

# Beyond 2020 Vision

A Publication of Morialta Uniting Church

February 2023

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

## Welcome to February 2023 Vision

In this first edition of “Beyond 2020 Vision” for 2023 we have Morialta news about past and forthcoming events, as well as eulogies for Brian Hogben and Nancy Stewart. Also, for those who have only met ‘The Overflow’ in poetry, we bring you a real-life experience.

The close and ongoing links between the UCA and the UAICC enable us to learn from each other as we interpret and

reinterpret our stories. Our front page article, by distinguished Indigenous theologian Aunty Dr Anne Pattel-Gray, is an Indigenous interpretation of the creation story.

The cut-off date for the next Vision will be **25<sup>th</sup> February 2023**. Either drop copy in to Nicole at the Office or call/email Colin on 0427 122 106 or [snout-n-about@bigpond.com](mailto:snout-n-about@bigpond.com)

Go well.

Colin Cargill, Editor and Helena Begg, Publisher

## Creator Spirit the Source of Life and Goodness

*Adapted from an Aboriginal interpretation of the vision of God’s good and flourishing creation in Genesis 1:20-31 by Aunty Dr Anne Pattel-Gray.*

The traditional reading of Genesis sees God instructing humans to ‘subdue and have dominion over’ the natural world ... bend the land and creatures to their will ... fill the land with their offspring. But as an Aboriginal theologian, Pattel struggles with this interpretation. Neither can she find comfort in a God that acted like a colonial landlord. So, is it possible to re-interpret the narratives of Genesis?

For First Nations people, this colonial God is a faraway king who has ceded control of all the animals and plants to his human servants. God instructs his human assistants to rule over what has been entrusted to them, with the outcome being that they tend to do what they want with it.

An alternate reading of this narrative is of the Creator Spirit as a creator who moulds and shapes all the creatures of the animal world as ‘family beings’ in the bushland to live and flourish in relationship. In traditional First Nations culture there is a kinship between all living beings. There is also the experience of moiety relationships in which each human, in each tribe, has a spiritual kinship with a member of the animal kingdom. This kinship with animals is one that requires First Nations people to fulfill certain obligations and responsibilities to their particular animal to ensure its longevity. This ensures that creation is respected, protected, and celebrated as kin.

Australia’s First Nations faith has been nurtured over thousands of years, which has resulted in a very intimate relationship with the Creator Spirit – when they speak of

relationship, the Creator Spirit is in their midst. As George Rosendale states in Rainbow Spirit Theology, “In the very beginning, the earth was formless and empty of life. The Creator Spirit, in the form of the Rainbow Spirit, shaped the land, its mountains, seas, rivers and trees.”

Australian First Nations Christian leaders told of their Ancestral Narratives that spoke about a knowledge and a belief in a Creator who, through their Spirit Ancestors, formed their world and forged their identity, culture, and law. This process highlighted the relationship between First Nations peoples, the environment, and the spiritual world (of their Spirit Ancestors and the Creator Spirit, Holy Spirit and Jesus) and how they were all linked to each other and dependent upon this interconnection.

The spiritual world for First Nations Australia was, and still is, the life force and foundation of their life, existence and survival.

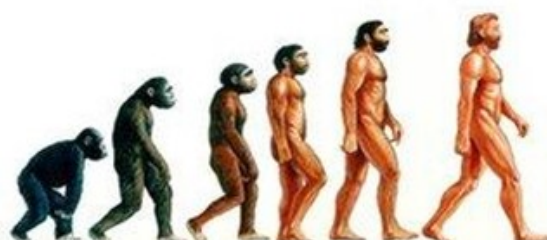
Jesus’s birth is considered a continuation of the Word becoming flesh and living amongst us (John 1:13-14). Through the birth and life of Jesus, discipleship is demonstrated.

Whenever we celebrate and remember Jesus’s birth, we are reminded of this good, life-giving relationship with the Creator Spirit and we see the hope of restoration and renewal of this right relationship between God and all creation.

