

Morialta Vision

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Inside this issue:

Chairpersom	2
Advent & Christmas	
Adelaide Connection	3
Climate Strike	
Religious Discrimination	
Team Reports	4,5
Earth Overshoot Day	6
Limiting Wealth	
Fear of Carbon Dioxide	7
Dahwoodi Bohras	8
World Religions	9
Ethical Manifesto	10
Climate Crisis Effects	
Social Justice	11
Thursdays in Black	12
We Need More Trees	
Common Dreams	13
Walking Together	
Morialta Magpie	14
Morialta Library	15
Kumbaya	
Native Tongue	
Aboriginal Blessing	16



From the Minister...

THE SLOW WORK OF GOD

Slow is not commonly accepted in our world today. We demand everything fast, immediate and perfect. If our expectations for how things should be done and how long it should take to do them are not met, we are disappointed and frustrated. Fast is not always good.

Recently we established a raised garden bed at home and planted a variety of vegetables from seeds and seedlings. I stood back and waited for the peas to grow. But they didn't, well not immediately. Growing crops requires patience.

It is great to get out and till the garden in Spring. There is an almost immediate gratification because you can see all the work you've done. There's evidence of the work- the soil is turned up, free of rocks and weeds and ready to fertilize and plant. It's rewarding because it's visible. But what about the invisible work that's being done?

What about the invisible work being done in our lives by the forming and transforming nature of God? Are we often in a hurry for God to do things 'now'? How often are we impatient, or even uncomfortable with 'slowness' and want to skip to the other side?

Or do we, or can we, find encouragement in the words of Pierre Teilhard de Chardin S.J. (1881-1955) who says

"Above all, trust the slow work of God."

Chardin continues saying "We are quite naturally impatient in everything to reach the end without delay. We should like to skip the intermediate stages. We are impatient of being on the way to something unknown, something new. And yet it is the law of all progress that it is made by passing through some stages of instability and that it may take a very long time. And so I think it is with you. Your ideas mature gradually – let them grow, let them shape themselves, without undue haste. Don't try to force them on, as though you could be today what time

(that is to say, grace and circumstances acting on your own good will) will make of you tomorrow. Only God could say what this new spirit gradually forming within you will be. Give Our Lord the benefit of believing that his hand is leading you, and accept the anxiety of feeling yourself in suspense and incomplete."

Chardin highlights that some 'struggle' is needed saying that "the law of all progress is that it is made by passing through stages of *instability* – and that it may take a very long time".

I am reminded of the story of the child who was watching a butterfly emerge from its cocoon, but was impatient and decided to assist the butterfly by cracking open the cocoon.

"As the butterfly came out the boy was surprised. It had a swollen body and small, shrivelled wings. He continued to watch the butterfly expecting that, at any moment, the wings would dry out, enlarge and expand to support the swollen body. He knew that in time the body would shrink and the butterfly's wings would expand. But neither happened! The butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It never was able to fly..."

Sometimes we just need to let go of our control or impatience, as hard as that can be at times, and 'trust in the slow work of God'

Sometimes, "when thoughts or values feel undeveloped and wishy-washy in our minds; when we walk through seasons where it feels like we take 3 steps forward and 5 steps back; when we rehearse conversations and then play them back in our mind so many times that we forget what we're even talking about- these are stages of instability."

Maybe we could try practicing or 'planting' more prayer into the soil of our lives and let the fruit of the Spirit, which is *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control* grow. (Gal 5:22-23)

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Chairperson Writes ...

Warm greetings to all in the Morialta community, and welcome to this Springtime issue of *Vision!* It was exhilarating on 6 October to be part of a Congregation meeting that formally adopted our new Vision/Values Statement – see the poster version Annette has produced for us, below. This represents the next step forward towards our future, alongside the moves being made to consolidate our building stock which were also described at the meeting. Council has now received the report of the Pastoral Care Review Team, who are working with the PCMMT to take on board the review findings and design a revamped program for launch early in 2020 – watch this space! Another great concert held, and a growing playgroup ... Exciting times! So many of us working together



as we are able, and thinking together towards a continuing future as Morialta Uniting Church and Community Centre. An important component of this continuing future, it seems to me, will be to develop a culture of leadership flexibility. This means that people can contribute in one role for a season, and then move on to a different role, leaving the coast clear for someone else to make their own contribution. My plan is to demonstrate what this cultural shift could look like in March 2020, by not renominating at the end of my current 3-year period on Council. I've very much enjoyed many aspects of my time on Council and as chairperson, and I've learned a lot – but other parts of our Scenario 2 future are now calling insistently to me, and I want to contribute in different ways in future. This is also a good time to begin thinking about your year in 2020. What new or refreshed role at Morialta is

calling to you, as we seek to flesh out what a 'Scenario 2' future might look like in detail? And what role that you have been doing for some time might be left behind for a season, to free you for a new venture? I look forward to plenty of fascinating conversations over the coming months, as many of us take up this challenge of developing a culture of leadership flexibility, and talk among ourselves about what we might do in 2020.

And remember, if you'd like to talk about anything I've written, or have any questions or comments on anything Morialta-related – please be in touch by phone, email or in person. I look forward to hearing from you!

Margaret Cargill
0439 954814
margaret.cargill@adelaide.edu.au

Advent and Christmas Showcase
7.00pm Tuesday 29 October at Morialta

You are welcome to attend this showcase of music, resources and ideas from around the Presbytery. RSVP to Jenny Swanbury.

Advent and Christmas Planning

Contact Jenny Swanbury if you would like to join with the Worship and Faith Education Team to help plan Advent and Christmas worship at Morialta.

Mighty Magill Christmas Market
AND ART EXHIBITION
SATURDAY 23 NOVEMBER
9:00AM - 2:00PM

- Christmas Gourmet Goodies
- Home-made Cakes
- Books
- Christmas Gifts & Crafts
- Plants
- Bric-a-Brac
- Come-Again Boutique
- Sausage Sizzle
- Gift Boxes
- Jars of Love
- Morning Tea & Lunch

Morialta Uniting Church
26 Chapel Street, Magill
Phone: 8331 9344
office@morialtauca.org.au
[Web: morialtauca.org.au](http://morialtauca.org.au)



Morialta Uniting Church & Community Centre

Morialta Uniting Church seeks to be an inclusive community who hold to the way of Jesus, expressed through love, service and hospitality. We offer, for all ages, learning opportunities, spiritual expression, action for justice and social connection. We understand the Chapel Street properties to be a community resource.

2019 Mighty Magill Market and Exhibition

Saturday 23 November 9.00am to 2.00pm

The Market and Exhibition will soon be happening, so start gathering together the goods you might donate for sale and spread the word to neighbours and friends!

