirit.  
the eternal immigrant  
from God's reign among us,  
who speaks all languages,  
lives in all countries,  
and reunites all races.

We believe that the Church  
is the secure home for foreigners and all believers.  
We believe that the communion of saints begins  
when we embrace all God's people, in all their diversity.

We believe in forgiveness,  
which makes us all equal before God,  
and in reconciliation,  
which heals our brokenness.

We believe that in the Resurrection  
God will unite us as one people,  
in which all are distinct  
and all are alike at the same time.

We believe in life eternal,  
in which no one will be foreigner  
but all will be citizens of the kingdom  
where God reigns forever and ever.

Amen.

## Act for Peace – March Peace Mail from Thailand

Dear Friends,

My name is Ko Meh\* and I am a 46 years old. I live in the Mae La refugee camp on the Thai/Myanmar Border.

In 1998, I was living in my village in Karen state when the Burmese army entered into Karen National Union territory. Violence broke out and I fled to a refugee camp near my home. Sadly, this camp was burnt down. So, along with other refugees, I fled further from home and I arrived in Mae La refugee camp where I have lived ever since.

My husband passed away not long ago, which was devastating. I miss him every day but I have to be strong. Since we didn't have children and we don't have family in the camp, I need to be self-sufficient and to look after myself. I suffer from paralysis so my health problems make it very hard.

The only help that I have comes from the Shelter Working Group (SWG), which is part of the work done here by The Border Consortium, Act for Peace's partner on the ground. The SWG is a team made up of fellow refugees who are trained in building and they are working in my section of the camp. They came and saw my home and how I was living, and they helped me. They constructed a proper shelter to live in so I am

protected from the weather and can get around my house despite my paralysis.

I am so much more comfortable now in my home. I live close to other people and have access to camp activities. Recently, there was a small leak in the roof of my new home and SWG workers came back and repaired it.

The SWG team have seen how my paralysis prevents me from getting around and they have plans to build a small bridge path leading to my front door with a hand-rail. This will be a big help as I won't have to try to cross over uneven ground to get to and from my home. SWG plans to make a path and hand-rail across the front of several neighbour's households who also suffer with disabilities. This will help us visit each other and build friendships.

Thank you for giving me shelter in a community where I feel like I finally belong.

Ko Meh\*

\*Ko Meh's name has been changed to protect her identity as a refugee.



## World Week of Peace in Palestine and Israel

From World Council of Churches and the Assembly website of the UCA



The World Council of Churches' annual World Week of Peace in Palestine and Israel is scheduled for 16–23 September this year.

Member churches, faith communities and civil society organisations are invited to join in prayer and activities to support a just peace for all in Palestine and Israel.

This year's theme "Youth and Children: Raising Hope and Making Change" focuses on the obstacles Palestinian children face receiving an education and the fact that more than 500 Palestinian children, some as young as 12, are arrested and held in military detention under Israeli military law.

The Uniting Church in Australia is a member of the Palestine Israel Ecumenical Network (PIEN) a group of Australian Christians seeking lasting peace for the people of Palestine and Israel.

*Congregations and faith communities wishing to learn firsthand about how churches are responding are encouraged to contact PIEN to arrange guest speakers. <https://pien.org.au/>*

A number of Australian Christians have become Ecumenical Accompaniers through the WCC's EAPPI program, coordinated in Australia by Act for Peace, the international aid agency of the National Council of Churches in Australia.

Recently Assembly staff heard former Ecumenical Accompanier Aletia Dundas talk about her three-month experience in the South Hebron Hills of the West Bank.

Aletia's job was to stand alongside Palestinian people going about their lives. The stories she shared brought home the lived reality for people living in that region of the world. Children that she accompanied had to pass through a military checkpoint every day on the walk to and from school.

As well as the stories of injustice and hardship, Aletia shared examples of many inspiring and committed people and organisations, Jews, Muslims and Christians, actively working to bring peace and justice.

The Uniting Church's 14th Assembly meeting established an awareness-raising campaign about the plight of Palestinian Christians and the Palestinian people at <https://assembly.uca.org.au/palestine>

People looking for ways to support people in Palestine are also encouraged to visit <https://palestinefairtradeaustralia.org.au/>

## Uniting World offers Scholarship to our Trainee Women Ministers

*From the School of Theology & Mission News – published by the School of Theology & Mission Rarongo, East New Britain, Papua New Guinea*

This year has been a blessing for three female students in the main program. Uniting World Australia has renewed its partnership with STM in terms of sponsorship of female students undertaking training for the ordained Ministry. Three female students are recipients of this sponsorship package. They are Colleen Daman from the New Britain Region, Kerron Sampson from the Western Region both in the Master's pro-gram and Miriam Moses of the Papuan Islands Region who is in her final year of the Diploma program.

The three women are very grateful to the Uniting World Church for the sponsorship and support of women in the ministry through this sponsorship. In her words, Miriam Moses says, "I am thankful to God because Uniting World is an angel to us." The women are honoured to be recipients of this assistance because it enables them to focus on their studies.

The School of Theology & Mission Rarongo brings together students from both the Methodist and Congregational traditions of the United Church within PNG and abroad. School of Theology & Mission Rarongo is a diverse community of people from various tribal, regional and national backgrounds.



## Pastoral Care Mission Ministry Team (PCMMT) Report To Church Council August 2018

### Pastoral Partners Seminar

This year the Pastoral Partners' Seminar gave participants an opportunity to explore a number of scenarios on the theme of Pastoral Care. Some of the material was quite light, but, all video presentations provided opportunity for discussion and reflection. A light lunch, prepared by Rhonda and her team provided further opportunity for fellowship and sharing. The flexibility presented by the pews being removed gave participants the chance to gather around tables. This promoted discussion.

### Over 80s Afternoon Tea

At the time of this report arrangements are being finalised for this year's afternoon tea event. This event is always well attended and much appreciated by those who are involved.

### Blue Christmas Service

Please consult your calendars and mark this year's event on December 17th. Blue Christmas services are an opportunity for reflection about things that have been lost, or, changed.

### Pastoral Roll

Following review of those who have served as pastoral partners we have released a number of long serving Pastoral Partners, at their request, because they are no longer able to undertake this important role. Pastoral Partner Lists are presently being reviewed.

