



Morialta Vision

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From our Minister Reverend Bob Hutchinson

It's official! We are well into the Christmas festive season countdown period. Every day now we will see it in the newspapers and hear it on the radio and television, "14 shopping days until Christmas," "10 shopping days until Christmas," "2 shopping days until Christmas." All around us there are signs that Christmas is coming. Those signs include shops that are filled with Christmas decorations, Santa has arrived at the Christmas pageant a few weeks ago, The Jacaranda trees in full purple blossom, and of course Test cricket is here. Other signs include Christmas music playing on the radio and television and in the shops, those Christmas cards arriving in the mailbox and lots of Christmas parties at work, at school, and at church.

There are plenty of signs that Christmas is coming, but 2000 or more years ago when Jesus was born, there were no big signs to announce that it was going to happen. There were no ads on the radio or TV saying "Coming soon! A Savior will be born in a stable near you!" In fact there was no TV or radio or even internet!

When Jesus was born, many people were surprised, but as word of his birth spread, some people remembered that prophets had told them that God was going to send a Savior. They knew that this baby, born in a manger, was God keeping God's promise, that God would become human in the person of Jesus.

Christmas is not only a wonderful time to celebrate the birth of Jesus. It is also a time to remember that Jesus promised that he would bring life, and also hope, peace, joy and love., the four things we remember when we light the advent candles in worship each week.

However, Christmas is still a way off isn't it? Is it easy to wait? No. I don't like waiting, do you? I have heard that if you live to be seventy years old, you will spend three years of your life just waiting. Waiting in line at the grocery store, waiting in the doctor's office, waiting for lunch to be ready, waiting for knock off time at work. Waiting is hard, but I don't know of any way to avoid it, especially when it's something we are really looking forward to – like Christmas.

While we are waiting, life goes on, and we must make good use of our time. I wonder what we can do? Well, we could read a good book about Christmas or call a friend on the phone and wish them a Happy Christmas. We could make a list of things we need to do today or we could decide to donate to the Christmas Bowl Appeal, we could make cakes of biscuits and deliver them to others with Christmas wishes. There are many things we can do besides just waiting. Maybe we could ask other people about what they know of Christmas, or maybe we could invite our friends to worship over the next few weeks, to our special Christmas services. We can think about giving instead of receiving. All the above are very good things we can do to fill in the waiting period.

Christmas might seem a long way off, but.....I can tell you, it will soon be here. The time we celebrate Jesus's birthday is not far off. What might you do in the waiting time to make Christmas special for someone else?

So happy waiting and happy planning.

May you experience a very happy and joyous Christmas and a safe and fulfilling new year. May God's peace, in Christ Jesus, be yours, today and always.

Rev Bob

The people who walk in darkness will see a great light – a light that will shine on all who live in the land where death casts its shadow. For a child is born to us, a son is given to us. And the government will rest on his shoulders. These will be his royal titles: Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.



(Isaiah 9:2 & 6)



Chairperson writes



Warm Advent greetings, everyone, as we join again in our season of waiting expectantly for the celebration of Jesus' coming. What will we experience in it this time? What aspects will be most important for us in this celebration? How will it change us for what is to come?

Speaking of 'what is to come' ...! Council has expressed a strong sense that the time is now ripe for us to move forward more intentionally. Some of the 'signs' that featured in one of Bob's recent sermons are appearing for us to 'read': encouraging ones, and those carrying some challenge. Bob is well into his second year of placement with us and we are benefitting from sustained ministry leadership! The student accommodation houses are completed, and the College Drive house will go on the market very soon! Government grants have helped with maintaining our facilities! The market was a great success! However, some of the challenging scenarios we had anticipated have also begun to 'bite': established members leave or travel extensively as needs and priorities change; advancing age makes previous activities difficult and tiring; buildings age too, and safety laws become more stringent.

Creative, open discussion is called for to read and respond to these signs, open always to the promptings of the Spirit. We can get these promptings from all sorts of places – reading, TV shows, prayer, chats with others ... We need to pass them on and test them in discussion with others in the Morialta community – especially members of Council!

Church Council is the body responsible for "building up the Congregation in faith and love, sustaining members in hope, and leading the Congregation to a fuller participation in Christ's mission in the world" – plus a list of specific tasks. Election of Council members takes place in March and we will call for nominations early in the year. In March 2019 we will have 6 current members reaching the end of their terms – some may wish to stand again – plus additional vacancies, including that created by John Powers' resignation. So – a special request! Please pray and think and chat with others about who among us has gifts for this role – and remember to include yourself in this consideration! Remember too that Council members learn on the job – no-one comes to the role fully formed for it – and that absolutely includes me as the chairperson, I might add! As well as Council members we are also seeking leaders for the Audio-visual Leadership Team and for the Community Centre Mission Ministry Team – so please engage prayerfully in the search with us! You can talk to any member of Church Council for more information – including me, of course.

Warmest wishes for a blessed Christmas season and a New Year that brings more than you wish for!

Margaret Cargill

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#kidsoffnauru



Many churches across Australia have joined the #KidsOffNauru movement, including the Uniting Church in Australia.

Morialta UC delivered a petition to Christopher Pyne MP with 68 signatures urging him to work with colleagues to develop a cross-party solution.

Our church bell was rung for 10 minutes at 12noon on Fridays to show compassion, to give voice to the voiceless, to stand against oppression and to set the prisoners free.

Thanks to our Social Justice Team for organizing this initiative.



Social Justice Mission Ministry Team

Adapted from Report to Church Council, November 2018, by Colin Cargill

Major concerns include the treatment of refugees, the falling Australian Aid Budget, the Government's lack of response to the Uluru Statement and their apparent continuing lack of commitment to deal with Climate Change.

Morialta UC joined with other Churches around the nation in supporting the #KidsOffNauru Campaign by ringing our bell for 10 minutes at noon on Fridays and on Universal Children's Day on 20th

November. We also joined with Pilgrim Lutheran to organise a petition to the member for Sturt and the member for Mayo calling on all members of Federal Parliament to work together to remove all Asylum Seekers from both Nauru and Manus Island. The petition was signed by 68 people at Morialta.

The theme for this year's Social Justice Sunday was "Foreign Aid – a Christian response" with guest preacher John Piovesan followed by a Q&A with John, Adrian Nippress and Colin Cargill.

The team also used Vision to promote a set of helpful tips, produced by Australians Together, which aim to promote respectful conversation, dispel

myths, and increase awareness and understanding of how language can both divide and unify.

The team have prepared a list of Special Days and Events, such as the week of Prayer for Christian Unity (12th to 19th May) or International Children's Day (20th November). Worship Leaders and Ministers will be advised and notice of each date announced in the Newsletter ahead of time.

The team continues to discuss ways to involve other members of the congregation in the concerns we have expressed above. One possible method is to develop an email list of interested people.

MIGHTY MAGILL CHRISTMAS MARKET 2018



A huge thank you to everyone who helped before, during and after the market to make it such a delightful community event and successful fundraiser for our church programs. This is an eagerly anticipated event for many local people!