*Aunty Dr. Anne Pattel-Gray is a descendant of the Bidjara Nation in Queensland and is Professor of Indigenous Studies and inaugural Head of the School of Indigenous Studies at the University of Divinity.*



You can access the full article at [https://www.commongrace.org.au/advent\\_the\\_good\\_days](https://www.commongrace.org.au/advent_the_good_days)



## The Human Species

“We have become the impatient species, too busy to let nature replenish itself and too puffed up with our own self importance to acknowledge our utter dependence on its generosity.”

David Suzuki

## Hope in unexpected form – a New Year’s Day reflection

Adapted from a post by Vance Morgan

Violet, the beloved dowager countess of Downton Abbey, once memorably told her granddaughter Mary that “hope is a tease to prevent us from accepting reality.” Given the nature of the past few years, is there any reason to be hopeful for the next one? Or should we be expecting just another year?

Michael Gerson (a politically conservative evangelical Christian and a speech writer for George W. Bush) writes that when one is suffering from a terminal illness, the time comes when hope for the future becomes impossible. “There is a time in the progress of a disease ... when you believe that you will recover, that you will get better. And I have passed the point when that hope is credible. Now, God or fate has spoken. And the words clank down like iron gates: No, it will not be okay. You will not be getting better.”



For those who have yet to reach such a place, just basic human existence raises challenges to hope that cannot be dismissed with platitudes. “Some questions, even when not urgent, are universal: How can we make sense of blind and stupid suffering? How do we live with purpose amid events that scream of unfair randomness? What sustains hope when there is scant reason for it?”

The Advent and Christmas seasons are seasons of anticipation and hope – but, as Gerson points out, the context of the Nativity story is misunderstood hope. The Jewish people and their prophets had waited for centuries for the Messiah, a promised deliverer who would free Israel from exile and occupation.

“(But) ...the long-expected event arrived in an entirely unexpected form. Not as the triumph of politics and power, but in shocking humility and vulnerability. The world’s desire in an infant. Angelic choirs performing for people of no social account. A glimpse of glory along with the smell of animal dung. Clearly, we are being invited to suspend our disbelief for a moment and consider some revolutionary revision of spiritual truth.”

Hope always is energized by the belief that something different is possible – this particular hope was shaped by very specific expectations. But these expectations did not anticipate what happened. The problem with hope is that it needs to be directed toward something – there is no such thing as “hope in general.” When we get too specific about the object of our hope, we can easily miss something entirely different that addresses our hope in unexpected ways.

During the holiday season, Christians (and perhaps others) are reminded that although there is reason to hope, there is also every reason to expect that hopes will be addressed in unexpected, often unrecognizable ways, frequently seemingly insignificant and random ways. Christmas reminds us that despite all appearances, hope wins. And even at the extreme of death (quoting Julian of Norwich): “All shall be well, and all manner of thing shall be well.”

Vance G. Morgan is Professor of Philosophy at Providence College – a Catholic College in Rhode Island. For the full blog – <https://www.patheos.com/blogs/freelancechristianity/hope-in-unexpected-form-a-new-years-day-reflection/>

## Progress towards holding a referendum on the Voice in 2023



Adapted from the Aboriginal and Torres Strait Islander website

Indigenous Australians who met in Uluru in 2017 are confident that the Voice will help deliver policies that make a practical difference in the

lives of Aboriginal and Torres Strait Islander Australians. It will also fix the glaring omission of Australia’s First Nations people in the nation’s birth certificate.

The Referendum Working Group have been making good progress towards the Referendum through providing advice to the Government.

The Referendum Working Group agreed that a Voice to Parliament would:

- Provide independent advice to the Parliament and Government.
- Be chosen by First Nations people based on the wishes of local communities.
- Be representative of Aboriginal and Torres Strait Islander communities.

- Be empowering, community-led, inclusive, respectful, culturally informed and gender balanced, and include youth.
- Be accountable and transparent.
- Work alongside existing organisations and traditional structures.
- Not have a program delivery function.
- Not have a veto power.

These are important guiding principles for the Voice to Parliament, informed by First Nations representatives who know what their communities need.

The actual details will be decided by Parliament. Australians are not being asked to vote on a specific model, but on an “in principle” constitutional question.

