

# Beyond 2020 Vision

A Publication of Morialta Uniting Church

September 2024

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

## Welcome to our September edition

Colin Cargill, Editor and Helena Begg, Publisher

Our lead article comes from Vance Morgan, Professor of Philosophy at Providence University. He reminds us that we practice a faith filled with hard sayings and inconvenient truths and it is not always easy and straight forward.

There is also a mix of articles of general interest, others from the UCA and wider church, and local news and articles from Morialta.

The **deadline for the next Vision will be 27<sup>th</sup> September**. Either drop contributions 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!

## A faith filled with hard sayings and inconvenient truths

Adapted from a blog by Vance Morgan on Patheos website



Morgan starts the article by quoting emails from two students who had to miss one of his classes – one because a lacrosse match was rescheduled and the other because of a wedding and his mother had booked his flight a day earlier as it was cheaper. They both ended with “Sorry for the inconvenience!”

Morgan’s response was “Dear Student: It is your responsibility to do whatever is necessary to account for missed classes ... Your missing class is not an inconvenience to me at all – the inconvenience is entirely yours. Dr. Morgan.”

“Sorry for the inconvenience” has become the “go to” phrase for information that you don’t want to take responsibility for. Used more broadly, “Sorry for the inconvenience” could mean “I know what I just did or failed to do messed up your day (week, month, year, life). That doesn’t mean that I’m going to do anything about it or try to set things right – but I wanted you to know that I am aware of the inconvenience I just caused you.”

Human beings do not like being inconvenienced. Al Gore wrote a book and produced a documentary about the dangers of global warming called “An Inconvenient Truth.” Morgan has often wondered why millions of people worldwide are so vehement in either their denial that global warming is real or in their insistence that human beings are not responsible, given the mountains of evidence and data that prove its reality and our complicity.

However, we all often go to extremes in our efforts to avoid anything that, if accepted as true, would force us to adjust our attitudes and actions in uncomfortable ways.

This makes the familiar text from Mark’s gospel so problematic. In response to Peter’s insistence that he is not going to go to Jerusalem to die, Jesus tells the crowd “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.”

To which Jesus might have added, “Sorry for the inconvenience.” Because what Jesus is describing is more than an inconvenient truth. He’s warning his would-be followers then and now that, as Dietrich Bonhoeffer wrote, “When Christ calls a man, he bids him come and die.” That’s an inconvenient faith.

The gospels are filled with “hard sayings” because they run roughshod over our desire to deal with things that are greater than us along the lines of “What do I need to do in order for X to happen, in order for Y not to happen, in order for Z to get a break?” But they are the wrong sort of questions when directed toward the transcendent.

Morgan comes to the realisation that the inconvenience of trying to believe in a God who never calls, writes, or tweets is transformed into the challenge of actually being God in the world.

Vance Morgan is a writer/blogger at Patheos Progressive Christian and Professor of Philosophy at Providence College

**Don't say “Sorry for the inconvenience”, say “I am sorry this had to happen to you.”**

## Sally Stamp



Thanks are extended again to churches, fellowships, businesses and all people who have donated stamps for the stamp group to process.

They are about to reimburse funds for South Pacific School Aid Inc to freight books and aids to the islands, and have donated chairs for Oodnadatta church.

The stamp group need more donated stamps to keep their volunteers busy for the next few months. You can bring your stamps to Morialta UC and we will make sure they are delivered to the Sally Stamp volunteer organisation.

## We need your help!

From Church Council

We do quite a lot at Morialta, and these activities combine to form part of our mission and ministry in our community and beyond – one part of our following of the way of Jesus. Making sure things happen, and that no-one is over-loaded, are becoming more of a challenge. There are fewer of us, and many of us cannot do what we once were able to.

BUT – We are wondering: are there other, different jobs that we could consider? Perhaps stepping outside our comfort zone to try learning a new skill? Or joining with someone else to share a task? Or volunteering to be on a roster just once a month? Every new volunteer frees up a person who may already have a number of jobs on the go.

