

Beyond 2020 Vision

A Publication of Morialta Uniting Church

December 2021

Morialta Uniting Church—follow us on Facebook or check out our website at www.morialtauca.org.au

Welcome to our December 2021 edition!

Colin Cargill, Editor and Helena Begg, Publisher

In this, the last edition of “Beyond 2020 Vision” for 2021, we feature articles from Rev Bob and Chairperson Bruce, along with prayers and reflections for Advent and Christmas.

Cynthia Story has given us a thoughtful reflective piece on the market and art exhibition, and there are several important articles about Morialta, including an update from the Pastoral Care Team on deliveries.

The cut-off date for our next edition will be 4th February 2022 in time to publish our special programs for Lent. Either drop your contributions in to Nicole at the Office or call or email Colin on 0427 122 106 or snout-n-bout@bigpond.com.au.

Go well



Celebrate Christmas with us!

You are most welcome to join us for Christmas worship at Morialta:

Blue Christmas

Monday 20 December at 7.30pm

Christmas Eve

Friday 24 December at 7.00pm

Christmas Day

Saturday 25 December at 9.00am

Sunday 26 December

Yes, we will have worship at 9.30am!

Please note that the services on Christmas Day and December 26th are being streamed live but the Blue Christmas and Christmas Eve services are not being streamed or recorded.



Advent Reflection

This Christmas season seems a little bit different this year. Could it be the back end of nearly 2 years of pandemic struggle and restrictions, chaos, the lifting of restrictions and vaccinations and border openings? The songs we sing about Christmas seem a little more joyful, a different spark to the melody. People are looking forward to the ‘freedom’, shopping, celebrations and reunions and back to the way we were, perhaps.

Or is there an air of caution and apprehension as SA opens to the east and we welcome visitors (Wise Ones) from the East(ern) states. Are we facing new infections, disruptions and chaos, restrictions in our movements and festive celebrations and reunions?

Jesus was not born into a/the perfect world but into one of chaos, uncertainty and disruption, crossing borders, reunited with family and friends and away from home (Census and travel to Bethlehem).

Yet if we read and take notice of the Biblical narrative of Christmas, we notice also that things seemed a bit different, out of the ordinary, yet within the ordinary. The stars were brighter, hospitality greater (Inn Keeper), the shepherds experienced angelic moments, as if all creation was singing. All this, for the birth of God, Immanuel – God with us, the Light of the World.

Strange times then, and strange times now. God present in the ordinary, everyday, and especially the poor and marginalised. God present, God with us (Matthew 1:23).

This image came across Facebook recently and as I reflected on this I thought of the figures of the nativity, of struggle, resilience, creativity, the taking of everyday images and making them into sacred images, signs. Then I thought why? Why would someone do this? They could have made a boat or aeroplane or swan, but no, a nativity, a symbol of Christian faith and tradition out of everyday masks.



Into the space of Covid-19 and health protection comes the Word of God in this sign and symbol, this nativity image, Immanuel - God with us. Simple (but too complicated for me) figures to remind us of God’s activity of love, joy, peace and hope that are reflected into the ordinary and everyday-ness of our living.

So this Advent/pre-Christmas, as you put on your masks, you might be reminded, and bring to mind how different Christmas is this time around, and may profound moments of insight be yours as we once again reflect upon, and celebrate, *God with us*.

May the Peace, Hope, Joy and Love of Christ be with you!

Rev Bob

From the Chairperson

Like many congregations, Morialta UC has been in a bit of a holding pattern over the past two years. Covid has made a huge impact on our individual and corporate lives. The uncertainty that surrounds the virus and its effect on old and young have put paid to some of our most cherished activities.

Of course, we must remain responsible and vigilant to the pandemic's influence while exploring increased freedoms.

However, along with the opening up of South Australia on the 23rd November, Morialta UC has begun to more intentionally shrug off Covid. Our market and exhibition is just one way Morialta UC showed the community we are still here and want to be relevant. The involvement of so many of the congregation and their families showed a continuing commitment. It was pleasing to see some of those who find it difficult to join in the weekly, gathered worship at the market and exhibition!

In this season of Advent we may indeed be filled with Hope, Love, Peace and Joy as we continue to be members of God's church, sharing the good news of the post-resurrection Jesus in gathered and online worship during Advent and Christmas 2021.

As always, I hope that all who are associated with Morialta UC will find opportunities to share a meaningful Christmas with family and friends. A Christmas filled with Hope, Love, Peace and Joy.

Bruce



My visit to Morialta's iconic Christmas Market and Exhibition 2021

From Cynthia Story

It didn't happen last year – and the festivity was sorely missed.

Twelve months on, and the idea of a Market this November was tossed among those responsible for managing the unmanageable ... a wonderful, tempting, daring idea!

To all the thinkers – the helpers – those behind the thinkers and helpers ... The dreamers – those who did not hinder their imagination ... I know how much you expended all your energies – and then went beyond that ...