Prof Megan Davis

Guardian Australia’s Indigenous affairs editor, Lorena Allam, points out - “In this discussion the media has a particular responsibility to help readers understand the facts and the historical, political and legal context, to call out falsehoods and to avoid fueling an ideological outrage cycle. And every Australian needs to engage with the details over the next six months prior to the referendum.

## Brian Clive Hogben

1935 - 2022

Brian, the eldest of four children, was born in Gawler to Clive and Vonda Hogben. After a few years the family shifted to Kangaroo Flat, then later to Wasleys, where Clive ran the post office/general store and the Mobil depot. Brian attended the Wasleys Primary School and later travelled by bus to Gawler High School.



In December 1950, Clive was appointed postmaster in Port Vincent and the family enjoyed several years in the “most idyllic seaside town on Yorke Peninsula”. As Clive needed staff in the post office, Brian was recruited and commenced work as an assistant.

Brian worked his way up through the postal service, studying courses on offer and working in a variety of post offices. This included several places on Yorke Peninsula, the West Coast and Whyalla.

At the age of 18, Brian had to undertake 3 years National Service training at Woodside and Puckapunyal, before returning to the post office.

Meanwhile a young woman named Claire Fox was working as a telephonist at Stansbury on Yorke Peninsula. One of her many telephone contacts was the young Brian Hogben from Port Vincent. Their first face to face contact was when Brian ruffled Claire’s blonde hair as he walked into the Stansbury post office. Over time, love blossomed with much contact via the phone as Brian moved from post office to post office. In 1960, Brian was transferred to Adelaide but not before they married in Stansbury.

Brian and Claire honeymooned in Victoria and settled in a rental home in Tusmore, where Natalie was born. They soon found their dream home in Rostrevor and Brian spent many hours establishing the garden and sorting out the shed. There were heaps of vegies, tomatoes and later apricots and an orange tree, fertilised by Brian’s ducks. Many of Natalie’s summer holidays were spent preserving and drying the apricots.

Brian had two significant interests, photography and steam trains. He was an active member of the Railway Historical Society where steam locomotives were fired up about once a month, carrying passengers to various destinations around the state.

In 1976 Natalie took up sailing and Brian trailed the sailing boat back and forth each Saturday to Henley Beach Sailing Club – outings he enjoyed, followed by regular boat repairs.

In 1986, Claire and Brian’s lives changed again when Natalie married Stuart and they became proud grandparents. Brian was ecstatic to have two ‘little men’ in the family and the boys were quickly introduced to his shed and collection of model trains.

In later life Brian also took up woodwork, drawing and painting and some of his paintings now adorn the wall in grandson Ben’s home.

Brian was an active member of Morialta Uniting Church for 61 years, much of it with Claire. In the early days he taught Sunday School and later served on the Property Committee. When he retired, he joined the “Monday/Newspaper Boys” and later the “Men’s Shed”. He was also a member of the Morialta Probus group, serving as Chairman twice.

Brian lovingly cared for Claire during her final illness and after her passing, he decided to stretch his wings, travelling to England with Natalie and Stuart. While there he traced some of his family history, but was slightly horrified to discover some ancestors were alcohol smugglers.

As time went on, Brian developed a bond and partnership with Rhonda Amber, bringing companionship and lots of joy to each other. Family and travel were a particular focus for them, and they cruised many parts of the globe.

In October 2021 Brian became the proud great-grandfather of Anika and one of his final outings was the celebration of Anika’s first birthday. “Anika” was one of the final words he managed to speak.

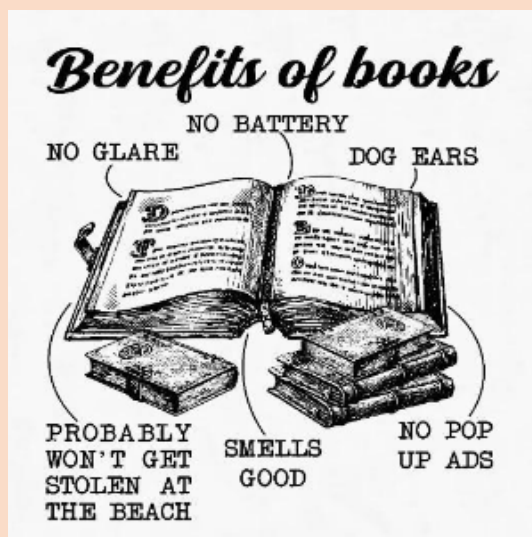
## Fellowship News

Margaret Clogg

The first meeting for 2023 will be a “Picnic in the Park” near the Pavilion in Thorndon Park Reserve, Hamilton Terrace Paradise. We will meet on **Thursday February 16th at 6.00pm**

