

Beyond 2020 Vision

A Publication of Morialta Uniting Church

April 2021

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Welcome to “Beyond 2020 Vision” April 21

Colin Cargill, Editor and Helena Begg, Publisher

Welcome to “Beyond 2020 Vision” April 21 edition.

In this edition you will find two reflections on the significance for us of Jesus the man in Holy Week and Easter – 2,000 years on.

We have also highlighted the country of Vanuatu, whose people organised this year’s World Day of prayer.

Last month we celebrated a wedding – this month we celebrate an engagement and another wedding. We also welcome the Dahwoodi Bohra Community back to Morialta for Ramadan Hijri year 1442.

Travel articles, news from your networks and family, along with photos, are always welcome.

The cut-off date for our next edition will be **30th April**. Either drop a copy in to Nicole at the office or call or email Colin on 0427 122 106 or snout-n-bout@bigpond.com.au

Go well.

Holy Week Reflection

Adapted from a reflection by Michael Morwood (2012)
<https://progressivechristianity.org/resources/holy-week-reflection/>

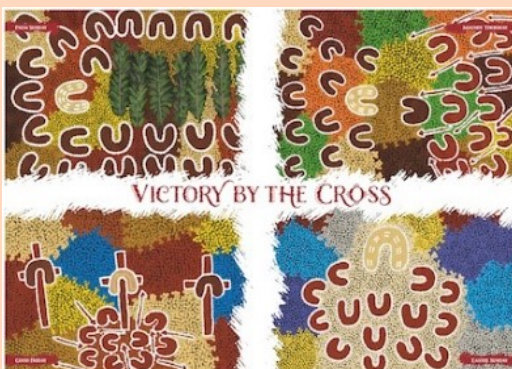
One of the phenomena of my life as a Christian is to discover that scripture scholars are saying to us, “Well... maybe some of the things that are recorded in the gospel really didn’t happen, but are there to lead us to a truth that is beyond the story. Maybe Jesus didn’t say everything that the gospel records him as saying.” And of course, many Christians are greatly disturbed by this and ask, “Well, what can be believed then?”

My experience of growing up Roman Catholic was that the big dividing line among Christians was between Protestants and Catholics. I presume the Methodists and Presbyterians had their disputes and arguments but at least they stood on the same side of the major dividing line. But it seems today there is a new major dividing line being drawn. On one side you have Roman Catholics, Uniting Church, Anglicans, Church of Christ and so on, and on the other side you have, Roman Catholics, Uniting Church, Anglicans, Church of Christ and so on. Christians are being divided in a new, significant way – and I think Holy Week brings this into sharp focus.

What are we about in Holy Week? Will we be thrown by the fact that Scripture scholars will write that maybe there wasn’t

a “last supper” – because that is what they are saying to us. Many Christian churches on Maundy Thursday will celebrate the fact that Jesus instituted the Eucharist on the night before he died. No, he didn’t. Jesus was a Jew. Jesus of Nazareth never renounced his Jewish religion. The first Christians were Jews. I’m not saying anything about priesthood and Eucharist. We need those roles, and we need those rituals.

But where does that leave us on Holy Thursday and Good Friday? Where it leaves me is that I want to enter into the human experience. I want to respond to the invitation that Jesus offers me in Matthew’s Gospel. On Holy Thursday and Good Friday, I want to be with a man who had dreams. I can and will enter into the story of a last supper. I can enter into the story of a man who sat with his friends the night before he died, the story of this Jewish man breaking bread with them and telling the story of God in their lives and in their history. This man taking bread and saying, in effect, “Next time you gather and you tell this story of God with you, put me in the story, and in the breaking of the bread, for this is what it is like to be me, blessed, broken and given. I give everything I am for what I believe. When I’ve gone, will you continue, will you keep my dream?”



Victory by the Cross

Australian Aboriginal artist Linda Naparula Walker is a Warlpiri woman from Yuendumu Community in Central Australia. Her father taught her to paint when she was a teenager.