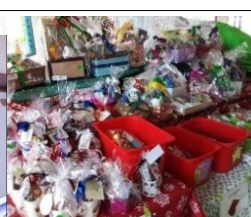
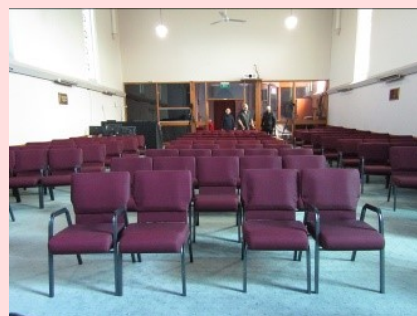
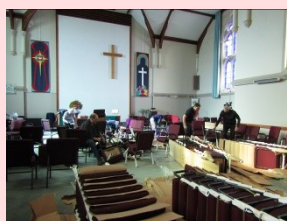
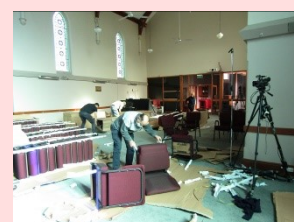
No one quite knows how - the elves who danced as they sewed the cobbler's shoes by silver moonlight - as they did in the fairy tale. They know.

Thank you for this Market! Despite all the odds, you put the right pieces together, and the finished event delighted us all. An atmosphere of welcome and celebration greeted those who came for the first time – the twentieth time. The many hints of Christmas around the walls spoke of hope, joy and peace... and love.

We are not to give up dreaming...

New chairs!

Many thanks to those who helped to unload, unpack and arrange the new chairs in the church in November!



Editor's Note

While the total takings continue to grow, Bruce tells us we are over \$8,000. Congratulations to everyone involved!

The Gateways Getaway

Words by Colin Cargill – Photography by David Purling

Fifteen members of Gateways enjoyed a 4-day break in the Barossa Valley in late October.

Highlights of the week included a walk through the Barossa Bushgardens (BBG) in Nuriootpa, viewing and listening to the 1877 Hill & Son organ in Tanunda, sampling the produce of the Barossa Valley Cheese Company and wandering through the Blacksmith's Museum, both in Angaston.

The Bush Garden was commenced in 2001 after it was realised that the only native vegetation in the Barossa was found mainly along roadsides. Local volunteers turned a 7 hectare paddock, with only a 400-year-old River Red Gum (*Eucalyptus camaldulensis*) in residence, into a bush garden. Today, the gardens are home to about 130 of the 400+ species of plants that can be found in the region, some of which are rare or critically endangered. The BBG also promotes mental health and wellbeing through Labyrinth and Dementia Friendly Gardens, as well as offering weekly dementia and disability-friendly workshops. On the edge of the garden is the Barossa Bush Chapel – a place for celebration, peace, reflection, and listening to the birds. It welcomes individuals and groups of all faiths.

The Hill & Son Grand Organ was built by Hill & Son, London, for the Adelaide Town Hall where it was opened to the public in 1877. It was enlarged in 1885 and extensively rebuilt and altered in 1970. Replaced in 1989, it was placed in storage, its fate uncertain. However the Organ Historical Trust of Australia was given possession on condition that it be restored and located in South Australia. The then Tanunda Council agreed for it to be located in the Tanunda Soldiers Memorial Hall. Restoration work took more than 15 years to complete, and local people donated over \$100,000 in 6 days to fund it.

The Barossa Valley Cheese Company was established by Victoria McClurg, who developed a passion for cheese after a stint making wine in Bordeaux, France. The visit included viewing the cheese making process on video and tasting several of the delightful cheeses available.

The Angaston Blacksmith Shop and Museum, like most blacksmiths, used to be the industrial heart of a village. The Doddridge family lived and worked as blacksmiths in Angaston from 1846 to 1980. It is the oldest 'Smithy' in SA and is now owned and operated by the local historical society. It is full of objects many of us recognised from our parents' and uncles' farms as children. For me it brought back memories of shoeing a horse as a student, along with knowing the name of each piece of saddlery for a draught horse. How times have changed!

But the most enjoyable part of our sojourn was relaxing, sharing, chatting, walking, reading and enjoying far too much excellent food.



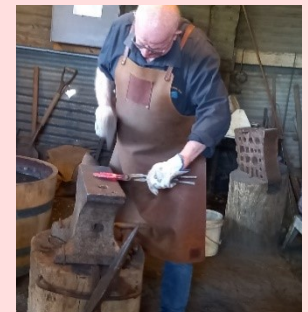
The Barossa Bush Garden



Barossa Bush Chapel



The Hill & Son Grand Organ



The Resident Blacksmith



A green 'horseshoe-frog'



Enjoying afternoon tea in the sun.



Christmas Bowl

“The evangel is complete only when the action of the gospel matches the message of the gospel.” Rev. Frank Byatt, 1954.

Christ the King Sunday: Thank you for again **sharing God’s love** through the Christmas Bowl and joining with churches across Australia.



First Sunday of Advent: Bring **HOPE** to Indonesia where disasters are uprooting the livelihoods of families time and time again. With your gift to the Christmas Bowl, you’ll help communities build resilient livelihoods – and reclaim their hope for the future.

Second Sunday of Advent: Restore **PEACE** to the hearts of Gaza’s children where recent bombings and the escalation of tensions between Israel and Palestine can make peace feel more distant than ever. Through the Christmas Bowl, you’ll help children heal from their trauma and rebuild their childhoods.



Third Sunday of Advent: Bring the **JOY** of homecoming to Sri Lankan refugees who, for 35 years, have dreamed of returning home from India. Now the COVID-19 crisis has put another barrier in their way. Through the Christmas Bowl, you can help Sri Lankan families survive COVID-19 and rebuild safe, joyful lives in their homeland.



Fourth Sunday of Advent: Share God’s **LOVE** with Syrian families who have been trying to survive the devastating Syrian crisis for 10 years. Now the COVID-19 pandemic has made their lives even harder. Your Christmas Bowl gift

will bring love and lifesaving support to Syrian families in Jordan – and show them they’re not forgotten.