Money has continued to come in from sales of “leftovers” and the total raised has now reached just over \$10,700 - an excellent result.

Congratulations to everyone involved - we couldn't have done it without you all!



Paws for Thought...

Hello there!

When you're as old as me you can remember lots of things! There aren't too many dogs who can say they have seen 15 Christmases, but, I'm one of them.

You humans are an interesting lot. Even though you say it every year, you still don't end up making it simpler this year!

Take Bruce (please). He likes tradition even if it makes more work for Anne and him.

Still, I shouldn't complain, if he didn't like tradition Wallace and I wouldn't get turkey and gravy at least once a year; and I do love turkey.

Anyway, whatever you are doing and whoever you will be with, I hope that you have a Blessed and Holy Christmas. And in between all the hype I hope you find space to think about the tiny child who spent the first part of His life around us animals!

Keely



W: What do you think? It hasn't grown as much as I thought.

K: With a few more decorations it will be fine

W: But, will it be big enough for our presents to go under?

K: Gifts aren't the reason to celebrate Christmas.

W: But I asked for a new squeaky toy and a whole lot of other things.

K: What are you going to give the members of our family?

W: Hmm...



Thank you John and Lorraine Powers!

Compiled by the Editor based on contributions from Christine Garner, Bruce Ind, Alison Lockett, Carole Lyons, Christine and John Secombe, Jenny Swanbury and Adam Yearsley

John and Lorraine arrived at Morialta long before it was Morialta, in the days when we were a 4-church parish. As a couple they have always been very involved in the life of the Morialta Community, both as leaders and participants. Hence their decision to leave Morialta to worship in another place leaves a huge gap to fill and brings a great sadness to us all.

One of their most important roles has been as pastoral carers and "care givers". John and Lorraine not only provided support and care in times of need, but were always ready to go the extra mile providing transport, meals and a host of other 'gifts' to those on their list. They always noticed new comers and made them feel welcome.

When reflecting on their enormous contribution over so many years, it is both the scale and diversity of their input, and more importantly, the way they have gone about all that they do, that stands out. They are committed, humble, diligent,

ever-ready and always willing, but totally without any fanfare.

Lorraine's greatest contribution was through her dedication to the library and the archives of the church. She went about it quietly, but with much determination. Through her planning and determination the library has been self-funded by High Teas and book sales. Lorraine's interest in history brought us many displays that catalogued some of the more important events in Morialta's past, as well as where we have come from. It also made her a natural for being our Archivist. There was also the Mighty Magill Market big book stall and her reflective personal conversations, especially in the library. Lorraine was also instrumental in forming a Meditation Group and a Writing Group, which sponsored a writing competition each year. She was leader of the Communications & Administration Operational Ministry Team for a number of years and an occasional preacher. In earlier times Lorraine conducted the choir and later the singing group, was Sunday School Superintendent, and served as an elder. More recently she played the piano during worship at Morialta, as well as for worship at Milpara. Lorraine was a faithful contributor to Vision for many years, providing a "Library Page" full of book reviews and news of library events.

John's service on church council and his forensic skills in finance have been among his major contributions. He 'rescued' the Morialta Parish Foundation at a time when leadership was languishing. He took on the leadership of the group that did up the manse after Diane left. He was part of the Parish Management Team that met prior to the formation of Church Council, and has been secretary of Congregation & Church

Council until his penultimate term as elder concluded. He has also acted as editor of Vision and contributed both biographies and articles on the history of the Magill area. He was a valuable member of the AV Team (all roles) and Lunch on Chapel. He also played piano for worship and chaired the Working Group on Finance & Property in 2017. More recently he was involved in the church seating group. As leader of Community Centre Morialta Mission Team, John was responsible for several new ventures, including Friday Coffee & Chat and the occasional bus outings, or "John's Jaunts".

But there was a lighter side to John and many admire his sense of humour and his ability to make people laugh. He is an entertainer and had a major part in all the performances we did over the years, both in planning and in being a performer/emcee. His van almost became part of church property through his generosity in making it available for KCO, SAYCO, market, and in helping individuals.

Like Lorraine, John also has an interest in history. He led a Magill History Walk, which included the Church, old cemetery and other sites, during History Week 2018.

Both John & Lorraine were active members of Gateways for a time and were enthusiastic and faithful members of 'the English Conversation Group' that provides support to international students on Sunday mornings after worship.

No doubt this is not a full account of their contributions and perhaps we will only learn just how much they contributed to our lives when things that always happened no longer happen.

Our sincere thanks to John and Lorraine - we wish them well and our blessings and love go with them!

Worship & Faith Education Mission Ministry Team

Adapted from Report to Church Council, October 2018, by Jenny Swanbury

Team members include Minister Bob Hutchinson, Bev Tredrea, Pam Ayles, Katrina McKenzie, Christine Secombe (Elder), Christine Garner and Jenny Swanbury (Leader)

Special Services, some with guest speakers/preachers, included Refugee Week, Social Justice Team Environmental Sunday, Missions Sunday with guest speaker Yukili Paia, Social Justice Sunday with John Pioverson and Q&A afterwards.

SP@CE Event an alternative gathering at 5:50pm on the first Sunday of the month and curated by Minister Bob began in June and continues each month.

Children and Youth have become more actively involved in leading worship. An

extra adult has been rostered on for the children and youth Sunday morning sessions to comply with 'Safe Church'.

Monthly worship services, with Holy Communion, continue at Milpara – organised by Rhonda Amber.

A training session for Bible readers and worship leaders, including the use of microphones, was provided by Beverly Tredrea.

Music and singing are receiving increased attention and encouragement.

Beyond our Walls team members and Oversight Group met recently to discuss technical and organisational filming and sound.

Gateways continue to meet fortnightly. They studied 'Doing Good Better' by William MacAskill and the video series Painting the Stars.

Gateways by Day are studying and sharing The Great Spiritual Migration by

Brian McLaren, being led by Christine Garner.

Hibernian Cafe group continues to meet fortnightly.

Issues of concern include installing a rail to provide access to dais for the less mobile, and seating in the church. A report on future seating was presented to the meeting of the congregation on 2nd December. The key recommendations were: any decision regarding purchasing chairs be put on hold until there is clarification of the Congregation's financial situation and property issues are addressed; and if in the future, a decision is made to purchase chairs, the congregation note that Alloyfold Church Chairs are the preferred chair.

Plans include January services in the hall and Easter worship and celebrations. It is planned to give stronger emphasis to Pancake Day at the beginning of Lent, and to join with Pilgrim UC for Ash Wednesday.

Art Exhibition 2018

From Mary Thornley

What a great treat we had in the Art Exhibition! It was a joy to see the walls of the church transformed into a sea of colour, differing styles and wide-ranging subjects. Our artists in the Art Circle, meeting on Friday mornings for a leisurely shared and reflective time, showed the quality and pleasure of their work. Others in our church family, our teenagers, and related children and adults contributed, including the photography which captured comment from those especially interested in both the medium and the air-borne subjects. It was all a colourful delight, with the children's vibrant work being a stand-out feature.