In 2011 Linda created four Easter paintings that show the progression of Easter week events from Palm Sunday through Maundy Thursday, Good Friday and Easter Sunday.

The basis for the theme “Victory by the Cross” comes from Colossians 2:15 “having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

<http://indigenesusjesus.blogspot.com/2013/03/four-easter-story-paintings-by.htm#more>

News from Church Council

Twelve months ago we were in the depths of lockdown and wondering what COVID would mean for us individually and as a community.

Since then there have been many changes imposed as we seek to gather in post-COVID reality. Vaccinations have become a reality and some of our number have already received their first dose. Within all this and other activity Church Council has been meeting, discussing, discerning and making decisions that impact our Morialta community.

There are three things in particular that I would like to bring to your attention.

1. Seating in the Church

After considerable discussion and having received feedback and advice from a number of sources, Church Council has agreed to purchase 120 new chairs for the worship space. These chairs may be arranged separately or attached to one another in rows. Council agreed to purchase 60 chairs with arms and 60 without. While the colour options may not have been as widely canvassed as some would have preferred, advice was received about colour options. Accordingly, Council chose a theatre grade fabric in burgundy which complements the carpet etc. It is expected that the chairs, which have a guarantee of 20 years, will arrive after July. More detail will be shared soon.

2. Congregational Singing

After the December Congregation Meeting, Church Council made the decision to follow a program of Singing and Non-Singing Sundays until the end of March. At its March meeting,

Council undertook to re-introduce congregational singing each week from early June.

This will be dependent on continued decreases in COVID transmission. The timing was suggested because of the roll out of vaccinations and low community transmission at this time as well as the recent relaxation in restrictions that impact church communities.

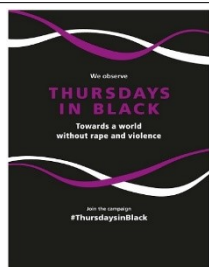
3. Playgroup Co-ordinator

For some time Church Council has been exploring options around playgroup co-ordination. Morialta UC remains committed to the young people in our community. However, economics have made it necessary to make the difficult decision to conclude the position of paid playgroup co-ordinator from the beginning of term 2. There will still be some co-ordination provided and we will explore ways of encouraging greater involvement from parents and guardians in the delivery of a program of activity.

Your prayers for Church Council and those who have nominated as Elders and Congregational Leaders will be appreciated now and always.

The detail about each of these decisions is brief, but if you would like more information I warmly encourage you to be in touch with me.

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Thursdays in Black

Thursdays in Black is a campaign of solidarity and advocacy focusing on ways through which individuals can challenge attitudes that cause rape and violence.

In every country, gender-based violence is a tragic reality:

- One in three women today experience physical or sexual violence, mostly by an intimate partner.
- Globally, more than eight out of ten girls experience street harassment before they are 17.
- Women and girls represent 70 percent of human trafficking victims.
- One in four children under the age of five lives in a household experiencing domestic violence.

People of faith must speak out against sexual and gender-based violence.

This violence is frequently hidden, and victims are often silent, fearing stigma and further violence. We all have a responsibility to speak out against violence, to ensure that women and men, boys and girls, are safe from rape and

violence in homes, schools, work, streets - in all places in our societies.

The National Council of Churches in Australia (NCCA) is a proud promoter of the global ecumenical campaign 'Thursdays in Black'. The campaign grew out of the WCC's Decade of Churches in Solidarity with Women (1988 - 1998), in which stories of rape as a weapon of war, gender injustice, abuse, violence, and many tragedies that grow outward from such violence became all the more visible.

The campaign is simple but profound.

- Wear black on Thursdays.
- Wear a pin to declare you are part of the global movement resisting attitudes and practices that permit rape and violence.
- Show your respect for women who are resilient in the face of injustice and violence.
- Encourage others to join you.

