

Beyond 2020 Vision

A Publication of Morialta Uniting Church

August 2022

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

Welcome to our August edition

Colin Cargill, Editor and Helena Begg, Publisher

This month we feature an article about ‘The Voice to Parliament’, adapted in part from the UCA Assembly website.

As our church supports the Uluru Statement as part of “Our Vision” and “Our Hope”, we need to understand what ‘voice’, ‘treaty’ and ‘truth’ mean to Indigenous Australians.

We also bring you one of a number of articles titled “The UCA at work” – the first is on refugees.

There is news from Fellowship, a 95th birthday celebration, information on the usefulness of masks, and more.

The cut-off date for the next edition will be **26th August**. 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.

What is a Voice to Parliament?

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

The UCA Assembly supports the Uluru Statement, as part of “Our Vision” and “Our Hope” is for:

- A constitutionally enshrined First Nations Voice to the Federal Government.
- A Makarrata Commission to supervise a process of
 - (i) agreement-making or treaty-making between governments and First Peoples and
 - (ii) truth-telling about Australia’s history, seeking justice, healing and reconciliation.



Aboriginal and Torres Strait Islander Peoples, nurtured and sustained by God before colonisation, are celebrated at the very heart of what it means to be Australian. First Peoples’ sovereignty is affirmed, First Peoples have a voice in the decision making of our country and are living out their right to self-determination. As First and Second Peoples, we walk together, creating socially just and culturally safe relationships, listening and learning from one another. (UCA website)

The Uluru Statement from the Heart is a call by Aboriginal and Torres Strait Islander people for real and practical change in Australia through the establishment of a constitutionally enshrined Voice to Parliament and the establishment of a Makarrata Commission, to undertake processes of treaty-making and truth-telling.

The Uluru Statement represents a historic consensus of a gathering of 250 Indigenous representatives from across the country in seeking constitutional change to recognise First Australians through a Voice to Parliament.

It is an **invitation** from the Aboriginal and Torres Strait Islander people to “**walk with us in a movement of the Australian people for a better future**”. It calls for structural reforms including constitutional change to establish a Voice to Parliament enshrined in the Constitution.



The Voice to Parliament will empower Aboriginal and Torres Strait Islanders to have a say on the laws and policies that impact them. It will be a permanent institution that will provide **advice** to the Parliament and Government on important issues.

This is a historic opportunity to reimagine our nation but what change will a voice deliver?

Current policy-making does not have a systematic process for Aboriginal and Torres Strait Islanders to provide advice, meaning that policy is often made for Aboriginal and Torres Strait Islander people rather than with them. A Voice to Parliament, when enshrined in the Constitution will give Aboriginal and Torres Strait Islander people agency to help inform decisions that impact their lives. It will enable **them to give advice** to the Federal Parliament about laws and policies that impact them through a simplified policy making process and structural change. **It does not make laws.**

This means that Aboriginal and Torres Strait Islanders are included in the law-making process, rather than having bureaucrats and politicians deciding what is best for them.

It will deliver real and practical advice to Parliament and the Government on how laws and policies can best improve the lives of Aboriginal and Torres Strait Islander people. When the people who know and understand the best way to deliver real and practical change in their communities have a say through a Voice, we will finally be able to close the gap that still exists between Indigenous and Non-Indigenous Australians. **This is why it is so important.**

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

Spring into Action

Pathway to Renewal and the Future

Who are we?

... a congregation that tries to live out the teachings of Jesus.

What do we do?

... an open, accepting congregation that tries to make a better difference in the world, where we are, in whatever way we can.

Why do we do it?

... a congregation that values our Christian heritage, the good in other religions and world views and what science can teach us about ourselves, our world and the universe.



CONSULTATION 1

An event for the Congregation – So please join in!

Sunday 14 August

beginning 10.45, concluding by 3.00 pm with Lunch provided

In this program we will

- recognise the challenges we face at this time in our Morialta story
- acknowledge what we do in Mission and how we live out the Gospel to make a difference
- seek new, positive, creative ideas and strategies to achieve financial viability

This is the FIRST EVENT in a SERIES OF DISCUSSIONS

between August and November,
feeding into Church Council discussions and recommendations
then to further determinations by the Congregation.

Spring into Action with the *Pathway to Renewal and the Future*

is our NOW RESPONSE to more than eight years of mission planning,

recognition of growing challenges,

grappling with Covid-19,

and engaging in the significant challenge

of being a committed Church at risk in funding its mission.