Please bring your tea, a drink and a chair. We will go to ‘The Rezz’ for coffee afterwards.

If the temperature is 32°C or above at 4.00pm, we will meet in the Church Hall instead.



## Concerts at Morialta in 2023

The Community Building and Fundraising Team have been working over the break to organise a series of concerts at Morialta during 2023.

Emma Knights returns to Morialta for "An Early Mothers' Day Concert", with "Devonshire Tea" in the Hall on Sunday 7<sup>th</sup> May at 2.00pm. Emma will feature songs suitable for 'mothers'!

The "Adelaide Male Voice Choir" will entertain us on Sunday 15<sup>th</sup> October from 2.00pm in the church. The MVC is one of Adelaide's many popular choirs and they will present a range of songs during the afternoon.

We are also pleased that the newly formed "Coruscalia Collective", an exciting new flute quartet, will join us. The group will make their debut at this year's Adelaide Fringe with a program of music by Australian Composers. Mandy

Hutchinson is a member of the group who are all drawn from the ranks of the Adelaide Wind Orchestra. Their fringe event is at "The Chapel" in the Migration Museum at 6.45pm from 17<sup>th</sup> – 19<sup>th</sup> February. A date in either July or November is being considered.

Finally, we are also negotiating with the "Second Wind Orchestra" for a return to Morialta, maybe in the spring. The orchestra is made up of musicians who played instruments in their younger days and returned to performing after having a family or building a career.



**Music ...** gives a soul to the universe, wings to the mind, flight to the imagination, charm and gaiety to life and everything. *Plato*

## MUC Social Scene



Fellowship Christmas lunch at the Highland Hotel



Jenny sparkled at the Gateways Christmas dinner at the Tower Hotel!



Rev Bob enjoying Christmas lunch with the talented members of the flower roster



**Waiting patiently...**  
Trainee guide dog, Urban, resting on Oakland's hip after church while waiting for Bruce and Anne, Margaret and Ray

## Why go to church on Sunday?

Contributed by Wayne Curtis

If you're spiritually alive, you're going to love this! If you're spiritually dead, you won't want to read it. If you're spiritually curious, there is still hope!

A church-goer wrote a letter to the editor of a newspaper and complained that it made no sense to go to church every Sunday.

He wrote: "I've gone for 30 years now, and in that time I have heard something like 3,000 sermons, but for the life of me, I can't remember a single one of them. So, I think I'm wasting my time, and the preachers and priests are wasting theirs by giving sermons at all".

This started a real controversy in the "Letters to the Editor" column. Much to the delight of the editor, it went on for weeks until someone wrote this clincher: "I've been married for 30 years now. In that time my wife has cooked some

32,000 meals. But, for the life of me, I cannot recall the entire menu for a single one of those meals.

But I do know this: They all nourished me and gave me the strength I needed to do my work. If my wife had not given me these meals, I would be physically dead today.

Likewise, if I had not gone to church for nourishment, I would be spiritually dead today!"

When you are down to nothing, God is up to something! Faith sees the invisible, believes the incredible and receives the impossible. Thank God for our physical and our spiritual nourishment!

If you cannot see God IN all, you cannot see God AT all.

B. I. B. L. E. simply means: Basic Instructions Before Leaving Earth! When you want to talk about this to others, the devil will discourage you. So go on - talk about this to people who are dear to you and trust in God!



## Nancy Stewart 1929 – 2022

*Adapted from notes prepared by Betty McCormack and sons David and Paul*

Nancy was the daughter of William and Aimee Bennett, who were active in the life of Magill Methodist – her father being Secretary of the Church Trust and her mother being involved in both the ‘Ladies Guild’ and ‘Margaretta Guild’.