### Card Ministry

There are not many members of the congregation who have not been the recipient of an appropriate card from Cynthia Story. Cynthia continues to undertake this important ministry with care and thoughtfulness. Rhonda has also contributed to this important ministry.

### Newcomers

In the last six months there have been a number of new faces in our congregation. PCMMT will look for an opportunity to acknowledge these people later this year.

### People needing Special Care

While PCMMT's remit is broader than recognising special care needs of our community this is an important part of our role.

### In Conclusion...

PCMMT continues to appreciate the support of Bob and the Church Council as we seek to enliven this important part of our lives together. We continue to seek your prayers for this, and other teams, and for the members of our congregation and community. Further, we appreciate the importance Church Council places on these matters as demonstrated by the inclusion of Pastoral Concerns as a standing item on its agenda.

Bruce Ind  
Team Leader

## Peace Expo at Morialta

The Expo was sponsored by Ecumenical Partners for Justice and Peace (EPJP – a standing committee of the South Australian Council of Churches) and the Morialta Social Justice Mission Ministry Team. While numbers attending were disappointing, the enthusiasm of the presenters, the stories they told, and the links forged between like-minded people – more than compensated for the small audience.

The Peace Expo evolved from a generous bequest that was made to SACC by the late Yvonne Button, formerly a member of SACC Refugee and Displaced Persons Task Force for many years. Yvonne was committed to working alongside people from across the churches in welcoming and supporting people who had sought refuge or were experiencing displacement.

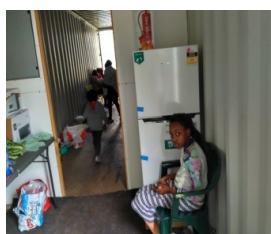
EPJP developed criteria for disbursement of the bequest and invited applications from organisations working with refugees and displaced persons in South Australia.

Five groups which received funding were invited by SACC, in partnership with Morialta Uniting Church, to share the story of their projects as a way of inspiring us on paths to justice, healing and peace.

The groups telling their stories and making presentations included:

1. *Community Garden Coffee Connect* – a project of the Amazing Grace Gospel Church, Andrews Farm. They used the funds to purchase a container to serve as a lunch room for refugees, "work for the dole" participants and volunteers who work in the community garden. This is probably the only lunch room in Australia where "work for the dole" participants share African cuisine with Refugees from the African continent.

Lunch room and kitchen provided by grant from SACC



2. *Helping link Refugees in Salisbury and Playford to an Australian friend or family* – a project of Baptist Care (SA) Inc. Stories of individuals and families sharing not only life, but many laughs, especially when using google translate. "*Sharing cuisine and cultures to build relationships*".

3. *Sand Play Therapy* – a project of Circle of Friends Incorporated – Circle 111. Sand Play Therapy is being used successfully across Australia to help children who have been traumatised in detention to find peace, and develop confidence to socialise with others.

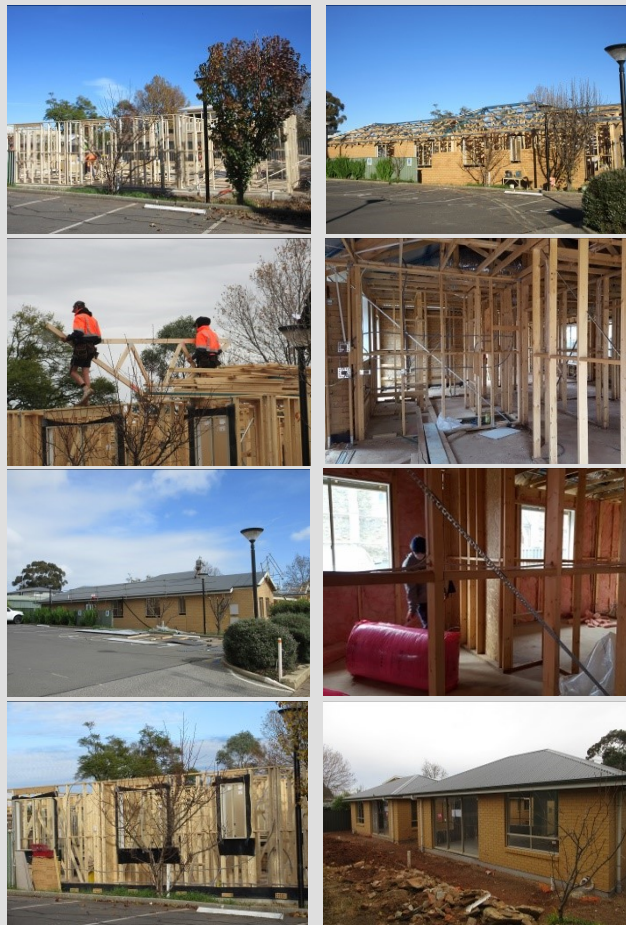
4. *Asylum Seekers – understanding their lives and their contribution to our community* – a project of Justice for Refugees SA. Australians were interviewed about how they felt about refugees and refugees were interviewed about why they were here and what they expected. A key finding was that most refugees want to work because they are eager to repay Australians for their generosity, and they are keen to contribute to Australia as Australians.

5. *Affordable Rental Accommodation Project and Asylum Seeker Assist* – a project of Migrant & Refugee Centre, St Vincent de Paul Society SA Inc. Three refugees told their stories about their experience in finding a place to live with limited resources and knowledge of the rental market. One young man from Iran told of having his bridging visa revoked in 2016. He was not deported or placed in detention, but he was not permitted to work or receive income support. While he was sleeping rough, he was befriended by an Aussie Samaritan and ended up being cared for by St Vinnies. He now has a temporary visa again and is working with St Vinnies to help other refugees. I was inspired that in conversation with him he bore nothing but love and respect for Australians. He told me he has written home to his Moslem family telling them what wonderful people Christians are.

Other groups who were part of the Expo were Act for Peace and Peace Lamps. Act for Peace is connected with the Australian Council of Churches and Peace Lamps is another project supported by EPJP. It raises money for a group in Palestine working for peace in the Holy Land.

Colin Cargill  
Editor

## Student Housing Project



What can I tell you that you haven't seen for yourself? Isn't it great to see actual houses next to the church. Brickwork up and roofs done do provide a good overall impression of how they will look.

