

Beyond 2020 Vision

A Publication of Morialta Uniting Church

March 2021

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Welcome to Beyond 2020 Vision 2

Colin Cargill, Editor and Helena Begg, Publisher

In this edition we remember Jean Cox, a member of MUC several decades ago. We also say farewell and thanks to Alice Kroker for guiding us while Rev Bob was on leave and we celebrate the wedding of Katrina and Mitchell.

You called them all and you call us still

Followers who were fishermen,
disciples who were just teenagers,
missionaries who were children,
supporters who were women –
You called them all *and you call us still*.

Friends who misunderstood,
apostles who were arguing,
witnesses who were foreigners,
believers who were doubters –
You called them all *and you call us still*.

You found them on beaches,
on roadways, up trees,
in houses, by lakesides,
in the wilderness –
You called them all *and you call us still*.

Commending faith

Adapted from an article by Andrew Hamilton,
published in Eureka Street

Most of us find it challenging to engage with people whose philosophies of life differ from and are critical of our own.

When Richard Dawkins and others attacked theism, many Christian writers defended it, rebutting their opponents' arguments. But is that the only way to engage with people who hold a different life view to our own? Peter's advice to us on how to respond to opposed views was: 'Always be prepared to give an account (or defence in some translations) to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.'

'Giving a defence' suggests an adversarial discussion, focusing on self and not on the conversation partners. 'Giving an account – presented with gentleness and respect' suggests an exploratory conversation between equals.

The starting point of such a conversation is not that a theistic view is the only view of the world, nor that it is superior to others. However, a personal belief in God, as distinct from the belief that God exists, may be a place to begin.

When asked for a persuasive reason for believing in God, I reply that it is our need for someone to whom we can say

We highlight 'Sacred People, Sacred Earth' and Synod news.

Remember that your stories, events, photos and articles (less than 300 words is ideal) are always welcome.

The cut-off date for our next edition will be **26th March**. Either drop a copy into Nicole at the Office or call or email Colin on 0427 122 106 or snout-n-bout@bigpond.com.au

Each held something you need:

hope, passion, longing,
voice, anger, kindness –

You called them all *and you call us still*.

You have found us and called our names.

Are we willing and questioning,
enthusiastic and concerned,
and trusting and open enough
to respond to the call?

Adapted from a reflection by
Bishop Thomas Gumbleton
(born January 26, 1930), a
retired Roman Catholic
auxiliary bishop of the
Archdiocese of Detroit.



thank you. My argument comes out of a personal experience that the world and all that it is in it is a gift. It begins in wonder at the beauty and largeness of the natural world, at the complexity and goodness of human beings, the transforming power of loving and being loved, and the creativity of humans.

I find the world and my own sharing in it a gift for which I am thankful. I also find belief in a God who is responsible for the world, and to whom I can respond in gratitude, to be a gift. It underpins the ways in which I understand my relationship to the world, underpins my understanding of myself as a rational and ethical being, and gives purpose to my existence in the world.

While I see a belief in God as a gift, and one that I would like others to share, I have no right to expect them to do so.

Many are satisfied with accepting the world and human consciousness as given, needing no explanation, and see meaning as something we make, not a gift to be received. Some have had harsh experiences that have closed the door to wonder and to a beneficent God. Some are convinced by the arguments against theism. The purpose of conversation is to allow exploration of one another's world views and of the experiences that underlie it - to allow both partners to be changed.

News of SA Synod Meeting



After its delay as a consequence of COVID, the Synod of SA met for its Annual Meeting over 30 January to 13 February this year. In line with all matters COVID, the council met in accordance with physical distancing and other safety requirements. Its first session saw the Council of Synod meet electronically on the morning of January 30 and it next convened in a more traditional manner on Thursday morning, 11 February, to begin three days of discussion, decision, learning, worship and fellowship.

The theme for our time together was taken from Isaiah, "Behold, I am doing a new thing."

Although the number of participants was lower than in the past, there were members from each of the three presbyteries in South Australia.