Campaign materials such as flyers, black badges, artwork for t-shirts or cloth bags, posters and banners can all be downloaded for free at -

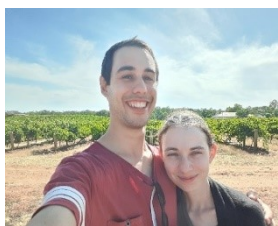
<https://www.oikoumene.org/what-we-do/thursdays-in-black#resources>

Congratulations to Nicole and Lachlan

Nicole and Lachlan are happy to announce their engagement and are planning for a possible wedding in December.

They have been dating for almost 5 years, having met at university while studying for the same degree.

We all wish them a wonderful and rewarding future together.



Big birthday celebrations!



Happy 90th birthday to Arthur!



Happy 80th birthday to Margaret!



Happy 80th birthday to Rhonda!



Happy 90th birthday to Aileen!

Congratulations to Louisa and Amber

We send our best wishes to the happy couple, who were recently married by Reverend David Purling.



Quilts with love

Quilts were recently delivered to Dale and Averil to convey love and best wishes from their friends at Morialta.

Special thanks to Judith for the care shown through her beautiful work in preparing these quilts.



Fellowship News

Margaret Clogg

At the Fellowship AGM in March, the new committee was elected. The members are President Margaret Clogg; Secretary Arlene Lomman; Treasurer Kath Cheel; Committee Members Margaret Whibley, Ruth Pitt and Joan Wagner.

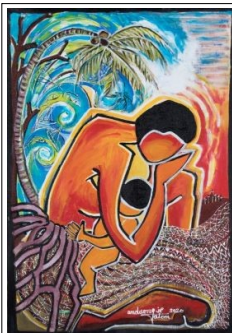
During the meeting we celebrated Aileen James 90th birthday, complete with cake and candles.

The speaker was Ruth Pitt, who took us on a wonderful trip through the North and South Islands of New Zealand.

At the April 15th meeting, David Jarman will share with us "The Secrets of North Terrace". All welcome!

Morialta UC hosted the World Day of Prayer

This year the World Day of Prayer was prepared by the people of Vanuatu.



Vanuatu is a Y-shaped tropical archipelago located in the South Pacific with over eighty islands, sixty-five of which are inhabited. Espiritu Santo is the largest island. Port Vila, the capital is on the south-central island of Efate. It is a beautiful country made up of many ethnic groups and languages. The inhabitants are known as Ni-Vanuatu. Most are of Melanesian descent with a Polynesian minority on the outlying islands. Due to the country's colonial history, English and French have been adopted as the official languages of education. Bislama has evolved from broken English, French and traditional languages. The creation of Bislama facilitated communication

but also put local languages at risk of disappearance.

The forests are full of birds, flora and fauna, and spectacular cascades. But the islands are prone to natural disasters including earthquakes, cyclones and volcanic eruptions. There are seven active volcanoes scattered throughout the islands.

Rising sea levels threaten to erode the land; and pollution from vehicle fumes, oil from boats, and plastic waste badly affect the environment. Each year Vanuatu can expect an average of 8 to 10 cyclones.



The flag is comprised of the colour red to signify the blood lost in gaining independence, yellow to signify Christianity, green to signify land, a Y shape to represent the islands, a pig's tusk which is the customary symbol of honour, and a namele palm leaf which is a chiefly symbol representing peace between people.

Podcasts? What are they, and where would I find one?

Did you know that Morialta produces podcasts of our Sunday services? A podcast is an audio-only recording, ideal for when you want to listen but not watch, such as when you are doing something else with your hands and eyes. Up to 40 people have listened to recent Morialta podcasts, so there is clearly a demand for them!

To see if a podcast would be useful for you, you can try one out at this link: <http://www.morialtauca.org.au/news-info/podcasts/> Click on 'Listen online', and follow the directions given.

The Pastoral Care Team would like to hear from you if you have any comments or suggestions about our podcasts! Contact Margaret Cargill (0439 954814).