Christmas Day: Bring the **LIGHT** of the World into the lives of Ethiopia’s urban refugees. Women and girls are among the thousands of refugees arriving in the Ethiopian capital of Addis Ababa in urgent need. Through the Christmas Bowl, you will bring lifesaving care to urban refugees like Esther and her family.

First Sunday after Christmas: Thank you for being part of the Christmas Bowl. In a world that feels increasingly divided, you’ve come together with churches across Australia to care for those uprooted by conflict and disaster. Thank you for being a part of a tradition of Christian compassion and unity that has been helping to feed the hungry, heal the sick, and welcome the stranger for more than 70 years.

What are we waiting for?

Adapted from an article by Joe Kay

Much of our imagery of Advent is tied into the idea of waiting. Waiting for Emmanuel to come. Waiting for God to intervene. We’re waiting for something different to happen. One image is the pregnant woman waiting to give birth, which ties into the nativity story.

We spend much of our lives waiting for various things. Maybe the question for Advent is: What are we waiting for? And when does the waiting end?

So much of our religion has become about waiting. Waiting for heaven. Waiting for God to respond to a prayer and to change something. Waiting for God to right the wrongs. Waiting for God to set things straight. Waiting and waiting and waiting.



What if we’ve got it backward? What if someone (God) is waiting for us?

Soon we’ll celebrate the birthday of Jesus, who was passionate about the here and now. Give food and drink to whoever is hungry and thirsty *today*. Go and visit those who are imprisoned *at this moment*. Stop and help the person bleeding by the side of the road *right now*. Heal the person rather than waiting another day until the Sabbath is over to help them. Do this no matter what the cost.

Don’t wait. Do it now.

In his book *The Power of Parable*, John Dominic Crossan points out that Jesus was about what we do in the moment: “You have been waiting for God, while God has been waiting for you. No wonder nothing is happening. You want God’s intervention, while God wants your collaboration.

God’s kingdom is here, but only insofar as you accept it, enter it, live it, and thereby establish it.”

Is Advent about passive waiting, or about something more?

There’s so much to be done right now – needy people to be helped, hurting people to be healed, conflicts to be calmed, societies to be changed, hatred to be transformed into love.

What are we waiting for?



If all we do is sit and wait on God, we’re like people trapped in a perpetual Advent. We never do what God is all about. We never put ourselves in the moment.

We never get to Christmas morning.

Joe Kay is the associate minister at Nexus United Church of Christ, Butler County, Ohio. You can read his weekly blog at <https://joekay617.wordpress.com>.

Deliveries of printed materials

Update from the Pastoral Care team

As you will be aware, we have been delivering printed copies of the worship services to members of our Morialta community unable to join us in person and who do not have access to the internet to join via the livestream. **This delivery will continue into 2022 for everyone who wishes it!**

We have also been delivering printed copies of the weekly newsletter, the monthly *Vision* magazine, and any email messages sent to the congregational email list. These items have also been delivered to community members without internet access who have returned to in-person worship, so as to limit the distribution of paper at church in COVID times. However, Council has agreed that distributing paper documents at church is now OK, so we will be revising our distribution procedures, while still seeking to limit hand-to-hand contact.

If you attend worship in person and do not have email at home, you will find a pile of printed newsletters on the sign-in table in the foyer: please take one if you need a paper copy. Inside, you will find, as an insert, copies of any email messages that have been sent to the congregation during the previous week. Printed copies of *Vision* will also be available on the table for you monthly if you are unable to read it online.

If you would like to change the way Morialta's news and worship resources reach you, please contact Margaret Cargill on 0439 954814. Thanks!

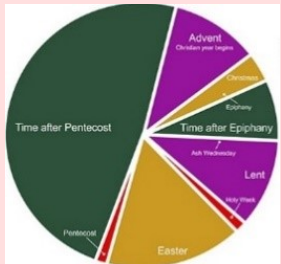
A glorious post from a Facebook friend

Contributed by Tiffany Wynn

Yes, I'm a nerd... but it was bad enough when Hallmark, chocolatiers, and retailers had "Advent Calendars" that were merely "December Countdown to Christmas Day" calendars with 24 treats beginning on December 1.

Now, everything from socks to wine has jumped on the bandwagon, but with TWELVE items (pairs of socks, bottles of wine, etc.), but still calling it "Advent" whatever.

It's not an Advent whatever!! You are conflating Advent with the Twelve days of Christmas, which is hilarious since you don't observe the season of Christmas, which begins with Christmas Day.



Usually by December 27, you are onto Valentine's Day, which is fine. You do you. I just wish you would stay in your lane.

"Advent" is a **Liturgical Season in the Christmas Church Year**. It is actually the **beginning** of a new liturgical year. It is almost always

more than 24 days, because Christmas is a fixed day, so it **moves**, and Advent begins on the fourth Sunday preceding Christmas Day.

That retailers have appropriated the word and use it so inaccurately is maddening.

Church-nerd rant over!

Fellowship News

The fellowship AGM was on 11th November 2021. The office-bearers were re-elected. Margaret Clogg as President, Arlene Lomman as Secretary, Kath Cheel as Treasurer with Ruth Pitt, Joan Wagner and Margaret Whibley as committee members. A donation will be sent to Uniting Communities.