The morning sessions were presented by Rev Dr Vicki Balabanski and Dr Tanya Wittwer. Their contribution was inspiring. There followed discussion around 16 proposals that dealt with finance, mission, strategic planning, property and more. These discussions and subsequent decisions were assisted by the use of working groups. These gatherings were

smaller in number which made it easier for more people to share.

As a consequence of the matters adopted there will be a number of actions required of Morialta UC in the next months. As information is made available it will be shared with the congregation

As well as all the business, elections were undertaken. For the first time we voted electronically. If you would like to know more about this please speak to Bev Tredrea, Rev. Bob Hutchinson, or Bruce Ind.

Of particular interest to members of Morialta UC, the council acknowledged the 30-year relationship between Synod of SA and the Presbyterian Church of Korea. Members of Morialta UC have been significant supporters of this exchange.

Members of Synod from Morialta UC were Bev Tredrea, Rev. Bob Hutchinson and Bruce Ind. Of course, John Secombe was ever present behind the scenes, with assistance in audiovisual matters.

For much more detail you are invited to consult the Synod website, or talk to one of the participants named above.



Fellowship

On a very hot evening in February, 23 people met in the church hall (instead of Felixstowe Reserve) for a picnic tea to

celebrate the beginning of the Fellowship year. It was a wonderful evening of fun and fellowship and we look forward to a very interesting year ahead.

Our next gathering is on March 18th at 10.00am. We will be taking a virtual tour of New Zealand with Ruth Pitt, followed by the 2020 AGM that was postponed due to COVID-19.

Margaret Clogg

Standing up for older Australians

From UC National News

The Uniting Church, through UnitingCare Australia, has joined aged care providers across the country calling for transformation of Australia's aged care system.

The new coalition, called the "Australian Aged Care Collaboration" (AACC), released a report laying bare the challenges facing older Australians who are struggling to get the care they need.

During 2017-18, 16,000 vulnerable Australians died while waiting for a government-subsidised support package in their own home. A further 88,000 places will be required in residential care over the next 10 years, at a cost of \$55 billion.

The coalition includes 1,000 organisations responsible for about 70 per cent of services delivered to 1.3 million Australians.

The UnitingCare Aged Care Network supports approximately 97,000 older people, comprising 8.5% of total residential beds and 10% of Home Care Packages nationally.

This is a once in a generation opportunity to truly transform the aged care system (*UnitingCare National Director Claerwen Little*). The time for change is now. We must act collectively and deliberately to deliver a care system, that ensures loved ones are supported and protected. Services should be available when, and where, they are needed – which is what the campaign is calling on Government to do.

"As followers of Jesus, we believe each person is made in the image of God and is of infinite value." (*Dr Diedre Palmer, UCA President*)

Uniting Church members can support the campaign by going to the website to sign the petition and email their local MP highlighting the issue: <https://www.careaboutagedcare.org.au>

"A population that does not take care of the elderly and of the children and the young has no future, because it abuses both its memory and its promise."

Pope Francis

Congratulations!



The happy couple
Mitchell and Katrina



The wedding ceremony with Rev Bob



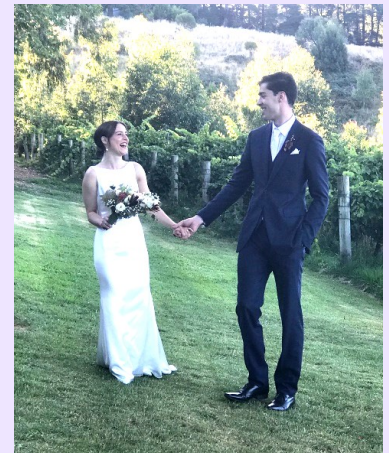
The parents and in-laws



Mackenzie siblings and partners



The cake - a work of art!



Happiness!

Turn off the porch light – easy ways to stop light pollution from harming wildlife

Adapted from an article by Emily Fobert, Flinders University, Katherine Dafforn, Macquarie University and Mariana Mayer-Pinto, UNSW

As winter approaches, marine turtle nesting in the far north of Australia will peak. When these baby turtles hatch at night, they crawl from the sand to the sea, using the relative brightness of the horizon and the natural slope of the beach as their guide. But when artificial lights outshine the moon and the sea, these hatchlings become disorientated. This leaves them vulnerable to predators, exhaustion and even traffic if they head in the wrong direction.