Both her parents and her grandparents had been married at Magill Methodist – 30 years apart – and her christening took place on a Sunday that was the closest to both couples’ wedding anniversaries.

The Bennett family were very much part of Magill Methodist and when Nancy started Sunday school at age 3, Miss Winnifred Bennett oversaw kindergarten. Another aunt, Miss Ethel Bennett, was supervisor of Junior Sunday. Nancy followed on the tradition and taught Sunday School as a young woman. Of course, this was the era of Sunday School anniversaries, when an imposing platform was erected to seat the large number of children. Another special occasion was the Sunday School picnic and the last one Nancy remembers was at Uraidla.

Sundays were busy days with 10am discussion group, 11am family worship, including the choir in robes, and evening worship at 7pm, followed by a ‘sing-song’ often held at the Bennetts’ home.

Nancy attended Magill Primary before moving to Norwood HS at grade 7. Here she was in the ‘commercial class’, before moving on to teachers’ college to study as a commercial teacher. After completing 3 years of study, Nancy spent a year

at Mt Gambier HS, then a year at Waikerie HS before moving to Mt Barker HS for 2 years. Here she met her husband, Peter Stewart, who was woodwork teacher. Her next schools were Thebarton HS and Findon HS.

Although Nancy and Peter were married in Magill Methodist, Peter was Session Clerk at St Giles Presbyterian in Norwood, and he chose to continue his role at St Giles, rather than worship at Magill, so Nancy tried attending St Giles in the morning and Magill for the evening.

Son David was born in 1959 and Paul in 1962. Both were keen sportsmen and represented SA in the state hockey team. This meant much time was spent driving the boys to sporting activities, However, Nancy was able to return to part-time teaching – first at Mary McKillop and then Campbelltown HS where she taught until retirement in 1989.

Sadly Peter died suddenly in 1980 and after his death Nancy decided to return to her ‘old’ church which was then Magill UC and now Morialta UC. Although Peter never met his granddaughters, Kalila and Ebony, Nancy was able to follow their life through school and university with much pride.

Nancy was the 5th generation of the Bennett family to be involved in Magill Methodist and her brother Robert (Bennett’s Potteries) was also choir master for many years. Their ancestors were among those who gathered the stone used to build the first church. W.R. Bennett laid the stone for the original Magill Wesleyan Methodist Chapel which was opened in 1855.

Nancy was always very involved in pastoral care visitation for members of the Magill/Morialta UC community, and those who knew her remember her as a diplomatic, generous and caring person.

## A reflection on ecumenism

*Rev. John Gilmore, President of the National Council of Churches Of Australia*

How do we decide who is a friend or can be a new friend? It involves much more than an intellectual analysis of suitability.



Sometimes having a common background makes it easier, however building a friendship takes place with a much more subtle and hard to describe process. In part, it is a connection between people at both a head and heart level. Signs of friendship include personal warmth, a shared commitment and an investment in companionship and growth.

Jesus describes this in John 15: 12-17, to his followers, as they live out the command to love, as friends, no longer servants. His friends know (heart and head) what the Master is doing. In this process of friendship, the direction of the command to his friends is to love one another.

There are many passages in the New Testament that call us as the people (friends) of Jesus into relationships of compassionate, renewing and forgiving love.

The Ecumenical journey, which had its formal beginnings in the 1910 World Missionary Conference in Edinburgh, has at its heart a desire that churches and Christian communities would experience unity through appreciating and valuing difference and experience warm unity in the common naming of Jesus Christ as God.

The work of the Ecumenical movement includes deepening our understanding of each other, doing as much as we can together and taking common action could be described as evidence of the ‘friends of Jesus’ at work!

At the beginning of September, the World Council of Churches (WCC) General Assembly gathered to explore the theme **‘Christ’s love moves the world to reconciliation and unity’**. It is a warm and hopeful theme. It invites us all into a deeper experience of relationship.