Lord make me a channel of your disturbance:

The reverse St Francis prayer

From the Kissing Fish website

Lord, make me a channel of disturbance.
Where there is apathy, let me provoke;
Where there is compliance, let me bring questioning;
Where there is silence, may I be a voice.
Where there is too much comfort and too little action,
grant disruption;
Where there are doors closed and hearts locked,
Grant the willingness to listen.
When laws dictate and pain is overlooked...
When tradition speaks louder than need...
Grant that I may seek rather to do justice
than to talk about it.
To be with, as well as for, the alienated;
To love the unlovable as well as the lovely.

And here's the original Franciscan prayer — both are good prayers...

Lord, make me an instrument of Your peace;

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

O Divine Master,

Grant that I may not so much seek

To be consoled as to console;

To be understood, as to understand;

To be loved, as to love;

For it is in giving that we receive,

It is in pardoning that we are pardoned,

And it is in dying that we are born to Eternal Life.

Amen.



Service, Compassion, Justice and Celebration

Gateways has been reading "One River, Many Wells" by Matthew Fox. The final chapter we explored was about service, compassion, justice and celebration. Following are a few quotes.

There is a story told about Muhammad that a man was spending all his time in the mosque praying. Muhammad asked: Then who feeds him? "His brother" was the reply. Then his brother is better than he, said the prophet. As Sheikh Muzaffer puts it: "To be a dervish (or Sufi) is to serve and to help others, not just to sit and pray. To be a real dervish is to lift up those who have fallen, to wipe the tears of the suffering, to caress the friendless and the orphaned."

The "Zulu Personal Declaration" of 1825 understands compassion well when it says:

My neighbour and I have the same origins;
We have the same life-experience and a common destiny;
We are the obverse and reverse sides of one entity;
We are unchanging equals;
We are the faces which see themselves in each other...
My neighbours' sorrow is my sorrow;
Their joy is my joy.
We are mutually fulfilled when we stand by each other in moments of need.
Their survival is a precondition of my survival.

American poet, author and teacher, Steven Levine:

It is important that we remember that compassion is about sharing our common joy and beauty as well as sharing our common pain and suffering.

American author, philosopher, theologian, educator, and civil rights leader, Howard Washington Thurman tells an amazing story about parenting his children around issues of racism in the South. One day in Daytona Beach, Florida, his two daughters saw a playground attached to a public school and wanted to play in it. Their father said they couldn't, and when they protested, he said he would explain why at home over lemonade. When the moment came, he instructed his children thus: At present, only white children can play there. But it takes the state legislature, the courts, the sheriffs and policemen, the white churches, the mayors, the banks and businesses, and the majority of white people in the state of Florida – it takes all these to keep two little black girls from swinging in those swings. That is how important you are! Never forget, the estimate of your own importance and self-worth can be judged by how many weapons and how much power people are willing to use to control you and keep you in the place they have assigned to you. You are two very important little girls. Your presence can threaten the entire state of Florida.

Fox summarises compassion thus:

Compassion means justice. Justice cuts to our very being. For the just person to act justly is to live; indeed, justice is their life ... One does justice work because it is the thing to do, not for any particular reward. The just person lives and works without reason or gain.

And Julian of Norwich says:

The ground of compassion is love and the working of compassion keeps us in love ... Compassion protects, increases our sensitivity, gives life and heals.

Fellowship News

From Margaret Clogg

At the July meeting we all tested our quick thinking abilities to solve a variety of puzzles and quizzes.

We had a lot of laughter and chatter as we worked through the clues. Our average age dropped considerably as two school students joined us - Amy (Kath Cheel's granddaughter) and Olivia, (Bev Tredrea's granddaughter), both winning some of the prizes. In between the puzzles Margaret Whibley read some very meaningful poems and verses.

More fun and Fellowship followed as we shared our lunch with a cup of tea or coffee.

Our next meeting is on Thursday, August 18th at 10.00am. A representative from the Campbelltown Council will speak to us about the intricacies surrounding the amazing Wall Art that is appearing in many places around the suburbs.

Everyone is welcome.



Birthday celebrations in Far North Queensland

Brian Corrigan celebrated his 95th birthday in great style by travelling to Cairns with his daughter, Leigh, and linking up with sons, Sean and Drew, and grand-daughter Amy.