However, baby turtles are one small part of the larger story of how light pollution harms wildlife across the land and underwater.

In January, Australia released the National Light Pollution Guidelines for Wildlife which identify practical solutions that can be used to manage light pollution by anyone in control of a light switch.

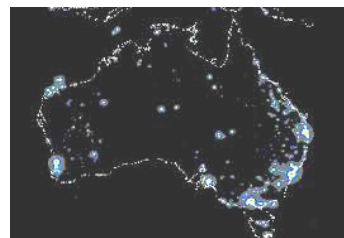
1. Natural darkness is the default position. Artificial light should only be used if it's needed for a specific purpose – just to find your keys and insert them. Not left on all night. Similarly, indoor lighting contributes to light pollution, so save power and money and turn lights off in empty rooms.
2. Use smart lighting controls such as timers, dimmers and sensors to control and minimise light when not needed.

3. Keep lights close to and directed at the ground and shielded so that light does not spill outside the specific area intended. Light spilling upward contributes directly to artificial sky glow – the glow you see over urban areas. Both sky glow and light spilling into adjacent areas on the ground can disrupt wildlife.

4. Use the lowest intensity lighting that will suffice and while LED lights are considered “environmentally friendly” they produce between two and five times as much light as incandescent bulbs for the same amount of energy consumption.

5. Use non-reflective, dark-coloured surfaces. Surfaces that are good at reflecting light contribute more to sky glow than darker, non-reflective surfaces.

6. Use lights with reduced or filtered blue, violet and ultra-violet wavelengths. Most animals are sensitive to short-wavelength light, so choosing lighting options with little or no short wavelength (400-500 nanometres) violet or blue light will help to avoid unintended harmful effects on wildlife. Sodium, metal halide, and halogen light sources are preferable to compact fluorescent and LED lights.





Jean Cox (1932-2021)

Jean Cox lived through many different eras, and in many different places. The world changed a lot during her lifetime, but Jean also changed the worlds of many others through her kindness, generosity of spirit and her ability to see the best in people. All of those who

knew her will have their own special memories of her and hold those dear.

Born in 1932 in Ararat, Jean was the eldest of three sisters and proudly left-handed. She attended primary school and high school in Ararat, where she was the school pianist.

Jean was fortunate to have parents who educated their daughters well, and she not only finished school and matriculated, but before she was 18, she was in Melbourne attending Teachers' College.

Around this time she met Ian Cox at a Methodist Church Easter camp in the Grampians. At first, she wanted nothing to do with him - he was a camp leader and far too good looking and popular for her. However, Ian persevered and they married in 1956. Fast forward a few years and they were fully immersed in raising four children.

For most of the 1960s, Jean supported Ian's work and they lived on site in facilities protecting vulnerable young people. That support continued through the 1970s, with a move to Adelaide and a stint in Canada. In Adelaide, Jean re-engaged in her own career, as a special teacher in early intervention with the Autistic Children's Association.

Through the 1980s, Jean saw the family through high school, university, family weddings and the birth of her first grandchildren.

In the late 1980s Jean and Ian chose to "retire" to Goolwa, extending a small beach house to accommodate and welcome their family and friends. Initially they kept a base in Adelaide, affectionately known by the grandchildren as 'The Creek House'.

Jean gave the same care to other people's children as she did her own and in Goolwa she was known as "Grandma Jean". She was the type of person who gave gifts to others on Mothers' Day instead of expecting them to be given to her.

Jean and Ian were both very involved in the life of MUC in the 70s and 80s. Jean was loved by a generation of children who first met her in Sunday School and in whom she maintained a life-long interest. There were also the mega BBQs at their home in Tranmere, which continued in Goolwa. One of Jean's most significant contributions at Morialta was her leadership of 'My Club' for intellectually and physically disabled teenagers, which came out of the 'Visioning' process led by Ian in 1985. 'My Club' was a valuable part of MUC's outreach over many years.