The plates and china paintings were soft and heartwarming additions, and the beautiful Christmas Tree collection of very personal memorabilia together with the hessian Nativity scene, brought a special touch which gained much attention.

From the expectation of a small number of quilts and rugs, the collection swelled with beautiful colours, designs and messages - a celebration of skills and also of relationships and joy in piecing together rich colours to make the designs.

What talent we have - some of it not shown until this event - and what encouragement this surely gave! Throughout, the work surprised all who viewed it.

The Team which mounted the Exhibition loved the outcome and were a joy to work with.

Artists - Adults

Anne Ind, Alison Lockett, Beverley Tredrea, Jenny Swanbury, Christine Garner, Carole Lyons, Helen Drew, Cynthia Story and Thelma Lyons (Carole Lyons' Mother).

Children and teenagers

Amos Drew, Annabel Hutchinson, Ella Tredrea, Jessica Hutchinson, Jessie Hall, Violet Ind

Quilt makers

Judith Purling, Kath Cheel, Lesley Tideman, Miranda Clarke, Margaret Dix and other rug makers for Save the Children Fund.

Photography

Jessie Hall

Exhibition Team

Beverley Tredrea, Carole Lyons, Elizabeth Trigg, Jenny Swanbury, John Powers, John Secombe, Mary Thornley, Peter Thornley, Shirley Castelijns.



Stories of Christmas Symbols - Holly

Adapted from an article by Angie Mosteller:
http://www.celebratingholidays.com/?page_id=1556.

What is the connection between holly and Christmas?

William Turner, a 16th century botanist, referred to holly as the "Holy Tree", but it is also called "Christ's Thorn" in other parts of Europe.

Regardless of its etymology, holly is seen to have many connections to the life of Jesus. The sharpness of the leaves help to recall the crown of thorns worn by Jesus; the red berries serve as a reminder of the drops of blood that were shed for salvation, and the shape of the leaves, which resemble flames, can serve to reveal God's burning love for his people.

In northern hemisphere countries, where most trees are deciduous, holly provides a striking contrast to the general barrenness of winter. It is rarely affected by weather, and appears to be immune to damage by insects.

To ancient Romans, holly was sacred to the god Saturn and they believed that it could repel all kinds of malice. The Romans

were not the only ones to think that holly repelled malice. Druids believed that holly attracted good spirits and offered protection against evil ones.

As Saturnalia was celebrated from 17th to 23rd December, that may be why it came to influence Christmas celebrations. However, it is more likely that in the cold and dark of winter, people throughout history have sought to brighten homes and celebrations with nature's beauty. Christians are no exception.

As we continue the tradition of "decking the halls with boughs of holly", let us remember that it is the birth of Christ that makes the season special!





Student Housing Project

Well, that's been a journey, but the destination is something to behold! It is over three years since the Dreaming Process, with a good number of us putting a sticker against the suggestion that we rationalize the church's property. Our student houses, particularly 10 College Drive, were becoming more demanding to maintain, a factor added to by those trying to do the maintenance getting older and a little less agile.

So Anne Ind, Graham Buckton and I were asked to take on the project. There have been a lot of decisions along the way. As a church we recommitted to the Student Accommodation Program. We knew we wanted new lower maintenance houses, but where to locate them, how to fit them on the block, who to get to build them, how much to spend on them?

Anyway, after many meetings, hundreds of emails, hours on the phone, about a hundred pages of submissions and reports, we have two houses with which I believe we can be very satisfied. I know the students are excited about their new homes. It was also wonderful to see so many of you enjoying their ambience at the dedication and morning tea a couple of weeks ago, although I wonder if the students who were there might think "Hey, these houses work pretty well for a party with 50 or 60 guests."

As you will have noticed, there is still some work to do outside. We believed that managing the landscaping ourselves would save us some money so did not include it in the building contract. That work is underway.

In conclusion, thank you all so much for your encouragement, suggestions, comments and donations. It has made the whole process smoother and more satisfying for the Project Team knowing that we had your ongoing support.

Chris Ayles
For the Project Team

November 2018



Administration Operational Ministry Team

Adapted from Report to Church Council, October 2018,
by Christine Secombe

Team members include Christine Secombe (Leader), Margaret Cargill, Helena Begg, Bob Hutchinson and John Secombe. Matthew Mackenzie does not attend meetings but is part of a small team that looks after the office hardware.

Key activities include: planning for maintenance, support and replacement of software and hardware; assisting the Chairperson Margaret Cargill (Morialta's Safe Church Contact) in ensuring that all relevant leaders and volunteers have completed the screening assessments and any mandatory training required under the Synod's 2018 Child Safe Policy; overseeing and setting in place processes to ensure that appropriate paperwork and documentation is in place to fulfil both legislative requirements and Synod regulations; resolving issues with the telephones as well as the purchase of new devices for the office and the shed and removing and disposing of the old handsets; revising the cleaner's tasks, sourcing pay rates, setting employment contract in place (the current cleaner will become a Morialta employee, not work as a Contractor as in the past); registering Morialta as a member of TryBooking and as a Fringe Venue for 2019.

Issues of concern include "future-proofing" the office by succession planning, training a pool of office volunteers in

general office and finance functions and maintaining office IT hardware.

Another important task is to keep our knowledge of policies and procedures required under legislation and Synod regulations up to date and ensuring compliance with them.

Future plans include the purchase and installation of an update to the current version of the Pastoral Care database, updating and standardising the information held in the database, completing the process of bringing the cleaner on board as an employee and planning timing for replacing the office computer. John Secombe has invested significant time on this project. Software upgrades have been ordered and, on their arrival, work will commence on entering and updating the data.

Morialta's Archivist, Lorraine Powers provided the Team with a rationale for keeping archives and a snapshot of the Morialta archives. Discussion about a database for archives continues.

Measures and processes are in hand to protect the personal safety of shed users.

The Team's budget responsibilities are broadly defined as those expenses that are incurred in the normal course of operation as a congregation and include the Minister's stipend, Mission & Service fund and Urban Mission Network contributions, employee salaries (except the Playgroup Coordinator), office and cleaning supplies, the congregation's hospitality and catering, and a small allowance for resources for Church Council.

Travel Notes from the UK

John and I have ventured into organised 'house-sitting' in the last few years as we love animals, and it has proved to be an economical way to visit new locations.



Our first house-sit this year, was in Wisbech, in the Fenlands of Norfolk, and proved an easy sit from an animal perspective. It was a lovely house, in an acre of garden full of fruit trees and vegetables (all for us to pick and eat) and the owners couldn't have been nicer.