Journey to the Cross

Adapted from an article by Douglas Parnell published in Insights Magazine April 2017. Parnell is the Curator of "The Stations of the Cross Exhibition" that engages Christians and non-Christians alike.



Historically, the Stations of the Cross date from about 1200. Until then, Christians had made a pilgrimage back to Jerusalem to walk the way of the cross at Via Dolorosa. St Francis of Assisi, now recognised as an incredible educator, realised that the church had spread so far that it was difficult to make the journey back to Jerusalem. So, he brought the stations to each church. It became part of the Easter tradition where people walk and pray while following the stations.

Douglas is interested in both how we engage people within the church community, as well as how we engage people outside the church community. In his view many theologians are more worried about dogma than the life of faith. "It's really hard to say to someone in the community, 'Come to church with me,'" says Douglas. "But if you say 'Come to this

exhibition with me,' you can walk around and talk openly about life and how it relates to what they are viewing."

'I'm not religious but,' is a common phrase in society. "But the thing about the exhibition is that it actually asks religious questions. Douglas believes everyone has the capacity to reflect on these questions for themselves; this is what makes the exhibition so unique. In some way, it can help those who have never reflected about how the story of Christ affects them, to consider just that. "They bring me fresh readings of the story, of things that I didn't know."

In the exhibition one of the stations is about a woman reaching out from the crowd and wiping Jesus' face. This is one of the stations which is outside the Biblical tradition of the stations. But when this woman reaches out from the crowd, she is a universal figure. She wipes Jesus face with a cloth and the cloth takes the imprint. If we walk with Jesus on his journey to the cross and we happen to reach out and wipe his face in a caring way, the imprint comes on the cloth we hold and shapes our life. In truth, everybody that we walk with imprints on us and that shapes who we are. If we walk this journey with Jesus, the imprint of his face comes on us or on what we do.



How to have courageous conversations about race?

From All Together Now

1. Give everyone a chance to be heard - ask questions

It's important, without being disrespectful or impatient, to hear what each person has to say. We all like being heard and that's something everyone should have the opportunity to experience. A healthy conversation has many requirements and only one of them is to provide input.

2. Assume good intentions

Encourage dialogue, respect and thoughtful listening. Assume good intentions, practicing active listening and preventing interruptions makes for good conversations. Making people feel comfortable and accepting that some people with good intentions may misspeak. The words you use to share your reactions will need to be thought through.

For example, saying – "I've never thought of that before, could you explain why you think that?" rather than "I don't believe it, that's never happened to me".

Similarly, letting others know how their words affect you is more productive than voicing your opinions. For example, saying "I feel frustrated when people say that because..."

rather than, "That's such a stupid (or racist) thing to say" allows the other person to respond without feeling defensive.

3. Open up

Instead of jumping into serious race-related conversations right away, take some time to warm up. Talking about ourselves at a deeper, meaningful level helps people see one another in a humane light.

4. Big talk

Once people are feeling more comfortable try some questions:

Has your race/ethnicity ever made you feel "different" in a group setting? How did this affect you?

How often do you interact with people of a different racial/ethnic identity? What is the nature of these relationships and interactions?

Have you ever witnessed someone being treated unfairly because of their racial or ethnic identity? How did it make you feel and respond?

5. Practice gratitude

All good discussions, should begin and end with gratitude. Thank people for their courage to share everything they offered. Encourage participants to share what they unlearned and give gratitude for something they learned.

Continuing in friendship with the Dawoodi Bohra community

The Editor

The Dawoodi Bohra community will be using our church and kitchen facilities again during Ramadan – the Islamic holy month. This year Ramadan begins on 12th of April and ends on the 12th May. Dawoodi Bohras were also our guests during Ramadan and during the first 10 days in the month of Muharrum in 2019.

Dawoodi Bohra Muslims trace their heritage to the Fatimi Imams, direct descendants of the Prophet Mohammed, in Egypt. The Dawoodi Bohras throughout the world are guided by their leader known as the al-Dai al-Mutlaq (unrestricted missionary), who first operated from Yemen and then, for the last 450 years, from India.