If you are interested in submitting items such as painting, photographs, quilts, sewing or knitting, or other craft items for the exhibition, please talk to Mary Thornley (by phone at 0409 697 078, or email marypete2226@gmail.com)

If you would like to help at the market, please contact Bruce Ind (by phone at 0413 606 200, or email bruceind@mac.com)

The Adelaide Connection Concert



The Elder Conservatorium's Jazz Choir came to Morialta again, on Sunday 29th September, and delighted a small but enthusiastic audience.

Formed in the 1980's, it has become one of Australia's most prestigious vocal groups. Now two choirs – a junior all female choir and a senior mixed choir – both are directed by Anita Wardell supported Mark Ferguson. Each choir consist of between 11 and 15 students with the usual mix of sopranos, altos, tenors and basses.

Their repertoire for the concert consisted of harmonically sophisticated

vocal music, both a cappella and accompanied, and the majority of the vocal arrangements focused on close part harmony and rhythm. Their repertoire included music from early arrangers such as Gene Puerling to current arrangers such as Darmon Meader and Kerry Marsh. They were ably supported by three equally talented students on piano, bass and percussion.

To quote Chris Ayles, "... they are as good a vocal ensemble as you would hear in any genre. They were tight, together and precise in their timing and harmonies. If you like any kind of choral music you would appreciate and enjoy their technical prowess if nothing else."

As Mary Thornley observed – "the rather special elements of their youthfulness in light of their expertise, and the warmth and mellowness of their music, was quite incredible."

Being someone who can be uplifted by the music of Bach and Handel's

Messiah to jazz, folk and hip hop and everything in between (including Mama Mia), I was also blown away by their talent, their enthusiasm and their musicality. Their rendition of "Bye Bye Blackbird" was as good as it gets.

The students use the Morialta Concert as a dress rehearsal for their end of year concert in the Elder Hall lunch time series in October, so it contributes to their development. They were thrilled to be given access to such a great space for music and many of them were effusive in their thanks to Morialta UC for arranging the concert, and giving them the opportunity to make "a joyful noise" within our walls.

As a result of the concert the students have an extra \$730 to help them develop their talents and Morialta has \$730 in our bank account to help us keep our doors open.

We thank Anita, Mark, Katrina and the students for their generous support of Morialta projects.

Colin Cargill



Climate Strike and Rally

More than a thousand people from across the Uniting Church took to the streets joining more than 300,000

people all over Australia as part of the Global Climate Strike on 20 September.

UCA President Dr Deidre Palmer thanked all those connected with the Uniting Church who participated or supported through prayer or action.

"The Uniting Church was a visible presence at many of these events, reflecting our long-standing commitment to voice our concern for the well-being of all God's creation," said Dr Palmer.

"We are thankful and inspired by the younger generation for their leadership, courage and mobilisation of this unprecedented call to action."



The Religious Discrimination Act

From the Editor

The Religious Discrimination Act will prohibit discrimination in certain areas of public life on the ground of religious belief or activity. However, while the bill does not define protected religious "activity", it will cover religious observance, dress and expression of religious belief, especially where "adherents of that religious group are

required, or encouraged, to evangelise". Direct discrimination (treating someone less favourably based on religion), and indirect discrimination (where an apparently neutral condition disadvantages someone based on religion) are prohibited.

The bill also creates a religious freedom commissioner, who will promote religious freedom.

If you have concerns that the Religious Discrimination Act will increase

discrimination and verbal abuse of people from the LGBTIQ community, people of colour, women, people with disabilities you can read the proposed Act or a commentary on the Act at:

<https://www.ag.gov.au/Consultations/Documents/religious-freedom-bills/exposure-draft-religious-discrimination-bill.pdf>

<https://www.theguardian.com/australia-news/2019/aug/29/what-is-the-religious-discrimination-bill-and-what-will-it-do>

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“We, like tiny seeds are buried deep in the ground, surrounded by dark warmth, unaware of what is being done inside of us as we shed our former selves (these old shells) and branch outward and upward towards the light. The slow work of God is being done below the surface. The slow work of God requires us to lose control. The slow work of God feels unstable and suspenseful.”

The slow work of God is producing the life of Christ within us, forming and transforming.

Rev Bob

¹ <https://wildbranchfarms.com/2017/09/15/the-slow-work-of-god/>
² <https://www.erea.edu.au/docs/default-source/networking-gathering/deputy-principals/2017/the-butterfly-story.pdf?sfvrsn=2>
³ <https://wildbranchfarms.com/2017/09/15/the-slow-work-of-god/>
⁴ See Psalm 139:1-18
⁵ <https://wildbranchfarms.com/2017/09/15/the-slow-work-of-god/>



Administration Team (AOMT)

Helena Begg was farewelled in July and Annette Latham welcomed to the Team.

Key activities have included updating of the Pastoral Care Database by John Secombe with more work required to generate rosters from the data.

Documenting processes are in train, as is training for users. Annette is overseeing an update of the key register and John will help enter that information into the database.

The UCA’s Duty of Care policy is on hand <https://sa.uca.org.au/safechurch/>.

The Team is very grateful to Matthew Mackenzie for setting up the new computer.

The VGA-format cabling for the video/projection/audio distribution in the church and hall is becoming obsolete and it will need to be updated in the new year. Matthew, Christine and John have been tasked with that. However, a significant number of Ministry Teams will be impacted and their input will be sought.

The Dawoodi Bohra community hired the hall and kitchen on five evenings in September.

Ray Clogg will be on leave during October and a contract cleaner is being arranged.

A cordless Dyson vacuum cleaner has been donated for use in Kooka.

Annette Latham has been appointed as Administrative Coordinator and Sharon Mackenzie continues as Newsletter Editor.

Changes made by Annette include a change from flyers to postcards for Morialta’s promotional materials, as well as how the office is presented.

Annette will attend the Regenerating Places of Faith Conference on 16 August and St John First Aid Training course on Wednesday 23 October.

The Team is grateful to members of the congregation for their support in staffing the office when Annette is absent at professional development events and possible jury duty.

Separate email addresses have been set up for the newsletter and rosters.

Broadband for Seniors – the computer has been removed from the library and the desk re-purposed.

Some key plans for the next 6 months include:

- maximise effective and efficient use of office IT systems
- maximise use of the database for record keeping, rosters, and for day-to-day use
- work out what to do with the archives
- continue the conversation about giving envelopes being ‘a one-off, single-use paper product’ – whether they are ‘good stewardship of resources, of time required to open and remove notes, how they fit with Morialta’s justice ethos, and whether eGive and open plate could be the alternatives offered’.

Christine Secombe for The Admin Team

Pastoral Care Team (PCMMT)

PCMMT held the usual Pastoral Partners’ Forum in May and this year we delivered a simpler program. Participants valued the time spent together and contributed their opinions to the discussion. The experience was useful in looking at future plans.

The annual ‘Over 80s Afternoon Tea’ was held in September and we will concentrate on fellowship with a simplified menu.

