

# Beyond 2020 Vision

A Publication of Morialta Uniting Church

May 2021

Morialta Uniting Church—follow us on Facebook or check out our website at [www.morialtauca.org.au](http://www.morialtauca.org.au)

## Welcome to the May 2021 edition!

Colin Cargill, Editor and Helena Begg, Publisher

In each edition we try to provide a mix of local stories and events, wider church and interfaith news, stories about people putting their faith into action and stories that may amuse or enlighten you.

However, we can only provide local items about family, friends, ministry teams, gathering groups and networks, if you take the time to share your news with us. Photos of events and celebrations are always welcome.

The cut-off date for our next edition will be **28<sup>th</sup> May**. 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](mailto:snout-n-bout@bigpond.com.au)

Go well.

## Things We Carry on the Sea

By Wang Ping, 1957

We carry tears in our eyes: good-bye father, good-bye mother  
We carry soil in small bags: may home never fade in our hearts  
We carry names, stories, memories of our villages, fields, boats

We carry scars from proxy wars of greed  
We carry carnage of mining, droughts, floods, genocides  
We carry dust of our families and neighbours incinerated in mushroom clouds

We carry our islands sinking under the sea  
We carry our hands, feet, bones, hearts and best minds for a new life

We carry diplomas: medicine, engineer, nurse, education, math, poetry, even if they mean nothing to the other shore  
We carry railroads, plantations, laundromats, bodegas, taco trucks, farms, factories, nursing homes, hospitals, schools, temples... built on our ancestors' backs



## Stories from the Soul

Growing older is a time for reflecting back on our lives. We find ourselves wondering, 'What does it all mean? What is my life's purpose now?'

Over six weeks, participants are invited to view their life story through different lenses, leading towards a sense of self-acceptance and meaning.

### Topics covered:-

- Memories
- Who do you rely on?
- Blindsided
- Courage
- The end of the journey
- Gratitude and generosity

Thursdays, 27 May, 3, 10, 17, 24 June and 1 July at 2-4pm in the Kooka Rooms

Led by Christine Garner. Participant numbers are limited. To register your interest please contact Nicole in the church office – 8331 9344. Books will be available to be borrowed or you may purchase at \$15. Cost for the course \$5.

## Autumn Poem

The pen is mightier than the gourd,  
But the gourd is more contented  
And beautiful and self-assured.  
The pen is more demented  
It craves to make its mark and then  
It dreads to be ignored.  
I want to be less of a pen  
And be more of a gourd.  
Leunig



We carry old homes along the spine, new dreams in our chests  
We carry yesterday, today and tomorrow  
We're orphans of the wars forced upon us  
We're refugees of the sea rising from industrial wastes  
And we carry our mother tongues  
As we drift... in our rubber boats... from shore... to shore... to shore...

Originally published in *New American Poetry*. Copyright © 2018 by Wang Ping. Used with the permission of the author.

Wang Wing is a poet, novelist, and artist. Born in 1957 in Shanghai, China, she earned a BA in English from Beijing University before immigrating to the United States in 1985. Ping earned an MA in English from Long Island University and a PhD in comparative literature from New York University. She is the author of over 12 books of poetry, prose, and translation, most recently the poetry collection *Ten Thousand Waves* (2012) and the short story collection *The Last Communist Virgin* (2007). Wang's work is deeply rooted in her Chinese ancestry and identity and addresses the complexities of language, culture, and gender.

## Lead sheep or “Judas-sheep”

Colin Cargill



On Anzac Day Alice gave us an illuminating refresher course on shepherds and the personalities of sheep. It took me back to my childhood growing up on a farm in the mountains east of

Canberra. Moving sheep around the farm from paddock to paddock was made difficult by the many creeks that ran through our farm.

As we were breeding prime lambs for the Christmas holiday market, there was always an annual batch of poddy (hand-reared) lambs and my dad employed them as what he called ‘Judas-sheep’. When each batch of poddy lambs was weaned, they were placed among the various flocks on the farm where they resided until they died of old age. However, they always regarded themselves as family and would come to say hello whenever we walked through their paddock, especially if accompanied by a dog.