The present leader is the 53rd al-Dai al-Mutlaq, His Holiness Dr Syedna Mufaddal Saifuddin. Syedna Saifuddin assumed office in January 2014, succeeding his father and predecessor, the 52nd al-Dai al-Mutlaq, His Holiness Dr Syedna Mohammed Burhanuddin.

The Dawoodi Bohras are united by a set of centuries-old principles; an unwavering commitment to the faith, a genuine love for the countries in which they live, a belief in the value of society, education, women's empowerment, engagement with other faiths, physical health and well-being, and a responsibility to care for the environment and all creatures that dwell within it.

The Bohras' unique blend of religiosity and modernity, along with the way they contribute positively towards the

development and prosperity of the places they live in, gives them a special place wherever they may reside.

Bohras have always been loyal and law-abiding citizens wherever they live and there are vibrant and growing populations in Europe, North America, South East Asia and Australia.

In the words of Mustafa Kagdi, member of the Adelaide Dawoodi Bohras, their community appreciate the great support and love shown to them by the MUC community. "Love is a very strong force that binds individuals and we consider the MUC 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."



A tree planting drive by the Adelaide Dawoodi Bohra Community

Persian New Year

Helena Begg

Steve and I were recently privileged to be invited by one of his Iranian colleagues to join his family and friends to share a meal to celebrate Persian New Year, or as Iranians call it, Nowruz. Persian culture is one of the richest ones in the world and has profoundly influenced other cultures, too. Iran is normally referred to as the cradle of civilization and its impact on different regions and traditions is still observable. One of the most beautiful customs which has been celebrated for over 3000 years now is Nowruz. It literally means "New Day" and is the start of the Iranian new year, celebrated on the very first day of spring, around 21 March.

Nowruz will not start until a Haft Sin is set up on a table at home to welcome the arrival of spring. The items included vary slightly in different parts of the country, but there are certain elements that define a Haft-Sin. These elements are Sabzeh (wheatgrass grown in a dish), Samanu (sweet pudding made from wheat germ), Senjed (sweet dry fruit of the lotus tree), Serkeh (Persian vinegar), Seeb (apple), Seer (garlic) and Somaq (sumac). (Seven "S" words)

As well as these elements, Iranians tend to put other items such as a mirror, candle, coloured eggs, a bowl of water with an orange floating in it, goldfish, coins, hyacinth, and traditional sweets and pastries.

Each item in Haft-Sin symbolizes a concept in Persian culture. Sabzeh is a symbol of rebirth and renewal of nature. Samanu represents fertility and the sweetness of life. Senjed is for love and affection. Serkeh symbolizes patience and age. Seeb is a symbol of health and beauty. Seer is for good health and Somaq (crushed spice of berries) symbolizes the sunrise and the spice of life.

The mirror symbolizes the sky and self-reflection. The goldfish and bowl of water represent movement and life. Goldfish is also the sign of the last month in the Persian calendar (Esfand) and the fish turning around the bowl is a sign of the turning and changing of the year. The candles bring light to Haft-sin and to life. For fertility, eggs are painted and for wealth and prosperity, people put some coins in their Haft- Sin.



Time is running out to prevent catastrophe in PNG

From UnitingWorld Church Partnership Program (PNG)

PNG is experiencing an uncontrolled rise in COVID-19 cases, putting thousands of people at risk in remote areas without access to clean water or adequate health care. The outbreak has also exposed Australia's north to a new wave of infection.



While the Australian Government is sending 8,000 COVID-19 vaccines to PNG, plus a Medical Assistance Team, to protect front line health workers, vaccination of people in the provinces faces severe challenges.

"In the Highlands there are strong beliefs about witchcraft and people have traditionally used poisoned arrows and foods against others, so people are very suspicious of anything that is injected into the body," says Bena Seta, community services manager for the United Church (UCPNG). "A focus on the book of Revelation and the apocalypse complicate people's understanding of the pandemic, and there is also just not a great deal of awareness about modern medicine or the use of vaccines in general."