Some rationalisation of the pastoral care list was undertaken with help from Rhonda Amber. It has been necessary to make changes due to some retirements. Thanks go to John Secombe for his assistance in this matter.

We hope more people will indicate a willingness to become Pastoral Partners following the review of Pastoral Care which has been undertaken.

We will begin planning for our ‘Blue Christmas’ event which we will be offering on a Sunday evening close to Christmas.

As well as the phone calls and visits undertaken on behalf of Morialta UC by Pastoral Partners, the Card Ministry facilitated by Cynthia Story is also an essential part of our network of care.

Bruce Ind, Interim Team Leader

Children, Youth and Young Adults Team (CYAMMT)

The revised monthly structure for the Kids on Sunday program for high school age youth will continue for the rest of this year. As there are 1 to 2 primary aged children most Sundays, a roster has been organised to provide a Sunday morning program for them. The Safe Church policy requirements are being met by having appropriate observers floating between the youth and primary aged programs.



A number of social events have been held with children and youth, supported by members of the congregation to supervise/transport the youth to events. The plan is to hold one event per school term.

SAYCO will hold a one-day event between 3 pm – 9 pm on 12 October at Adelaide West Uniting Church. The theme is a Lost/Found Youth Festival and there will not be designated church groups during the event. Leaders will either help with a particular activity, or be "floating leaders" who are a part of the general supervision of the event. All Leaders must comply with safe church policies.

- Build, support and organise an inclusive and safe church youth program at Morialta with relevant and appropriate activities.

About our teams work:

Planning for Kids on Sunday and youth programs is a constant challenge given the limited number of teachers, variability in numbers, and age differences of the children.

Participating in leading worship gives the children/youth a sense of belonging and contributing to the Morialta community and enriches the worship of the whole community. The Team appreciates the efforts that are made to help facilitate this.

The Team is very appreciative of the support of members of the congregation who volunteer as Kids on Sunday program observers, and spend time with our youth by volunteering as drivers and support for the youth social program/events.

Craig Mackenzie for the Team

Issues of concern and key plans for next six months:

- Ongoing discernment of the best way to help children, youth and young adults to have a sense of belonging and to encourage their participation in the life of the congregation.
- Work with the minister to ensure children and youth involvement in worship.
- Ensure that all planned activities are communicated to Church Council in advance for endorsement.

Property Team (POMT)

Key activities included church structural inspection, solar panels installation, manse repairs and structural inspection, major test and tag, completion of church front repairs, reporting to federal government on grant spending, sale of 10 College Drive, completion of student houses fences and land scaping, plus numerous maintenance and repair jobs across all properties.

Major issues of concern are what to do with the church, what to do with the manse and what to do with the stained-glass windows.

The structural reports on the church and the manse will be discussed with POMT and council to set priorities and begin action. We will need to provide good accommodation for the minister and family while work on the manse occurs.

Once the cost of different possible actions on the stained-glass windows has been determined a wider discussion will take place.

Plans over the next 6 months include carrying out top priority tasks on church and taking appropriate action on the manse as well as completing landscaping of the student houses and set 2020 budget. We will also consider

solar panels for the student houses, establish a program of pest control treatment for all carpeted areas and continue with the numerous maintenance and repair jobs which will inevitably be needed.

The team is increasingly turning to external specialists to perform maintenance and repair work as team members and other helpers find themselves unable to undertake heavy, high and specialised tasks.

The Monday Boys, although diminished in number and stamina, continue to do valuable grounds maintenance work.

Chris Ayles For the Property Team



THANKS to those who helped spread mulch along the carpark fence line...
... (or were they playing hide and seek!).

Earth Overshoot Day 2019 was July 29

Adapted from an article provided by the Global Footprint Network

On 29th July, humanity used nature's resource budget for the entire year, according to Global Footprint Network, an international sustainability organisation that has pioneered the Ecological Footprint.

Put another way, Earth Overshoot Day marks the date when humanity's annual demand on nature exceeds what earth's ecosystems can regenerate in that year. Over the past 20 years, it has moved up three months to July 29, the earliest ever. This means that humanity is currently using resources 1.75 times faster than our planet's ecosystems can regenerate – or we need 1.75 earths to continue living as we do. Humanity first saw ecological deficit in the early 1970s.

Some of the ecological overspending costs that are becoming increasingly evident include deforestation, soil erosion, biodiversity loss, and the build-up of carbon dioxide in the atmosphere leading to climate change and more frequent extreme weather events.

Mathis Wackernagel, co-inventor of Ecological Footprint Accounting, outlines our choice.

“Ultimately, human activity will be brought in balance with earth's ecological resources. The question is whether we choose to get there by disaster or by design.”

By moving the date of Earth Overshoot Day back by 5 days each year, humanity can live on one planet. For instance, replacing 50% of red meat consumption with other foods would move the date of Overshoot Day 15 days (10 days for the reduction of methane emissions from livestock alone); reducing the carbon component of the global Ecological Footprint by 50% would move the date 93 days.

You can use the Ecological Footprint Calculator (now available in Hindi, English, Chinese, French, German, Portuguese, Spanish and Italian) to calculate your Ecological Footprint and personal Earth Overshoot Day. You can find it at

<https://www.footprintcalculator.org/>

Try calculating your own ecological footprint – you may be surprised!



Earth Overshoot Day – a justice and equality issue?

By the Editor

The fact that humanity uses up one year's supply of resources in 210 days, means that some of us are using our share in less than 210 days and some take longer.

Given that many of the world's citizens have no access to electricity, do not own a car, till the land by hand or with oxen, and eat food from their own garden with zero global food miles, we can assume that they will take much more than 210 days to use up their share of the world's resources.

That means that those who live in cities and use electricity, drive cars or ride buses, fly or take a cruise for leisure, and eat food flown from the other side of the world, are using their share of resources in well under the world average of 210 days.

If we believe in justice and equality – we have a big dilemma. How do we reach the justice goal of dividing the world's resources equally, and at the same time move Earth Overshoot day to 31st December, or beyond?

For the sake of life on earth, we must put a limit on wealth

Adapted from an article by George Monbiot published in the Guardian September 2019

A few weeks ago, I received a letter from a worker at a British private airport. “I see things that really shouldn't be happening in 2019,” he wrote. Every day I see private Boeing 737s, built to take 174 passengers, filled at the airport with around 25,000 litres of fuel, with a passenger load of one or two, taking off to Russia or the USA. They carry as much fossil energy as a small African town might use in a year.”

When Google convened a meeting of the rich and famous at the Verdura resort in Sicily in July to discuss climate

breakdown, its delegates arrived in 114 private jets and a fleet of megayachts, and drove around the island in supercars.

Social research tells us that income is by far the most important determinant of environmental impact. It doesn't matter how green you think you are; if you have surplus money, you spend it. The only form of consumption that's clearly and positively correlated with good environmental intentions is diet: people who see themselves as green tend to eat less meat and more organic vegetables. But attitudes have little bearing on the amount of transport fuel, home energy and other materials you consume.