After the general meeting, the Christmas Lunch and Bonbon making were discussed followed by tea or coffee with a biscuit. We also watched buglers playing 'The Last Post' and observed a minute's silence for Remembrance Day.

Our guest speaker, John Drew, then told us his life's journey so far. Growing up in Mitcham, and attending Westbourne Park and Rosefield Methodist Churches, he majored in Maths and Physics at Adelaide University before starting his career in Medical Physics in 1963. He specialized in Radiation Oncology, learning on the job in Brisbane.

He married physiotherapist Helen in 1967, and they moved to Canada in 1969 where Ben and Alex were born in 1971 and 1974. Back in Sydney for 31 years, also 12 months in Vienna, numerous consultancies, missions, lectures and workshops in other cities of the world for the International Atomic Energy Agency kept him busy and travelling.

In Australia, he has developed training programs and was chair of the Board of Examiners for Medical Physics for many years, which culminated in his receiving a Distinguished Service Award and his programs being adapted and modified for use in other countries.

He was also a basketball referee, then wheelchair basketball referee at State, National and International levels, winning an Australian Sports Medal in 2000. He and Helen returned to enjoy their retirements in Adelaide in 2008.



Family photos and video clips about radiotherapy and wheelchair basketball helped us to follow his progress and understand the exactitude of his work.

We are so pleased to have them in our church family and appreciate John's technical savvy and their friendship.

In December we will have Christmas Lunch at the Highlander Hotel, Gilles Plains.

The annual bon bon muster



A happy band of Fellowship workers created 367 bon bons for Uniting Communities. Margaret and Ray Clogg, Margaret and Roger Whibley, Rhonda Amber, Arlene Lomman, Ruth Pitt, Ruth

Dunning and Joan Wagner took part. It was a very busy morning/afternoon filled with fun and laughter as well as good food and good company.

The bon bons were delivered to Uniting Communities together with Fellowship's annual cheque towards the food vouchers.

Betty Joan Omond 1931 – 2021



Betty Omond, nee Finkelde, was the second child and the eldest daughter in the Finkelde family. Born in Perth, Betty and the family moved to Adelaide early on and settled in Salter Street, Kensington, where Betty attended local schools. After school she worked for the Tourist Bureau until she married Darcy in 1954.

Betty and Darcy first lived in Murray Bridge but later set up home in Highland Avenue, Rostrevor, when houses were scattered and most roads unsealed. Friends from those days include Kingsley and Helen Stephens and Averil and Kevin Nash.

Later they moved to Kildare Avenue, Athelstone before moving to Langton Park, where they spent the last 11 of their 67 years together.

According to Joanne, her daughter, Betty was the queen of multi-tasking, cooking the family dinner while concentrating on what the children were talking about. It came as a surprise to the family later when Betty told them she did not like cooking!

Still, it was Betty's cooking that became part of the weekend ritual around boat-building, as she always baked a cake – a tea cake, madeira or orange cake – to “feed the men” for afternoon tea while they were hammering or painting the current boat out in the garage.

After being a mum to her 4 children Betty trained in accountancy and continued to amaze her grandchildren with her computer skills, including producing PowerPoints for Morialta worship services.

Andrew, Betty's nephew, remembered his aunt through a special kind of multi-dimensional kaleidoscope in which Betty was almost always moving: cooking or carrying food, picking up a child, offering something, telling someone off, shrieking with laughter – often at the same time, and always embedded in the midst of a comfortably chaotic family gathering, in which he somehow belonged.

Andrew's distinct image was represented by the design of his tie, which was made based on the stained-glass windows of the Stockwell church by the winemaker Grant Burge. In the cemetery of that church there is a headstone to a family ancestor, Johannes Kristina. When Betty and sister Margaret first found the headstone, they were amazed to discover that they had unwittingly named their first daughters, Joanne and Christine, after an ancestor. Andrew ended: “While the family has a lot of people and a lot of history to remember, all converging on this moment of the kaleidoscope – we are expecting our second grandchild in March. I am sure that little fellow won't be the only new addition to the kaleidoscope. I would like us to pause for a moment to welcome all those that are still to come.”

Betty served Rostrevor UC and then Morialta UC in many different capacities, as a member of Parish Council, an inaugural member and organiser of Gateways, and as a member of Fellowship at Rostrevor and Morialta. She was also state secretary of UC Fellowship and a special caring friend. She is survived by Darcy, children Rodney, Joanne, Terry and Stewart, 7 grandchildren and 2 great grandchildren.

Vale Betty Joan Omond.

Remembrance Day 2021

(Steve Garnaas-Holmes, www.unfoldinglight.net)

We will remember them.
For those whom we have asked
to bear the horror of our violence
we offer our prayers
of thanks for their willingness
to stand between us and our fears,
for forgiveness for having asked them,
of healing for the damage to their souls
by what they have done and seen,
for mercy for them who don't know
how to carry the horror back to us,
how to shed the darkness
we have asked them to drink,
how to live among us, who are so willing
to sacrifice our children.

May we give others peace to bear, not fear,
healing to carry, not weapons,
and send them into blessing, not danger.
May we, too, have the courage to serve,
to risk, to give our lives in love
for the sake of our homeland,
which is the Kingdom of God,
the whole human family,
in the spirit of peace. Amen.



Poppies growing in Sandy Boyce's garden among the silver beet, kale and broad beans

Papa Panov's Special Christmas

Adapted from a story by Ruben Saillens,
translated into English by Leo Tolstoy

It was Christmas Eve and lights had begun to appear in the little Russian village. Excited children scurried indoors and muffled sounds of chatter and laughter escaped from closed shutters.

