

Beyond 2020 Vision

A Publication of Morialta Uniting Church

July 2022

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

Welcome to our July edition

Colin Cargill, Editor and Helena Begg, Publisher

This month features a reflection on “Stillness: The Invitation of Winter” by Lisa McCrohan and “The history leading up to Uluru” from “theheart.com.au” and UCA websites.

We also bring two eulogies – one for Win Bull adapted from an article by Lorraine Powers, and one for Val Whittle by Cynthia Story.

The cut-off date for the next edition will be **29th July**. Either drop a copy in to Nicole at the Office or call/email Colin on 0427 122 106 or snout-n-about@bigpond.com Go well!

Stillness: The Invitation of Winter

Winter calls us to pause, to come inside, to cultivate warmth, and to rest. It's a call to balance the “doing” with “resting” and the “hurrying” with “slowing down.”

But it can be scary to pause our hurrying and step out of the busyness of everyday life. When we slow down and get quiet, we see what we have been avoiding and makes us uncomfortable – our worries, fears, tiredness, disappointment, longings, and anger.

Yet there is a gentle, skillful way to press the pause button. Winter is a perfect time for such a pause. Winter calls us inside – inside our homes and inside our own self.

This winter can be an opportunity to pause and turn inward to deeply nourish yourself and connect with the Divine Within. This season offers an invitation to treat yourself as a temple, a sacred place for the indwelling of the Divine. The invitation is to listen to your body and honor what it needs – like rest, laughter, and healthy food. The invitation is to sit by candlelight and give your heart the space to speak to you. The invitation to sense what needs healing, tending to, and nourishment.

It's countercultural to pause. It's countercultural for a mom (or any human being!) to say, “WAIT a second! No more! I am not going to run myself ragged. I'm done operating on empty. No more!”

It takes courage to say, “I'm going to focus on nourishing ME and loving myself with such regard that such fullness and abundance flows to my family, too.”

It takes courage to say, “I will tend to myself and put into place the resources I need to feel supported, and live my life based on what is most sacred to me.”

The truth is, you have a precious life to embrace and live. And there comes a time when you will not live it exhausted, holding up the world, stuffing down what needs to be healed within you, and ignoring the wisdom of your heart and body. The truth is each of us has an inner vibrancy that has been dulled by the pace at which we go about our days. The truth is we need to pause in order for this inner vibrancy to shine once again, and our spirits need spaciousness to breathe. And it begins with a radical, counter-cultural commitment to deeply nourish yourself.

Can you sense how it would be to live, parent, work, and love from a place of deep nourishment? Can you imagine how it would be to treat yourself as a temple? Can you sense how it would be to feel aligned with the Divine Within and living from a sacred space?

It's possible.

Say “yes” to the invitation of winter to rest, “go within,” and explore the sacred landscape of the temple inside of you. Say “yes” to the invitation of the Divine to learn how to bring presence and compassion to the “visitors” within you of grief, loneliness, longing, and joy...and welcome them all as beloveds. Say “yes” to living with a deeper sense of equanimity, clarity, and ease.

Lisa McCrohan

Honoring the Seasons, Mindfulness in Everyday Life

Contributed by Helena Begg

Adelaide Vigil for Manus and Nauru

2pm Sunday 17th July

From Justice for Refugees SA

Morialta UC recently observed Refugee Sunday when we reflected on what we as a church and as individuals can do to support refugees. One thing we can do is walk and listen to the stories of those who have been detained.

This marks the 9 Year anniversary of the Rudd Government announcing that “anyone arriving by boat after July 19th 2013 would be 'processed' offshore, and 'will never be settled in Australia'.”

Leave from Tarntanyangga / Victoria Square for the walk to the Vietnamese Boat People Monument (next to the River at the end of Kintore Ave).