Many argue that it is better to invest in new technologies that will lower emissions, than divesting from fossil

fuels. What really counts is not what you do but what you **stop doing**. It doesn't matter how many solar panels you install if you don't simultaneously shut down coal and gas burners.

In Monbiot's view the most radical thing we can now do is to limit our material aspirations. He argues that an economy based on the assumption that everyone strives to maximise their wealth, is counterproductive.



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Should we worry about carbon dioxide?

Adapted from NOAA Climate.gov

The earth's surfaces and oceans have been periodically warmed by natural increases in carbon dioxide (CO₂) concentrations over the past million years or more. From the analysis of air bubbles trapped in mile-thick ice cores, levels of CO₂ never exceeded 300 ppm in the past million years or so. At the start of the Industrial Revolution in the mid-1700s, the global average amount of CO₂ was about 280 ppm. By the time continuous observations began in 1958, CO₂ was already 315 ppm. In 2015, it passed 400 ppm and by May 2019 it was 415 ppm. If global energy demand continues to be met mostly with fossil fuels, atmospheric CO₂ will likely exceed 900 ppm by the end of this century, bringing with it significantly higher temperatures.

The last time atmospheric CO₂ levels were around 400 ppm was more than 3 million years ago, when temperature was 2°–3°C higher than during the pre-industrial era, and sea level was 15–25 metres higher than today.

CO₂ concentrations are rising mostly because we are burning fossil fuels for energy, releasing carbon that plants pulled out of the atmosphere through photosynthesis over the span of many millions of years.



Why does CO₂ matter

The Earth's land and ocean surfaces are warmed by sunlight and continuously radiate thermal infrared energy (heat). Unlike oxygen or nitrogen (which make up most of our atmosphere), CO₂ and other greenhouse gases (methane) absorb that heat and release it gradually over time, like bricks in a fireplace after the fire goes out. Without this natural greenhouse effect, earth's average annual temperature would be below freezing instead of close to 15°C.

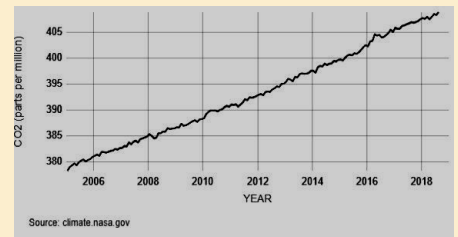
While CO₂ absorbs less heat than other greenhouse gases, it is more abundant. Also, methane reacts with the hydroxyl radical in the air to create water vapor and carbon dioxide. Nitrogen is removed from the atmosphere by plants and converted into forms such as ammonia, which can then be used by the plants.

The increases in atmospheric CO₂ are responsible for about two-thirds of the total energy imbalance that is causing earth's temperature to rise.

CO₂ also dissolves into the ocean and reacts with water molecules, producing carbonic acid and lowering the ocean's pH. Since around 1800, the pH of the ocean's surface waters has increased in acidity by roughly 30%. Increasing acidity interferes with the ability of marine life to extract calcium from the water to build their shells and skeletons and reduces viability of other species.

The level of CO₂ in the atmosphere really does matter to the future of humankind and many other life forms.

NOAA - National Oceanic and Atmospheric Administration - The US agency that provides science and information for a climate-smart nation (sic)



CO₂ levels from 2006-2018

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Monbiot calls for a radical and disturbing concept: **enough**. However, we must decide what “enough” looks like, and how to know when we've achieved it. Belgian philosopher Ingrid Robeyns calls this “**limitarianism**”. She argues that there should be an upper limit to the amount of income and wealth a person can amass. Like a poverty line in reverse.

While this may sound blasphemous to some, her arguments appear sound. Surplus money allows some people to exercise inordinate power over others: in the workplace; in politics; and above all in the capture, use and destruction of the planet's natural wealth. If everyone is to flourish, we cannot afford the rich. Nor can we afford our

own aspirations, which the culture of wealth maximisation encourages.

The grim truth is that the rich are able to live as they do only because others are poor: there is neither the physical nor ecological space for everyone to pursue private luxury. Instead we should strive for private sufficiency and public luxury. Life on Earth depends on moderation.

George Monbiot is a Guardian columnist



A Prayer for the Creation

*Rev Dr Jason Johns
published in Common Grace*

Creator God, you are abundant in generosity and we rejoice to be creatures sharing in your beautiful world.

Our hearts are heavy at the brokenness and the way our nation continues to exploit and misuse Earth's resources.

We repent and turn to you.

Give to all in this land now called Australia a desire for righteousness and peace, the will to work together in trust, hearts to seek the common good and a desire to share with justice the resources of earth.

Softening the hearts of our leaders, may they lead us in making reparations and championing a clean energy world for the sake of the last, the least and the lost.

Amen

Building community with the Dawoodi Bohras community

From Christine Secombe – Secretary Church Council and the Congregation.

Eid al-Fitr (or Eid – pronounced ‘eed’ – as it is better known) is celebrated by Muslims around the world to mark the end of Ramadan, the Islamic holy month of fasting.

It is a joyous and highly anticipated holiday that follows four weeks of fasting between dawn and sunset (Eid al-Fitr means “the festival of breaking the fast” in Arabic).

In 2019, Eid celebrations fell in the immediate aftermath of the shooting in the mosques in Christchurch NZ.

In May, several Uniting Church congregations, including Morialta, offered the hospitality of their premises to the local Dawoodi Bohra community for their Eid celebrations. The feedback was that this worked really well for all.

Margaret and Colin Cargill, Judith and David Purling, Bruce Ind and Bob Hutchinson were guests of the Dawoodi Bohras at their celebratory breakfast that marked the end of Ramadan.

Morialta hosted the same Dawoodi Bohras community during the holy month of Muharram, falling this year in September.

(More information – <https://en.wikipedia.org/wiki/Muharram>)

Mustufa Kagdi, the liaison between Morialta UC and the Dawoodi Bohra community, writes:

“The Dawoodi Bohra community traces its spiritual heritage to the Prophet Mohammed and his wasī (legatee) Amirul Mumineen Maulana Ali, continuing through their successors, the imams. The ‘al-dāī al-mutlaq’ or ‘syedna’ is the sovereign leader of the Dawoodi Bohras and guardian of the Fatemi ‘Dawat’ (religious mission). He is the religious leader, temporal guide and spiritual guide to the community. The Dawoodi Bohras believe in the Love for Allah and his representative on earth. Love for family, neighbours and friends. Love for one’s fellow human being. Love for all of Allah’s Creation.

Bohra men wear an ensemble consisting of a kurta (a long shirt), draped with a saya (outer robe) and an izar (pantaloon) or trousers. The kurta-saya is predominantly white. For women the rida has become a trademark Bohra garment the like of which is not found anywhere else in the Muslim world. A dizzying array of colour and patterns is used and embroidery, lace or crochet work is to be found on every piece. The rida fulfils the Islamic requirement for limiting the exposure of the woman’s figure whilst remaining pleasing to the eye.