When mustering sheep, Dad would cross a creek and then send the dog around the flock to drive them towards the

crossing place. He knew that the poddy lambs would run through the water to his side for protection and sheep being sheep – the rest of the flock would follow them through the water.

However, Alice’s research into shepherds and sheep, and her reflection on the story of Jesus as the ‘Good Shepherd’, opened up a new perspective for me. I saw a different imagery of poddy lambs, not as ‘Judas-sheep’ but ‘lead sheep’. I refocused on them as ‘leaders’ who led the flock to their ‘master’ for protection from the dog. Are we perhaps a little like these ‘lead-sheep’, acting out of the loved and loving relationship we have with Jesus to show others where to find it for themselves?

Traditionally many people have looked to the church for protection and sanctuary, for support, acceptance and its generosity. So when the church lives out the teachings of Jesus and the prophets – to promote love, peace and equality as the norm, to be there for others – caring for each other and for all of creation, people will see the church as a safe haven and a beacon of hope, a place to seek protection and a safe way forward. Just as the flock recognized that following the poddy lambs would keep them safe from the dog.

*“To live charitably means not looking out for our own interests, but carrying the burdens of the weakest and poorest among us.” - Pope Francis*

### News from Church Council

With the election of four Elders at the recent Annual General Meeting, Morialta UC’s Church Council participated in the April meeting. Elders elected in March are Alan Hale, Carole Lyons, Pauline Norman and John Secombe. Other members of Council are Rhonda Amber, Chris Ayles, Helena Begg, Lachlan Mackenzie, Judith Purling, Rev. Bob Hutchinson and Bruce Ind.

While we may not necessarily have all the answers relating to matters concerning Morialta UC, we will undertake to find them should you approach any of us.

At its April meeting Church Council elected Bruce Ind as Chairperson and appointed Rhonda Amber to the role of Secretary, Carole Lyons to the role of Treasurer and Helena Begg to the role of Minutes Secretary.

There are ongoing items which the Church Council considered.

### Singing in Worship

Worship & Faith Education forwarded a proposal to continue the pattern of singing and non-singing Sundays past the June date agreed to earlier. After significant discussion, Council discerned that the original decision would stand. However, the matters around COVID will continue to be monitored.

### Seating in the Church

With the decision to purchase chairs, a group has been appointed to arrange disposal of pews. This will reduce concern about clutter that is part of life in an organisation such as Morialta UC.

Members of the congregation have already been invited to buy a pew. Soon we will begin advertising on electronic media. See Chris Ayles, or Bruce Ind if you, or a family member are interested in a pew. The ‘pink’ chairs will be advertised soon too!

### Katrina and Mitchell

One of the most exciting things we can do as a community is to witness the growth of the children who have been part of our community. Over recent years we have celebrated important milestones in the lives of our young people and their families as they look to other cities (and countries) to fulfil their dreams.

We celebrate Katrina and Mitchell’s decision to explore what life might bring for them as they move to Sydney for employment. While we will miss their regular presence, we look forward to regular updates on their progress.

Of course, just as all the fledglings who leave our nest, Katrina and Mitchell will always be welcome back!

Our prayers and good, positive thoughts go with you as you embark on this next leg of your lives together.

### Packing Day

Packing Day is on again! Goods can be left in the boxes provided in the foyer. They will be taken to Athelstone UC on June 6th to be packed for transport to indigenous communities in northern and central Australia.

The organisers are particularly looking for babies’ and children’s and men’s summer clothes - preferably cotton, but all clothing is appreciated.

Donated items should be clean and in good condition. Thank you.



## Ruth Carter (1933-2021)

Ruth was born in 1933 at Balaclava and lived with her parents on their farm at Grace Plains. She commenced school before she was 5 (in order to keep the school open) and remembered her childhood as a great balance between responsibility and free time.