The history leading up to Uluru

Adapted from “fromtheheart.com.au” and UCA websites



The journey towards the Uluru Statement has been long and challenging. In 1937, Yorta Yorta elder William Cooper petitioned King George VI calling for representation in parliament. The Yirrkala Bark Petitions (1963), the Larrakia Petition (1972) and the Barunga Statement (1988) are just some examples of Aboriginal and Torres Strait Islander people’s efforts to find a fair place in the Australian nation.

Australia is the only country in the world yet to formally recognise its Indigenous people in the form of a treaty or constitutional recognition, unlike our key allies such as Canada and New Zealand.

Although a referendum to change the constitution to recognise the “special status of Aboriginal and Torres Strait Islanders as the first peoples of our nation” was promised prior to the 2007 election, it was not until 2010 that an Expert Panel on the Recognition of Aboriginal and Torres Strait Islander Peoples in the Constitution was established. This

political focus culminated in the establishment of the Referendum Council in 2015 by the then Prime Minister and Opposition Leader.

The Referendum Council built on previous work done by other committees and reports and was tasked with engaging Aboriginal and Torres Strait Islander peoples on their views on real and meaningful recognition in the Constitution.

The Council established twelve First Nations Regional Dialogues, which engaged over 1200 Aboriginal and Torres Strait Islander delegates on a number of existing proposals for constitutional change.

These Regional Dialogues undertook extensive deliberation of the proposals and culminated in the four-day First Nations National Constitutional Convention at Uluru in May 2017.

The Convention brought together 250 Indigenous representatives from across the country to reach a consensus on the most meaningful and appropriate way to recognise Aboriginal and Torres Strait Islander people within the Constitution – a Voice to Parliament.

The Uniting Church believes that it is now time for the Australian people to come together through a referendum and make this fair and practical change.

You can read the full statement at <https://fromtheheart.com.au/explore-the-uluru-statement/>



NCCA signs joint resolution in support of Uluru Statement

On 27 May 2022, the fifth anniversary of the Uluru Statement from the Heart, the major religious organisations of Australia released a Joint Resolution in support of the Uluru Statement from the Heart at an event at Barangaroo, Sydney.

The unprecedented Joint Resolution calls for immediate bipartisan action to hold a referendum on a First Nations voice, as advocated by the historic consensus of Indigenous Australians in 2017.

A First Nations voice would be an Indigenous advisory body enabling Indigenous people a fairer say in laws and policies that affect them. It would be guaranteed by the Constitution and set up flexibly in legislation so it can evolve over time.

Together with other faith groups in Australia, NCCA is committed to working together to ensure the success of a First Nations voice referendum.

The Joint Resolution represents community consensus across divides of faith, tradition and belief and that the fulfilment of the Uluru Statement from the Heart can bring Australians together and can unite groups across the community.

Part of the text of the resolution reads: “As leaders representing diverse religious communities, we declare our support of the Uluru Statement and its call for a First Nations Voice guaranteed by the Constitution. We endorse this reform as necessary, right and reasonable.

Indigenous Australians must now be afforded their rightful place in the Australian Constitution. There have been many processes and much work completed. The one thing left to do is let the Australian people have their say.

We call on political leaders to take immediate action to hold a referendum on a First Nations Voice.”

Multifaith days in July

10th – Eid Al Adha (Islam) honours the willingness of Ibrahim (Abraham) to sacrifice his son Ismail (Ishmael) as an act of obedience to Allah's command. However, before Ibrahim could sacrifice his son, God provided him with a lamb which he was supposed to kill in his son's place. On this day animals are ritually slaughtered and one third of their meat is consumed by the family, while the rest of the meat is distributed to the poor and the needy.

13th – Asalha Puja / Dharma Day (Buddhism) celebrates the beginning of the Buddha's teaching and commemorates Buddha's first sermon, which took place in the Deer Park in Benares (Varanasi), India.

30th – Hijrah (Islam) refers to the Prophet Muhammad's migration from Mecca to Medina in 622 CE to escape persecution.