Old Papa Panov, the village shoemaker, stepped outside his shop to take one last look. The sounds of happiness, the bright lights and the delicious smells of Christmas cooking reminded him of past Christmas times. Then, with a sigh, he pulled down the old family Bible and read again the Christmas story. He read how Mary and Joseph, tired by their journey to Bethlehem, found no room at the inn, so that Mary's little baby was born in the cowshed.

As he read, Papa Panov's face fell. "I have no gift for him," he thought sadly. Then he smiled and took down a small box. Inside was the most perfect pair of tiny leather shoes he had ever made. "I would give him those," he thought.

Soon he was fast asleep. He dreamed that someone was in his room and he knew at once it was Jesus. "You have been wishing that you could see me" said Jesus, "then look carefully for me tomorrow."

When Papa Panov awoke, the bells were ringing – it was Christmas Day! When he remembered his dream his face filled with happiness, for Jesus was coming to visit him. But would Jesus be a little baby? A carpenter -- or the great King, God's Son?



Papa Panov shouted to a sweeper across the street "Come in and have some hot coffee!" The sweeper was only too glad to come into the warm room.

Papa Panov went to the door again, scanning the street. A girl walked slowly and quietly. She looked very tired and as she drew nearer, he could see that she was holding a baby. There was such sadness in her face that Papa Panov's

O Ultimate Mystery

by William L. Wallace

O Ultimate Mystery, who comes to us in many pictures, grant that the story of Christmas may awaken the child within us, so that we may experience child-like beauty and joy, despite the sadness and destruction which often surrounds us.

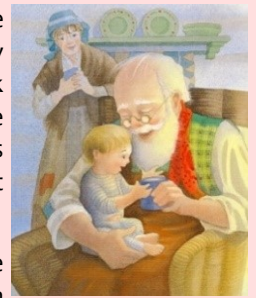
May we be enabled to let go of our desire to acquire, to abandon our misuse of power and cease to view life in segments, instead of as a whole.

This we pray in the spirit of the Babe of Bethlehem, symbol of the eternal child.

Amen

William Livingstone Wallace (Bill) is a retired New Zealand Methodist Minister

heart went out to them. "Come in," he called, "You both need a warm seat by the fire and a rest. I'll warm some milk for the baby." When he looked at the baby's feet he said "She also needs shoes." But the girl replied, "I can't afford shoes."



Papa Panov remembered the little shoes and although he had been keeping them for Jesus, when he looked again at the cold little feet he said "try these on her." The shoes were a perfect fit and the girl smiled and the baby gurgled. "You have been so kind to us, may all your Christmas wishes come true!"



But Papa Panov wondered if his special Christmas wish would come true. Perhaps he had missed his visitor? He looked anxiously up and down the street. They were mostly faces that he recognized, but he saw a few beggars and fetched hot soup and a hunk of bread for them.

Maybe it had been just a dream after all, Jesus had not come.

Then all at once he knew that he was no longer alone in the room. He saw the stream of people who had come to him that day. He saw again the old road sweeper, the young mother and her baby and the beggars he had fed. "Who are you?" he called out, bewildered, but another voice answered him. It was the voice from his dream, the voice of Jesus.

"I was hungry and you fed me. I was naked and you clothed me. I was cold and you warmed me. I came to you today in all those you helped and welcomed."

Then all was quiet and still. A great peace and happiness seemed to fill the room, overflowing Papa Panov's heart until he wanted to burst out singing and laughing and dancing with joy.

"He did come after all!" was all that he said.

An Advent Prayer

By Robert Louis Stevenson

Loving Father, help us remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men.

Close the door of hate and open the door of love all over the world.

Let kindness come with every gift and good desires with every greeting.

Deliver us from evil by the blessing which Christ brings, and teach us to be merry with clear hearts.

May the Christmas morning make us happy to be your children, and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake.

Amen

Responding to Climate Impacts on Smallholder Farmers – A COP26 positive

Adapted from The CGIAR website

One positive to come out of COP26 was a coalition of funders who pledged \$575 million to deliver climate-smart solutions to farmers in low-income countries via the CGIAR global network of agricultural research partnerships. This is good news for smallholder farmers in regions dependent on agriculture, who produce 70% of the world's food, and are already being seriously impacted by a changing climate.

CGIAR (the Consultative Group on International Agricultural Research) is the world's largest public sector research partnership. It supports more than 500 million smallholder farmers who are responsible for feeding billions of people in Africa, Asia and Latin America. There are fears that the impacts of climate change on agriculture in regions already suffering high rates of poverty and malnutrition will make it impossible to achieve the global Sustainable Development Goals pledging zero hunger and ending extreme poverty by 2030.



The CGIAR consists of 15 independent, non-profit research organisations employing more than 8,000 scientists, researchers, technicians, and staff – delivering solutions to smallholder farmers and working for a food secure climate-resilient future. Each Centre is responsible for hands-on research programs guided by policies and research directions set by their clients. They work in 108 countries with more than 3,000 partners from national governments, academic institutions, global policy bodies, private companies and NGOs. Australia's major input is via the Australian Centre for International Agricultural Research working with Australian universities (including Adelaide) and government

agencies (including the SA Research & Development Institute). All this contributes to an unrivalled mix of knowledge, skills and research facilities across the globe.