What you may not have seen is that the internal wall cladding is up. The wiring and plumbing in the wall cavities is in place. The air conditioning ducts are in the ceiling. For the next couple of months the work largely takes place inside so will be less obvious to the passing observer. Tradies' vehicles parked out the front will be a bit of a hint that something is going on. Electrical outlets, plumbing fixtures, cabinetry and painting are all on the agenda.

Lesley Tideman and Anne Ind have researched, written and submitted a grant application for funds to help purchase white goods and furniture. Some of the criteria will make it difficult for us but we believe we have done a thorough job of preparation. We will know the outcome in October.

As always, Anne Ind, Graham Buckton or I will be happy to answer any questions you may have about the project.

*Chris Ayles*



*There has been a lot of progress at 24 Chapel Street in the last two months!*

## Morialta Netball

The Winter Season is in the final stages and Morialta has 5 teams playing in the Grand Final. Two teams went straight to the Grand Final from the play-offs and they have been joined by 3 other teams who won on 18<sup>th</sup> August. The successful teams are the Open - B6, Under 15 Div 1, Under 13 Div 1, Under 13 Div 6 and Under 11 Div 9.

Congratulations and lots of loud applause for the coaches and teams.

Morialta fielded 21 teams during the season, with 213 registered players and 33 umpires – mostly aged between 14 and 18. This is a tremendous effort, and requires much hard work and coordination.

At the end of the season 10 teams from Morialta made the finals play-offs with 5 teams finishing the season in second place on the ladder and 5 teams in 3<sup>rd</sup> place.

A junior umpires' development program was run during July with 20 players from Morialta attending.

Four players were selected in SAUCNA representative teams and three players in SA Junior under 12 SAPSASA teams.

### Upcoming events

The annual presentation Day will be held at St Peters' Girls School on 1<sup>st</sup> September.

The Summer Season commences on 9<sup>th</sup> October and the 2019 Winter Season will commence on 30<sup>th</sup> March.



## Renovation of Netball Courts

A grant of \$88,000 awarded to the Morialta Netball Club in 2017 by "Fund My Neighbourhood" is being used to resurface the Netball Courts this spring.

The Netball Club is also waiting on the outcome of a submission to the Office of Recreation and Sport (ORS) for \$50,230. This money can only be used on resurfacing the courts but if successful the Club will have enough money to provide shelters, lighting and other improvements.

TEB Contractors Sporting Surfaces are booked to undertake the court and fencing upgrades, beginning in October, and work is expected to take approximately 6 weeks to complete.

### Car Parking

The Netball Courts will be unavailable for parking during the renovations and resurfacing from the first week of October for approximately 6 weeks.

Younger more agile members of the congregation are encouraged to park in nearby streets during this period and enjoy a short walk to church on Sundays.

*Jude Johnson  
Morialta Netball Club*







**Our generation is the first to start feeling the impacts of climate disruption and is the last to be able to do something meaningful about it.**

*“Living the Change: faithful choices for a flourishing world”* is a globally-connected community of religious and spiritual institutions working together with sustainable consumption experts to champion sustainable ways of life.

*Living the Change* was initiated at the UN Climate Conference in 2017 by the US-based multi-faith organisation, GreenFaith, an interfaith organisation whose mission is to educate, organise and mobilise people of diverse faiths to become environmental leaders.

Partners with GreenFaith include:

- Australian Religious Response to Climate Change (Multi-faith)
- The Bhumi Project (Hindu)
- The Global Catholic Climate Movement
- Global Muslim Climate Network
- Hazon (Jewish)
- One Earth Sangha (Buddhist)
- World Council of Churches (Protestant and Orthodox Christian)
- World Evangelical Alliance (Evangelical Christian)

**Can lifestyle change make a difference?**

*Living the Change* emerged, in part, from a study which showed that “if the world’s top 10% of carbon dioxide emitters were to cut their emissions to the level of the

average European Union citizen, global emissions would decline by 33 percent. If the top 20 percent were to do so, the reduction would be about 40 percent.” In other words, by changing their behaviour individuals can make a meaningful contribution to stabilising the climate.

With nearly six billion people identifying with a religion (Pew Research Center, 2017), these groups can make significant change through collective action. In Australia, the 2016 census showed 60% of the population identified with a faith tradition.

There’s also the difference it creates in me, the individual. The more we act in ways congruent with science which tells us that climate disruption is a major threat, the more our determination to make climate action a priority can grow. By acting in line with my values, my integrity grows and, hey, fewer greenhouse gases actually go into the atmosphere! The various faith traditions value individual responsibility, and each person’s intrinsically important.

**What are people being asked to do?**

Through commitments in diet, transportation, and energy use, *Living the Change* invites individuals to fortify healthy, balanced relationships that help sustain the earth. The three areas where religious leaders and people of faith will be asked to take steps are:

- reduced use of transportation based on fossil fuels, ie, air and road transport;
- shifting towards plant-based diets, away from meat-based protein;
- energy efficiency and sourcing energy from renewables.

During the week of 7 – 14 October, a Global Week of Commitment is planned, when people’s pledges will be celebrated

during 100 events in faith communities around the world. This will be just prior to the COP24 climate negotiations in December.

We plan to organise five celebratory events in various parts of Australia.

**Why make pledges publicly, why not remain private about it?**

It is those of us who are relatively wealthy that need to scale down their carbon footprints, but this is not widely accepted in wealthy societies like Australia. It is counter-cultural.

Culture is defined by what is accepted as normal in any given society, which in turn is defined by the common practice of its citizens. If citizens more commonly use public transport than drive a car, then it is more normal to catch public transport than drive a car. We shift culture by doing things differently and letting others know we are doing things differently.

Right now, the earth needs human society to shift towards plant-based protein in our diets, the use of public transport and using renewable sources of energy. To create this shift, there needs to be a shift in what is considered ‘normal’, a shift in culture.

We know that faith leaders help shape culture, so we need them to step up and take a lead with this cultural shift towards sustainability. There is limited benefit in making lifestyle changes privately. It is by making the changes public that the shift in culture can be created.

“Choices like eating more plant-based meals or changing our driving or flying habits are not easy, and they are often counter-cultural, but they are ways we can be faithful to God’s calling on our lives to care for the gift of creation.”

***Being one with our sisters and brothers of faith to care for the gift of creation.***

**Paws for thought...**

Hello there. Sorry about last time! Winter is a bit of a problem for me these days. I’m really glad that spring is around the corner. Warmer days and more Sun are just what the vet ordered!