Mollie the cat – our only responsibility – was VERY independent and only got cross when her microchip failed to activate the cat flap. It's difficult to test a cat flap – a bait of pilchard was required to get her into the tunnel in an attempt to get her to open the door! However, John eventually had to admit defeat and ended up taping the latch open so it worked both ways. She was an indoor/outdoor cat and only required feeding twice a day – on the dot – but as the owners had a pet tray that could be timed to open for whatever time we wished, even her feeding was not onerous. It was the easiest sit we've ever done.

I was in heaven with all the 'free' fruit in the orchard – particularly the Bramley apples that fluff up in a way that Granny Smith apples never do. There can't have been an apple recipe I didn't try!

The day we visited Cambridge, the heavens opened making the day very grey – as well as wet. However we still "did" Cambridge, in particular the Fitzwilliam Museum (free) and King's College Chapel (definitely NOT free – and considered by me to be a rip-off as the first thing we saw on entering was a box asking us to donate to the upkeep of the place, and suggesting the amount that should be donated, despite the substantial entrance fee).

Lincoln was a delight to visit, with the cathedral and winding streets, and I cannot believe we've never been there before. A highlight was afternoon tea, sitting in the sunshine outside a café in the centre of town, being entertained by a folk singing group and their band playing

all the songs we remembered from the 1960s.

Being in the UK is a great opportunity to enjoy history in a way that never occurred to me when I lived here. An example was Oxburgh House in Norfolk, which we discovered had a link to Hardwick House (my all-time favourite National Trust property) in Derbyshire. Bess of Hardwick had looked after Mary Queen of Scots when she was imprisoned at Hardwick and helped Mary with the construction of a tapestry (bed hanging) which they now have at Oxburgh. The Hardwick NT people want it back – but Oxburgh is grimly hanging on to it!

The other place we visited was Blickling House where Ann Boleyn was born – fascinating house; lovely gardens and a great second-hand bookshop.

We also visited King's Lynn where they have a fascinating museum largely dedicated to "Seahenge" (never heard of it before we got here) a circle of ancient oak pillars found embedded in the beach with a huge upturned tree trunk in the centre of the circle. Various theories abound for its construction but it's generally thought to have been a burial place for someone important – or a sacrificial place for the Gods.

There was much controversy over the rights and wrongs of conserving it or leaving it where it was – after being covered by sand and peat for millennia. Then after the first Seahenge was discovered more were revealed. but there had been such an outcry about the cost of preserving the first that nothing was done – and it's all been washed away to sea! 4,000 years have just disappeared without a trace. We were fortunate to see the first discovery.

We also had a day out in Ely and enjoyed the beautiful, historic old cathedral. In fact, I thought that it (both town and cathedral) was even better than Cambridge. It's funny how you can build up expectations about a place (Cambridge) and then be blown away by some place that you've never even considered.

Our visit to Winsley in Wiltshire was great fun as this was where we used to live –

midway between Bath and the little Saxon town of Bradford on Avon. The first day we spent in the American Museum at Claverton Down near Bath. I mentioned to the guide that I was disappointed they no longer do cooking demonstrations of the 'cookies' that were popular in the early days of America's colonisation. I was then informed that this had ceased when it was decided the kitchen didn't come up to fire regulation standards and the inspectors decided it was in imminent danger of combusting!

Surbiton, just outside London, was our next destination. Here we acquired an 'OYSTER' card entitling us to travel on the buses, the underground and trains.

London meant visits to the Churchill Rooms and the Imperial War Museum, which had John enthralled and the National Portrait Gallery which we both loved. Our visits to the National History Museum and the Victoria and Albert Museum in London were one of many "Intellectual Days". Both were everything we anticipated, despite the noise emanating from gangs of schoolchildren being herded through the first museum by harassed teachers, and the art students in the V&A who clung together like limpets while their lecturer gave earnest insights into the clothes on display. I eavesdropped and decided Malcolm McLaren and Vivienne Westwood may be the darlings of people far more knowledgeable than me, but they can keep their knitted dresses with bits hanging off like discarded hankies. I'll take the classy 1930's silk shift dress on display, any time!

After London, it is off to Scotland, but that will keep for another time.

Jan Thornton



Communications Operational Ministry Team

Adapted from Report to Church Council, November 2018, by Sharon Mackenzie

COMT is a new team formed in May 2018. The members include Helena Begg (Elder), Mathew Mackenzie, John Secombe, Colin Cargill and Sharon Mackenzie (Leader).

Key activities have included finalising team goals and responsibilities, developing and distributing permission forms for website to team leaders, and trialling a video screen in the foyer to display notices of upcoming events. The team also agreed to publish Ministry Team Reports to Church Council in Vision.

The team completed a communications audit of how ministry and operational teams/groups communicate. The audit found that primary means of communication included email, Newsletter, Morialta Vision, minutes/notes, phone calls and face to face meetings.

The main issues of concern include privacy on Facebook and the Website – photos, names, phone numbers, email addresses – and the inefficient use of notice boards.

Future plans include the continuing development of the Morialta website, and other social media with increasing use of Facebook.



THANK YOU!

... to all who swept, weeded, polished, painted, cleaned windows, transplanted organs, shifted furniture, and undertook other tasks at the November working bee to prepare for the Christmas Market.

Special thanks to those who looked after the workers by providing a delicious morning tea!



Peace on Earth

Peace on Earth are words we often hear during the Christmas Season – but what is peace?

Here are a few thoughts from Steven Koski, who was Minister at Brougham Place Uniting Church 1991 to 1999.

Peace is not something you wish for, it is something you make, something you are, something you do, and something you give away.

We are living in a world where people increasingly claim they know, and argue what they know is true and all there is to be known. The temptation is to argue and seek to convince others they are wrong and how much better their lives would be if they only knew what we know. When is the last time you changed your mind because someone convinced you that you are wrong? Exactly!

Yehuda Amichai wrote – *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.*

Nothing can grow between us when we insist on speaking to each other from *the place where we are right*.

What would happen if we began our conversations with our doubts and humble admissions of what we don't know?

What would happen if we began our conversations with our fears and hurts instead of trying to prove our strength?

What would happen if we met on the fragile ground of our shared humanity doing our best to see the humanity in one another?

What if we didn't beat each other up with our pocket full of certainties and, instead, bowed in astonishment and humility to life's mysteries?

What if mystery is the common ground that eludes where we are united in humble awareness of all we don't know?

In the words of the poet Rumi – *Out beyond ideas of wrong doing and right doing, there is a field. I will meet you there.*

And the poet Paul Williams -

Listen as if you can't always tell what truth is.

Listen as if you might be wrong, especially when you know you're right.

Listen as if you were willing to take the risk of going beyond your righteousness.

Listen as if love mattered.

Today's To-Be list:

- Breathe.
- Be present.
- Be humble.
- Don't pretend you have all the answers.
- Listen as if love mattered.

Really, can you imagine what might happen if we listened as if love mattered? We may even discover the true reality of "Peace on Earth"!

Adapted from an article by Steven Koski

Centenary of Armistice Day 11th November 2018

The Editor

Armistice Day, now known as Remembrance Day, is held every year at the 11th hour of the 11th day of the 11th month, but this year was special as it was exactly one hundred years since the guns fell silent across Western Europe. It recalls the sacrifice made by men and women in World War One and the many wars that have taken place and continue to take place.