Ruth attended MLC in Adelaide for 3 years, hailing the train at the level crossing early on Monday and heading home again on Friday nights. Here she discovered netball and developed a love for lime milkshakes. She was also noticed by a young, very tall Ralph Carter.

After finishing school, Ruth returned home but still managed weekly train trips to the city for piano and dressmaking lessons, sport, dances and balls. She started her nursing training at Memorial Hospital in 1955 and Ralph's ute began to do regular trips to Adelaide. They were engaged in 1955 and married at the Grace Plains Methodist Church in 1956.

They spent 12 years share-farming at Pine Hill, earning their income from pigs and eggs. By 1964 the family had expanded to 7 – Heather arrived in 1957, then Richard (1959), Helen (1961) and the twins - David and Andrew (1964). Life was busy – the sewing machine and knitting needles were in regular use, and eggs had to be packed every night for market. There was also cooking for the shearers and the annual preserving of fruit.

In 1967 Ruth and Ralph decided to leave the farm due to Ralph's health. Ralph studied full time while Ruth ran the farm and in 1968, they moved to Trinity Gardens.

Trinity Gardens was quite a change from a close-knit community on the Adelaide Plains. But Ruth was up to the task. She joined in church activities, played tennis and settled the children into a school with more than 12 children, in a suburb with more than one shop.

With the twins in school Ruth joined the Marriage Guidance Council (later COPE) as a volunteer, eventually becoming a

group worker. Later she became a mature aged student at the SAIT in Group and Social Work. Her first appointment was with the Kindergarten Union - running groups for parents on Child Behaviour and Development. She then moved to the St. Agnes Community Health Centre working with young Mums on child development and behaviour, and helping socially isolated women develop social networks.

Ruth was a person who would see the problem, think of a solution and put it into place.

Ruth and Ralph joined Morialta UC in the late 1970s where Ruth continued to use her problem-solving skills. She was involved in "Coffee Corner" from the beginning and cooked and worked in the kitchen for some years. Ruth also followed her interest in music, playing her melodica in the "band" and participating in the singing group. She also served as secretary to Church Council. Ruth and Ralph were foundation members of Gateways and, because of her own experience, Ruth recognised the need for accommodation for rural students.

Ruth loved games and despite her competitive spirit she is remembered as a good sport, a fair player, pleasant company and a good conversationalist.

After Ruth and Ralph retired, they bought a campervan and spent many happy times exploring Australia. They also enjoyed many trips to Asia, the UK and Europe, as well as Tonga to visit the Cargills.

Following Ralph's death in 2007, Ruth continued her enthusiastic involvement in the community, MUC and Langton Park, where they had been foundation members in the early 90s.

Ruth's was a life full of "involvement with people and the community". She was a wise older sister, a loving and loyal wife, mother and grandmother, and a good friend and neighbour.

We remember her as a woman of strong opinions in matters of life and faith and quite straightforward in expressing them. She will be missed.

## Fellowship News

Margaret Clogg



David Jarman (a former teacher from Westminster School and Kath Cheel's brother-in-law), spoke to the Fellowship Group in April about the Secrets of North Terrace.

This was an interesting talk that included photos and historical facts starting at the original Adelaide Railway Station. The station was built in 1856 and was the first city Railway Station in Australia. He told us about the tunnel that connected the station to the original Exhibition Building in what was now the University Grounds and mentioned every building from the Railway Station to the School of Mines on Frome Road. It was an amazing history lesson.

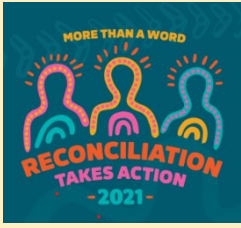
Peter Rumbelow will speak at the May 20th meeting about the History of Campbelltown. All are welcome.

## Easter egg hunt

Thank you to all who helped to make the Easter egg hunt a fun event for local children!







## RECONCILIATION WEEK: More than a word

From Reconciliation Australia

The theme for Reconciliation Week this year (27<sup>th</sup> May to 3<sup>rd</sup> June) is “More than a word”. This year marks twenty years of *Reconciliation Australia* and almost three decades of Australia’s formal reconciliation process.