From National Council of Churches in Australia

Praise and Thanksgiving – A Contemporary Reflection on Psalm 8

By the late Alistair Blake, Professor in Astro-physics at Adelaide University – contributed by Rev Christine Garner.

God, our God, your glory is plain to see.

It is known throughout the world.

Even small children can see it.

When we look into the night sky, we see the work of your fingers.

The light of stars has travelled through the ages to become a sign of your timeless glory.



This light has been collected in telescopes on dark mountains. Light from young blue stars and light from red stars in the twilight of their life. Stars too are mortal.

Light from close stars, that has taken only a few years to reach us. Light from stars so distant that it has travelled from near the very beginning of time itself.

Light from far distant galaxies, each with hundreds of thousands of millions of stars. Light from our own galaxy, the milky way, which forms a band across the sky.

Light carrying your fingerprint in its own spectrum, showing that every part of the universe is speeding away from every other part as the very dimension of space expands. Of all the orderliness of the cosmos, this is the primordial orderliness.

And that coldest of all light that permeates the whole cosmos, a relic of unimaginable heat long before galaxies were formed which show the seeds of galaxies were already there.

O God, our God, when we look with wonder at these things, we think about our place in it all. Who are we that you remember us? Who are we that you care for us?

For you have placed your image in us, you have given us a capacity to love, you have given us the gift of awareness, you have made each person special.

And you have given us companions in creation, creatures and things that express their glory in their own way.

Cockles that wait under the sand to come up and feed when the tide runs; limpets that graze in rock pools when the battering surf recedes.

Tiny orchids that grow in the bush, exquisite in the morning sun; different kinds of lichen that give pattern and colour to barren rocks.

These are humble things, but they too are part of your self-revelation. They too show your glory throughout the world.

Amen.

Remembering Val Whittle

Cynthia Story



Do you remember this vibrant, little lady who came to Morialta relatively recently? When the Uniting Church at Argent St Payneham closed down, she transferred membership to this congregation.

I had not seen her for many years, and she recognised me after one Sunday morning service. The years were very vague to my mind, but I slowly saw her bright, kind, smiling face come into a picture that involved water colour painting with Ruth Tuck's class, when Mum had convinced me to come with her to the classes.

I was not up to driving at that time, and Val Whittle was more than willing to pick us up every Wednesday morning, and drive to the various places around Adelaide to join the rest of the class. The camaraderie amongst these painting students, eager and enthusiastic, as they laughed at Ruth Tuck's jokes and laid-back way of teaching, was precious.

Val was always cheerful and positive. I remember we were invited to a lunch at Argent St once, and I recall the wonderful hospitality and warm welcome. And so I was pleased to see her again, her face showing the same warmth and kindness. I could tell her how my mother continued to paint until her illness made it impossible, and how she valued the kindness of those student friends who drove her backwards and forwards from the classes.

Then I could tell Val that I had resumed painting a few years ago, and was completely involved in 'messing around' with water colour, acrylics, pastel and oil crayons, and COLOURS! She was delighted and pleased.

Val always seemed ageless – I could not guess her age – to me she had never changed.

Rest quietly, Val – in beauty and the peace that surrounds us through eternity.

Cynthia Story

From Roger and Margaret Whibley...

Val and husband Bob attended Argent UC where we grew up. Val was very interested in everyone, and had a remarkable memory, and when we visited her in her unit, and later in the nursing home, she would ask about numerous people from MUC. She also always wanted to know all the latest details on our family. Val and Bob had a great marriage, and after Bob passed away in December 2016, she was determined to make her life as positive as possible.



(Cynthia's first Landscape 2021 – from Switzerland, after encouragement from painting friends!)

Community and Interdependence

From *Members of Gateways*

Gateways has been reading and discussing the book "One River Many Wells" by Matthew Fox and we decided to share some of the ideas Fox puts forward on community.