The remembrance of Karbala is a major commemorative event for Bohras, who will take leave from work and schools, close businesses and devote their entire time to attending the daily sermons that mark it. It takes place

during the first month of the Islamic lunar year – Muharram ul Haraam – to mark ‘Ashara’ (meaning ten) which culminates in ‘Aashurah’ – the tenth of Muharram and the day of Husain’s martyrdom along with 72 of his companions and family members.

We have decided to further our relationship with Morialta Uniting Church during the first 10 days in the month of Muharram. The Morialta Uniting Church has given us great support and love during the month or Ramazaan and it was natural for us to be attracted back to them. Love is a very strong force that binds individuals. We consider the Uniting Churches as our brothers and sisters in faith. We have realised that in our differences there is unity. On behalf of the entire Dawoodi Bohra community in Adelaide, I wish to thank everyone who has supported and will continue to support us and provide us with a space where we can follow and practice our religion in a peaceful and welcoming space.”

Morialta looks forward to continuing to build relationship with this Dawoodi Bohras community.



Roadmap for a just and sustainable community

From World Council of Churches Roadmap for Congregations, Communities, and Churches for an Economy of Life and Ecological Justice

The way we interact with the economy and creation – not only as an individual, but also as congregations, communities, and churches – is strongly connected with our faith convictions.

Love is the centre of our Christian belief. (1-John 4:16) Therefore we cannot ignore it when parts of the

worldwide body of Christ are suffering due to unjust economic structures: “If one member suffers, all suffer together with it.” (1 Corinthians 12:26)

Jesus says: “I came that [you] may have life, and have it abundantly.” (John 10:10). One important aspect of discipleship is clear advocacy for a just economy and creativity to organize the local supply with reverence for life. From the beginning, we were given responsibility for taking care of all creation. However, the cry of the whole creation today is stronger than ever.

That is why we need a STRONG MOVEMENT OF TRANSFORMATIVE FAITH - and we invite you to be part of it!



... continues on next page.

Reflection based on Christianity and World Religions

Adapted from a reflection by Chris Ayles at the August meeting of Church Council (2019)

Can Christianity learn anything, or benefit from the practices of other religions? Let's consider their core beliefs.

Hinduism

One true God with hundreds of millions of manifestations which represent different ways of knowing the attributes of God. God is in everything, is unknowable and is the source of wisdom. Our souls are part of God.

Buddhism

Is it a religion or a philosophy? This is a long-standing question.

Life is suffering; suffering is caused by craving and attachment. The cessation of suffering can be achieved by following the eight-fold path. Right views; right resolve; right speech; right action; right livelihood; right effort; right mindfulness and right concentration.

Judaism

This is quite familiar to us through the Old Testament, the Hebrew Bible.

Belief in one transcendent God revealed in the patriarchs and prophets, with ongoing development through rabbinic scholarship, tradition and law. A complex total way of life comprising theology, law and innumerable cultural traditions.

Islam

Is another mono-theist religion, about 600 years younger than Christianity. It requires full submission/commitment to the teachings of God as revealed to Muhammad. Acceptance of this brings with it unavoidable obligations.

The Five pillars of Islam are:

Declaration of faith – there is One God and Muhammad is the final prophet.

Obligatory prayer – ritualistic five times a day

Compulsory giving – a specified proportion of wealth or income on a specific date each year for charitable purposes.

Fasting and abstinence in daylight hours during the month of Ramadan.

The Hajj – a pilgrimage to Mecca once in your life on a particular date and with an obligatory dress code.

Christianity

Of course, doing a summary of Christianity is somewhat fraught because we are so immersed in it. We can be quite precious about where we stand on the Christianity spectrum. All the other religions have their internal differences too, but we don't pay them as much heed as we do our own.

Here is an attempt to put my current view of Christianity into one sentence. Through my understanding of Jesus example and teaching, Christianity is essentially about living a life of love. But love comes in many forms and with a wide range of things we say we love.

I love my wife, my extended family, my friends.

I love our dog.

I love slow cooked lamb shanks with tiramisu for dessert.

I love a Bach fugue and anything Ella Fitzgerald sings.

I love the Flinders Ranges and snorkeling through an underwater garden.

I love it when I take a well composed, well-lit photograph.

But how can I best express the love of God I see in Jesus?

It seems to me that one way is to be conscious of the needs of, and deal wisely with those people I meet every day. How can I be a blessing to all those I interact with? And can this objective be enhanced by my understanding of other religions?

From Hinduism - do I see God in every aspect of my life and surroundings?

From Buddhism - am I well enough practiced in mindfulness to be alert to the condition of everything around me?

From Judaism - Am I sufficiently committed to justice, but justice tempered with mercy?

From Islam - Am I totally committed to doing what I understand to be "the will of God"?

I believe my attempts to practice "applied Christianity" can only be enhanced by such understandings.

... continued from previous page.

Living in accordance with the covenant with God and creation

- Support and practise small-scale, life-giving agriculture
- Create community gardens
- Provide access to clean water

Renewable energy and climate protection

- Monitor energy consumption and move towards renewable energies
- Promote climate-friendly mobility
- Deal with energy and materials consciously

Just and sustainable consumption

- Buy ecological, fair, and regional
- Reduce waste
- Reuse and recycle

Economies of life

- Create places for moneyless interaction
- Practise alternative economic models
- Practise just finance

Networking

- Name contact persons for economic and ecological justice
- Raise our voice on economic and

ecological issues in our communities and beyond

- Network with other communities and initiatives.

Full document available at <https://www.oikoumene.org/en/resources/roadmap-for-congregations-communities-and-churches-for-an-economy-of-life-and-ecological-justice-pdf-for-home-printing/>

How will the climate crisis will affect YOU?

According to models and predictions formulated by the CSIRO and BOM, every part of Australia will continue to experience increases in average temperature and will have a higher frequency of hot days. The projections on rainfall and drought are more variable, as is the change in fire weather and intensity.

The predictions for the Adelaide Plains and Mount Lofty Ranges are:

Temperature:

Average temperatures will continue to increase in all seasons (very high confidence), and more hot days and warm spells are projected (very high confidence).

Rainfall and drought:

A continuation of the trend of decreasing winter rainfall is projected with high confidence. Spring rainfall decreases are also projected with high confidence. Increased intensity of extreme rainfall events is projected, with medium confidence. Time spent in

drought is projected (with high confidence) to increase over the course of the century.

Marine:

Mean sea level will continue to rise and height of extreme sea-level events will also increase (very high confidence).

Fire:

Harsher fire-weather climate in the future (high confidence).

Adapted from an article in the Guardian based on data from CSIRO and BOM.