According to the 2020 Australian Reconciliation Barometer there is far greater awareness of the complexity and magnitude of First Nations cultures and knowledges; and many more Australians now understand the brutal impact that colonialism and the modern Australian state have had on First Nations families and communities.

We are seeing more people speaking up, speaking the truth, asking the hard questions, seeing the hard facts, and informing themselves about issues affecting Aboriginal and Torres Strait Islander peoples.

The 2021 theme calls on others to follow their lead by reflecting on their own contributions and striving to do more.

For reconciliation to be effective, it must involve truth-telling, and actively address issues of inequality, systemic racism and instances where the rights of Aboriginal and Torres Strait Islander peoples are ignored, denied or reduced.

While we see greater support for reconciliation from the Australian people than ever before, we must be more determined than ever if we are to achieve the goals of the movement — a just, equitable, reconciled Australia.

As history tells us, this will only happen through continued and concerted action from those who are already part of the

reconciliation movement to those who are yet to join. Moving towards a braver reconciliation requires a vision for what a just equitable and reconciled Australia looks like.

The 2021 State of Reconciliation in Australia report captures a snapshot of where we are on our reconciliation journey, where we need to go, and how we are going to get there.

It builds upon the first report, produced in 2016, which identified for the first time the five dimensions of reconciliation—Historical Acceptance; Race Relations; Equality and Equity; Institutional Integrity; and Unity.

The report identifies progress, as well as areas that need attention if we are to move forward. While support for reconciliation is growing and more Australians now understand the impact of colonialism and the modern Australian state on First Nations families and communities, the evidence suggests that the reconciliation movement in Australia is at a tipping point. We as a nation need to move from a space of ‘safe’ to ‘brave’ on issues affecting Aboriginal and Torres Strait Islander peoples.

Recommended actions include truth-telling, and actively addressing issues of inequality, systemic racism, and instances in which the rights of Aboriginal and Torres Strait Islander peoples are ignored, denied, or reduced.



### Act For Peace Ration Challenge

We have all been affected by the coronavirus pandemic, but some have been more affected than others. Nearly 80 million refugees were already living through a nightmare, and now, as a result of the pandemic, many could starve to death.

Act for Peace is daring you to “Take the Ration Challenge” – that is for one week (13<sup>th</sup> to 19<sup>th</sup> June) eat the same rations as a refugee. It is cheap and simple - **just 420 g rice; 170 g lentils; 85 g dried chickpeas; 120 g tinned sardines (or tofu); 400 g tinned kidney beans; and 200 ml vegetable oil.** In addition, you can also purchase an additional 1.5kg of rice and 400g of flour. This represents additional food purchased with coupons that some refugees are given by the UN or other organisations.

It also gives you a chance to raise money and save lives. You will be helping bring emergency food, hygiene kits and life-saving support to the people that need it most.

*Why not join thousands of people across Australia and around the world to improve the lives of those for whom COVID-19 has been much more than an inconvenience!*

Visit <https://actforpeace.rationchallenge.org.au/> for more information on the Ration Challenge and to sign up **OR** donate to Act for Peace at <https://www.ncca.org.au/give-1>



**Could you survive on this for one week?**

### The Question



“The important question to ask is not, ‘What do you believe?’ but ‘What difference does it make that you believe?’ Does the world come nearer to the dream of God because of what you believe?”

Verna J. Dozier, *The Dream of God: A call to Return*

Verna J. Dozier (1917-2006) taught English literature and religious education and focused on the authority of the laity. She was educated in public schools and at Howard University. Raised a Baptist, she joined the Episcopal Church in 1955 and was employed by the Washington D.C. Board of Education for 34 years. She is the author of a number of books and articles on the ministry of God's people in the world.