One of the special moments for many of us on Remembrance Day is to listen to the words of the famous poem by John McCrae published in 1915 – three years before the War ended.

In Flanders Field

John McCrae - November 1915

*In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.*

*We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.*

*Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.*



Another great memory of Remembrance Day for me is standing in Martin Place Sydney, near the Cenotaph, listening to the last post being played by a lone bugler, followed by the words ...

*They shall not grow old as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.*

Then follows two minutes silence.

The origin of two Minutes Silence

Adapted from a report published by the ABC

Across the road from the Shrine of Remembrance in Melbourne stands a humble plaque. Its inscription reads *In memory of Edward George Honey who died in 1922, a Melbourne journalist who, while living in London, first suggested the solemn ceremony of silence.*

Honey, who served during World War I, was the first to publicly suggest silence as a means of paying respect to the fallen in war. It was a way to hold the sorrow and loss of war — and even thoughts of triumph.

For Honey it was a reaction to the rowdy euphoria in the streets of London after Armistice was declared. Rather than celebrating, Honey's thoughts turned to the colossal cost of the Great War. He was looking for a new vocabulary and he found it in "silence".

To quote Professor Bruce Scates *Silence can mean something to everyone, it's an empty space you can fill with any thought you need to. For Honey, silence is saying we can share this silence, even if we haven't lost someone immediately close to us.*

It seems that the moment of silence filled a deep need in people to help make sense of what had happened to them.

Later, Honey felt compelled to publish his thoughts and on May 8th 1919 he wrote in the London Evening News: *Can we not spare some fragment of these hours of Peace, rejoicing for a silent tribute to these mighty dead? Individually yes! Too many of us know we will for our own kith and kin, for the friend who will never come back. But nationally? I would ask for five minutes, five little minutes only. Five silent minutes of national remembrance. A very sacred intercession.*

Sadly Honey's letter fell on deaf ears but a few months after Honey's letter was published, South African author and politician Sir James Percy FitzPatrick made the political moves that established the tradition.

On October 4, 1919, FitzPatrick wrote to a friend in the British Cabinet suggesting a period of silence. The missive eventually made its way to King George V. The King must have been impressed because ahead of the first anniversary of the Armistice, FitzPatrick and Honey were called in for a rehearsal at Buckingham Palace.

The Grenadier guards are there, and they are going to practise - they decide to take up his five-minute period but they find it is a very long time. Even for men who are used to standing on parade for an extended period of time. So they settled on two minutes' silence, which is long enough for little old ladies to stand in the street. King George V formally decreed the two minutes' silence days before the first anniversary of the Armistice.

The decree read: *It is my desire and hope that at the hour when the Armistice came into force, the 11th hour of the 11th day of the 11th month, there may be for the brief space of two minutes a complete suspension of all our normal activities. During that time, except in the rare cases where this may be impracticable, all work, all sound, and all locomotion should cease, so that, in perfect stillness, the thoughts of everyone may concentrate on reverent remembrance of the Glorious Dead.*

One hundred years on, silence and remembrance are almost inseparable.

The tradition of a minute's silence has been a feature at ceremonies marking nearly every tragedy of the 21st century, from natural disasters and terrorist acts to celebrity deaths.

Who was Edward George Honey?

Edward was born in St Kilda (Melbourne) in 1885 and died in London in 1922.

Thanks to his family's wealth he was able to try his hand at several careers. He travelled the outback, owned a magazine and went to New Zealand to study journalism.

Like many Australians he enlisted in the British forces in 1915, serving briefly in the Middlesex Regiment. But much like his fleeting career attempts, he didn't last very long and was discharged as medically unfit. However, he stayed in London and continued his career in journalism. He watched as soldiers came home from war, injured and broken.

For many years after he died, the concept of the minute's silence was broadly attributed to FitzPatrick. However, in 1965, a Melbourne-based group campaigned to have Honey's contribution recognised. The result is a small plaque, set in stone, across from the Shrine of Remembrance.

Historian Dr Hampton's epitaph sums up his life – *...it's nice that he's known as the man who had a strong voice in this (two minutes silence), when he perhaps didn't have a strong voice in much else.*

Honey is buried in an unmarked grave in Northwood Cemetery in Greater London.

To remember him is to remember what he called for — and let silent contemplation be your offering.

Reflections on a day (and a night) in the desert

Recently I had a once in a life-time opportunity to visit the ancient city of Petra. However, while I was absolutely overwhelmed (and exhausted) walking through the ancient ruins, it was a day and a night in the desert, and the young man who was my guide, that I will cherish most.



Wadi Rum, which means "Valley of the Moon", is also called (perhaps more accurately) "Valley of light airborne sand" – for that is what it truly is. A series of valleys filled with light (easily made airborne) sand, nestling in between a maze of monolithic rock-scapes that rise up spectacularly out of the rivers of sand.

Wadi Rum has been inhabited by humans since prehistoric times, with many cultures – including the Nabataeans – leaving their mark in the form of rock paintings, graffiti, and temples.

Over 20,000 petroglyphs and 20,000 inscriptions have been documented inside Wadi Rum, tracing human existence back some 12,000 years. Its role in human history goes even further back as it was one of the main routes for modern humans migrating out of Africa. Some 6,000 years ago it was covered in forests and supplied timber to much of the region but centuries of overgrazing, over-cultivation, and deforestation degraded the soil so that its ability to retain water and nutrients was eventually lost. Today only a few nomadic Bedouin, with a few sheep and a sheep dog, still call it home.

I was delivered to Samran my guide in the village of Rum at noon on a warm sunny day and he returned me to the village at 10.00am the following day. Our first stop was at a camel watering place called Arabia Spring, where the water is piped from a spring deep inside a rocky outcrop. It looked more like a rock quarry than a mountain spring.



During the rest of the day we explored several tributaries of the main valley, admiring some of the ancient carvings and graffiti and marvelling at the facades of the mountains. On first sight it looks as though teams of stonemasons have carved intricate designs on the jagged cliff faces, but no doubt it is the work of wind, sand and water – representing a million years of ongoing landscape evolution.

Late in the afternoon we had a rest stop at a place known locally as Lawrence Camp or "Rest-place", where we enjoyed a cooling breeze and Bedouin tea. This of course was where the British officer T. E. Lawrence apparently hung out. It was also a strategic point for many of the valley's inhabitants down the years, as from here all traffic passing through the valley en route to Petra could be monitored, taxed or ransacked.

Just before sunset we arrived at the small camp where I would spend the night in a "commercial" Bedouin tent and share a meal with seven other travelers. Before unpacking we climbed to the top of a nearby ridge to watch the sun set over a range of

jagged mountains. Dinner was cooked in an in-ground oven, which was a drum buried in the sand. A wood fire had been lit in the bottom of the drum and when there were only hot embers left, vegetables, meat and pastries were stacked on racks above the embers and the drum was then covered with sand and left for an hour or so to cook. I was amazed at how moist and tasty the meat and vegetables were when served.