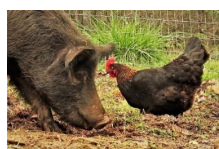
The CGIAR Research Centres specialise in rice production, water management, biodiversity, tropical agriculture, potato production, livestock, maize and wheat improvement, forestry, dry area research, crop research in semi-arid tropics, agroforestry research, aquaculture and food policy research.



New investments are building on a strong foundation of CGIAR-supported climate work. Examples include providing some 8 million farming households with 200 varieties of climate smart maize and some 18 million farmers with new varieties

of flood and salt tolerant rice; integrating climate-smart food production practices across a network of villages and valleys in Africa, Asia and Latin America which are home to millions of farming families; pioneering low-emission, high-nutrition food production, such as aquaculture, to open up new sustainable pathways for improving diets and incomes in rural communities.

But even with these innovations, there is still a large gap between the magnitude of the climate threat to smallholder farmers and investments required to help them adapt.



If the global community is truly committed to ending hunger and poverty, then it must

act now to support smallholder farming communities that are already being hit hard by climate change... Adaptation in agriculture is about pursuing a greener pathway that includes providing technologies that help farmers grow more food with less water and revitalizing degraded landscapes through holistic strategies that support both food production and ecosystems.

A theory about the carol "The twelve days of Christmas"

Contributed by Ruth Pitt

From 1558 until 1829, Roman Catholics in England were not permitted to practice their faith openly, so this Carol was written as a catechism song for young Catholics. It has two levels of meaning: the surface meaning plus a hidden meaning known only to members of their church. Each element in the carol has a code word for a religious reality which the children could remember.

The partridge in a pear tree was Jesus Christ

Two turtle doves were the Old and New Testaments

Three French hens stood for Faith, Hope and Love

The four calling birds were the four gospels of Matthew, Mark Luke and John

The five golden rings recalled the Torah or Law, the first five books of the Old Testament

The six geese-a-laying stood for the six days of creation

Seven swans a-swimming represented the sevenfold gifts of the Holy Spirit – Prophecy, Serving, Teaching, Exhortation, Contribution, Leadership and Mercy

The eight maids a-milking were the eight beatitudes

Nine ladies dancing were the nine fruits of the Holy Spirit – Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self Control

The ten lords a-leaping were the Ten Commandments

The eleven pipers piping stood for the eleven faithful disciples

The twelve drummers drumming symbolized the twelve points of belief in the Apostles' Creed



*According to one estimate, the current value of the 364 gifts received over the 12 days of Christmas would be around AUD \$23,000! But we do not know if you get to keep the maids, ladies, lords, pipers or drummers. **Editor***

‘Lunch on Chapel’ serves their last meal

Adapted from an article by Alison Lockett – Vision June 2017

The final meal, representing 29+ years of community outreach via ‘Coffee Corner’ and ‘Lunch on Chapel’, will be served on 15th December.

‘Coffee Corner’, as it was originally known, came into being on 8th July 1992, following the coming together of 4 congregations to form Morialta Uniting Church. It was one of the many lasting initiatives that germinated from this union.

When ideas were first being canvassed, it was the late Rev Elwin Penna, who in his astute and encouraging way, recognised that Lesley Tideman possessed the special organisational food skills required to establish such a venture. So, Lesley became the first ‘general organiser’.

It opened with a band of 17 volunteers who prepared, delivered, and served food, with a further 8 people joining the pool of cooks. The early menus offered a choice of 2 soups, 3 main courses and 3 desserts with fruit juice or tea and coffee, presented on a decorative blackboard. A full 3 course lunch with ‘cuppa’ cost about \$4 and average attendance grew to the low twenties.

By the mid-1990s, attendance was averaging in the high 30s, and it continued to fluctuate around this figure

with an occasional spike above 50. When that happened, it was slim pickings for the volunteers, whose lunch consisted of the day’s leftovers!

Towards the end of 1997, Alison Lockett took over ‘general leadership’ from Lesley and as volunteers signalled a need to retire, new volunteers emerged, either from the congregation or the broader community. This kept the volunteer population around 50 until 2020, when Lunch of Chapel, as it was now called, temporarily closed.

The volunteers were rostered in teams with a team leader, a money manager, 5 food preparers, order takers and servers, 3 ‘washer-uppers’, and 2 ‘setter-uppers’. Not surprisingly, the quality of cooking has been consistently lauded and the diverse range of options was amazing.

In 2016 the team finally recognised the ambiguity of using the name ‘Coffee Corner’ for a midday community lunch and the meal became known as ‘Lunch on Chapel’ or simply ‘LOC’.

At the end of 2018, when Alison Lockett decided it was time to hand on the ‘general leadership’ baton, Carole Lyons took on this role. Carole continued the service until early 2020 when the restrictions that came with the first Covid lockdowns forced the temporary closure of ‘LOC’.

Sadly, when ‘LOC’ reopened in 2021, many of the clientele did not return and a number of volunteers felt unable to continue.

The words ‘for everything there is a season’ come to mind and perhaps the season for ‘Coffee Corner/Lunch on Chapel’ was ending. But Morialta UC has been richly blessed with a dedicated, committed and talented group of volunteers that saw ‘Coffee Corner/Lunch on Chapel’ grow and prosper over 3 decades.

While many dishes were washed, cucumbers sliced, serviettes folded and pots of rice cooked – the meal was simply a vehicle that carried with it so much more: a smile, a welcome, a listening ear, gentle encouragement, a hearty laugh and friendship, as much for the volunteers as the clientele.