The Department of Foreign Affairs and Trade (DFAT) have recognised the critical importance of working in partnership with PNG churches and Uniting World has joined with UCPNG. They have influence and presence in areas where the virus is growing unchecked and are working urgently to talk with people about their fears and to reassure them that the vaccine is safe. Similar campaigns aimed at encouraging polio and measles vaccinations were run in the past, so churches know how to make this work. They just need the time and resources to do it.

UnitingWorld's partner UCPNG has been offering practical training to health workers, trying to increase the number of sanitation stations in schools and going village to village to encourage social distancing, hand washing and the wearing of masks. The campaign is being funded by the Department of Foreign Affairs and Trade (DFAT) and UnitingWorld donors.

How can you help?

You can support Uniting World's work with UCPNG to provide public health advocacy on COVID-19 and vaccines, as well as clean water, sanitation and hygiene (WASH) education and infrastructure in rural communities by donating today at <http://ow.ly/Cjfw50E2Wlk> or call 1800 998 122

For more information, go to: <http://ow.ly/4cmc50E2Wlj>

Senior faith leaders call for global decriminalisation of LGBT+ people

Adapted from an article by Harriet Sherwood published in the Guardian

Senior faith leaders from around the world, backed by the UK government, have called for an end to the criminalisation of LGBT+ people and a global ban on conversion practices.

More than 370 figures from 35 countries representing 10 religions signed a historic declaration ahead of a conference held in December 2020. A move that will highlight divisions within global religions.

The signatories include Archbishop Desmond Tutu and eight other archbishops, the Catholic former president of Ireland Mary McAleese, more than 60 rabbis, and senior Muslims, Sikhs, Hindus and Buddhists.

Westminster Abbey hosted a private celebration after the event, led by the deans of Westminster and St Paul's cathedral.

The declaration calls for an end to the criminalisation of LGBT+ people and to "conversion therapy" – attempts to change, suppress or erase a person's sexual orientation, gender identity or gender expression.

It also acknowledges that "certain religious teachings have often, throughout the ages, caused and continue to cause deep pain and offence" to LGBT+ people, and have "created, and continue to create, oppressive systems that fuel intolerance, perpetuate injustice and result in violence".

Issues of sexuality and gender identity have caused bitter divisions within the global Anglican Communion for decades. Church leaders in countries such as Nigeria, Uganda and Rwanda uphold traditional biblical teaching on the issue.

However, Sarah Mullally, the Bishop of London and number three in the Church of England, sent a message of "heartfelt encouragement" to the meeting. "When Christian teachings are distorted to incite violence, this is a dreadful abuse of the gospel message," she said.

One of the signees, Paul Bayes, the Bishop of Liverpool, stated: "For too long, religious teachings have been misused – and are still being misused – to cause deep pain and offence to those who are lesbian, gay, bisexual, transgender, queer and intersex. This must change."

Another signatory, Dilwar Hussain, the chair of New Horizons in British Islam, has been pushing Muslim organisations to engage with LGBT+ justice, but admitted it was "challenging". "There's a lot of talk in Muslim communities of equality, prejudice, discrimination ... If we're going to be serious about addressing issues of justice and injustice in our society, we've got to have an argument that's morally consistent."



What does having dominion mean?

Adapted from World Vision's 'Biblical understanding of how we relate to creation'.

We run the risk of misunderstanding God's command and intention unless we grasp the meaning of two important words here.

The Hebrew word for 'have dominion' in Genesis 1:26 is *radah*. A study of the verb reveals that it must be understood in terms of care-giving, even nurturing, not exploitation or malevolence. Made in the image of God, we are to seek to relate to the rest of creation as God relates to us.