The chapter opens with a quote - *In tribal religions there is no salvation apart from the continuance of the tribe itself because the existence of the individual presupposes the existence of the community. Life does not exist without the tribe which gives animation to its members.*



Community is the basis of much spirituality around the world, and yet so much sense of community has been lost. Loneliness replaces community and speaks its sad story through addictions to alcohol, drugs, shopping, food,

sex. For the human heart was not meant to be cut off from other hearts, either human or non-human. While modern science taught us that we humans were accidents in the universe ... post-modern science has taken us back to more ancient notions that are supportive of community.

Communities exist everywhere in nature. One example is the relationship between soil and human. "Soil is a living organism ... which has given rise to many life forms (Wes Jackson) ... The split between the human and the soil is killing it." - What is good for the hive is good for the bee. What is good for the community is good for the individual.

We can reinvent our own human communities by learning from how sustainable communities (ecosystems) of plants, animals and microorganisms operate successfully in creation. The principles include:

- Interdependence – all members of an ecological community are interconnected in a vast and intricate network of relationships, the web of life ... The success of the community depends on the success of its individual members; the success of each member depends on the success of the community.
- Non-linear relationships. The network pattern that characterizes basic patterns of life involves not so much cause-and-effect relations as multiple feedback loops.
- Cyclical processes of feedback loops lead to recycling - one species' waste is another's food, so that the ecosystem remains without waste. In contrast, our industrial systems are linear and waste becomes endless.
- Ecosystems run on solar energy. So should we.
- Partnership or pervasive cooperation is what has made the ecosystem work over two billion years. Partnership is one of the hallmarks of life.
- Flexibility. Fluctuation is found everywhere in an ecosystem. Adapting to changing circumstances is the key to the dynamic feedback looping that goes on. There are tolerance limits as well as tolerance, stability as well as change, tradition as well as innovation.

- Biodiversity makes a community resilient. Human communities can imitate this resilience through honoring diversity.

According to Fritjof Capra, these seven patterns of organization explain how Creation operates as efficiently and elegantly as it does. Why should the human not follow suit? When we examine our wisdom traditions, we find such principles called for throughout our spiritual history (Fox).

Community by definition includes all our kin; we long to be with others and to be part of their work, their drama. The community cannot feed for long on itself; it can only flourish where the boundaries are open to others from beyond – unknown and undiscovered brothers and sisters (refugees?). We need to resist the "will to quarantine".

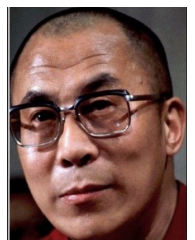
For Martin Luther King, Christ is the source of the beloved community which involves a change in people's souls, an end to hatred. A commitment to non-violence, a refusal to live with fear. Only refusal to hate or kill can end the chain of violence in the world and lead us toward a community where people live together without fear. Our goal is to create a beloved community.

The seven principles that form the basis of Kwanza celebration centre around community. They include self-determination for the community; collective work and responsibility; cooperative economics; the collective vocation of building the community; and creativity whose purpose is "to leave our community more beautiful and beneficial than we inherited it."

In many cultures there is no community without ritual. It is in community that the rituals of birth and marriage, rites of passage and death, are remembered and practiced. These rituals make us worthy and ready to join the greater community of Creation itself. Just as there is no community without ritual, so there is no ritual without community. Even if we do ritual in private our ancestors are there, all the spirits and angels are there.

True community and being true to communal tradition take courage. But to have faith does not mean to dwell in the shadow of old ideas, doctrines and dogmas conceived by prophets and sages. Authentic faith is more than an echo of a tradition. It is a creative situation, an event. Faith requires bold initiative rather than continuity – the tradition of the past is helpful but never merely repeatable.

The Dalai Lama laments the loss of community in modern life. We have created a society in which people find it ever harder to show one another basic affection because the sharp distinction we make between "self" and "others" is an exaggeration. We come to see that there is no self-interest completely unrelated to others' interests – **'your interest is also my interest'.**





Merv Boundy turns 90

Congratulations to Merv, who turned 90 during June. Merv has been a stalwart of MUC for many of those 90 years and we look forward to his continued care and concern for us all.