## More Indigenous Australians

### Pemulwuy c. 1750 – 1802



An Aboriginal Australian of Eora descent, born around 1750 in the area of Botany Bay in New South Wales. He is noted for his resistance to the European settlement of Australia which began with the arrival of the First Fleet in January 1788. He is believed to have been a member of the Bidjigal (Bediagal) clan of the Eora people. The Bidjigal people are the original inhabitants of Toongabbie and Parramatta in Sydney. Pemulwuy lived near Botany Bay and provided meat to the food-challenged Europeans in exchange for goods.

He wasn't very impressed with the mix of cultures and preferred that people stayed within our own peoples. In 1790 Pemulwuy began a twelve-year guerrilla war against the British, which continued until his assassination. Following his death, Governor King was given his head by the Aboriginal people as Pemulwuy "had been the cause of all that had happened". The Governor issued orders not to "molest or ill-treat any native", and to re-admit them to the areas of Parramatta and Prospect from which they had been forcibly excluded. Pemulwuy's head was preserved and sent to England. Governor King wrote: "Although a terrible pest to the colony, he was a brave and independent character."

### David Ngunaitponi (David Unaipon) 1872 – 1967

Born at the Point McLeay Mission on the banks of Lake Alexandrina, Unaipon was a member of Ngarrindjeri people. He attended school from 7 years old to 13 where he soon became known for his intelligence. He left school work as a

servant for C.B. Young in Adelaide, who actively encouraged him to take an interest in literature, philosophy, science and music. In 1890, he returned to Point McLeay as an apprentice to a bootmaker and was appointed as the mission organist. He travelled to Adelaide again in the late 1890s but found that his colour was a bar to employment in his trade, so he took a job as storeman for an Adelaide bootmaker before returning to work as book-keeper in the Point McLeay store.

He married Katherine Carter (née Sumner) in 1902 and was appointed "Deputationer" for the Aborigines' Friends' Association. He travelled and preached widely seeking support for the Point McLeay Mission.

Among his inventions was a perpetual motion machine, an anti-gravitational device, a multi-radial wheel and a sheep-shearing handpiece. While he took out provisional patents for 19 inventions, he could not afford to have them fully patented. All he received for his invention that was the basis of modern mechanical sheep shears was acknowledgement in a 1910 newspaper report.

He published numerous articles in newspapers and magazines and was the first Aboriginal writer to publish in English - retelling traditional stories and arguing for the rights of Aboriginal people. He was obsessed with correct English and wrote in the style of John Milton and John Bunyan. Although he was much in demand as a public speaker, he often was refused accommodation.

His awards include a Coronation medal in 1953 and the FAW Patricia Weickhardt Award for Aboriginal writers in 1985.

**"In Christ Jesus colour and racial distinctions disappear..."**  
*David Unaipon*



## Why are we Stewards of Creation?



*World Vision's biblical understanding of how we relate to creation*

The Scriptures' picture of God's creation and humanity's roles and responsibilities are clear. God is the creator, and creation belongs to

God. God wants to be known, and creation is a means of revealing God's character and nature. Creation is also a means of providing for humanity and the rest of what God has made. Humanity has been given both dominion and stewardship over creation, so that creation can fulfil its purpose of providing for all humanity now and into the future. These roles are so important that abuse of dominion and stewardship will be judged. Moreover, because the poor are especially reliant on healthy functioning of creation, we are to manage and care for creation so that creation works for the poor. Finally, although we see this but dimly, we understand that the creation itself is going to be renewed and reconciled to Christ, by Christ and for Christ.

With this understanding, World Vision has concluded, and we affirm:

- We are stewards of God's creation.
- We care for the earth and act in ways that will restore and protect the environment.
- We ensure that our development activities are ecologically sound.

Because creation is a means of God's revelation and because of its inherent value and goodness being created by God, we care for creation.

Humanity's use of creation must promote – not compromise – the ability of creation to reveal God and to provide for humans and other creatures on the earth now and in the future.

As the Compendium of the Social Doctrine of the Church articulates, 'The Lord entrusted all of creation to their (humanity's) responsibility, charging them to care for its harmony and development. This special bond with God explains the privileged position of the first human couple in the order of creation'.