An Ethical Manifesto

From "God, Ethics and the Secular Society" by John Gunson published by Morning Star Publishing – Contributed by Gateways

We accept the proposition that acts can be identified as ethical if they are altruistic, i.e. seeking the good of others, and of ends beyond or greater than ourselves and our interests.

We recognise that ethical behaviour is not only about our personal lives, but about all of life, be it political, social, economic, business, environmental, local, national, international, global.

Acting ethically involves acting 'from the point of view of the universe'

We desire to act ethically not only because we care, but because we are persuaded that life works best that way.

We recognise that we are bound up in the bundle of life, and we are totally dependent on this biosphere's life support systems; that we are the recipients of life, and that a proper response is to be the givers and enhancers of life.

A life-stance in the pursuit of self-interest is ultimately by definition destructive of relationships, of community, and of the natural world upon which we depend for life itself.

We accept the need and responsibility to care for ourselves; and equally the need to love others as we love ourselves.

So we agree that before acting from traditional, cultural, national, religious, economic or other important reasons, we must ask ourselves the question:

"How should we live and act so as to advance the good of all (all living things, including the biosphere and the universe.)?"

Questions that will help answer this basic question include:

- What are the facts?
- Does it advance the common good?
- Does it enhance the life of the community?
- Is it sustainable? i.e. Does it disregard or diminish, or does it enhance the good of the natural environment?

(Biodiversity, nature in balance, interdependence of all of life.)

- Is it life-enhancing or life-diminishing?
- Is it an act of self-interest or sectional interest?
- Is it an act of goodness, truth and love? Is it just, is it true, is it kind?
- Does it enhance unity, community, and trust?
- Does it contribute to peace and harmony, rather than conflict?
- Is it an act of humility, responsibility, co-operation and self-giving?
- Is it an act of love (understood in the "Jesus" sense as the transcendence of self in the service of others; unconditional, unsolicited, unmerited, indiscriminating acts of good-will).
- Does it seek to overcome evil with good?

Editor's note: After reading John Gunson's book, members of Gateways felt that his Ethical Manifesto was a good model for living and worth sharing with others.

Social Justice is a Christian tradition – not a Liberal agenda

Adapted from an article by Stephen Mattson in *Sojourners* August 2015

Many Christians are wary of participating in social justice because of a deep-rooted fear of being labelled “liberal,” “progressive,” or “secular.” They don’t want to be associated with “secular” movements, and are uncomfortable delving into issues that go beyond their cultural comfort zones.

But the Bible tells us that Jesus cared deeply about the social causes around him.

Instead of saying all lives matter, Jesus said, “Samaritan lives matter.”

Instead of saying all lives matter, Jesus said, “Children’s lives matter.”

Instead of saying all lives matter, Jesus said, “Gentile lives matter.”

Instead of saying all lives matter, Jesus said, “Jewish lives matter.”

Instead of saying all lives matter, Jesus said, “Women’s lives matter.”

Instead of saying all lives matter, Jesus said, “Lepers’ lives matter.”

Even though Jesus loves everyone, even to the point of dying for their sins, he went out of his way to help specific groups of people – the alienated, mistreated, and those facing injustice.

So, participating in a movement seeking justice, positive reform, and empowerment is one of the most Christ-like things we can do.

As Christians we need to recognise that our society is filled with numerous groups and communities facing systemic oppression, and we must act. We must be willing to admit and address the complex realities within our world that create such problems – not rely on spiritual laziness that tempts us to rely on generic excuses and solutions.

We do a disservice to the gospel message when we remove the cultural context from Jesus’s ministry and water down his message to one of religious platitudes. We tend to generalise the words of Jesus and transform his life into a one-size-fits-all model that can apply to all of humanity.

Jesus intentionally, purposefully, and passionately addressed very specific causes. He radically addressed the diverse and complicated conflicts of the time and shattered the status quo.

Jesus wasn’t just preaching a universal salvation message for the world, he was also addressing specific political, social, and racial issues. He was helping those who were being abused, violated, and oppressed.

When we involve ourselves within these issues – and serve those who need justice – we are following Jesus. But it is often too easy for many of us to remain apathetic, ignorant, or refuse to admit problems exist.

We tend to be uncomfortable facing the complex and controversial issues surrounding race, ethnicity, history, and culture. We may even believe that our very humanity should supersede all other labels or descriptions, and that a love of Christ wipes away any “superficial” characteristic such as skin colour, heritage, or other cultural identifier.

Verses such as Galatians 3:28 – “*There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus*” (NIV) may be interpreted that nothing else matters beyond our faith in Christ.

But Paul is validating all of the cultural issues associated with Jews, Gentiles, slaves, the free, men, and women rather than disregarding them. He’s stating that Jesus is relevant to these differences, and is working throughout

their lives by understanding and recognising the unique pros and cons they’re dealing with – the privileges, disadvantages, assumptions, treatment, stereotypes, rights, social values, and expectations they face on a daily basis.

Participating in social justice is a Christian tradition inspired by Jesus, not by liberal causes, populist agendas, media platforms, lawmakers, or mainstream fads. It’s a deeply spiritual practice.

Instead of being motivated by political affiliations, financial gain, power, pride, control, or our own secular motivations, we should be active participants for the sake of following Jesus – for the purpose of glorifying God through acts of justice, empowerment, and love.



While God does love everyone and we are *all* united in Christ, this doesn’t negate the fact that we have a unique cultural identity and we are called to recognise the marginalised, help the oppressed, and avoid rejecting their significance by denying their identity or ignoring their plight.

It’s not a matter of pitting social causes against the gospel message of Christ; it’s a matter of realising that these causes ARE actually an important part of that gospel message.

Stephen Mattson is the author of The Great Reckoning: Surviving a Christianity That Looks Nothing Like Christ.



A personal response to 'Break the Silence Sunday'

From Christine Secombe

Each Thursday, I wear black and pin on my 'Thursdays in Black' badge. In this small way, I align myself with people around the world also wearing black as a symbol of strength and courage, representing solidarity with victims and survivors of violence, and calling for a world without rape and violence.

The 'Thursdays in Black' campaign recognises that violence takes many forms, including domestic violence, sexual assault, rape, incest, murder. 'Thursdays in Black' focuses on ways that individuals can challenge attitudes that cause violence on a personal and public level.

Background information:

The 'Thursdays in Black' campaign protests began in the 1970s and its roots lie in such groups as *Mothers of the Disappeared* in Argentina. These women began wearing black sashes in honour of their friends and family members who were disappearing, being raped, and abused. They would gather every Thursday in silence to protest the loss of their loved ones under the military dictatorship.

In the 1980s, 'Thursdays in Black' became an international human rights campaign supported by the World Council of Churches as a peaceful way of saying "I support the human right of women to live in a world without violence, rape and fear".