Fellowship News

Ruth Pitt

Fourteen members and twelve friends experienced a virtual tour of our southern night sky at the Mawson Lakes Planetarium on June 16th. An astronomer described and pointed out planets, stars, and constellations. (Leo is upside-down down-under.)



We were amazed by the distances explored by space-craft, telescopes and their findings. The 'dust' in the Milky Way is further-out stars. Understanding how gravity controls the gas and ice forms of planets and black holes with orbiting stars was a challenge but we all found it very interesting.

A hearty lunch together at the Mawson Lakes Hotel completed the outing.

At our **next meeting** we will be challenged by Margaret's quizzes, in the hall at 10am on Thursday July 21st. All welcome!

Apology: The speaker at the last Fellowship gathering was incorrectly referred to in the June Vision as Mrs Joan Townsend. Her name is actually Mrs Robin Townsend. Sincere apologies for the error.

Editor of Vision

Thank you from the Library

In June we have received many books donated to the library from members of the congregation and others, and they are greatly appreciated. On 30th June the library team had a working bee to catalogue these books onto our computer system so that they can be shelved. A list of some of the books will be published in our next Vision.

These donations keep our library up-to-date and life-giving with no cost to the church budget!

The library team, Miranda, Jill and Joan



Dates recognised by Morialta

Worship and Faith Education Team

July 3rd – 10th NAIDOC Week – see June Vision

July 12th – the Aboriginal Flag – first flown in Adelaide on this day in 1971.



July 14th – Proclamation of Aboriginal and Torres Strait Islander Flags as official flags of Australia on this day in 1995.

July 17th – One Great Sunday of Sharing – see June Vision

July 30th – World Day against Trafficking in Persons



United Nations Office on Drugs and Crime is calling on people to call their Government to action. About one third of victims of human trafficking are children. This year, we focus on the first responders to human trafficking.

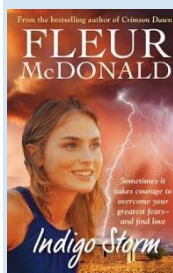
August 4th – National Aboriginal and Islander Children's Day



Theme 'My Dreaming, My Future'. "Every child is born into a story. That story comes from their family's history and ancestral connections. The Dreaming. That child must then shape that story into their own, through created opportunities, whilst finding their place within family, community, and in society. Their Future."

SNAICC staff member

Book Review



Indigo Storm by Fleur McDonald

Reviewed by Joan Wagener

What a lovely book to read and so hard to put down!

When Ashleigh decides to flee from both verbal and physical abuse from her controlling husband she escapes to reinvent herself. She changes her name to Eliza and is drawn to the tiny rural town of Blinman, South Australia. There she begins the long road of healing and is enveloped in a lovely community of care by the country community which she embraces. Her husband arrives to punish her and the plot evolves.

The writer grew up in the small town of Orroroo in South Australia. She went jillarooing and now owns a property in regional Western Australia. She shares so much of country life from personal experience. I particularly enjoyed her reference to the loving care of the Frontier Services padre who saved a struggling farmer who was about to commit suicide and travelled miles to be there in the times of celebration and sadness for the community with gentle, listening skills, because our church supports this ministry.

I heartily recommend this book as an ex-country girl!

Aspects of church services that provide the most meaning

Adapted from National Church Life Survey Website

Despite some denominational differences, most churchgoers indicate that prayer, the sermon or homily, as well as Holy Communion or Eucharist are the aspects of church services most likely to make worship meaningful.



A sample of churchgoers selected randomly from across all faith traditions were asked 'To what extent does each of the following make a church service meaningful for you?' Their responses could include 'very

much', 'somewhat', 'a little' and 'not at all'. The results confirm that a range of aspects help to make services meaningful for the majority of attenders (from 60% to 72%).