They spent every day exploring museums and gardens, enjoying restaurants, and finding new adventures - one being on the Kuranda Skyrail.

Here they are, looking out the window of the gondola, like very happy peas-in-a-pod. Congratulations Brian!

Money?

In the July edition of Vision we published a story about how the Tongan Chief Finau had problems understanding money.



Recently we happened across another quote about money (and murder), this time by American author Donna Leon's fictional hero, Commissario Guido Brunetti, a police detective in Venice.



Commissario Guido also pondered about money when attempting to solve a murder involving stolen paintings – "I don't find it at all strange that a person should kill to obtain a painting that they viewed only in terms of how much money it's worth, but I can't imagine that anyone would kill in order to obtain one painted by his favourite artist simply because he admired it." (from 'Wilful Behaviour')

Special Days

Worship and Faith Education Team

August 4 – National Aboriginal and Islander Children's Day (see July Vision)



August 19 – World Humanitarian Day

This day is in memory of the 19 August 2003 bomb attack on the Canal Hotel in Baghdad, Iraq, killing 22 people, including the chief humanitarian in Iraq, Sergio Vieira de Mello. Each year, WHD focuses on a theme, bringing together partners from across the humanitarian system to advocate for the survival, well-being and dignity of people affected by crises, and for the safety and security of aid workers. This year's theme highlights the immediate human cost of the climate crisis by pressuring world leaders to take meaningful climate action for the world's most vulnerable people.



"The Human Race", an illustration depicting human figures running while consumed by shades of red (global warming) and shades of blue (tsunami as a climate change phenomenon).

September 1 – World Day of Prayer for Care of Creation

Pope Francis, in his letter to Cardinals establishing the World Day of Prayer for the Care of Creation, stated ... "for believers in Jesus Christ, the Word of God who became man for our sake, the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us". The ecological crisis thus summons us to a profound spiritual conversion: Christians are called to an "ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them" (ibid., 217). For "living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience" (Laudato Si', 216 & 217).

September 1 – Seasons of Creation begins

The Season of Creation begins on September 1, the Day of Prayer for Creation, and ends on October 4, the Feast of St. Francis of Assisi, the patron saint of ecology.



This year's theme is "Listen to the Voice of Creation," and the urgency of doing so is symbolised by the Burning Bush. We are asked to listen to, reflect upon and amplify the voices and ideas of those who have contributed least to climate change and the loss of biodiversity, but who are most affected by these crises.

News from our friends in Kimba



An email to Bob and Bruce from our friends in Kimba enclosed photos of members worshiping in church and having coffee together later. Currently they have around 18 - 20 members attending most Sundays (sometimes more) and 2 musicians – Brian (82) who plays the guitar and Fay (91) who plays the piano. Their minister led his final service on 26th June, so they are now relying on their 3 lay preachers and streaming Morialta services more often.



Is “No Religion” the whole story?

From NCLS

‘God has no religion’ – Mahatma Ghandi

The 2021 National Census shows an increase in Australians ticking the ‘no religion’ box, but while the data suggests religious affiliation is on the decline, there is more to the story.

The church and Christianity have appeared to be on the decline since ‘no religion’ was first offered as an option in the 1971 Census. Decline increased further in 2016 when ‘no religion’ became the first option on the Census form.

Although the question is voluntary, the number providing no answer has fallen from around 10-12% in 2016 to 7% in 2021.

NCLS research suggests that choosing ‘no religion’ is just one form of measuring our religiousness. It does not reflect other aspects of the issue, such as whether or not Australians are spiritual or believe in God.

When people choose a religious affiliation in the national Census, it is a statement of belonging or identity, a ‘tribe’ in which to belong. Dr Ruth Powell, Director of NCLS Research, thinks “We go wrong if we confuse this identity statement with how ‘religious’ or ‘spiritual’ people are”.

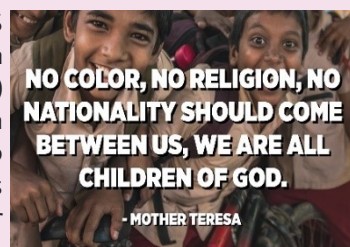
To form a view about how ‘religious’ or ‘spiritual’ Australians are, we need also to examine the results of the 2021 Australian Community Survey (2021 ACS), conducted by NCLS Research in November 2021, just a few months after the national Census.