Other groups have developed, including women who wanted to express outrage at the rape-death

camps in war torn Bosnia, the Black Sash movement in South Africa, and women who oppose the Israel occupation of the West Bank.

For everything there is a season – a time to keep silence, and a time to speak (Ecclesiastes 3).

For me, the 'Thursdays in Black' campaign speaks into my God-given hope that a different reality is possible. It offers one small way I can challenge systems and societies that encourage violence in any form and stand in solidarity with all who face violence in their lives.

Please talk to me if you'd like to join me and help 'Break the Silence'.



Our cities need more trees, but will they survive climate change?

Adapted from an article by Alessandro Ossola, Hugh Munro Burley, Leigh Staas, Linda Beaumont, Michelle Leishman, Rachael Gallagher published in the *Conversation* July 2019

Trees are very effective at improving the microclimate of our cities. Leaves absorb and dissipate much of the sun's radiation and trees also cool air and land by several degrees compared to concrete and asphalt.

However, different species have different levels of tolerance to heat, lack of water and other threats posed by climate change. Of concern is that some of the most commonly planted

street trees are unlikely to survive increasing heat waves.

Some species, such as the golden wattle or the prickly paperbark, may not survive in northern cities without extra water. Other species, such as the native frangipani and the tuckeroo will become more suitable for planting in southern cities.

While tree species in Australian cities are more diverse compared with other cities globally, the 30 most commonly planted species make up more than half of Australia's urban forests. Consequently, our best insurance is to increase the diversity of our trees. Our mission is to find the best species for urban landscapes that survive higher temperatures.

Testing trees for tolerance to extreme heat and drought is essential and advice on the best species of tree to plant passed onto to landscape architects.

With the in-filling and downsizing occurring in suburbia, many of us no

longer have space for large trees, but we do have space for native shrubs. Hence, we also need to encourage both state and local government to plant suitable trees in parks and along streets and to leave open space for tree planting in new developments. Families, communities and businesses need to understand the importance of tree planting and environmental stewardship as key elements of adapting to climate change.

An old Chinese adage says: The best time to plant a tree was 20 years ago. The second-best time is now.

Alessandro Ossola is Research Coordinator Centre for Smart Green Cities, Hugh Munro Burley is a Spatial analyst at Macquarie University, Leigh Staas is Associate Director for Engagement & Research Partnerships Smart Green Cities, Linda Beaumont is a Senior Lecturer at Macquarie University, Michelle Leishman is Distinguished Professor at Macquarie University, and Rachael Gallagher is from Macquarie University.



Common Dreams statement

Participants of the Common Dreams Conference, held in Sydney on 11-14 July, have made a call on all governments and churches to support the Uluru Statement of the Heart.

The Common Dreams Conference draws together people from Australia, New Zealand and other parts of the world, and is inclusive of Christianity and other religious and spiritual traditions. The conference explored ways that progressive spirituality and religion can contribute positively to the common good, with common dreams for a better future.

The 2019 conference participants endorsed a Statement in support of the Uluru Statement of the Heart.

We the participants in the Common Dreams Conference, from diverse places and faith traditions, in 2019 hereby

- *accept and celebrate the Uluru Statement from the Heart*
- *recognise the sovereignty of the Aboriginal peoples as enunciated in the accompanying Uluru Statement from the Heart*
- *acknowledge their rich creation spirituality that continues to make a vital contribution to the diverse culture of Australia*

and

We call upon Federal, State and Local Governments and all people of Australia to drastic action

- *to call for constitutional change to embrace this sovereignty*
- *to exercise restorative justice (Makarrata) in its full extent as defined by Aboriginal Peoples*
- *to enshrine a First Nations Voice in the Constitution via the treaty process.*

The participants of the Common Dreams Conference also challenged and called all faith communities of Australia to action. The Conference Statement challenges the churches of Australia

- *to endorse the Common Dreams Statement*
- *to urge the governments of Australia to accept and implement the Uluru Statement from the Heart*
- *to activate the Treaty process so that there is ongoing justice for the First Peoples of Australia*

Dr Norm Habel, a keynote speaker, renowned biblical scholar and Professorial Fellow at Flinders University, says there is a strong biblical basis for churches to support restorative justice for Australian First Peoples. This includes the Genesis

account of Abraham, who recognised and swore by the God of the indigenous people of Canaan, made allies with the Canaanite peoples, and made a treaty with one Canaanite community.



Dr Habel said that the Statement recognises the Aboriginal people as custodians of this land, and their rich spiritual awareness. He said the Conference Statement recognises the historical collusion of governments and churches that has led to the dispossession and cultural and physical destruction of Aboriginal and Torres Strait Islander Peoples' culture and requires urgent rectifying through the steps of restorative justice and the treaty process.

For further information, contact

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Dr Margaret Mayman,
Pitt Street Uniting Church

Walking Together

From the President of the Assembly

This month marks 23 years since the Uniting Church apologised for our part in the forced removal of Aboriginal and Torres Strait Islander children from their families and their spiritual homes – their country.

The Apology was offered to the Aboriginal Community by Assembly Standing Committee in September 1996. The UCA acknowledged “the trauma and ongoing harm caused to individuals, families, the Aboriginal community as a whole and the entire Australian community” as a result of the practice of separating Indigenous children from their parents.

More than a decade later, in 2008, Prime Minister Kevin Rudd offered an apology on behalf of our nation.



Now, 23 years after our apology, I have just returned from a week in Aurukun on the western side of the Cape York Peninsula with Rev. Richard Cassady, a Nywaigi Nation man and a Uniting Church Minister. It is time to ask what is the unfinished business for us as the UCA? Have we deeply heard and understood the cry for more to be done on healing of intergenerational trauma?

How does this affect the covenant relationships of First and Second Peoples in the UCA? What are the

actions needed to enable healing for future generations of First Nations Peoples?

Last week, in my time with the Aurukun Congress community, they asked us as the wider Uniting Church to enable their voice to be heard.

My friends, please in your covenant relationships with our UAICC sisters and brothers, listen deeply for what it means to walk together, to lament the past and to seek to be a healing community, characterised by the love of Christ.

Join the Assembly Circle of Interest for Walking Together as First and Second Peoples – more information at <https://uniting.church/walkingtogether/>

Morialta Magpie



Congratulations to Dale and Brian on their 60th wedding anniversary!



Happy 80th birthday to Pam!



Happy 70th birthday to Dawn!



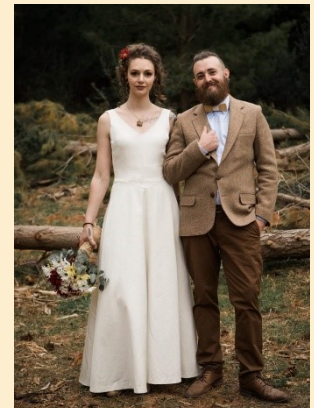
Happy 30th birthday to Andrew McKenzie, who celebrated with family at his home in Brisbane!