But even though ‘LOC’ has come to an end, Morialta can feel a genuine sense of pride for the 29+ years of providing such a professionally run community service. In particular, Morialta owes a mountain of gratitude and sincere thanks to Lesley, Alison and Carole, as well as the many volunteers who turned up faithfully for their shift on ‘Coffee Corner/Lunch on Chapel’ at least once a month over many seasons.

The photos below were used in 2017 to celebrate 25 years of Lunch on Chapel. Many friends are no longer with us, but others have joined us along the way!





Christmas Hampers

For many years Morialta UC has prepared hampers for those who need a little assistance at this time of year. Originally donations of food, toys and monetary gifts hampers were assembled into hampers in the church hall. Later assembly moved closer to Uniting Care Adelaide East and the hampers were put together at Clayton Wesley UC.

Many of our number have contributed time to this important task, but at our recent Congregation Meeting we celebrated Jan Sillett's participation over the past 30 years as a constant in the program.

While the type of involvement that has occurred over this time has changed with the changing needs of Uniting Care, there will, no doubt, be continued support from Morialta UC.

Chairs for sale

We still have some of the pink chairs for sale for the bargain price of \$10 each if any members of the congregation or their associates are interested.

If you would like to purchase some please talk to Bruce or Chris Ayles.



Beyond Morialta Mission Projects

A big thank you for your generosity this year in donating \$1657.80 towards the projects we are supporting. We have been able to send your donation to Frontier Services and to Uniting World projects in Timor Leste for community health and nutrition education and for Pacific Islands disaster readiness and climate change.

The congregation has accepted the team's recommendation for us to support two projects for 2022.

The first is Congress Oodnadatta for their appeal for blankets for their community. Oodnadatta is a remote community 873 km from Adelaide, and due to the distance, obtaining essential winter provisions can be very difficult. They need help to purchase blankets to keep people warm during the very cold winter nights in the outback.

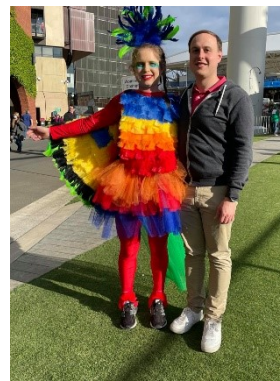
The second is a Uniting World project where the UCA partners with the Diocese of Eastern Himalayas, Church of North India, to build a school in the remote mountains to provide education to the children in these areas. Currently they support 13 teachers and 193 students from grades 5 to 12. During Covid times they have provided food and hygiene kits which include hand sanitiser and masks.

Your support is necessary for us to donate to these causes. Again our thanks.

Beverley Tredrea
(Convenor, Beyond Morialta Mission Projects Team)

Congratulations!

Margaret and Ray were awarded Honorary Life Membership of Guide Dogs for "Outstanding Service and Dedication" for 13 years. This includes puppy raising, short term boarding of 112 dogs and community talks - a very rewarding voluntary job.



Spotted at the Christmas Pageant

Matthew and 'Laurenkeet' made a colourful pair at the Adelaide Oval last month, but we think Matthew needs to work a bit harder on his costume for next year's event!

Wendy Dodd's Lemon Chutney

(as enjoyed in Lunch on Chapel sandwiches) – Margaret Cargill

- 5 large or 10 small lemons (or 3 lemons and 2 oranges), chopped and seeds removed
- 2 large brown onions, chopped
- 2 tablespoons salt
- 2 large cooking apples, peeled and chopped
- 2 cups malt vinegar
- 2 cups brown sugar
- 1 teaspoon ground ginger
- 1 tablespoon mustard seed
- ¼ teaspoon chilli powder
- 1 cup chopped dates (or raisins)

Place chopped lemons and onions in a glass or china basin and sprinkle with the salt. Allow to stand overnight. Place lemons, onions and all other ingredients in a large saucepan and stir well. Bring to boil, stirring occasionally. Cook gently until lemon is soft and mixture is thick, about 45 minutes. Remove from heat, spoon into warm, sterilised jars and seal.



Christmas Prayer – Emmanuel, God-Is-with-Us

By Michael Morwood



We believe in an Ultimate Reality, a reality beyond our words and beyond our images.

A reality that grounds and sustains everything that exists.

We see this reality at work in the immensity of our universe in the incredible display of life-forms on this planet and in the development of consciousness in the human species.

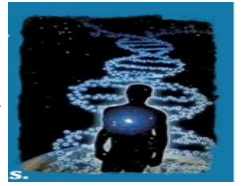
All our collected human wisdom is a visible expression of this Reality, active for millions of years in human development active in all places, at all times, in individuals and cultures, seeking expression in the betterment of humanity.

As Christians we rejoice in the birth of Jesus. In him we see the fullness of human possibility: to make God visible in our lives. In him we have the Ultimate Reality, God, Breath of Life, Wisdom, come to expression in human form.

Like all of us he grew in wisdom as he aged. He questioned, he searched for meaning, he shaped his convictions, he experienced love and came to know love's connectedness with his God.

He stood firmly in his own religious tradition and preached good news to all people dreaming a better humanity.

We rejoice that his teaching sets us free from imagining a manipulative intervening God and from thinking we are distant from the Reality in which our very existence is grounded. We rejoice that Jesus led people to discover the sacred in the ordinary: in the crowd, in the lowly, in everyday life, in human yearnings to be better people, and being in neighbour to one another.