This is something we pray for and that in our being together in the NCCA we continue to grow together as the friends of Jesus – **that the world, through our unity might believe.**

There is a rich reservoir of resources prepared for the WCC Assembly. I encourage you to check them out on the [WCC website Assembly resource page](#)

## Special days

**1<sup>st</sup> – 7<sup>th</sup> February: World Interfaith Harmony Week** is based on the pioneering work of 'The Common Word initiative'. This initiative called for Muslim and Christian leaders to engage in a dialogue based on two common fundamental religious commandments; Love of God, and Love of the Neighbour, without compromising any of their own religious tenets. The Two commandments are at the heart of the three monotheistic religions and therefore provide the most solid theological ground possible.  
<https://worldinterfaithharmonyweek.com/>



**8<sup>th</sup> February: International Day of Prayer and Awareness Against Human Trafficking** held each year so that we might reflect on the circumstances of violence and injustice affecting millions of voiceless people. We can do this by stopping for a few moments and saying a prayer and we can also learn more about modern forms of slavery and trafficking and reflect on how our choices may be contributing to a system perpetuating this exploitation. We can join together, pray and start conversations about this important issue.  
<https://www.usccb.org/events/2023/international-day-prayer-and-awareness-against-human-trafficking>



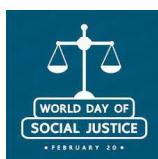
**8th February: International Women's Day** Imagine a gender equal world. A world free of bias, stereotypes, and discrimination. A world that is diverse, equitable, and inclusive, where difference is valued and celebrated. Together we can forge women's equality – by celebrating women's achievement, raising awareness about discrimination and taking action to drive gender parity.  
<https://www.internationalwomensday.com>



**13<sup>th</sup> February: Anniversary of the National Apology to Australia's Indigenous Peoples** (February 2008) Many of these removals occurred as the result of laws and policies aimed at assimilating the Aboriginal and Torres Strait Islander population into the predominantly white community. You can listen to some of the resilient stories of Stolen Generations survivors, join them on the healing journey and be part of solutions into the future.  
<https://healingfoundation.org.au/apology-2/>



**20<sup>th</sup> February: World Day of Social Justice.** The world is plagued with unfortunate issues that prohibit millions of individuals from living a fair life. Many of the world's population, through no fault of their own, are deprived of basic facilities, such as homes, jobs, healthcare, education, nutrition, and more. It must be the responsibility of the privileged to ensure that we can create a just world where social justice is a norm. For how you can respond click on <https://nationaltoday.com/world-day-of-social-justice/>



## Events in Adelaide

### Churches Together SA Statement from the Heart Voice – Treaty – Truth

With Professor Aunty Anne Pattel-Grey, Rev Dr Garry Deverell  
**Wednesday 15<sup>th</sup> February**  
Morning Session 9.30am for 10am start  
Morning tea provided  
Evening Session 7pm  
Register at <https://form.jotform.com/223476741164862>

### Ecumenical Lenten Retreat

Ancient and New – Praying with the Psalm  
With Rev Dr Sarah Agnew – Storyteller – Poet – Minister  
**Saturday 11<sup>th</sup> February, 9.30 – 3pm**  
St Michael's Anglican Church  
18 Church St Mitcham  
\$60 Includes Venue Hire, Resources, Morning Tea, and Lunch  
<https://form.jotform.com/223477710873866>

### International Women's Day Ecumenical Breakfast

Celebrating all Women  
Speaker: Tanya Wittwer  
**Wednesday 8<sup>th</sup> March, 7am - 9am**  
Cost \$40  
<https://form.jotform.com/223477452718867>

## World Day of Prayer 2023

The service this year will be held at **Saint Joseph's Catholic Church, Tranmere, commencing at 10.00am, on Friday 3<sup>rd</sup> March**, followed by morning tea.



This year's program was written by the World Day of Prayer Committee of Taiwan. The earliest record of Taiwan church women's participation in the World Day of Prayer dates back to March 1935.

The theme is God's promise in the first letter to the Ephesians, an invitation to active listening, which is the ground of our prayers. Following the example of the letter, (Ephesians 1:15-19), where the author praises the church for their faith in Jesus and love toward all the saints, the worship service puts into context the witness of the saints, with stories from Taiwan.