The Hebrew word for 'work it' in Genesis 2:15 is *abad*. This word means 'to serve, to till'. It means to be attentive to, to work the earth in a way that is to its benefit. This command focuses on the earth, particularly cultivation (Gen. 2:5, 15). This 'subduing' implies

development in the created order, offering to human beings the task of intra-creation development, of nurturing the world to its fullest possible potential.

God gave dominion to humans before the fall. Exercising dominion over, managing and supervising creation is not a curse, but rather a means of blessing.

This role is intended as a means of blessing for both humanity and for the rest of creation. It is our God-given task. John Calvin described it well:

"The earth was given to man, with this condition, that he should occupy himself in its cultivation.... Let him who possesses a field, so partake of its yearly fruits, that he may not suffer the ground to be injured by his negligence, but let him endeavour to hand it down to posterity as he received it, or even better cultivated. Moreover, that this economy, and this diligence, with respect to those good things which God has given us to enjoy, may flourish among us; let everyone regard himself as the steward of God in all things which he possesses."

Influential Indigenous Australians

During Lent three groups from Morialta have been studying "A voice in the wilderness: listening to the statement from the heart". In the second chapter we were asked to name influential Indigenous Australians who are, or have been, important figures in the history of Australia.

We plan to share some of the names we "discovered" in our search in the next few editions of "Beyond Vision 2020". We start with two noted women – one ancient and one modern.



Truganini

Born about 1812 on Bruny Island (Lunawanna -alonnah), she was a daughter of Mangana; Chief of the Bruny Island people. Her life in her people's traditional culture was disrupted by European settlement. By 1829, when she met George Augustus Robinson, the Chief Protector of Aborigines, her mother had been killed by sailors, her uncle shot by a soldier, her sister abducted by sealers, and her fiancé brutally murdered by timber-cutters, who then repeatedly sexually abused her.

In 1830, Robinson moved Truganini and her husband, Woorady, to Flinders Island with the last surviving Tasmanian Aborigines, numbering approximately 100. Although the move was "to save them", many died from influenza and other diseases. In 1838 Truganini helped Robinson establish a settlement for Aborigines at Port Phillip. Two years later she joined four other Tasmanian Aborigines as outlaws, operating around Dandenong. The group was captured and sent for trial at Port Phillip but only two men of the group were found guilty. Truganini and the other Tasmanian Aborigines were returned to Flinders Island, and then Oyster Cove, south of Hobart. By 1861 the number of survivors at Oyster Cove was only fourteen: "...14 persons, all adults, aboriginals of Tasmania, who are the sole surviving remnant of ten tribes.



Lowitja O'Donoghue CBE AO

Born in 1932 in the remote Aboriginal community of Indulkana, her father was a stockman of Irish descent and her mother was a member of the Pitjantjatjara Aboriginal clan. At age two, she was taken away from her mother by missionaries on behalf of South Australia's Aboriginal Protection Board to the recently opened Colebrook Home in Quorn. Lowitja was happy at Colebrook where she received a sound education at the Quorn Primary School. The Quorn community encouraged children from the home to participate in local events, and assisted in the maintenance of the home. In 1944 Colebrook Home moved to Eden Hills, enabling her to attend Unley High School and obtain her Intermediate Certificate. She studied the Leaving Certificate curriculum but did not sit the examination.

Her first job was as a nanny with a family in Victor Harbor looking after six children, but she was persuaded by the Matron of the South Coast District Hospital to take up nursing. Having worked for several years as a nursing aide, Lowitja O'Donoghue was shocked to learn that her application to train at Royal Adelaide Hospital was refused on the basis of her heritage. She fought to have the decision overturned and became the first Aboriginal person to train as a nurse at the hospital. She later joined the public service and, in 1975, became the first woman to be a regional director of a federal department.

She continues to champion many health, welfare and social justice causes and her work has been recognised with two prestigious awards – Commander of the British Empire and an Order of Australia.



Is your chocolate supporting “Child Slavery”?

From *Be Slavery Free* (BSF)

Chocolate is a multi-billion-dollar industry, and yet farmers in West Africa receive only 19 cents/ 100 grams of chocolate sold. Many cocoa farmers and their families live in extreme poverty, making them vulnerable to exploitation and forced labour.