Craig shared the story of Boogie Woogie, his lost and found cat!



Barb was delighted to receive her quilt with good wishes from friends at Morialta!



Congratulations to Katrina and Ben on their wedding! (Katrina is Neville and Miranda's daughter)



Some Morialta members attended a vigil to support the Biloela Tamil family, who faced deportation.



Thanks to Ray for installing chalkboards outside the Kooka rooms.

Fellowship News

From Margaret Dix

Two paramedics attended our September meeting to give us instructions on CPR and demonstrate the defibrillator. With support from the Community Centre team, we now have a defibrillator at the church.

Tiffany Winn spoke to us at our October meeting, about reading and dyslexia.

Our last meeting for the year will be our AGM in November. Lesley Tideman will speak to us about the time she and Arthur spent in Iraq.

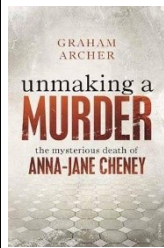
All are welcome to attend our meetings!



Our over 80s enjoyed afternoon tea supplied and served by the Pastoral Care Team. Musical entertainment was provide by Anne I, David P and Craig O.

WELCOME TO MORIALTA UNITING CHURCH COMMUNITY LIBRARY HUB

Book Reviews



Unmaking a murder – the mysterious death of Anna Jane-Cheney by Graham Archer

This book covers an investigation into an intriguing murder case. It gives an account of how decisions were made and mistakes were covered up, including the lack of credibility of the forensic examiner.

Anna-Jane Cheney lived at Magill with her fiancée, Henry Keogh. She worked in the Adelaide legal community, and was popular and talented. In March 1994 she drowned in her bath in suspicious circumstances, six weeks before their wedding date. Henry was convicted of her murder.

Journalist Graham Archer became fascinated with the case and chose to investigate, making no contact with Henry during the 13 years it took the Supreme Court to review the case. Eventually his conviction was quashed, and after 20 years behind bars Henry was released.

Some readers now believe in Henry's innocence but others remain sceptical. See what you think!

Reviewed by Joan Wagner

The sixteen trees of the Somme by Lars Mytting



On July 1st 1916 the biggest battle of World War 1 began. On that day alone there were more than 57,000 allied

casualties, 20,000 of whom died instantly.

This story is one of initially confusing names, of mystery, of family divided loyalties, or romance, of inheritance and of how the Somme battlefield has been able to go on killing up to the present.

The main story settings are a remote farm in Norway and the Shetland Islands.

In 2014 Lars Mytting was Norway's bestselling novelist. My father took part in the Battle of the Somme and I found this novel very interesting.

Reviewed by Rob Webbe

The origin of Kumbaya

Kumbaya originated in an African-American spiritual song from the American South. The earliest record comes from lyrics collected in North Carolina in 1926 for a song called "Oh Lord, Won't You Come By Here." The spiritual pleads for divine intervention—for God to come by here and help a people in great need, referencing an area historically connected to the enslavement and oppression of African Americans. The word kumbaya is taken from the song's refrain.

Folklorists and musicologists have identified other manuscripts and recordings in the 1920–30s that document the song's spread from the Southeast US, and its evolution into the form we now know as "Kumbaya." One prominent early version of "Come

By Here" was adapted into Gullah (an English-based creole language spoken in coastal Georgia and South Carolina) which appears to have influenced the dialectical rendering of the song as "Kumbaya," contrary to claims that the song and word themselves originate in Gullah.

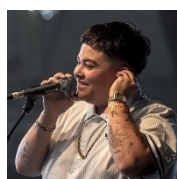
The song experienced newfound and mainstream popularity when artists like Pete Seeger and Joan Baez performed it during the American folk music revival in the 1950–60s. It was taught to thousands of American campers in 1957, helping to cement the song's association with both children and campfires. Because it is so easy to sing and play, "Kumbaya" became a staple anthem of liberal activists in the 1960s.

In the late 1980–90s, however, things changed. Thanks to its associations with childish sing-alongs, kumbaya

started signalling naive idealism and a sort of precious, touchy-feely, hand-holding spirit of rosy-eyed unity. The derisive term especially took off in political rhetoric. In 1994, then-Congressman Rick Santorum mocked a national proposal to pay students for service: "Someone's going to pick up trash in a park and sing 'Kumbaya' around a campfire, and you're going to give them 90 percent of the benefits of the GI Bill!" In 2015 President Barack Obama remarked of the Israeli-Palestinian peace process: "So this can't be reduced to a matter of, somehow, let's all hold hands and sing 'Kumbaya'."

Sadly, this once favourite song is now seen to signal a glossing over of racism and slavery and all that went with it.

Adapted from an article in Dictionary.com



Native Tongue

Selected verses from Native Tongue by Mojo Ruiz de Luzuriaga

I don't speak my father's native tongue
I was born under the Southern sun
I don't know where I belong
I don't know where I belong

My great granddaddy was Wiradjuri
My father came here from the Phillipine
It's where I live; it's where I wanna be
Ooh but you make me feel so ill at ease

I don't speak my father's native tongue
I was born under the Southern sun
I don't know where I belong
I don't know where I belong

Words by Joel Ma, Mojo Ruiz de Luzuriaga, Rita Seumanutafa. If you wish to hear the complete song you can find it at <https://www.youtube.com/watch?LQ4by3IUJo>

Aboriginal Blessing

By Brooke Prentis, published in Common Grace

May our footsteps on this ancient land remind us of creation and connectedness in our sense of truth.

May the gum tree from its branches remind us to dig deep and reach high in our action for justice.

May the eagle who soars in the sky remind us of the power in our call for love.

May the expanse of the lands and seas, of the sky and stars, remind us of God's timing in our faith in hope.

May the holy three, Creator Spirit, Lord God, Papa Jesus, remind us of community.

So with grace, mercy and peace, go in truth, justice, love and hope.

Brooke Prentis is an Aboriginal Christian Leader from the Wakka Wakka peoples. She is Aboriginal spokesperson for Common Grace, and Coordinator of the Grasstree Gathering.



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Diary Dates

Tuesday 5 November 7.30pm	Church Council Meeting
Thursday 14 November 9.45am	Fellowship AGM
Wednesday 13 - Saturday 16 November	Uniting Church in SA Synod Meeting
Saturday 23 November 9.00am to 2.00pm	Mighty Magill Christmas Market and Exhibition
Tuesday 26 November 7.30pm	Church Council Meeting
Sunday 8 December 10.45am	Meeting of the Congregation
Wednesday 11 December 12 noon	Christmas Lunch on Chapel (Bookings essential!)
Thursday 12 December 6.00pm	Fellowship Christmas Celebration



Acknowledgements

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

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Thanks to all who have contributed.

Editor: Colin Cargill
Publisher: Helena Begg

Living Streams ~ Giving Life



Deadline
for the next Edition

1 December

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