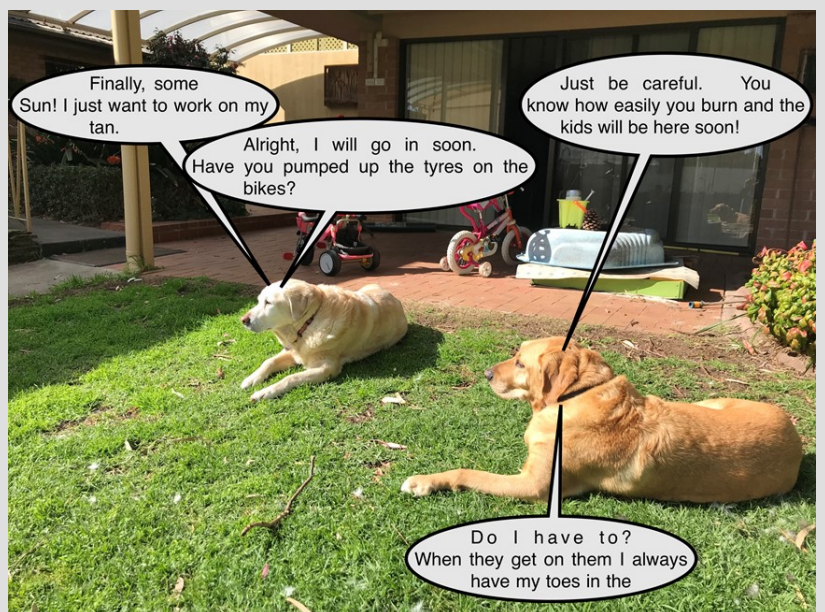
The other thing about Spring is that the kids get a chance to be outside. When I look after them with Anne and Bruce they can be a little untidy with their toys inside. It takes me a while to organize the putting away.

In the warmer weather they get a chance to be outside and have a bit of fun on the bikes and in the sandpit.

I like Spring and Summer. I don’t feel as guilty about being warm and dry inside when Wallace takes Bruce out while it is raining and windy!

Hope you like Spring too!

Keely



## A Christian response to racism

*From the Assembly website*

President of the Uniting Church in Australia, Dr Deidre Palmer, has called on Australians to respond with love, hospitality and inclusion to a surge in anti-immigration rhetoric in Australian public life.

"Jesus' great commandment to his followers was to love God and love your neighbour. As Christians we believe all people are created in the image of God and deserving of respect and dignity. Racism is incompatible with the Christian faith," said Dr Palmer.

In recent weeks, inflammatory opinion pieces have suggested a "foreign invasion", a neo-Nazi has been allowed to air his views on a news channel; there has been more fearmongering about so-called "African gangs", and a Senator has used his maiden speech to honour the White Australia Policy and call for future migration to "reflect the historic European-Christian composition of Australian society."

"The Uniting Church is a proudly multicultural church. Our ministry in Christ continues to be powerfully transformed by the strong and flourishing intercultural community we hold across our diversity," said Dr Palmer.

"Every day I thank God for the blessings of our gloriously multicultural Church.

"I was delighted to meet leaders of eleven of the Uniting Church's National Conferences in Sydney recently and to hear first-hand about their amazing ministry, which is transforming lives and communities around them. These Conferences

include Uniting Church members from South Sudan, Indonesia, the Philippines, Tonga, Samoa, Fiji, the Middle East, Vietnam, Niue, Korea, and China.

"When I think of 'Christian values' I think about overcoming racism and discrimination in all its forms. In his ministry, Jesus challenged religious and social prejudice and sought to break down the barriers that separate us from each other socially, religiously, culturally and politically. Christian values are about inviting people to create communities, where all people can flourish."

Outgoing Race Discrimination Commissioner Dr Tim Soutphommasane recently condemned politicians for race-baiting and sections of the Australian media industry of using racism as part of their business model.

**Dr Palmer called on Church members to boldly bear witness to the reconciling ministry of Christ that we proclaim.**

**"Jesus' call is to love in the face of hatred and to embody God's generous hospitality. As Martin Luther King Jr famously observed - hate cannot drive out hate; only love can do that."**

**"So I urge Uniting Church members and all Australians to embrace the multicultural nature of our society and respond with love and compassion to those who are being made to feel unwelcome."**



## Educated church attenders on the rise

*Based on a report by Miriam Pepper and Kathy Jacka Kerr, NCLS Research.*

There has been a significant increase in the proportion of churchgoers with a university degree between 2006 and 2016, matched with a decline in those with only school-level education. Church attenders with high school level have declined from 50% in 2006 to 38% in 2016. By comparison, churchgoers with university degrees increased from 27% in 2006 to 37% in 2016. This reflects the passing of older attenders and generational changes in education, with more recent generations being more likely to go onto tertiary study.

Anglican and Baptist churches have more attenders with university degrees than with a school-level education. Catholic, Lutheran and Uniting churches have more churchgoers with school-level education than with university degrees. Pentecostal churches have a more even spread of levels of education among their members.

With 40% church-attenders being university qualified and a similar number having a school-level education, a dichotomy may also exist between the two groups. The implications for younger church leaders to be able to communicate with the full educational spectrum represented in their church could be significant. Church leaders will still need to remain aware of the needs of less educated attenders, as well as the emerging more educated ones. Fast facts in summary:

- 37% of all attenders in 2016 have a university degree, up from 33% in 2011 and 27% in 2006: an increase of 10 percentage points in ten years.
- 25% have a trade certificate, diploma or associate diploma: fairly constant since 2006.
- 38% have primary or secondary school education, down from 42% in 2011 and 50% in 2006. The highest group of church attenders are professionals working primarily with people (35%), followed by professionals working in technology fields at 15%. Churchgoers employed in "non-professional" roles have nearly halved over the last five years (20% down to 11%). "Other" occupations have almost doubled perhaps revealing new categories of work not listed in traditional classifications. About 7% of attenders are small business owners. Under-represented groups include small business, skilled trades or craft workers (5%), semiskilled and manual workers (5%), and farmers (3%). However, one positive for the churches is the high percentage of attenders working directly with people and these skills are valuable in building relationships with their local community.

There is also some evidence for a drop in occupations requiring lower levels of formal training. The proportion of professionals working primarily with people is the highest occupational group among church attenders (35%), followed by professionals working in technology fields at 15%. In contrast, the proportion of churchgoers employed in "non-professional" roles, such as administrative, clerical or sales jobs, nearly halved in five years, from 20% in 2011 to 11% in 2016.