After Ian's death in 2008, Jean remained actively involved in church and community at Goolwa, thriving in her peaceful community, but she was always welcoming to friends from the big city.

Jean will be missed by her large family and her wide circle of friends and many of our adult children who hold beautiful memories of her. She was always calm, never cross or grumpy, and never complained.

What do we mean by Social Justice?

Adapted from the websites of the Uniting and the Catholic churches of Australia

Social Justice teaches that all people are made in the image of God and so possess an equal and inalienable worth. Because of this essential dignity, each person has a right to all that is needed to allow him or her to live their full potential as intended by God.

For the Uniting Church it is the recognition that the church should not be separate from the world, but present in the world in ways that are tangible and meaningful. The challenge is to work alongside people experiencing poverty and marginalisation in ways that address people's material and spiritual needs.

Throughout his ministry, Jesus was particularly present to the most marginalised people in society—people who were poor, hungry, sick and outcast. He challenges us to do the same.

"What does the Lord require of you?
To act justly, to love mercy and to walk
humbly with your God." ... Micah 6:8



Palm Sunday Peace Walk

Churches Together for Justice and Peace
Walking in Unity

March 28th

1:00pm for 1:15pm start

Meeting Place -

North West Triangle - Tarntanyangga (Victoria Square)

Walk to Tarntanya Wama Rotunda (Elder Park)

Community banners welcomed

Register here: <https://bit.ly/2Mm8cwH>
More information at <https://bit.ly/3utt8DI>

The Sprouting Potato – Part the Third

From David Purling



You, dear reader, may recall this ugly looking sprouting potato we found at the bottom of our sink cupboard.

Well I planted it, thinking it would never amount to anything, thinking it was lifeless.



To my surprise and almost as a rebuke to my lack of faith in this ugly looking sprouting potato, beautiful leaves appeared.



And then to my delight, as I tentatively dug, fearing that there would be nothing but an ugly, shriveled up old potato, I discovered a family of new potatoes.

I leave it to you, dear reader, to think about which of Jesus' parables might be appropriate.

Acyrologia

Seen on Facebook

Acyrologia is an incorrect use of words – particularly replacing one word with another word that sounds similar but has a different meaning – possibly fuelled by a deep-seeded desire to sound more educated, which results in an attempt to pawn off an incorrect word in place of a correct one. In academia such flaunting of common social mores is seen as almost sorted and may result in the offender becoming a piranha in the Monday world, after all is set and done such a minor era will leave normal people unphased. This is just as well sense people of that ilk are unlikely to tow the line regardless of any attempt to better educate them.

A small percentage however, suffer from acyrologiaphobia, and it is their upmost desire to see English used properly. Exposure may cause them symptoms that may resemble post-dramatic stress disorder and, eventually, descend into whole-scale outrage as they go star-craving mad. Eventually, they will succumb to the stings and arrows of such a barrage, and suffer a complete metal breakdown, leaving them curled up in the feeble position.

Comment: A helpful post for all us perspirational wordsmiths! Just disappointed they didn't include the perils of fanatic spelling.

[**Acyrologia** (noun) Inexact, inappropriate or improper use of a word.]

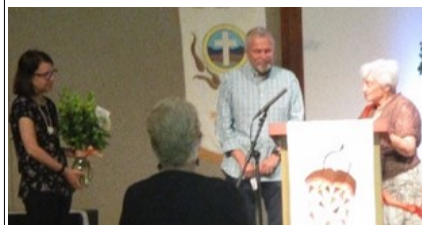
A special photo of four generations!



From left to right

Clara Johanna (1 day), Rachele Johanna (31),
Miranda Johanna (61) and Huberta Johanna (91)

Congratulations to Miranda and Neville
on the birth of their latest granddaughter!



Goodbye and thank you

Bruce and Rhonda thanked Alice Kroker for looking after us at Morialta while Bob was on long service leave.

Alice was presented with flowers at her last service with us on February 14th. We wish her well as she continues to train for ministry in the Uniting Church.