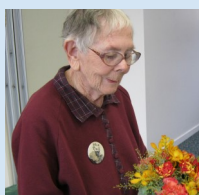
Prayer (72%), Sermon or homily (70%) and Communion or Eucharist (69%) were closely followed by Reading of the Scriptures (66%) and Congregational singing (60%) as the aspects that make a worship service 'very much' meaningful for the attenders sampled.



A closer inspection of the results reveals different patterns across faith traditions. While there was no statistically significant difference between denominational

groups on the importance of prayer, Catholic attenders were significantly more likely to find Eucharist (or the Holy Communion/Lords Supper) very meaningful, whereas Protestant attenders were more likely to name the sermon, the reading of Scriptures and congregational singing as important aspects for meaningful worship.

In a separate survey of what people found were vital and nurturing parts of worship, 83% ticked 'music I appreciate' and 'a sense of God's presence', and 79% ticked 'preaching that is helpful to my life'. 'Growth in understanding of God' was chosen by 77%, 'inspiration' by 72% and 'challenge to action' 61%.



Win Bull

Adapted from an article by Lorraine Powers

When the sea captain's wife gave birth to their second daughter in Melbourne, little did they know that she was to become a teacher of English, Botany, French, Latin and History. Such were the beginnings of Win Bull.

Win attended Woodville High before completing her studies at Adelaide High with Leaving Honours in Botany. At that time girls were not taught science, so Botany was undertaken to gain a degree. After a year of Junior teaching, Win entered Teacher Training College, spending six months at Escort House before moving to Mt Gambier when the Botany teacher left. The students were almost her age, and many were somewhat larger in build.

At this time, following the Second World War, rationing was in force and while this did not greatly affect Win, there was a shortage in clothes, but with wool in good supply, Win set about knitting her own woolen dresses.

Obtaining her degree after three years training, Win spent four years at Kadina High School followed by Peterborough, where she became Senior Mistress at the age of 28. Further postings to Norwood, Murray Bridge and Victor Harbor followed. Teaching at Mt Barker for three years and Victor Harbor for twelve years enabled Win to live at Victor Harbor and care for her parents. Heathfield High was her last appointment before retiring. Win enjoyed her years as a teacher and no doubt her many students benefited from her calm, no nonsense approach which stood her in good stead throughout her life.

Win liked to travel, wisely using school holidays during her teaching career. At age 30, she took extended leave and, together with a cousin, toured England, Scotland, Ireland and Europe. Later in retirement she travelled to America, Canada and New Zealand, as well as touring Australia. Win had a number of hobbies which included reading and tapestry and in her younger days tennis and hockey, which she also coached.

Win was a member of MUC for many years until moving to Resthaven, Leabrook. As a leader of study groups, Win encouraged participants to explore their faith in God at a deeper level. She will be remembered as her students remembered her, and as many of us remember a favourite great aunt—a calm, gentle, dignified and intelligent lady, with a determined no nonsense approach to life. Win was a lady of wisdom and elegance.



The Future of Power Generation in Australia

There has been much debate over power generation in Australia over the past months. Here is a chance to gain some insight into the problems and a way forward.

Ian brings a wealth of experience to the subject after 30 years in coal fired power stations in NSW as a power plant operator, technician team leader and manager. He has deep insight into the power generation industry and strong ideas as to where Australia should be heading and how to get there.

Where: Effective Living Centre 26 King William Road Wayville

When: Tuesday 12 July at 7.30pm with Ian Richardson

\$15 (general admission) \$12 (concession) Book at: <https://events.humanitix.com/the-future-of-power-generation-in-australia>

or contact: office@effectiveliving.org or Phone: 08 8271 0329



**Was Jesus real?
Did he rise from the dead?
This is what Australians
think.**

From National Church Life Survey

Easter is a major event in the Christian calendar, a time when many Christians remember and celebrate the death and resurrection of Jesus Christ. It can be a time of sober reflection and incredible joy for those who believe in Christ.