While we were waiting for dinner to be cooked, the four brothers who owned the camp, of which my guide was one, invited all the guests to sit around a fire inside a large tent and offered us tea, and a chance to smoke a water pipe and/or hashish. I did try the water pipe, which I enjoyed, being surprised and pleased by its apple flavour. My guide, who was the youngest brother, was also the most outgoing and he soon had us revealing our dreams and why we were travelers. During the conversation he asked the men in our group why we all only had one wife or partner. He pointed out how his father had 3 wives and his 2 oldest brothers had 2 wives each, so why didn't we foreigners have more than one wife or partner. It took one of the young women (an Argentinian working her way around the world with her boyfriend) to provide a simple and logical answer – *My father had one wife and all my friends' fathers had one wife, so having one wife is normal for us. Your father had 3 wives and your brothers have 2 wives and that is normal for you.*



But it was the night that I will remember most. As there was only a sliver of moon, the stars were absolutely spectacular and the Milky Way really did look as though it was pools of flowing milk. The silence was eerie and absolute, except for the low drone of a commercial jet passing overhead every 10 to 15 minutes.

Samran and I could not have been more different. He had never travelled, even as far as Amman the capital of Jordan, whereas Jordan was the 50th country I have visited. He had spent four years in school, compared with my 20 years of school and study. Yet we enjoyed each other's company and had some amazingly deep conversations while bouncing along in his 4-wheel drive. When the time came for us to part, Samran made one of those touching little speeches that many cultures use to say their goodbyes. *You are a good man – I think you (are) always searching for the truth. There are only two types of men (he was a Bedouin after all) in this world – those who seek the truth and those who think they have the truth. They are the dangerous men.*

Epilogue

After I returned to Adelaide a friend gave me a book entitled "Ethics – with or without God" by Noel Preston. I wasn't all that interested until I opened the first page and read the following words:...

Another observation is that there are two extremes of religious faith – one remains open to further insight, the other is closed minded, one is driven intrinsically by love, while the other is driven, sub-consciously perhaps, by insecurity and fear. Faith that is motivated by love can be empowering, while that grounded in fear can be very controlling.

.... words that convey a similar idea to that expressed by my friend Samran. Sadly both his religion (Islam) and my religion (Christianity) have suffered and continue to suffer from individuals seemingly motivated by fear.

Colin Cargill

Fellowship

From Margaret Clogg

The current committee was re-elected at the Annual General Meeting in November. Margaret Clogg was re-elected as President, Margaret Dix as Secretary and Kath Cheel as Treasurer. Other committee members are Dale Corrigan, Arlene Lomman, Joan Wagner and Margaret Whibley.



Following the AGM, Jenny Swanbury gave an extremely interesting presentation about the recent changes to Frontier Services.

Our December meeting was our Christmas break-up and meal. As always, this was a fun night for all!



Many people feel lonely in the city, but perhaps 'third places' can help with that

Adapted from an article by Tony Matthews and Joanne Dolley published in the Conversation March 2018

Loneliness is a hidden but serious problem in cities worldwide. Urban loneliness is connected to population mobility, declining community participation and a growth in single-occupant households. This threatens the viability of our cities because it damages the social networks they rely on. One response to these trends involves **third places**. These are public or commercial spaces that provide informal opportunities for local people to mix socially on neutral ground. The concept of a **third place** is distinct from first and second places. A **first place** is the private space of home. A **second place** is where people spend significant time, often formally. These include schools, universities and workplaces.

Common examples of **third places** in cities include community gardens, libraries, public swimming pools, cafes, men's sheds, farmers' markets and dog parks.

Can third places reduce loneliness?

Mobility disrupts social connection and creates isolation. People leave behind their social ties when they leave one community and often struggle to connect to others in their new community. This challenges both the migrant and their new neighbours. **Third places** help by creating or enhancing a sense of community on a smaller, more human scale – a relief from the overwhelming sensory experience of a large and unfamiliar city. The village-like feeling of third places can reduce people's anxieties and make them more comfortable with trying a new social experience. **Third place** interactions encourage conversation in a homely atmosphere. Regulars who are local to the area often help with this. **In third places**, people are free to come and go without obligation. The status and backgrounds of users are largely irrelevant. These places are generally designed to be accessible, accommodating and inviting for all ages, low-profile, comfortable and conversational. **Third places** that offer opportunities for shared activities, such as a game of outdoor chess, provide reasons to strike up a conversation.



Can the church be a third space, or do churches fall between second and third places?

A church fits the criteria for a **third place** as it enhances community and can encourage conversations in a more homely atmosphere. But are people free to come and go without obligation? A church certainly offers opportunities for shared activities, but how accessible is it for a member of another faith or a person with no religious background? The most successful **third places** seem to be public or commercial spaces that provide informal opportunities for local people to mix socially on neutral ground. So how neutral is the Church, or do churches need to create a neutral space to provide a **third place**?

There are steps that can be taken to design and safeguard **third places**. Local councils and urban planners certainly have important roles but so too do individuals and community groups such as a church. One important thing to understand is the valuable social capital that successful **third places** offer.

Space for third places can be easily designed into neighbourhoods and urban areas. Sections of parkland can be given over to public facilities, such as outdoor gym equipment, dog parks or skate parks. Dedicated trading areas can be provided for farmers' markets.

Creating a **third place** in a church requires much thought so that a truly neutral space is provided. The community garden created by Morialta is a good example of a neutral space.

Third places are most effective when they encourage interactions between locals. Providing facilities and activities creates a purpose to interactions and reasons to start chatting.

Local councils can support citizen-led activities such as community gardens and men's sheds. They can also provide activities such as Tai Chi classes.



Outdoor Tai Chi classes turn green spaces into third places.

Valuing and promoting third places

We live in an age of urban mobility with no historical comparison. Many of us have been strangers in a new city. Loneliness is an unwelcome and growing feature of this urban mobility. **Third places** offer a useful and tested model for reducing loneliness by improving community.

Christmas bells can still bring hope on Christmas Day

The Editor

I Heard the Bells on Christmas Day is a Christmas carol based on the 1863 poem *Christmas Bells* by American poet Henry Wadsworth Longfellow. In the poem, upon hearing the Christmas bells, Longfellow shares his despair that *hate is strong and mocks the words peace on earth, good will to men*.

However, the carol concludes with the bells carrying renewed hope for peace among men – *Then pealed the bells more loud and deep: God is not dead, nor doth He sleep; The Wrong shall fail, The Right prevail, With peace on earth, good-will to men*.

The words of the poem were set to the melody *Waltham*, which was composed by John Baptiste Calkin.

In 1861, two years before writing this poem, Longfellow's personal peace was shaken when his second wife of 18 years, to whom he was very devoted, was tragically burned in a fire. Then in 1863, during the American Civil War, Longfellow's oldest son, Charles, joined the Union Army without his father's blessing.