Another rise is seen in "Other" occupations, from 13% in 2011 to 20% in 2016, perhaps revealing new categories of work roles that are not listed in the more traditional classifications of occupations.

## The great value of a legacy: bought for £12 and sold for £4.5 million.

By Jonathan Sachs 2nd July 2018 -  
Contributed by David Purling

A true story that concerns the legacy of an unusual man with an unusual name: Mr Ernest Onians, a farmer in East Anglia whose main business was as a supplier of pigswill. Known as an eccentric, his hobby was collecting paintings. He used to go around local auctions and whenever a painting came on sale, especially if it was old, he would make a bid for it. Eventually he collected more than five hundred canvases. There were too many to hang them all on the walls of his relatively modest home in Suffolk. So he simply piled them up, keeping some in his chicken sheds.

His children did not share his passion. They knew he was odd. He used to dress scruffily. Afraid of being burgled, he rigged up his own home-made alarm system, using klaxons powered by old car batteries, and always slept with a loaded shotgun under his bed. When he died, his children put the paintings on sale by Sotheby's, the London auction house. Before any major sale of artworks Sotheby's puts out a catalogue so that interested buyers can see in advance what will be on offer.

A great art expert, Sir Denis Mahon (1910-2011), was looking through the catalogue

one day in 1995 when his eye was caught by one painting in particular. The photograph in the catalogue, no larger than a postage stamp, showed a rabble of rampaging people setting fire to a large building and making off with loot. Onians had bought it at a country house sale in the 1940s for £12. The catalogue listed the painting as the Sack of Carthage, painted by a relatively little known artist of the seventeenth century, Pietro Testa. It estimated that it would fetch £15,000.

Mahon was struck by one incongruous detail. One of the looters was making off with a seven branched candelabrum. What, Mahon wondered, was a (Jewish) menorah doing in Carthage? Clearly the painting was not depicting that event. Instead it was portrait of the Destruction of the Second Temple (*in Jerusalem*) by the Romans. But if what he was looking at was not the Sack of Carthage, then the artist was probably not Pietro Testa.

Mahon remembered that the great seventeenth century artist Nicholas Poussin had painted two portraits of the destruction of the Second Temple. One was hanging in the art museum in Vienna. The other, painted in 1626 for Cardinal Barberini, had disappeared from public view in the eighteenth century. No one knew what had happened to it. With a shock Mahon realised that he was looking at the missing Poussin.

At the auction, he bid for the picture. When a figure of the eminence of Sir Dennis bid for a painting the other

potential buyers knew that he must know something they did not, so they too put in bids. Eventually Sir Dennis bought the painting for £155,000. A few years later he sold it for its true worth, £4.5 million, to Lord Rothschild who donated it to the Israel Museum in Jerusalem where it hangs today...

I know this story only because, at Lord Rothschild's request, I together with the then director of the national gallery, Neil MacGregor, gave a lecture on the painting while it was shown briefly in London before being taken to its new and permanent home. I tell the story because it is so graphic an example of the fact that we can lose a priceless legacy simply because, not loving it, we do not come to appreciate its true value. From this we can infer a corollary: we inherit what we truly love...

Our ancestors have given us the gift of a past. We owe them the gift of a future faithful to that past. At least we should not relinquish it simply because we don't know how valuable it is. The life-changing idea here is surely simple yet profound: if we truly wish to hand on our legacy to our children, we must teach them to love it.

*The most important element of any education is not learning facts or skills but learning what to love. What we love, we inherit. What we fail to love, we lose."*

## Receptive Ecumenism - Love and Humility

Adapted from an article by Geraldine Hawkes, Ecumenical Facilitator South Australian Council of Churches

Receptive Ecumenism invites us to ask not "What do the other traditions first need to learn from us?" but "What do we need to learn from them?"

Receptive Ecumenism involves a shift from acting towards the other churches as rivals for the souls and minds of people, to be open to receiving the other as gift, and to seeing the other in the same way as God sees them. The problem of division will not be solved by others becoming like 'us'.

Two questions we need to ponder if we are to become the church that Christ prays that we be:

What are we holding on to from our perception of the other that prevents us from accepting the experienced presence of God in another tradition?

What blocks, assumptions, myths or biases do we need to let go of so that our eyes may be drawn into gazing on the other in the same way that we are called to gaze on all of creation?

Receptive Ecumenism offers an approach that includes the potential for change across the structures, systems, processes and practices within our church. Over the years we have created parishes, boards, committees, councils, synods, and agencies – even universities! These evolve and are re-shaped over time, and, as they succumb to other demands, may lose something essential.

Receptive Ecumenism encourages us to be aware of our own institutional weaknesses – our own vulnerabilities – that may be in need of healing. It does not ask us to focus on another church's vulnerabilities, nor to be telling them about where we think they are wrong and need to be healed. Rather, it is about a healthy recognition of our own need for healing, through discerning from time to time places within our structures, systems, practices and processes that may:

- oppress, obscure, diminish or extinguish our tradition's core truth around the light of Christ.
- not be an authentic manifestation and conduit of the Gospel and so be a block in liberating us to be drawn closer into Christ and one another.

It seems, therefore, that through discerning what we still have to learn, and opening ourselves to listen with humility, both to our ecumenical friends and to the Spirit, we may discover creative and imaginative processes and responses to critical issues affecting our church, and so be drawn more closely into our unity in Christ.

In addition, how we approach healing both within and across the churches, has the potential to heal our divisive and dualistic world, a world where many Aboriginal people are marginalised and incarcerated, where people live with unemployment across generations, where people live with a disability, where people are excluded from a life that honours their full dignity, whom some perceive or describe as a problem to be solved; and whose gift is overlooked, ignored or even rejected.

Jesus is calling us to speak the truth as he did, to become compassionate and to walk down the ladder into the heart of poverty and pain, both our own and that of others. There we will find the freedom to cherish all the beauty given us, the love, and song, and laughter, and we will then rise up together as a community of forgiveness and celebration knowing what it is like to be his Body.

## TAI CHI AT MORIALTA CELEBRATES ITS 15<sup>TH</sup> BIRTHDAY!!

On Monday 24<sup>th</sup> June, 14 people gathered to celebrate the 15<sup>th</sup> birthday of our Tai Chi group.