Historians generally agree that Jesus was a real person who actually lived, but what do Australians think? Do they believe Jesus was real and do they think he rose from the dead?

Was Jesus a real person?

In a survey of 1300 Australians over the age of 18, selected randomly, almost half (49%) understand Jesus to be a real historical person. Nearly a quarter see him as a mythical or fictional character and 29% indicated they did not know.

It was also found that older Australians are more certain Jesus was a real living person than younger Australians. Only 4 in 10 Australians aged between 18 and 35 years thought that he was.

Also, women (52%) were more likely than men (46%) to say that Jesus was a real person who actually lived. While men (27%) were much more likely than women (17%) to assert that

Jesus was mythical or fictional, women (31%) were more likely than men (27%) to tick “don’t know”.

People were then asked: "The Christian Bible tells the story of Jesus rising from the dead. Which, if any, of the following series of statements best reflects your views on this?"

The results show a significant number of Australians (44%) believe in the resurrection of Jesus from the dead *in some way*. About half of these believe Christ's resurrection happened word for word as described in the Bible while the other half think Jesus rose from the dead but that the Bible contains some content which should not be taken literally. Around 31% don't believe in the resurrection and 26% don't know.

These results provide valuable insights for churches and people of faith. While there are diverse viewpoints within Australian society, there are a substantial number of people who believe Jesus was a real person and that he died and rose from the dead.

But there is also a substantial proportion of Australians who are uncertain about who Jesus was and what he did. This may represent an opportunity for Christians to have conversations that help build awareness of the significance of the life of Jesus Christ in the Christian faith.

Data Sources: 2021 Australian Community Survey by NCLS Research (n=1,286)

The Sin of Certainty

Adapted from a Post by Professor Vance Morgan, contributed by Margaret Cargill



If I have learned anything about faith in my more than six decades, it is that, as a living thing, faith is not reducible to the categories of argument, proof, or (sometimes) even logic.

I recently read something in Robert Harris’ novel “Conclave” that resonates strongly with this. The cardinal, appointed to give the homily at the mass just before a conclave to select a new pope, shocks many in attendance when he describes his hopes for the new pontiff:

“One sin I have come to fear more than any other is certainty. Certainty is the great enemy of unity. Certainty is the great enemy of tolerance . . . Our faith is a living thing precisely

because it walks hand in hand with doubt. If there was only certainty, and if there was no doubt, there would be no mystery, and therefore no need for faith. Let us pray that the Lord will grant us a Pope who doubts, who sins and asks forgiveness, and then moves on.”

Certainty without doubt has been the argumentative gold standard for centuries in logical arguments, and such arguments have their place – but not in the life of faith. A lived example is far more convincing.

You can read the full article at https://www.patheos.com/blogs/freelancechristianity/confronting-the-sin-of-certainty/?utm_source=Newsletter

Vance Morgan is a professor of Philosophy at Providence College, Rhode Island USA with expertise in Ethics, Early Modern Philosophy, Philosophy of Knowledge, American Philosophy

Oceans are warming

From an article by Penn and Deutsch in the American Journal of Science, 2022



For those who love to swim in the ocean – it may be a warmer experience in the decades to come. The highest temperature and possibly the lowest oxygen content for the oceans since human records began was recorded in 2021. This means that the geographical ranges of marine species are shifting faster and experiencing more contractions than those of terrestrial species.

However, whether climate change poses an existential threat to ocean life has been less clear. Marine species are often considered to be more resilient to extinction than terrestrial ones, and human-caused global extinctions of marine species have been relatively rare.

Extensive modelling by the authors has revealed that runaway climate change would put ocean life on track for a mass extinction rivalling the worst in Earth’s history. Furthermore, they suggest that keeping global warming below an increase of 2°C, compared with preindustrial levels, could largely prevent these outcomes.

Money! What is it made of? Is it like iron?