**Watch the Newsletter for more details.**

## Modern Britain

When King Charles III is crowned in May, a Hindu Prime Minister will leave 10 Downing Street with his Indian wife to attend the ceremony.

The Muslim Mayor of London will already be at Westminster Abbey.

Security will be headed up by the Home Secretary, a Buddhist.

The only white Christian holder of a great office of state, Jeremy Hunt, will arrive with his Chinese wife.

And the Chief Rabbi will walk from Clarence House, having stayed the night as the guest of the King and Queen Consort.

It will be a perfect scene of modern Britain!



## So this is Christmas Island

*Adapted from an article by Farhad Bandesh published by Eureka Street*

For seven and a half years Farhad Bandesh was not called by his name, he was

known as COA 060. Farhad is Kurdish and his people have been persecuted for generations. In 2013, Farhad was forced to flee his homeland in Iran. He arrived into Australia by boat seeking safety and protection. He “fled persecution and found more persecution.”

As a trafficked person, he was forced into immigration prisons as punishment for seeking asylum. He was imprisoned on Christmas Island, then moved to Manus Island where he was held under inhumane conditions for 6 years.

Of the 3127 people who arrived seeking asylum by boat after July 19 2013, approximately 1500 were sent to Manus. The others, including hundreds of women and children, were sent to Nauru. Both facilities were funded and managed by Australia. Their lives were sacrificed as a deterrent to discourage others from coming and the human cost was high. There were avoidable deaths and persistent incidents of self-harm. They battled constant trauma, chronic mental and physical health problems and many still do.

In 2019, Farhad was transferred to Australia under the medevac legislation and imprisoned for another 18 months, first in the Mantra Hotel in Melbourne and finally in MITA (Melbourne Immigration Transit Accommodation).

In Melbourne, he spent 23 hours a day in a small room in the hotel, but it was really another prison. For the first 3 months he was not allowed to have fresh air or sunshine and constantly pat-searched.

In December 2020, he was finally released and has now spent over 2 years living in the Melbourne community on a bridging visa with harsh restrictions. Since his release he is trying to build a life. He works for Bandesh Wine & Spirits, makes art, plays music, pays taxes, has a partner, a perfect dog, a family, and a community that has welcomed him. But after almost a decade, he still has no certainty.

There are 30,000 people on temporary protection (TPV) and safe-haven (SHEV) visas in Australia. Some have been in this situation for more than 10 years. They have few rights and cannot study, and there are grave concerns for their mental and physical wellbeing. The current government has committed itself to ending temporary protection visas and providing permanent protection and certainty to this group.

But people like Farhad have been excluded. Those who arrived after 19 July 2013 are not being treated the same as those who arrived before that date. They will never be able to settle permanently in Australia and were given an option to apply to NZ.

New Zealand is framed as a good option, even a kind one. But after building a life in his community, Farhad is reluctant to lose family, home and community again – he experienced that when he became a refugee.

Fahad has protested peacefully against Australia's policies for asylum seekers for nearly 10 years. He has written songs, collaborated with Australian musicians, held exhibitions where his art highlights life in detention, and spoken at countless events and rallies.

Farhad decided to tell his story in the hope people will read it. He asks people who are disturbed by his story to contact the government and independent politicians to change this legislation. It is the only way.

For Farhad his smile is his resistance. “I am here, this is me and I am going to fight this.” But he won't be alone – many Australians have never accepted cruelty as a policy.

## What is ‘the Overflow’?

*By the Editor*

Strictly speaking ‘The Overflow’ is a rural locality 100 km south of Nyngan, in NSW. It is located on Gunningbar Creek near its junction with the Bogan River, 450 km from the sea. The elevation of ‘The Overflow’ is 168 meters above sea level.

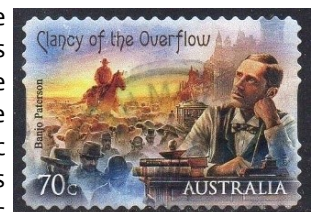
The original inhabitants of the area were the Wiradjuri People and it was opened up for grazing after the region was explored by Mitchell in 1835.



The name comes from the fact that because the land is so flat, when the Gunningbar Creek and Bogan River break their banks, the water spreads out over a vast area of land.