*Can you believe we have been meeting for 15 years?*

After our usual class, we enjoyed a special afternoon tea in the foyer, complete with nibbles and birthday cake.

We numbered 8 at our inaugural meeting in 2003 and 3 of our foundation members were present at our celebration – Margaret Pittman, Helen Stephens and Jenny Hancock.

Currently we have 18 people interested in our activities and we average between 10 and 14 at our very relaxed classes every week!

We have made many friendships over the years, as our group consists of those from the community as well as members of Morialta, and we will keep on enjoying our Tai Chi well into the future – who knows, we may even reach 20!

*Jenny Hancock*



Tai Chi group celebrating 15 years Inset: Jill who was absent.



Foundation members  
Margaret, Jenny and Helen

### Does religion do more harm than good?

*Adapted from a post in Culture by Rev Prof Andrew Dutney*

It's been reported that two out of three Australians think that religion does more harm than good in the world. That's not encouraging news at a time when there are questions being asked about whether or not the various tax exemptions and privileges that religious organisations enjoy in Australia should be wound back – or even dispensed with.

But the Ipsos Poll on which the report was based gave mixed messages about Australians and religion. While 63% agreed that religion does more harm than good in the world, 84% agreed with the statement, "I am completely comfortable being around people who have different religious beliefs than me". So, on the one hand, scepticism about the value of religion and, on the other hand, high levels of toleration for religious diversity. What might this poll be telling us about Australians and their religions?

This was a telephone poll carried out in 23 countries, which probably fewer than 1,000 Australians were asked. The pollsters simply asked if people agreed or disagreed with a series of statements such as "My religion defines me as a person" (27% agreed) or "Religious people make better citizens" (25% agreed).

While it is not clear what people were actually thinking it's a worthwhile exercise

to think about what some of those things might have been. What harm does religion do?

Some may have been thinking about religious bigotry and the harm that does in some families and communities. Australia has a sorry history of sectarianism – particularly of bitter conflict between Protestant and Catholic people. Thankfully, those days are behind us now.

Some people might have been thinking about religious extremism or about religiously motivated conflict.

Some might have been reflecting on the Royal Commission on Institutional Responses to Child Sex Abuse.

On the other hand about a third of Australians did not agree. Maybe they thought that, on balance, religion does not do more harm than good, or they may have even thought that religion did more good than harm. So what good might they have thought religion does?

If they practice a religion themselves, they probably do so because they find or believe that it has some benefit for them. There are many studies now that associate religious practice with improved mental health and wellbeing. They might have been thinking of the community life and pastoral care that's made available to them in their faith community.

Those who do not practice a religion themselves might have been thinking of the caring services that religious communities offer. Christian

congregations run drop-in centres, op shops, playgroups etc. Most religious organisations run schools, community services, and hospitals. UnitingCare Australia, for example, is a network of some 1,600 sites with 40,000 employees and 30,000 volunteers. Their impact for good on Australian society is huge.

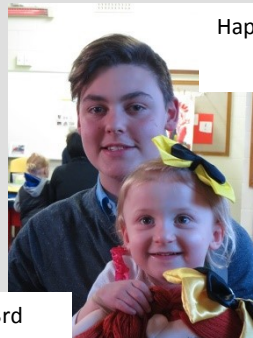
In the light of the Ipsos Poll, a journalist asked me whether religion 'should be trying to redeem itself' in the eyes of the Australian public. I replied that I thought not.

The place of religion in Australian society has changed dramatically in recent decades. Fewer Australians participate in a religion, and the religious groups are much more diverse. The community no longer automatically looks to religious representatives for moral leadership – or even for rites of passage such as weddings and funerals. Hence it's important that religious organisations don't pretend that nothing has changed, and don't try to steer things back to the way they once were. Instead, religious organisations need to get on with doing what they do – developing communities, practicing their faith, serving their own members and the wider community at real points of need. And they need to do what they do with integrity, fairness and transparency. That will be more than enough for Australians.

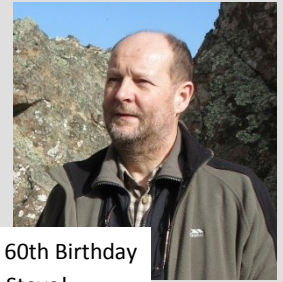
*This article was originally published on Rev Prof Andrew Dutney's blog, **Backyard Theology**, in October 2017.*



# Morialta Magpie



Happy 16th Birthday Jordan!



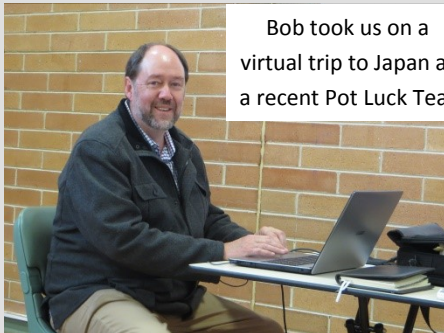
Happy 60th Birthday Steve!



Congratulations to Merv and Margaret on their 60th Wedding Anniversary!

Happy 3rd Birthday Soraya!

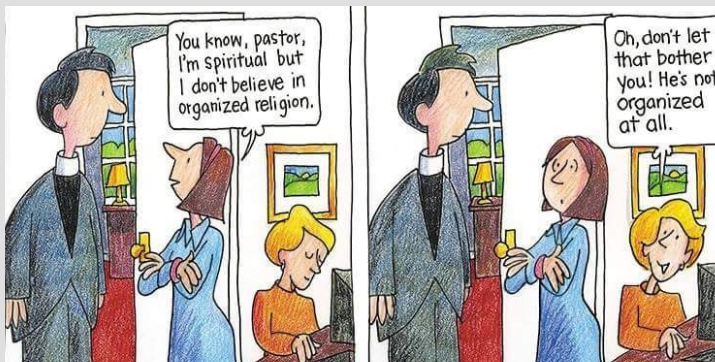
Chris and Pam introduced us to the American Mid West at a Pot Luck Tea.



Bob took us on a virtual trip to Japan at a recent Pot Luck Tea!



Have you seen the magnificent new cupboard that was recently installed in the kitchen? (Paid for by a grant!)



Bruce, John and Christine received a blessing before travelling to the UCA Assembly in Melbourne.