Longfellow wrote the poem on Christmas Day in 1863 and it was first published in February 1865. References to the Civil War are prevalent in some of the verses that are not commonly sung.



The original words of Longfellow's poem:

*I heard the bells on Christmas Day
Their old, familiar carols play,
and wild and sweet
The words repeat
Of peace on earth, good-will to men!*

*And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!*

*Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men!*

*Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good-will to men!*

*It was as if an earthquake rent
The hearth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!*

*And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"*

***Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men."***

Stories of Christmas Symbols – Christmas Bells

While bells can be heard in many parts of the country every Sunday – one of the most significant times is Christmas.

Their association with the Christian Church probably came from an unlikely source – St. Patrick. The famous bell of St. Patrick resides in Ireland, and according to tradition, Patrick, a missionary to the Emerald Island in the 5th century, used it to gather the Irish people together for the teaching and preaching of God's Word. With time, the bell came to be associated with the Lord's work and to symbolize something sacred.



St Patrick's Bell

As Irish missionaries were sent out into the Western world, they tended to use bells in the same way as Patrick had used them, and the people of the west eventually attached a similar religious significance to them. Prior to the influence of these Irish missionaries, it appears that Christians used a variety of other methods to gather together – gongs, trumpets,

or drums. In Tonga they used wooden logs and plough shears! Being woken up by the clanging of a plough shear is not as melodious as a cow-bell ringing through the Swiss Alps.



Surely Christmas is one of the greatest and most joyous of all feasts, and, as in Ireland during the time of St. Patrick, the bell still symbolizes the Lord's work.

Let us remember that God's greatest act in all of history began when he stepped into time as a man for the purpose of redeeming us. Let the bells ring in celebration!

*Adapted from an article by Angie Mosteller:
http://www.celebratingholidays.com/?page_id=1556.*



Morialta Magpie



Tiffany and Kids on Sunday designed and made advent banners for their homes.



Alison retired as coordinator of Lunch on Chapel (Coffee Corner) after 21 years of excellent service. Kath retired from kitchen duties but will still cook meals.



She has been on board since the beginning! John Manifold hung up his apron after several years of setting up and washing dishes!



Helen Stephens organised volunteers who produced over 400 bonbons for the Uniting Care Christmas hampers.



Bruce was presented with honorary life membership of Guide Dogs SA NT. He and Anne were both awarded certificates for 15 years of volunteering.



Congratulations to John Beard on his 80th birthday. Welcome to the Morialta OBEs!



Youth members from Morialta helped to prepare Uniting Communities Christmas hampers for those who need help at Christmas.



Brian Clisby was presented with a quilt made by Judith and signed by friends at Morialta UC.



Santa paid a visit to the Morialta Playgroup!



Christmas lunch was enjoyed by over 80 people. Congratulations to the team who planned, cooked and served the meal!



Morialta welcomed visitors from Korea to worship after the Presbytery Synod meeting in November.

MORIALTA IS CELEBRATING AN UPSIDE DOWN CHRISTMAS THIS YEAR
 Wherever, and however you spend Christmas, we wish you love, joy, hope and peace!



Peace on earth and goodwill to all mankind

Adapted from an article published in Religion and Spirituality 2012 by Martin Coates

At this time of year the words *Peace on Earth and Goodwill to all Men (Mankind)* are printed on greeting cards and emblazoned on signs outside many churches. For many they sum up the warm feeling that is synonymous with Christmas, conveying an implicit hope, a spirit of generosity and a kindly disposition toward others. The season of peace and goodwill is also the focus of many Christmas songs.

However, the contrast between “peace and goodwill” and the reality of life confronts us almost nightly on the evening news. Just over a century ago it was seen in the grainy black-and-white photos from the battle fields on Christmas Day 1914. Soldiers left opposing trenches of the Frelinghien-Houplines sector on the western front and congregated in the no-man’s land. Men from opposing armies exchanged stories and gifts and even started games of football (soccer). However, the *peace and goodwill* was short-lived and troops soon got back to the business of trying to kill each other.

Henry Wadsworth Longfellow’s poem titled *Christmas Bells* tells a similar story. It begins with the usual celebration of the season’s popular sentiment, but then the reality of the war sets in: *And in despair, I bowed my head; ‘There is no peace on earth,’ I said; ‘For hate is strong, and mocks the song of peace on earth, good-will to men.’*

Centuries before Jesus was born, his birth was foretold by the prophet Isaiah in a passage often read at Christmas. *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end* (Isaiah 9:6–7).

So, where is this peace that the birth of Jesus is meant to have brought about and which we refer to and sing about at this time of year? Mordialta Uniting Church is currently involved with many churches and groups across Australia in the #KidsOffNauru campaign, as we see little *peace on earth and goodwill to all mankind* when it comes to the treatment of refugees. Wars and fighting between groups and nations continue unabated. Around 10,000 Rohingya died at the hands of Myanmar soldiers in 2017 alone and over 100,000 Palestinians and almost 12,000 Israelis have been injured through fighting since 2000. While the recent Synod of our own church had moments of grace and reaching out, *peace on earth and goodwill to all mankind* were often not in view.

Martin Coates suggests that maybe focusing on a cute, harmless baby in a manger creates little more than a mirage of peace. The Christmas scenes, nativity plays and greeting-card

pictures have immortalised Jesus in the minds of many as a baby. As Charles Wesley wrote – *Gentle Jesus, Meek and Mild ... the world shall always see Christ, the Holy Child, in me.*

Coates wonders if the birth of Jesus, meant to be but part of the story of His life, has been given so much importance in its own right that it is virtually devoid of context and real meaning. For him it is not surprising that, faced with the harsh realities of life as depicted on the news or experienced first-hand, increasing numbers reject the Christmas story as a sham – a pretence of peace and goodwill. For many, Christmas will be but a temporary band-aid for life’s problems – problems that will return once the lights and tinsel are put away for another year. Could this be why many reject all that the Bible has to say on peace and hope?

Some scholars also suggests that *Peace on earth and goodwill to all men (mankind)* is actually a mistranslation that has been accepted and repeated without question over the years. The proclamation made by the heavenly host, witnessed by the shepherds while they watched their flocks, is more correctly translated *Glory to God in the highest, and on earth peace among those with whom he is pleased!* (Luke 2:14, English Standard Version).

God is pleased with us when we do our best to obey His laws and commandments, rather than following our own traditions (Mark 7:6–9).

If the message of hope and peace, which is so embedded in the Christmas story, is to be more than a minor distraction to those who are hungry or displaced or homeless or powerless, then the message of Christmas needs to ring out every day of the year.