One example: the audiovisual group is facing a new situation as our two youngest members move on to expanded family responsibilities. We are re-arranging the way we do things in the back room, and a new type of role is being introduced: a 'reader'. The Reader will read aloud to the other back-room people from a prepared copy of the order of service containing notes about camera positions and what is coming next. This enables the person doing the actual switching between different inputs to the livestream to know when to press which button.

If you would like to talk about what exactly is involved, in this or any other job around the church, or what you may be able to do to help, please talk to any member of Church Council: Margaret Cargill, Rhonda Amber, Carole Lyons, Chris Ayles, Helena Begg or John Secombe.



Once again the Adelaide Male Voice Choir will be performing in Morialta Uniting Church.

**Sunday 13th October 2.00-4.00pm**

Please put the date in your diary NOW and watch the newsletter for more information!



## Our New President

Reverend Charissa Suli is a mother of four and a daughter of Tongan migrants. She is the first person of colour, and the youngest, to lead the Uniting Church in Australia.

From a strong Methodist family tradition and part of a supportive Tongan community, Rev. Suli is a second-generation Tongan Minister of the Word and was called into ministry by Dee Why Uniting, Cecil Gribble Tongan Congregation. She was ordained in 2014 to serve in the Dapto Uniting Church on the NSW south coast up until 2017.

Rev. Suli has previously served as a Cross Cultural Consultant in the NSW/ACT Synod's Board of Mission, Youth Leader in Dee Why on Sydney's northern beaches and as Convenor of the Tongan National Conference (TNC). Her role on TNC was to mentor emerging young leaders, lead programs for youth and young adults and bridge the gap between the first- and second-generation Tongan community.

Charissa originally dreamt of becoming a beautician when she was growing up. "I wanted to make people feel good about themselves ... get their nails done. That was kind of the immediate thing that I wanted to do."

Her journey to this point has been a winding road. At 16, she says she faced the "shame" of teenage motherhood when she fell pregnant. "I saw the judgement, not only of the church, not only of the family, but of wider society." Suli married her partner, Langi, before the baby's birth and the couple now have three children.

She credits Langi and her mother, Liekina Vaka Kamisese, who supported her through a "dark and lonely place".

Rev Suli says her faith has been influenced by her Pasifika heritage. "Growing up as a young Tongan woman in a Pacific community, there was never a time when you would turn anyone away, even if they turned up to your house unexpected, uninvited. It was always about being in community."

Rev Suli hopes to amplify voices on the margins the way that Jesus connected to people. "He connected to the women and the unnamed women." "I think there's also a humility by hearing the diverse voices, and it helps me check my privilege as well."

"So when I look back, I think God wanted me to concentrate on the inside. It's not about the outside. It's about encouraging UCA members to be disciples of Christ and building networks of trust along the way."

## Friendship Group

From Arlene Lomman

Friendship Group members welcomed Darren and Ashleigh, from South Australia Lions Hearing Dogs, to our August meeting .

Darren told us about the Hearing Dogs background and how they started in South Australia. Training for all hearing dogs in Australia is done at Verdun in the Adelaide Hills, and dogs are then delivered anywhere in Australia to people who are hearing impaired.

Ashleigh demonstrated with a puppy who is in training at the moment. The dogs are taught to recognise smoke alarms, doorbells, phones and alarm clocks and alert their owners of these sounds. We were fascinated at how the dog responded to each sound. It must be very rewarding for them to be able

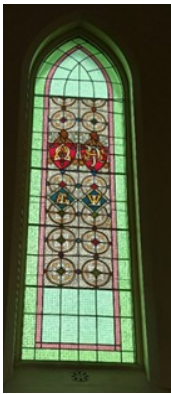
to deliver a dog to a needy person and make such a difference in someone's life.

Our **next meeting on September 19th** is a visit to R. M. Williams shop and Museum followed by Lunch at Vilis. If you would like to join us please let Margaret Clogg know so we can advise these two places of how many of us to expect.