## A message from Jill Thompson...



Thank you to all my lovely Morialta friends, especially to Judith & David Purling and to all who signed the beautiful quilt, which I have either on my bed or knees. It has been much admired by all here at the Manor and perhaps a little envied! Also thank you for your cards, visits and remembrances.

Life is very different here, some things are better and safer, and some are difficult for me to adjust to, but I believe the good Lord has organised for me to be here, so I forgo one and accept the other. I am hoping to come back to see you all from time to time.

Jill Thompson.

(I'm sure Jill is very happy to see visitors from Morialta—check with Bruce Ind for her contact information!)

## Esma Mildred Bradshaw

Adapted from family notes and eulogies



Esma Mildred Bradshaw (nee Mack) known as Mil or Milly was born at Burnside on 28th August 1914 to Herbert and Ada Mack. She was the only daughter in a family of six. The Macks lived on 80 acres between Glen Osmond and Crafrers, which meant a 5 mile walk to school each day.

At age 21, when her mum died after a protracted illness, Milly was already taking care of her family,

having left school after only a few years of Primary to care for her dad and the boys.

When the brothers went to fight in the war, Milly continued to care for them by knitting socks and making fruit cakes to send to them.

Milly had a strong faith from an early age and trusted and loved Jesus with her life. She attended Newton Methodist, which became Newton Uniting, later merging with Magill to become Morialta Uniting Church.

Even when she was quite young her enthusiasm was rewarded with book prizes for "bringing the most new members into the church" and in 1927 "for never missing a Sunday".

Milly played netball (basketball back then) on the church team for many years and managed the Cradle Roll for 21 years.

Milly was also given the honour of cutting the cake at the church centenary in 2011. She was the oldest member at the time.

In 1938 Milly married Alf Bradshaw and they established their home on Montacute Rd Hectorville. They had 2 daughters, Val who is now Dee, and Marlene. There was a fruit orchard on the block and Milly was the fruit picker. Alf rode his bike up to Dura (now Langton Park) each day where he worked as the groundsman. In the evenings during the fruit season he would help Milly pack fruit for market and for delivery to fruit shops in Kadina, Wallaroo & Moonta run by relatives. They also kept pigeons, as well as poultry, and feeding birds and collecting eggs were regular chores for Val and Marlene..

Alf, so impressed his employer Mrs Whitlock Jones that she left him her Humber Super Snipe as an inheritance. Alf insisted Milly get her driver's license and after some resistance she did. Apparently Milly was never the best of drivers, but she seemed

to get from A to B, despite much revving. Milly did not always understand the road rules either. *On one outing her friend Marj Frost pointed out that "you shouldn't turn right on a red arrow, only on the green one" – Milly replied "I know that. What do you think I am?"*

Subsequently Milly drove the car (safely apparently) on many holidays to Walkers Flat, to Waikerie and to Port Lincoln and Coffin Bay. Her last driving exploit was when she was 70 plus, and she clipped a bus that she did not see as it was decorated with a milo bar. After than Milly hung up her licence!

Milly had a big heart and no one ever dropped in to her house for a cuppa, and left empty handed. There was always a rich supply of stewed apple, rock buns, biscuits, cake or fruit and vegetables from the garden for friends to take home.

After Alf had a stroke, Milly would walk every day from her home on Montacute Rd to the Campbelltown Nursing Home on Lower North East Rd. She continued this care until Alf died.

At the age of 89 Milly fell and broke her hip and after convalescing in Hampstead, moved to the Valley View Nursing Home, where she spent her final 14 years. Her first room-mate was Pauline, who was deaf and could not lip read, so Milly learnt some sign language. This was who Milly was, nothing ever stood in the way of building caring relationships.

Another "new thing" she took up was footy tipping. Milly had never followed the footy much but when footy tips were introduced into the Nursing Home she became an avid AFL follower and in 2011 she won the trophy. As it was the first trophy she had ever won, her greatest dilemma was which member of the family should inherit it!

*Milly was always helpful where she could be and in 2014 when the state election campaign was on, a politician, who was canvassing the nursing home for votes, entered her room proudly saying "Hello, do you know who I am?" to which Milly answered "No, but if you go to the front desk they'll tell you!"*

One last ambition was to see it through 100 years and receive her letter from the Queen, which she did. She also received quite a few other special cards, and told her family *how she had got one from another fellow with a nice poem in it. It turned out to be from Prime-minister Tony Abbot with the National Anthem written in it.*

Milly was an active caring person who was widely loved. She continued her strong faith throughout her long life and read devotions from the "Word ForToday" until the end.

## WONDER

by Jan Thornton

My city is the place of jasmine, damask roses and history, and considered the first inhabited capital in the world.

In my head, I carry pictures of a beautiful place, and my heart fills with wonder at memories of my lovely Damascus. Then I recall the rifle held to my head when I was eight years old, as my younger brother and sister cried in fear, and my mother was abducted by men calling themselves 'soldiers'. That was the first of many occasions my mother, and then my father, were taken to prison.



If you watch the children walking into school; you will see a girl with curly hair who is alone, and someone says, 'She's a Syrian refugee' and you think that explains my life. It doesn't. No one can feel what I have felt - and what I still feel.

We were once privileged as wealthy, but then we had to escape to Australia via Lebanon and Turkey. I already knew Arabic and French, but had to learn Turkish and English before I could study at school in these other countries. My schooling has been hard.

My family is blessed to still be together, but we all carry unacknowledged demons. It appears enough for others that we are 'Syrian refugees'. All refugees seem considered desperate, cowed,

uneducated and poor. We are none of these. We are a proud people. I was raised to oppose anything that I don't believe is good for me. If we had been anything less, my family would not have survived.

Learning English, I discovered one word can mean many things. 'Lean' means 'slender', but also 'bend'. Then there is 'wonder', which can describe my surprise at first hearing a kookaburra.

Today, on television, I saw more devastation in my homeland, and I wept again.

I wept ..... and I wonder."

## WELCOME TO THE MORIALTA UNITING CHURCH COMMUNITY LIBRARY HUB

### From Your Librarian

Unfortunately, we were only able to sell 12 tickets for the High Tea, and it was decided to postpone it. Thanks to those who donated money to the library in lieu of the event going ahead.