We rejoice that his teaching sets us free to believe that we live in God and that God lives and come to wonderful expression in us. We believe in an eternal dimension to this intimate connectedness, giving meaning to who we are. We give thanks for God being with us in the love of family and friends, in whatever has been, in the circumstances of new life now, and in whatever the future holds for us.

Our Christmas prayer is that we may recognise and actively acknowledge the presence of the sacred in places we are reluctant to look:

- in the stables of our own lives
- among downtrodden in our society
- in refugees
- in people who are different from us.

May we recognise God-in-us and give generous expression to this wonderful gift we all share.

Amen

Some “different” Christmas traditions

Adapted from Team Wanderlust



Guatemala – Locals believe that the devil and other evil spirits live in the dark, dirty corners of your home. So, they spend the week before Christmas sweeping up and piling rubbish in a huge heap outside. An effigy of the devil is placed on top and the pile is set on fire. It's called La Quema del Diablo (the 'Burning of the Devil') and aims to burn all the bad from the previous year.

Ukraine – In addition to the tinsel, fairy lights and baubles, Ukrainians throw an artificial spider and web on the tree as well. The tradition comes from an old tale of a poor woman who couldn't afford to decorate her tree and woke on Christmas morning to discover a spider had covered it in a glorious, sparkling web. It's not about poor housekeeping - it's for good luck!



Italy – Unable to conclusively prove the existence of Santa, the Vatican decided to throw its weight behind something they'd had countless dealings with: an old witch called La Befana who delivers presents to children in Italy. The three wise men are supposed to have invited the witch to accompany them but she was too busy – so the legend was born.

Portugal – During the traditional Christmas feast in Portugal, some families set extra places at the dining table for deceased relatives. It's thought that the practice will ensure good fortunes for the household. And you thought feeding all your living relatives was hard enough!



Greenland - Next time you find yourself complaining about granny's festive brussel sprouts, spare a thought for the poor tykes in Greenland. Each Christmas, they have to tuck into *mattak* – raw whale skin with a little blubber – and *kiviak*, which is made by wrapping an auk (a small arctic bird) in seal skin, burying it for several months and eating its decomposed flesh!



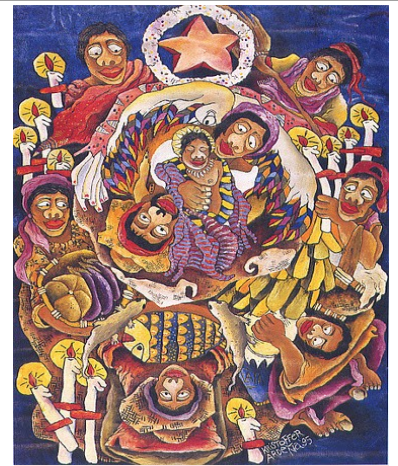
Germany – On the evening of 5 December, German children leave a boot or a shoe outside their bedroom door. In the morning, if they've been good, they will wake to find the shoes filled with sweets. Alternatively, they may only find a branch.

Nativity paintings from around the world

Taken from an article by Victoria Emily Jones in thejesusquestion.org

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:10-11)

Jesus Christ was born for all people of all times. To illustrate this truth, Christians around the world often depict him as coming into their own culture, in the present time. The Italians, whose visual language was predominant during the Renaissance, did it. In fact, when you think “Nativity,” you probably think of the church art from that age and country—not because it offers the most legitimate representations (they are no more “accurate” than the ones below), but because the Church held particular sway at that time, in that place.



Philippines: Kristoffer Ardena, *The Meaning of Christmas*

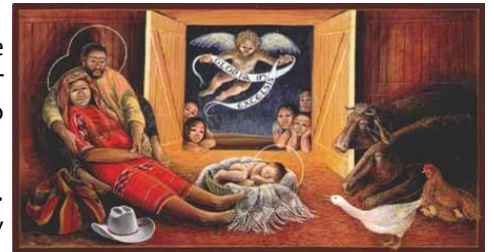


USA: James B. Janknegt, *Nativity*

Well, the centre of Christianity has shifted; it is no longer in the West. And thus if we were to survey the Christian art being produced today, we would see that Jesus, Mary, and Joseph, and the settings they inhabit, have a much different look. We’d see Mary dressed in a sari or a hanbok; we’d see Jesus wrapped in buffalo skin, or silk. We’d see lizards and kangaroos instead of oxen and asses.

Historical accuracy is not the point; the point is to see Jesus as the Saviour of your own people, as incarnated very close to you, and relevant to life today.

Here are some contextualisations of the Nativity painted within the last century. Each work brings Jesus into a different place, in order to emphasize the universality of his birth.



Guatemala: John Giuliani, *Guatemalan*



India: P. Solomon Raj, *Nativity*



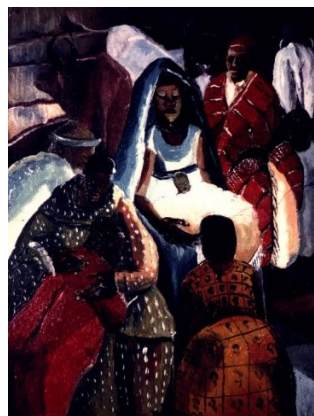
Malaysia: Hanna Varghese, *God Is With Us*



Australia: Greg Weatherby, *Dreamtime Birth*



England: Dinah Roe Kendall, *The Shepherds Went to See the Baby*



Uganda: Francis Musango, *Christ in the Manger*



Cameroon: Fr. Engelbert Mveng, *Nativity*