Instructions for living a life:

Pay attention.

Be astonished.

Tell about it.

From a poem entitled "Sometimes" by Mary Oliver – quoted by Alice Kroker on Sunday 14th February.



Welcome back!

Bob and Mandy returned looking fresh and happy from their time away from Morialta!



Question!

Where did Bruce get that halo from?!

Sacred People, Sacred Earth

Adapted from Australian Religious Response to Climate Change (ARRCC) website

March 11th is a “Global Day of Action” when you are invited to join faith communities around the world for a huge multi-faith event calling for bold and immediate action on the climate.

Members of ARRCC are united by a fundamental belief that all people, all living things, and the earth are sacred. We are concerned and frustrated by the damage and cruel injustices that COVID-19 is inflicting on our communities. Sadly, it is the same communities that are disproportionately affected by the accelerating climate emergency. The vulnerable always suffer the most severe impacts.

We witness widespread poverty, racial and gender injustice, massive income inequality, and the devastation of nature. The current version of civilization is unsustainable at every level and worse impacts may lie ahead.

A far better future is possible if our collective response to the pandemic and the climate crisis is guided by compassion, love and justice at a scale that meets this moment. We must not just provide the relief that so many need to survive – we must create a new culture and economy of life that heals people and planet. A world of flourishing life that replaces despair with joy, scarcity with shared abundance, and privilege with justly distributed power.

As a global, multi-faith, grassroots alliance, we stand for equity and compassion and we deplore injustice. We understand that change starts with us and in Australia we are calling on our government for:

- A formal commitment from Australia under the Paris Accord to achieving net zero emissions by 2030. It follows that Australia should offer Nationally Determined Contributions (NDC's) that align with this goal.
- The use of post-COVID recovery spending to boost renewable energy and low carbon industries rather than fund a “gas-led recovery”.

- Provision of substantial amounts of finance for the UN Green Climate Fund, additional to the aid budget.
- Provision of support for an orderly, planned, just transition for communities currently dependent on the coal and gas industries.

You can read the full article and sign the pledge at <https://www.arrcc.org.au/global>

Events planned for Adelaide on 11th March

11.00am to noon - Planet Blue Band in Pilgrim fore-court with bell ringing both before and after.

5.00pm to 6.00pm – Mark Parnell in conversation with Leigh Newton (Environmental Action Group) at Cafe Wild Nectre (King William Square)



Who is Australian Religious Response to Climate Change?

ARRCC is a multi-faith organisation of people from around Australia who are committed to taking action on climate change. Their members represent a variety of religious traditions, including Christianity, Judaism, Islam and Buddhism. They believe that as people dedicated to the common good, inspired by their beliefs and energized by their spirituality, people of all faiths can and should be at the forefront of creating a safe climate. While celebrating the uniqueness of their different traditions, they stand together in working for an ecologically and socially sustainable future.



Earth Hour

Earth hour is a worldwide movement organized by the World Wide Fund for Nature (WWF). The event is held annually encouraging individuals, communities, and businesses to turn off non-essential electric lights, for one hour, from 8:30 to 9:30 p.m. on a specific day towards the end of March, as a symbol of commitment to the planet. It was started as a lights-off event in Sydney, Australia, in 2007. Since then, it has grown to engage more than 7,000 cities and towns across 187 countries and territories to raise awareness for energy consumption and effects on the environment.

This year, Earth Hour takes place on **Saturday 27th March from 8.30 to 9.30pm** local time.

This year, as the impacts of the climate emergency continue to be felt across our country, WWF-Australia is calling on Australians to make the switch for nature to support Australia’s switch to a renewable-based economy.

This could look like switching to solar power, switching to a renewable energy provider, switching to a greener super fund, or simply switching to a reusable coffee cup.

More information is available at www.earthhour.org.au

Lenten Reflections - Just Earth

JUST EARTH is prepared by The Environmental Action Group, affiliated with Effective Living Centre. At a time when the natural eco-systems of our planet are under greater stress than at any time since the advent of human-kind, JUST EARTH reminds us of our responsibility and opportunity to nurture and care for God's creation. This is our home. There is nowhere else. JUST EARTH is a free App for your Smartphone.