The **WONDER writing competition** has been judged this year by John Eaton, a

retired school teacher of Norwood Morialta High School. The winner in the adult section is **JAN THORNTON**, and the winner in the Children/Youth Section is **CASEY SULLIVAN**. See below and opposite for their entries. Thank you to all who entered the competition.

Our judge says, "Thank you for the wonderful entries I received. It was a joy

to read them and, hopefully, I will give my presentation on Wonder to you - sometime in the future?"

Sarah is making a bound book of all the entries and it will be available for borrowing from the library in a few weeks' time.

*Lorraine Powers*

### STARRY WONDER

*(by Casey Sullivan)*

I remember the first question I ever asked my parents. It was on a warm, balmy night in summer, when I was four, and we were driving back from the Adelaide Hills after spending a day wandering around the bustling little towns like Hahndorf and Littlehampton. It was late, somewhere around 10 in the evening, and I was extremely tired. As I began to doze off, I glanced outside my window and I saw lights in the sky, dozens upon dozens of little white dots, as if someone had put millions of light globes in the sky. My eyes widened in wonder, and I crawled as far as I could to the window to get a better view of the fantastic scene above me, and I wanted so badly to reach out and touch the fixed specks of light in the sky.

I was completely mesmerised.

"Daddy ...." I started, still weary, though slightly more aware, "What are those light bulbs doing in the sky?"

I can still hear my dad's chuckle. "They're stars" he responded. "They are a long way from us, but their light is so bright that we can see it from all the way here!"

"Why would someone put so many lights in the sky?" I thought to myself. "We already have the sun, why doesn't it shine all the time?"

This baffled me for a very long time, and for weeks on end I would sit at my window sill and gaze up at the beautiful dark sky, twinkling with what I began to believe were little white grains of rice. Each night, the little grains of rice would turn up in the same place, and I started to memorise and name my favourite grains of rice.

I named one of the grains "Speckles" because it was small and not as bright as the others, but I believed that it was just as pretty as the other grains of rice in that dark velvety sky, and if it tried really hard and drank lots of milk, it would become just as big and strong as the others! ... At least, that's what dad told me.

One of the first books I can remember reading was a book of 101 facts about space. I was about six, and I wasn't too interested in it to begin with, preferring to let my imagination wander about the wondrous places in the night sky. My nightly rice-grain gazing had become old, and I knew that those beautiful white spots that I was so familiar with couldn't possibly be grains of rice, so I finally gave in and began to read the seemingly boring book, yet I found myself immediately fascinated and intrigued by how much there was about the mysterious world above me.

I learnt that there are many different kinds of grains of rice and, sometimes, the light from them could take hundreds of years to reach my curious eyes, and that the smaller the light was, the further away that grain of rice was.

However, what fascinated me the most was that my little grains of rice were actually massive balls of hot fiery gas, and if anyone was to fly too close, they would turn into a sizzled human.

My little grains of rice weren't so pretty any more.

As I continued to read, I began to learn more and more about the horrible yet amazing things that the outer limits of Earth had in store for us humans. The most terrifying phenomenon though, was Black Holes. They were made by the death of a star, and they sucked in everything, stars, planets and even light.

My brain just could not process how horrible this could be, to have your whole life dragged away from you in a heartbeat, to have everything one second, and then have it gone the next. The once mesmerising, velvet night sky was suddenly a void of horror and darkness that could suck my life away in mere seconds.

For months I ran inside when it was dark outside, curling up in bed and drawing my curtains tight, in the hope that they might keep the blackness outside from sucking me away.

I slowly realised that the chance that a Black Hole would destroy the whole world was a very unlikely event, and my curiosity of the world that was floating above my head became paramount as I realised that it had much more in store for me and, gradually, I began to explore the miraculous and massive corner of life called 'space'.

Now, at 15, my fascination for the universe has led me to read and watch numerous science fiction stories. I've gazed up at the stars for hours, wondering about the Greek mythological stories about the patterns the stars make, called 'constellations'. My imagination takes me beyond the scope of our galaxy, and into other galaxies and, maybe, even into other universes.

My favourite questions are the ones that start with, 'I wonder ...'

I wonder what the other galaxies contain ...

I wonder if life exists away from Earth ...

I wonder if light travel will exist ...

I wonder ... I wonder ... I wonder ...

## Every time we draw a line

Every time we draw a line,  
the good guys and bad guys we define;  
we distinguish friends from enemies;  
invent us-and-them categories.

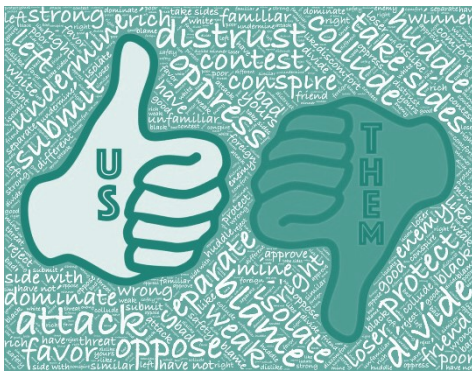
We erect a fence, make our defence,  
show disregard and give offence;  
discriminate, castigate and alienate;  
exclude, dismiss and denigrate.

We state what's wrong and what's right;  
all simply a case of black and white.  
You're in or out, no shadow of a doubt;  
one size fits all; just figure it out.

Or condescend to tolerate but  
the body language says: eliminate;  
go back to where you came from mate,  
or at least get legal and then migrate.

We marginalise and sanitise,  
protest our case and ostracise;  
while God waits on the other side,  
every time we draw a line.

*David Thornton-Wakeford*



## Diary Dates

Sunday 26 August 5.00pm	Pot Luck Tea Diane Bury on Korea
Thursday 30 August 6.00 for 6.30pm	Urban Mission Network Gathering at Morialta
Sunday 9 September 5.50pm	Social Justice Sunday Followed by Q & A on Foreign Aid at 11.00am in church
Sunday 9 September 5.50pm	SP@CE Curated Worship
Sunday 16 September 2.00pm	Jazz Choir Concert
Sunday 23 September 5.00pm	Pot Luck Tea
Sunday 7 October 12.30pm	Guess Who's Coming to Lunch (Details to follow soon)
Sunday 7 October 5.50pm	SP@CE Curated Worship
Saturday 13 October	Morialta Quiz Night (Details to follow soon)
Sunday 28 October 5.00pm	Pot Luck Tea

### Acknowledgements

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**Deadline**  
for the next Edition

**1 October**

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