## World Fair-Trade Day - 8th of May

The 2021 theme for World Fair Trade Day is 'Build Back Fairer'. This is a day to reflect on our purchasing and procurement policies, as individuals, as a church and as community, and find practical ways to support ethical and fair-trade practices.

As we recover from the pandemic, do we want to go back to the old normal that left millions behind and was destroying our planet?

The Fair-Trade movement has a solution to rising inequality, to entrenched poverty, to gender discrimination, to environmental destruction. We now have an opportunity not just to build back better, but build back fairer.

Current trade structures and practices are designed in a way that benefits the most powerful – who hold the power in supply chains and set the terms of international trade. Meanwhile small farmers, artisans and workers have been left vulnerable to exploitation and struggle to earn living incomes and wages. Our business models channel wealth to the richest, giving the top 1% more wealth than the poorest 50%.

As humanity, we face an immense raft of crises. We need to work together to build a fair and sustainable tomorrow. A tomorrow where economic resilience, social fairness and environmental sustainability go hand-in-hand.

### So how can we Build Back Fairer?

We need to put people and planet first in trade and business – to ensure the economy serves those who are otherwise left behind.

We have shown incredible courage and strength, working together and cooperating to flatten the contagion curve. We

can also unite to flatten the inequality curve and carbon emissions curve.

### What does this mean in practice?

- Businesses commit to protecting livelihoods and ensuring every worker, farmer and artisan can meet their basic needs.
- Businesses embrace low-carbon production and commit to net-zero carbon footprint.
- Businesses embrace circular economy production models (reuse, recycle, upcycle, repurpose).
- Governments regulate the economy to ensure businesses respect the human rights of workers, farmers, artisans and communities - in particular in their supply chains.
- Consumers support Fair Trade Enterprises – through their local Supermarket, Fair-Trade store and webshop.
- Businesses adopt and promote the 10 Principles of Fair Trade\* in their business and across their supply chains.
- Governments support businesses committed to the 10 Principles of Fair Trade

#### \*What are the 10 Principles of Fair Trade?

1. Opportunities for disadvantaged producers
2. Transparency & accountability
3. Fair trade practices
4. Fair payment
5. No child labour, no forced labour
6. No discrimination, gender equality, freedom of association
7. Good working conditions
8. Capacity building
9. Promote fair trade
10. Respect the environment

## Joseph the Migrant Worker

Bishop Vincent Long Van Nguyen OFM (Conv);  
Chair, Bishops Commission for Social Justice, Mission and Service



Have you ever imagined Joseph as a migrant worker? What would it have been like for him trying to find work in a foreign land to support his family? Would he have taken his tools of trade with him when he fled with Mary and the child Jesus? Would anyone help them, or would these 'outsiders' be exploited or left to fend for themselves?

During the COVID-19 pandemic temporary seasonal workers have had a very difficult time. Many came to Australia for jobs that disappeared because of the pandemic and they found themselves ineligible for the Jobseeker allowance. Many could not go home. They became stranded in Australia because of closed borders. Without work or access to government support, they were forced to rely on charities.

Those who did find work were often exposed to risk of infection with the virus – for example in the coronavirus outbreak that centred on the meatworks in Colac in mid-2020,

or in food delivery or cleaning. Sadly, the exploitation of migrant workers is not something that only happens in other countries.

Before the pandemic, over a million overseas workers on temporary visas came to Australia each year. Even in good times, temporary seasonal workers are more vulnerable to exploitative working conditions than workers who have Australian citizenship. While employees under the Pacific Labour Scheme have the same workplace rights as other employees in Australia, many might not know that. They are less likely to know what their rights are, and to be able to effectively assert them. It is not uncommon to hear stories of unreasonable accommodation charges and other levies being imposed. There have even been reports of passports being held by employers.

Migrant workers often lack friends and allies who can help them.

Can we see in the faces of temporary seasonal workers the face of Joseph, seeking work in a foreign land, trying to support his family? Can we see migrant workers as our sisters and brothers in need of our care? Can we welcome them into our homes, communities and churches and defend their dignity and rights?