The more nuanced 2021 ACS results show that more than over half of Australians (55%) say they believe in God, six in ten pray or meditate, and two in ten (21%) attend religious services at least monthly. Dr Powell said, “We were able to conclude that people who identified as having no religious affiliation still had spiritual or religious lives.”

Results from the 2021 national Census, reveal the profile of religious affiliation in Australia now comprises 44% Christian, 39% No Religion, 10% Other Religions and 7% Not Stated.

Christian affiliation declined from 52% in 2016 to 44% in 2021. This drop is largely made up of declines in Catholic (3%) and Anglican (3%) affiliation (ABS, 2021). Dr Powell also noted that the increased affiliation to other religions, such as Hinduism and Islam, was indicative of Australia’s multicultural migrant population. “In our multicultural country, our new migrant communities tend to be more religious,” she said.

While the trend showing an increase in ‘no religion’ has continued since 1971 “Many young Australians do not claim to affiliate with a particular religion as it is not part of their social or cultural identity,” Dr Powell said. “But it does not mean that they are hostile or closed to spiritual life. The evidence from our detailed research shows an openness to spirituality, including the Christian faith - perhaps more than people would expect.”



Church attenders' music style preferences

Adapted from NCLS Research



The results of the 2016 NCLS confirm the popularity of traditional hymns and praise music and choruses in church worship services. Contemporary hymns and

other styles of music were less popular among Australian churchgoers.

In the 2016 NCLS, church attenders surveyed from across faith traditions were asked to assess ‘which of the following styles of music do you feel would be most helpful to you in congregational worship?’ They could mark up to two types.

Churchgoers ranked traditional hymns (47%) closely followed by praise music and choruses (41%) as the main styles most helpful to attenders. Contemporary hymns (29%) and other

music or songs (15%) were placed next on the preferred list of style of music. Only 1% of churchgoers expressed a preference for no music or songs in their worship services.

Of the three main categories, Catholics and Mainstream Protestants preferred traditional hymns (53% and 57%) to ‘Praise music & choruses’ (29% and 42%) and ‘contemporary hymns’ (34% and 26%). By contrast, Pentecostals and other protestants preferred ‘Praise music and choruses’ (57% and 65%) compared with ‘Traditional hymns’ (22% and 41%) and ‘contemporary hymns’ (31% and 27%).

The research highlights that while there is some diversity in music preferences across denominations, almost all churchgoers say they would have a preference for some form of music or song in their church worship service, rather than none. In the coming years it remains to be seen whether contemporary hymns, being a relatively recent development, become more popular and widespread in their use in worship services, particularly amongst younger generations.

The Uniting Church at work in the community

From Synod 22 - Proposal 9: Justice for Asylum Seekers and Refugees

1. ENDORSE the document *Priorities for Change* authored by Justice for Refugees SA and commend it to members, congregations, and agencies in the Synod of SA in their advocacy for Refugees and Asylum Seekers.
2. CALL on the Commonwealth Government to:
 - replace Temporary Protection Visas and Safe Haven Enterprise Visas (SHEV) visas with permanent visas;
 - give the same access to tertiary education for refugees and people seeking asylum as is given to Australian citizens;
 - immediately increase Australia's humanitarian, family reunion and refugee intake to 20,000 with annual increases until 35,000, as well as increasing the intake from Afghanistan to 25,000 excluding the current 449 visa holders here in Australia;
 - give urgent priority to processing the immediate family cases of boat arrivals end indefinite offshore processing and instead processes all people seeking asylum onshore fairly and quickly in line with its responsibilities under the Refugee Convention.
3. REQUEST the Moderator WRITE to the Prime Minister, the Minister for Immigration, Citizenship, Migrant Services and Multicultural Affairs, the Leader of the Opposition and the Shadow Minister for Immigration, Citizenship, Migrant Services and Multicultural Affairs to inform them of this resolution.

4. COMMIT itself and call on members, congregations, organisations associated with the UCA, and agencies of the Synod to:

- continue to provide practical care and support to asylum seekers and refugees in the community and in detention centres as appropriate and where possible;
- continue to advocate for the rights of asylum seekers and refugees using 'Priorities for Change' and 'A Welcoming, Compassionate and Diverse Nation' in the Uniting Church Assembly statement *Our Vision for a Just Australia*.
- engage and communicate with their local federal members to inform them of the Uniting Church's vision for a Just Australia and to remind them that the Uniting Church seeks a compassionate nation, where every person who seeks refuge here is treated fairly and made to feel welcome and safe – regardless of their country of origin or mode of arrival.