Download the free app in the Apple and Android stores:

<https://itunes.apple.com/us/app/just-earth/id1451886485?ls=1&mt=8>

<https://play.google.com/store/apps/details?id=com.app.earthapp>

Having downloaded the App, on each day of Lent you will be presented with a short, inspiring Biblical reflection with quotes, prayers and actions on the theme of Lamenting and Caring for the Earth.

Living with uncertainty - lessons we can learn from a refugee's experience

From Alessandra Morelli – UNHCR



When refugees are displaced by conflict or disaster, the life they once knew suddenly comes to an end. Their jobs, their homes, their dreams, their plans – not just disrupted but gone. To survive they need resilience.

When Maya, a young Syrian refugee, found herself alone and isolated in a strange country, starting over was a greater challenge than surviving the conflict. With no English and no contacts, she felt rejected and alone.

I didn't know anyone in the UK. I couldn't talk to my friends in Syria. They were in the middle of a war zone and I was in the safest country in the world. My worry was not being accepted but I could not share it so I ended up not speaking to anyone.

If our struggles are real, it's important to **stay connected** with people and share those struggles.

But Maya took control. *I decided if people aren't going to help me assimilate, then I am going to do it by myself. I bought English storybooks and read pages every day, underlining the words and definitions.*

Teaching yourself a language is a big task but Maya used her creativity to make it happen.

She watched TV and YouTube with English subtitles and repeated the words out loud. She even learned 40 famous English slang terms like, "I'm going to spend a penny". Really – what does that even mean?

Maya emerged from her crisis and was able to reap the rewards of her efforts.

One day she went to a youth club meeting and said a few words in front of people. Someone from a charity approached her and told her how good her English was. It lifted her up. It was a turning point and made her feel her work had paid off.

Having lost one way of life, Maya was starting to create a new one. *The charity wanted me to be part of them. I felt like I belonged. That was my turning point.*

Many of us may feel life as we knew it has come to an end. But if we stay resilient, we can prepare ourselves for starting over. Just as Maya did.



The Thylacine – Tasmanian tiger or Australian New Guinean tiger?

The thylacine (*Thylacinus cynocephalus*) is an extinct carnivorous marsupial that is usually regarded as native to Tasmania – hence the name Tasmanian tiger or wolf.

However, its territory once extended as far north as Northern Australia and even New Guinea. The discovery of Indigenous paintings of a Thylacine in Yorke Peninsula (see photo) confirms it was once also a "Queensland tiger". However they retreated south more than 3,000 years ago.

The thylacine evolved about 2 million years ago and was the largest known carnivorous marsupial. The last known live specimen was captured in 1930 in Tasmania. It was known as a tiger because of its striped lower back, but has also been called a wolf because of its canid-like characteristics.

The thylacine was relatively shy and nocturnal, with the general appearance of a medium-to-large-size dog, except for its stiff tail, abdominal pouch and dark transverse stripes that radiated from the top of its back, reminiscent of a tiger. The thylacine was a formidable predator and, although unrelated,

it displayed an anatomy and adaptations similar to the tiger and wolf of the Northern Hemisphere. Its closest living relatives are the Tasmanian devil and the numbat. Along with the water opossum from South America, it was one of only two marsupials known to have a pouch in both sexes. The pouch of the male served as a protective sheath, covering the external reproductive organs.