In the words of Howard Thurman (1899 – 1981)

*When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:
To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among people,
To make music in the heart.*

AMEN

Justice for Refugees SA AGM held in November

A report from Rev Jenny Swanbury

The new Chairperson is Rev Sandy Boyce, a minister at Pilgrim Uniting Church and current President of DIAKONIA World Federation. Guest speaker was Kelly Nichols, Communication Director Refugee Council of Australia. She spoke in detail about advocacy strategies for the wellbeing of people seeking refuge and those caught in off-shore centres. She also spoke of the need to change the hearts and minds of people towards a better and more compassionate way. Others who work for justice for refugees also shared their experiences and matters of deep concern.

Beyond Mordialta Mission Projects

Total funds raised in 2018 were \$3063.00. These have been split evenly between the Northern Suburbs Dinka Speaking Faith Community, a clean water project in Milne Bay PNG and a community health project in Timor-Leste, both sponsored by Uniting World.

At the December meeting of the Congregation we were asked to select the “Beyond Mordialta Mission Projects” for 2019. Those chosen were Frontier Services, Educating girls from the Dalit caste in Northern India and Healthy families and safe communities in Kiribati. More information will be available throughout 2019 as we raise funds and learn about each project being supported by Uniting World.

Thank you for your continued generosity!

WELCOME TO THE MORIALTA UNITING CHURCH COMMUNITY LIBRARY HUB

Another year is nearly at its end. We look forward to the next!

Will the library open for summer borrowing?

Yes! The library will be open on all Sundays during December and January.

The Library is also open for "After Hours Borrowing" during office hours but please note that the Church Office will close on Friday 21 December and reopen on Monday 29 January.

So – make your selection for holiday reading in good time and when there is opportunity!

If you are a **New Borrower** please leave your contact details in the **New Borrowers Book** on the Library desk.

The following books are new to the Library:

Finding Gobi by Dion Leonard

The Big History published by DK

What do you do with an idea? (Children's)

Two Sisters by Asne Seierstad,

A House in the Sky by Amanda Lindhout

The Chilbury Ladies' Choir by Jennifer Ryan

The Music Shop by Rachel Joyce

The Monogram Murders by Sophie Hannah

No Friend But the Mountains by Behrouz Boochani

Barefoot Surgeon by Ali Gripper

A Gentleman in Moscow by Amor Towles

Last of the Bonegilla Girls by Victoria Burman

Barking Dogs by Rebekah Clarkson

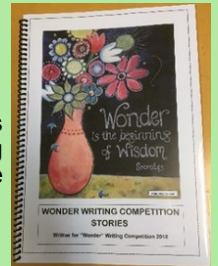
The Single Ladies of the Jacaranda Retirement Village by Joanna Nell

Dear Mrs Bird by AJ Pearce

Unmaking a Murder - The Mysterious death of Anna-Jane Cheney by Graham Archer

WONDER WRITING COMPETITION

A booklet has been made of all the stories that were entered into the Wonder Writing Competition for 2018. It includes who the winners were and the judges comments.

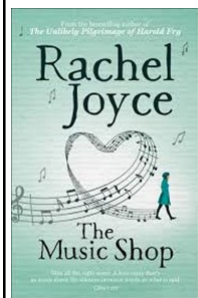


BOOK REVIEWS

FICTION

THE MUSIC SHOP by Rachel Joyce

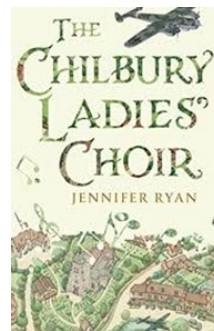
Frank owned a Music Shop in Unity Street, a small old parade with four other shops and very run down. Frank didn't run his shop the usual way, he sold only vinyls. He sold no CD's and no videos – only vinyls. They were filed in a special way and only Frank could find them. The other shops were occupied by quirky characters - all long time friends.



An unusual little light read and a book you will find interesting till the end, particularly if you are musically minded.

Reviewed by Margaret Boundy

THE CHILBURY LADIES' CHOIR by Jennifer Ryan



This is a light hearted story describing village life in Britain. The story commences on Tuesday 26th March 1940 and concludes on Friday 6th September 1940 and is written in diary form.

It reads like a cross between "Mid-Summer Murders", Miss Marple, and is written in the style of Hercule Poirot.

This is an entertaining and easy read.

Reviewed by Margaret Boundy

A letter from Janet Cousens CEO Act for Peace

Dear Friends,

I am writing to invite you to take part in this year's Christmas Bowl appeal, a tradition of Christian compassion that began on Christmas Day some 69 years ago. It was 1949, and millions of refugees were suffering in war-ravaged Europe. As a Christian, Rev. Frank Byatt believed he had a responsibility to share the joy of his Christmas with our brothers and sisters in need. So he put a Bowl of Remembrance on the dinner table and asked his family to place a generous gift in it to "share your good dinner with hungry children in other lands." He then called on his congregation to do the same.

That was the first Christmas Bowl of Remembrance appeal. Today, tens of thousands of us now follow

Frank's example; sharing God's love with our brothers and sisters in urgent need around the world, through our gifts to the Christmas Bowl.

Your gift will help support local partners around the world to both meet urgent need and create change that lasts; equipping communities affected by conflict and disaster with the skills they need to solve their own problems and get back on their feet.

This Christmas, as we celebrate the birth of Jesus with our loved ones, let us pause to be grateful for all we have. And let us remember to respond to Jesus' call to love our neighbour by helping our brothers and sisters in need around the world.

With blessings and gratitude,

Janet Cousens



Reconciliation

A song written by Robin Mann recognising God's place here in creation long before we knew.

At the dawn of the ages you pulled land from the sea.
With your word you invented all we know, all we see:
creek and desert and forest, red and grey kangaroo.
You were in this place - but we never knew.

Paintings seen on the rock face, footprints left in the sand,
campfire next to the river, songs that rise from the land:
signs that seem so elusive, shadows just out of view.
You were in this place - but we never knew.

Do we take after Jacob, blind to what lies at hand,
needing dreams to inform us God is here in this land?
See him suffering and dying, bread and wine tell the news.
You were in this place - but we never knew.

Jesus, open our senses, help us see you today
in the person beside us, as we work, as we play.
While we love you and serve you, may it never be true:
You were in this place - but we never knew.



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Minister
Rev Bob Hutchinson
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Diary Dates

Monday 24th December 7.30pm	Christmas Eve Worship
Tuesday 25th December 9.00am	Christmas Morning Worship
Sundays in January 9.30am	Combined Worship Service in the hall
Wednesday 30th January 9am to 12noon	Kitchen Clean - all welcome!
Sunday 3rd February 11am to 4pm	Church Council Retreat
Monday 4th February 1.30pm	Tai Chi recommences
Wednesday 6 February 12noon	Lunch on Chapel recommences
Sunday 3rd March 11.15am	English Conversation Group recommences

Holiday Arrangements

The office will close on Friday 21 December and re-open Tuesday 29 January.

Worship services will be combined at 9.30 am in the hall 6 - 27 January.

From 26 December to 16 January please contact Bruce Ind, 0413 606 200 for pastoral matters Margaret Cargill, 0439 954 814 for anything else.

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**Deadline
for the next Edition**

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