## Elizabeth Longbottom (nee England)

Adapted from Rev Leanne's Master's thesis,  
'Methodist Women in South Australia, 1936 – 1900'



Have you ever wondered about the people remembered in the Longbottom Memorial Windows situated in the eastern wall of our church? Much has been written about the Rev. William Longbottom (WL), the first Wesleyan minister in the colony of South Australia. But his wife Elizabeth (EL) is also remembered in the memorial window.

Elizabeth Longbottom (nee England) was born circa 1796 and married William at Bingley Parish, York, England on 13th August, 1829. Their first appointment was to India in Madras (now Chennai) as well as Nejabatam (now Magapattinam). Their only child (also named William) was born in India in 1832. They moved to South Africa before arriving in Australia 1837. They arrived in Hobart on their way to William's appointment to the new Swan River Colony. However the journey to Swan River was interrupted when the ship Fanny ran aground during a storm just east of Encounter Bay in South Australia on June 21, 1838.

After eight weeks (including 45 days camping on the Coorong), they eventually arrived in Adelaide on 1<sup>st</sup> September 1838.

The Wesleyan Methodist Society, which had formed in May 1837 and were without a minister, were "rejoicing exceedingly that a Minister of the Gospel had been so unexpectedly cast upon their shores". Rev. Longbottom's appointment was changed and the Longbottom family settled in Adelaide.

We only have snippets of Elizabeth's role alongside William in their ministry and life together. We can assume that she would have taken some responsibility for William (Jnr)'s faith development in the home (as this was the custom and expectation of Methodist women). Elizabeth conducted class meetings in the places that she served alongside William including in India and South Africa. She also led a female class meeting near the beginning of her time in Adelaide, as well as

later in life at the Magill Methodist Church. She also visited the sick and the poor as part of her ministry and service. The History of Wesleyan Methodism in South Australia records: "Mrs Longbottom's labours in the earlier days of the church in South Australia were scarcely less valuable than those of her husband."

After William's death in 1846, Elizabeth bought property in the Magill area in 1858 and became part of the Magill Methodist Church congregation. She continued to lead class meetings, up until a month before her death. In one of the earliest official records of the Magill church, Elizabeth's name is among those listed at the Leaders' Meeting held on 4 January, 1870. She is the only woman listed as being present in this group.

Little is known of her education; however, it seems she was a student of languages and mention is made of Elizabeth conducting class meetings in India in English, Danish and Portuguese. During their time in South Africa, Elizabeth "was found leading in Christian fellowship in the Dutch language."

Elizabeth died on 8 October 1872 and is buried at Adelaide's West Terrace Cemetery.

The legacy of Elizabeth and William Longbottom to the Methodist Church in South Australia is remembered in the Longbottom Memorial stained glass windows in the Morialta Uniting Church. The windows were donated by William Longbottom Jnr in 1874 when the new church was being built.

In describing Elizabeth, Haslam (in The History of Wesleyan Methodism in South Australia) says that she was "a woman of sound judgment, energy, and grace", "true helpmeet to her husband".



Romalo House where Elizabeth lived

## A nurse's memories of her time in PNG

*Adapted from a memoir by Ruth Pitt (nee Lewis) Part 2*

Ruth's next assignment was in the Highlands at Kundiawa, the administrative centre for the heavily populated Chimbu region. As well as Government offices, stores, Post Office, a motel, a golf course on the airstrip, there was a club with an oval, tennis court and swimming pool. There was a Regional Hospital run by the District Medical Officer's Doctor wife assisted by senior medical students from UK & Australia. She supervised the Moresby-trained medical staff, nurses and paramedics. There was no power overnight and residents' cars would line the airstrip for night evacuations.

'Haus Sista', where the 4 Australian nurses lived, was up a track above the hospital. It had a wide veranda and was a frequent venue for parties. There were themed nights and movies at The Club. The Mission Aviation Fellowship flew in for monthly inter-denominational English services. Riding tractor tubes down the Chimbu River was fun though the rocks could be hard on the backside. The Kagul caves across the valley were spectacular but difficult to explore.