Refugees in Biblical times



Refugees in modern times

Hope

Pauli Murray

“Hope is a crushed stalk
Between clenched fingers
Hope is a bird's wing
Broken by a stone.
Hope is a word in a tuneless ditty –
A word whispered with the wind,
A dream of forty acres and a mule,
A cabin of one's own and a moment to rest,
A name and place for one's children
And children's children at last . . .



Hope is a song in a weary throat.
Give me a song of hope
And a world where I can sing it.
Give me a song of faith
And a people to believe in it.
Give me a song of kindness
And a country where I can live it.
Give me a song of hope and love
And a brown girl's heart”

~from 'Dark Testament' verse 8

Pauli Murray was an American civil rights activist, lawyer, gender equality advocate, Episcopal priest, poet and author.

Multifaith Days in August

From *Interfaith Calendar of Holy Days*

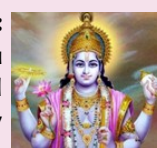
August 7 – Tisha B'Av (Fast of Av):



A day of mourning to remember events such as the destruction of the First Temple and Second Temple in Jerusalem.

August 19 – Krishna Janmashtami (or Jayanti):

the commemoration of the birth of the Hindu deity Krishna, the eighth avatar of the God Vishnu. Worship of Krishna is characteristically expressed in dance and song.



August 29 – Hijiri:

Also known as Islamic New Year, this is the start of the Islamic lunar calendar, which begins when the crescent moon is sighted.

Masks - How effective are they?

Adapted from an article by Professor Thea van de Mortel, Deputy Head, School of Nursing and Midwifery, Griffith University – July 2022 (based on peer reviewed scientific articles)

Due to a surge in COVID-19 infections, the Chief Medical Officer has strongly suggested people wear masks in indoor spaces.

So how effective are masks? While larger droplets fall to the ground quickly, distancing yourself from others gives you some protection. However aerosols can hang in the air for hours and travel all around a room. This means that you can be infected by aerosols indoors, without close contact with an infectious person, or after they have left the room.

Risky indoor settings include:

- places where people are talking loudly, laughing, singing or shouting;
- rooms where ventilation is poor;
- spaces that are crowded or where you are exposed for a longer period.

Spending two minutes in a small shop with an open door and one other person, presents less risk than sitting in a crowded indoor space for hours where everyone is talking loudly or singing.

Because some people are at greater risk, due to age or poorly functioning immune systems, wearing a mask can protect you and others.

In a recent community study, the effectiveness of masks was compared with no masks. People who had received a positive COVID PCR result were matched by age, gender and locality, with people who had a negative result and both surveyed about their mask use over the two weeks before the test.

Those who always wore any type of mask in indoor public spaces were 56% less likely to test positive than those that never wore one. Wearing an N95 reduced the risk of a positive test by 83%, compared with a 66% reduction in those wearing surgical masks. While those wearing a cloth mask had lower

odds of having a positive PCR test result than those wearing no mask, the difference was not statistically significant. Those who wore any mask most of the time also tended to have milder symptoms than those who wore masks occasionally or not at all.

As the standard of mask increases, the length of time someone is protected also increases. For example, if an unmasked infected person (IP) meets an unmasked non-infected person (NIP), transmission is likely to occur within 15 minutes. If the NIP is wearing a cloth mask the likely transmission time is around 20 minutes, increasing to 30 minutes with a surgical mask. If the NIP wears a non-fitted N95 (image), the likely transmission time is around 1.25 hours.



N95 type mask



Surgical Mask

If the IP is wearing a surgical mask, the likely transmission times for the NIP are around 30 minutes (no mask), 40 minutes (cloth mask), 1 hour (surgical mask), 2.5 hours (N95) respectively.

If the infected person is wearing an N95, likely transmission times for the NIP increase to 1.5 hours (no mask), 1.7 hours (cloth mask), 2.5 hours (surgical mask) and 6.25 hours (N95).

If you are using an N95 type, find a brand that fits snugly to your face. Note they are not designed for children and they don't work well for people with beards.

Also, consider worn masks contaminated and sanitise your hands before and after handling them. Store them in a paper bag between uses so they can dry out. Don't reuse masks if the straps break or become loose, or if they become dirty.