I discovered the meaning of ‘The Overflow’ when I was a final year vet student. A friend and I were sent to TB test cattle, with the regional veterinarian, on a station beside the Macquarie River. Around 60% of the 6,000-acre station was covered with about 150-200 mm of flood water. The homestead and shearing shed were on dry land, plus a large area around the cattle yards. To travel from the homestead to the cattle yards meant driving, or riding a horse, for several kilometres through shallow water. As the manager told us, “When the river ‘overflows’ it overflows for miles”.

‘The Overflow’ entered the Australian cultural consciousness with the poem ‘Clancy of the Overflow’ by Banjo Paterson. The poem painted a somewhat idyllic picture of rural life, and this idealised ‘The Overflow’ has become somewhat symbolic of central western NSW.



This year all the rivers are overflowing, with still more rain to come.

## Fashion has a big problem

From Baptist World Aid



Millions of workers in the global fashion industry face injustice, abuse, low wages, and modern slavery. The way we produce clothes and shoes – and the endless demand for more – is having a detrimental impact on local communities, their lands and waterways, and even the air they breathe.

As the fashion industry is responsible for up to 10% of the world's greenhouse gas emissions, it's a problem that affects us all. So, we're lifting the lid on what's happening in the supply chains of the biggest fashion brands, to create momentum for change.

We assessed 12,600 data points covering 46 questions across three tiers of the supply chain.

Brands were scored out of 100, based on how they're going at protecting workers and the environment. Brands are ranked into five colours, ranging from the bottom scoring ones to the top scoring ones.



You can use the Ethical Fashion Guide to find out how brands scored and how they rank compared to other brands. Then ask brands to do better using our 'Speak Out to Brands' tool.

You can check out your brands at the following link.

<https://baptistworldaid.org.au/resources/ethical-fashion-guide/>

**The more that you read,  
the more things you will know.**

**The more that you learn,  
the more places you'll go.**

*Dr. Seuss*

## That's progress - Neptune and its rings

Neptune, the farthest planet from sun, and its satellites revealed in unprecedented detail by Webb telescope 2022. Compare the view with the Hubble telescope in 2021.



Hubble 2021

James Web 2022

## Waiting patiently

Phil Fox Rose

How is your 'on-timeness'? Are you an early, on-time or late person?

When you're on time and things go smoothly, you can feel a sense of self-satisfaction at having



contributed to the proper flow of the universe by having aligned yourself with the way things are meant to be. We all enjoy it when we do the right thing and things go our way. But what about when you are on time and someone else isn't?

I often catch a long-distance bus coming back to the city at the end of the weekend. The bus is about 10 minutes late almost every time. I know the bus will probably be late, but I still need to make sure I'm there on time because once in a while it's right on schedule, and it doesn't wait around if I'm late.

When the scheduled time arrives and the bus doesn't, many travelers start checking the time. At first casually, but as the minutes tick by, the time checking becomes more dramatic.

But the bus will arrive when the bus arrives. No matter what we do. Simple as that. Like pressing a street crossing button more than once, it has no effect on the result.

Getting upset is crazy. If I'm on time and the bus is late, I can spend ten minutes enjoying the day, such as starting a conversation with another passenger. It's no hardship at all! It doesn't even mean I'll get home late; the bus often makes up the time along the way.

Essentially, these negative thoughts mean that I'm more important than anyone else. More important than the bus company having a schedule that helps them stay profitable; more important than the bus staying at a safe speed before it gets to my stop; more important than any human problems or equipment issues that contributed to the delay.

No matter if you are waiting for a bus, an elevator, or for that friend who often runs late, the fact remains that working yourself up about it does no good. So, the next time you are waiting for someone or something and you find yourself getting irritated: pause, take a deep breath, and spend a minute reflecting on the fact that you don't know why they're late. Turn your attention to enjoying the present moment. You can check emails or read. Just being in the present moment is even better. If that doesn't do it, pull out the big guns and pray for patience.

Often the irritation just evaporates – it was built on nothing but air in the first place.

Phil Fox Rose is a writer and editor based in Brooklyn, New York.