Adapted from "The Explorers: Text Classics" by Tim Flannery

Chief Finau, who was the Chief of Vava'u and Ha'apai Islands (now part of modern Tonga), had a problem understanding money. One of his Chiefs, Palu Mata Moigna, had visited the colony of Port Jackson in 1806 and he described the oddities of the Europeans to Finau on his return. "All the houses were shut against him and his wife, and if they saw anybody eating, they were not invited to partake. Nothing was to be got without money and if they asked for it, nobody would give them any. When they worked for it, they received such a small quantity that they could not get one-tenth of what they wanted."

After having heard this account, Finau asked several questions respecting the nature of money. "What is it made of? Is it like iron? Can it be fashioned into useful instruments? If not, why cannot people procure what they want in the way of barter?"

Living with Finau at the time was a young Englishman named Mariner, who had been a cabin boy on the Port au Prince which had been shipwrecked in Ha'apai in 1806. When Finau asked the young Mariner these questions he replied – "The material used for making money is very scarce and only chiefs and great men could procure large quantities of it – either through inheritance, public services, or buying things when they were plentiful for small sums of money and selling them when they were scarce for large sums of money. As to the lower classes, they worked hard and got paid in small quantities of money as the reward of their labour."



Mariner was about to show the convenience of money as a medium of exchange, when Chief Filimóëáto'o interrupted him,

saying to Finau – "I understand how it is: money is less cumbersome than goods and it is very convenient for a man to exchange his goods for money – later he can exchange money for the same or other goods that he may want. By keeping the goods, they may spoil, but the money would not spoil."

After a pause of some length, Finau replied that the explanation did not satisfy him. He still thought it a foolish thing that people should place a value on money when they could not apply it to any useful purpose. "If it were made of iron and could be converted into knives, axes and chisels, there would be some sense in placing a value on it; but as it is I see none. If a man has more yams than he wants, let him exchange some of them for pork or tapa. Certainly money is much handier, and more convenient, but as it will not spoil, people will store it up, instead of sharing it out as a chief ought to do. They will become selfish."

Chief Finau concluded by saying, "I understand now very well what it is that makes the Papalangis (Europeans) so selfish – It is this money!"

Changing the World

From "Be Slavery Free" - We may be small like little fleas, but when little fleas bite – the elephant takes notice.

After 11 years of campaigning, educating, and boycotting by supporters of "Be Slavery Free", there is no longer any child labour in cotton produced in Uzbekistan!

An estimated two million children have been taken out of child labour and half a million adults out of forced labour since the reform process of Uzbekistan's cotton sector began seven years ago.

For years, Uzbekistan was one of the world's largest cotton exporters, ranking third at one stage (it is now seventh). The government of Uzbekistan forcibly mobilised almost two million citizens (including children, young people, students, teachers – even doctors and nurses) to the cotton fields to grow cotton and deliver production quotas under threats of penalty.

Uzbek farmers were forced to meet state-established cotton quotas, purchase inputs from one state-owned enterprise, and sell the cotton to a state-owned enterprise at artificially low prices. The system trapped farmers in poverty, and the state profited from sales to global buyers. The profits disappeared into a secret fund to which only the highest-level officials had access.

"Be Slavery Free" has been working to raise awareness of this issue with the Cotton Campaign, and advocating to clothing companies to boycott Uzbekistan cotton, since 2011. "One hundred Australian brands (out of a total of 331) signed a pledge to not knowingly source any of their cotton from Uzbekistan, to keep pressure on the Uzbek cotton industry. Now, in 2022, the International Labour Organization found that there was no forced labour or child labour in Uzbek cotton!"



A woman picks cotton

This is an incredible change that has far-reaching benefits for the people of Uzbekistan. And it's come about because many Australians have supported "Be Slavery Free".

Working together, we can create change and changing an industry means changing the lives of victims of modern slavery. We can, and do, make a difference!

To donate the "Be Slavery Free" click on: <https://drct-beslaveryfree.prod.supporterhub.net/donations/eofy2022>
Every dollar makes a difference.

On the lighter side... of laundry!