And remember: your mask is useless if you wear it under your nose.

Homelessness Week 2022

Information from UC E-News, published by UC

This year, Homelessness Week runs from 1 -7 August, and there are a number of actions you can take.

Everybody's Home is asking for signatures on a petition to Federal Treasurer Jim Chalmers, calling for a significant investment in social housing in the October Budget. You can sign the petition online. <https://everybodyshome.com.au/>

Homelessness Australia will be conducting a series of events during Homelessness Week, which you can take part in. They will be launching a report 'A Plan to End Homelessness' which sets out a path forward to halve the number of households experiencing rental stress by 2027 and end rental stress by 2032, end homelessness for women, children and young people, Aboriginal and Torres Strait Islander Australians

and halve the numbers of people returning to homeless services by 2027, and halve the numbers again by 2032.

<https://homelessnessaustralia.org.au/homelessness-week-1-7-august-2022/>

UnitingCare Australia is conducting a survey for Homelessness Week, from 1-7 August 2022. Please follow the link below to participate. Take the survey here, or share this link on social media - <https://www.surveymonkey.com/r/FGDVZCG>.



Tree ferns are older than dinosaurs.

Adapted from an article by Gregory Moore Doctor of Botany, University of Melbourne

Tree ferns are a familiar sight on many long drives or bushwalks in SE Australia, but how much do you really know about them?

Tree ferns are ferns and not really trees. While they can have single, thick trunk-like stems and can grow to a height of more than 15 metres, they are never woody. But they are incredibly hardy — tree ferns are often the first plants to show signs of recovery in the early weeks after bushfires.

The unfurling of an almost iridescent green tree fern fiddlehead amid the sombre black of the bushfire ash is almost symbolic of the potential for bushfire recovery and new life.

They grow only 25-50 millimetres per year, which means tall individuals in a mature forest may be several centuries old.



Tree ferns date back hundreds of millions of years, pre-dating dinosaurs. They existed long before flowering or cone-bearing plants evolved, when conditions for plant growth were near ideal. This explains why ferns don't reproduce by flowers, fruits or cones, but by more primitive spores. In fact, fossilised tree ferns have provided much of the earth's fossil fuels dating from that period.

Tree ferns were a great food source for early Indigenous people who ate the pulp from the tree fern stem - either raw or roasted as a starch.

Until recent times, ferns were quiet achievers among plant groups with an expanding number of species and plants. But human activities, such as clearing forests, are limiting their success. Climate change is also a more recent threat to many fern species.

Tree ferns are commonly found in south eastern Australia with a wide distribution extending from Queensland south along coastal mountains into Tasmania. They're commonly found growing along rivers and creeks.

The way tree ferns grow is quite complex. That's because growth, even of the roots, originates from part of the apex of the stem. If this crown is damaged, then the fern can die.

New fronds will unfurl in the crown from a coil called a fiddlehead. The stem of the tree fern is made up of all of the retained leaf bases of the fronds from previous years. The stems are very fibrous and quite strong, which means they tend to retain moisture. And this is one of the reasons why the stems of tree ferns don't easily burn in bushfires — even when they're dry or dead.



In dense wet forest communities, their stems are a miniature ecosystem, with epiphytic plants — such as mosses, translucent filmy ferns, lichens and the seedlings of other plant species — growing on them. These epiphytes are just looking for a place to live and do not harm the tree fern. The fibrous, nutrient-rich, moist tree fern stems prove brilliantly suitable.

The spreading canopies of tree ferns also provide an excellent place for trees and other species to germinate. Seeds, such as those of the native (or myrtle) beech, may germinate in the crowns of tree ferns, and its roots can grow down the tree fern trunks and into the soil. As time passes, the tree species may completely grow over the tree fern, engulfing the stem into its trunk. Centuries later it's sometimes still possible to see the old tree fern stem embedded inside.

Tree ferns are wonderfully resilient and give a sense of permanence to our ever-changing fire-affected landscapes.

102nd Birthday congratulations!

We send belated greetings from the Morialta congregation to Ralph Holmes, who turned 102 on 13th June. Ralph was an active member of our congregation in the past, but now lives in a nursing home at Jamestown.

Ruth Dunning keeps in touch with Ralph and posts Vision to him when each issue comes out.

On the lighter side...

The Stewardship Committee's latest idea for helping to raise the annual church budget.