An estimated 1.5 million children work in cocoa production in West African nations to farm the cocoa that goes into the chocolate we all love. Chocolate's great, but kids working tough jobs for their families to earn less than AUD\$2 a day is not.

In the lead up to Easter, **BSF** is contacting the cocoa industry to ask "**How are the kids?**"

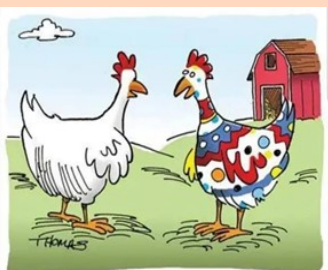
As little as 14 cents extra on every 100 grams of chocolate would help lift children and families out of poverty. **BSF** is asking us to consider offsetting the human cost of our chocolate by donating the difference between current store prices and a living income price. The money will be used to educate, resource, and change the cocoa industry to eliminate slavery and child labour in the supply chains of chocolate we all love. Just \$44.97 will offset our chocolate consumption for one year.

Be Slavery Free needs our help to make the world slavery free. To donate go to https://beslaveryfree.com/chocolate?mc_cid=2a2e80c864&mc_eid=07fbc1596e

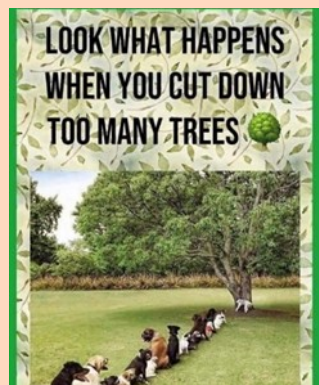
On the lighter side....

Canine v Feline Loyalty

You may think that dogs are your best friends – BUT cats would never deign to sniff bags and uncover items at airports!



“I was an Easter egg!”



Our collective voices make a difference

From *Act for Peace and Uniting World*

For the past year, as the world has been battling the coronavirus, Act for Peace and Uniting World joined a wide coalition of churches and humanitarian agencies, including Micah Australia and World Vision. We raised our voices to support the world’s most vulnerable communities and called on the Australian Government to do more to help #EndCOVIDForAll. Our cry has been **“COVID isn’t over for anyone until it’s over for all of us”**.

More than 25,000 Australians and 200 organisations signed the #EndCOVIDForAll pledge last year, to stand in solidarity with our global neighbours and ask our Government to take action to help.

Our voices were heard. In October’s Federal Budget the Government announced a boost in support and committed significant resources to vaccinate people in the Pacific, and parts of South East Asia. This is the impact when Christians come together to speak out against injustice.



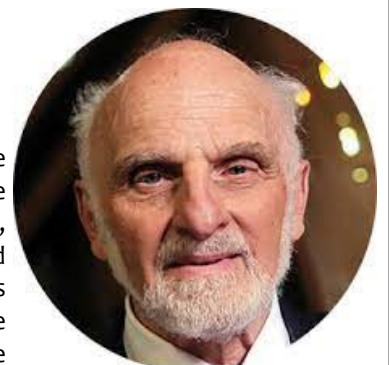
But while Australia has started to recover, the devastating health and economic impacts of the pandemic continue to create tragedy for the nearly 80 million people forced from their homes by conflict or disaster – people who were already living a nightmare before this pandemic even began.

We will join the #EndCOVIDForAll coalition again, to share a powerful video before the May Budget that asks one vital question: **“Will we be the generation that helped end COVID for everyone?”**

Prophetic Preaching

Walter Brueggemann

It is the vocation of the prophet to keep alive the ministry of the imagination, to keep on conjuring and proposing alternative futures to the single one the king wants to urge as the only thinkable one.



Walter Brueggemann (born March 11, 1933) is an American Protestant Old Testament scholar and theologian who is widely considered one of the most influential Old Testament scholars of the last several decades.