## Environmental Action Group

The EAG was formed in June 2014, when the Synod of South Australia resolved to:

Encourage the Uniting Church SA Presbytery and Synod and associated entities to renew their commitment to:

- Model ways of living and working that minimise our impact on the climate;
- Include matters of environment and lifestyle change in prayer and worship, study, and communal decision making; and
- Affirm the establishment of a task group to further the work of education, advocacy and research into the climate impact of the church and concern for the environment.

In 2017, the EAG came under the umbrella of the Effective Living Centre, which provides a home and resources for the group.

The EAG aims to foster a concern for the environment and to awaken the Uniting Church to the impact of climate change on the world.

The group consists of representatives involved in environmental advocacy from congregations and faith communities across the Uniting Church in South Australia.

Its activities include education, advocacy, research and proposing practical responses for congregations and individuals.

EAG is also willing to offer workshops or speaking engagements for congregations and faith communities.

The Group have produced a number of facts sheets for use by congregations and the *Just Earth Apple App* for Lent 2019. The app is still available for free as a download to your phone.

Go to the website to find fact sheets, research reports and other information or make a donation to support the work of EAG. <https://www.environmentalaction.org.au/>

## Special Days observed in May & June

During National Volunteers Week (17<sup>th</sup> – 23<sup>rd</sup> May), many Australians will celebrate the generosity and kindness of volunteers and give thanks to those who serve their community. We thank our many volunteers at Morialta, who make it such a vibrant, caring community!



16 - 23 May, the week between Ascension and Pentecost, is the Week of Prayer for Christian Unity. In the words of Mother Teresa, "Only humility will lead us to unity, and unity will lead us to peace."

Between 27<sup>th</sup> May and 3<sup>rd</sup> June Australians observe National Reconciliation Week. The theme for 2021 is "More than a word. Reconciliation takes action", which reminds us that nothing happens without intent and action.



On June 5<sup>th</sup> World Environment Day will be observed and many will renew their vows to care for the Creation. The theme for 2021 is *Let's get active, not anxious. Let's be bold, not timid.* World Environment Day is followed by World Oceans Day on June 8<sup>th</sup> when schools, community groups and ocean lovers are working together to protect 30% of the world's oceans by 2030, known as "30x30". By safeguarding at least 30% of our oceans with highly protected marine sanctuaries, we can have healthy oceans full of life for generations to come.

## Autumn Reflection

[www.monasteriesoftheheart.org/](http://www.monasteriesoftheheart.org/)

When I fear the loss of my youthfulness and refuse to accept the reality of aging, *turn my face to the brilliant colors of autumn trees, open my Spirit to the mellow beauty of autumn sunsets and the beauty of the changing land.*

When I refuse to wait with the mystery of the unknown, when I struggle to keep control rather than to let life evolve, *wrap me in the darkening days of autumn and encourage me to wait patiently for clarity and vision as I live with uncertainty and insecurity.*

When I grow tired of using my own harvest of gifts to benefit others, *take me to the autumn fields where earth shares the bounty of summer and allows her lands to surrender their abundance.*

When I resist efforts to warm a relationship that has been damaged by my coldness, *let me feel the first hard freeze of autumn's breath and see the death it brings to greening, growing things.*

When I neglect to care for myself and become totally absorbed in life's hurried pace, *give me courage to slow down as I see how earth slows down and allows her soil to rest in silent, fallow space.*

When I fight the changes of unwanted, unsought events and struggle to keep things just as they are instead of letting go, *place me on the wings of traveling birds flying south, willing to leave their nests of comfort as they journey to another destination.*

When I fail to say "thank you" and see only what is not, instead of what is, *lead me to gather all the big and little aspects of my life that have blessed me with comfort, hope, love, inner healing, strength, and courage.*

Maker of the Seasons, thank you for all that autumn teaches me. May I be more aware of the harvest and the plentitude that my life holds. May my heart grow freer and my life more peaceful as I resonate with, and respond to, the many teachings this season offers me. Amen.