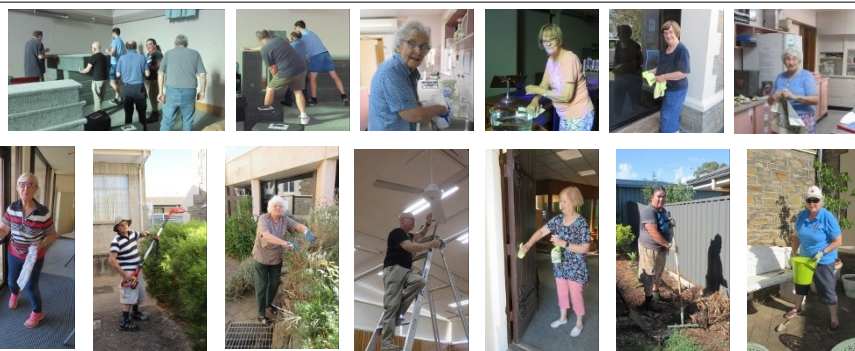
Intensive hunting encouraged by bounties is generally blamed for its extinction, but other contributing factors may have been disease, the introduction of dogs, and human encroachment into its habitat.



Indigenous drawing of a Thylacine

Working Bee

Many thanks to all who helped to tidy and clean the premises recently, and to those who fed us!



History of Congregational Union and Home Mission of South Australia

The first Congregational (or Independent) church in South Australia was founded by the Reverend Thomas Quinton Stow at a service in a tent on the banks of the River Torrens on 19 December 1837.

The first temporary church was erected on North Terrace the following year, and in November 1840 a chapel was completed in Freeman Street (now Gawler Place). The second body of Congregationalists met in a small chapel in the north-west of Norwood from around 1840, and constructed a brick building in High Street, Kensington. Various ministers including T. Q. Stow and Rev. Thomas Playford, father of Premier Sir Thomas Playford, preached there until Rev. John Martin Strongman was appointed pastor in 1849. In November 1851 a breakaway group formed and established Clayton Church on the corner of Kensington Terrace and East Parade, Kensington (now Portrush Road and The Parade, Beulah Park). Interestingly the first service, held on 13 April 1856, was conducted by Revs. John Gardner (Presbyterian), Joseph Dare (Methodist), and T. Q. Stow.

A Congregational Union was formed from independent congregations at a meeting in Hindmarsh in 1849. Its only function was to 'discharge obligations which cannot be

adequately fulfilled by local fellowships as such'. The general object of the society was the promotion of co-operation, and advancement, without assuming legislative authority.

The Congregational Union was a separate organisation to the Home Mission but the two united in 1866. The words 'and Home Mission' were finally dropped in 1955.

The Parkin Trust was founded in 1877 to educate students for the ministry and the Parkin Congregational Mission was incorporated in 1883. The latter paid stipends for missionaries in the more remote districts of the colony and also annuities to selected widows of ministers. Parkin Congregational College was established in 1910 under the trust to further education of ministers.

Representatives from the Congregational Union were involved in the Morialta Protestant Children's Home (1924-74) and Toorak Gardens Boys' Hostel (1967-1972).

Between 1965 and 1976 a number of united churches (U.C.) and parishes (U.P.) were established with the Methodist and Presbyterian churches. This was a prelude to the establishment of the Uniting Church in 1975.

In 1977 the majority Congregational Union churches became part of the Uniting Church in Australia bringing with them some of the finest church buildings in SA.

Why do people get the hiccups and how do you get rid of them?

Adapted from an article by Emma Beckett, School of Medicine and Public Health, University of Newcastle published in the Conversation 2018.

So what are "the hiccups"?

They are caused by an involuntary spasm of the diaphragm which makes you take in air really fast, like a super quick breath. The air rushing in shuts your vocal folds, causing the "hiccup" sound. You may just hiccup once, many times, or in rare cases, for a long time.

A common cause is eating or drinking too much too quickly – particularly with fizzy drinks (careful with the champagne). Sudden changes in temperature or getting too excited might trigger them too.

So how can you stop hiccupping? Hold your breath? Drink water while standing on your head? There are lots of supposed cures but most hiccups go away on their own so it's hard to know what works. While one study found that no

method worked, so called cures may help reset the nerves causing the hiccups.

As they serve no obvious purpose it may be something in our distant evolutionary past that never left us. Tadpoles have a hiccup reflex so it might be from our amphibian ancestors.



Another theory is that hiccups stop us from breathing in the womb, and may train breathing muscles after birth.

While we know what hiccups are, we don't know why we get them, but the good news is we don't need to worry about how to make them go away!