No overnight power meant that if a premature baby needed a humidicrib, one of us would take it to the larger Goroka Hospital on a chartered small plane. I was grateful to hand over a live baby for fear of 'payback'. We had no phone so would be found by a sent messenger.

A MCH clinic was held every fourth week at the hospital and surrounding villages. Driver William would drop Ruth, with her nurse assistant and gear, at a village then proceed with another team to another village.



*Health talk during a Chimbu village clinic*

The next week they travelled East through Chuave, then South to the Monono Lutheran Mission (L.M.) where they slept in a separate guest house, taking a bucket of hot water after dinner for a bucket shower. Driving North the next week, they followed the Chimbu River to the Sumburu L.M.

## 'Sometimes'

*by Sheenagh Pugh*

Sometimes things don't go, after all, from bad to worse.  
Some years, muscadel faces down frost;  
green thrives; the crops don't fail.  
Sometimes a man aims high, and all goes well.

A people sometimes will step back from war,  
elect an honest man, decide they care enough,  
that they can't leave some stranger poor.  
Some men become what they were born for.

near Mt. Wilhelm – the highest mountain in PNG, with permanent snow on its peak. In one village Ruth would hang her scale in a tree and hold clinic while locals sold pyrethrum daisies – the only cash crop that grew at that altitude. Picking and removing the petals of 3,000 flowers for 15 cents a pound didn't interest the locals unless they wanted to buy a new radio or similar. They flew South to Omkai L.M. to conduct clinics near there in the fourth week.



*Women did most of the work!*

Giving health talks was a three-stage event. Ruth said a sentence in Pidgin, her nurse assistant repeated it in her Kundiawa tongue, and the headman translated it into the local language. Goodness knows what the final outcome was.

Tinned milk, fish or meat and eggs were the principal source of protein as pigs were kept for ceremonies. Sweet potato was the staple food grown. To increase protein availability, the Government stations had carp ponds. While on one visit Ruth witnessed bride-price display preparations for two weddings. During two hours of negotiations between the families, women cooked vegies in pits. Tethered pigs were killed and rolled into their cooking pits next to them. Ruth was concerned as the partly cooked uneaten pork would be distributed, taken home and when eaten with sweet potato could cause 'Pig bel', necrosis of the bowel. (Fortunately immunisation against this condition is now available.)

In late June Ruth took her well-earned 3 months leave.



*Ruth weighing a baby on the aid-post verandah*

*To be continued. A copy of the full memoir with photos is available on request.*

Sometimes our best intentions do not go amiss;  
sometimes we do as we meant to.

The sun will sometimes melt a field of sorrow  
that seemed hard frozen;

May it happen for you.

**Sheenagh Pugh** is a British poet, novelist and translator.



*Some years, muscadel faces down frost*

## What is the Fossil Fuel Non-Proliferation Treaty Initiative?

You may notice a banner on our church with the words “Protect Creation – Fossil fuel treaty now.” The banner was donated by Australian Religious Response to Climate Change (ARRCC) and approved by Church Council.

The Fossil Fuel Non-Proliferation Treaty Initiative is a global effort to foster international cooperation to accelerate a transition to renewable energy, end the expansion of coal, oil and gas, and equitably phase out existing production in keeping with what is needed to address the climate crisis. It builds on decades of calls and campaigns for a fossil fuel phase out and fair energy transition by government, civil society, Indigenous, grassroots and other leaders – particularly from the Global South and aims to compliment other movements such as divestment, debt relief and fossil fuel bans as well as the work being advanced by the Beyond Oil and Gas Alliance and the Power Past Coal Alliance.

While the Paris Agreement set a crucial global climate target, many governments - including self-proclaimed climate leaders - have continued to approve new coal, oil and gas projects even though burning the world’s current fossil fuel reserves would result in seven times more emissions than what is compatible with keeping warming below 1.5°C.

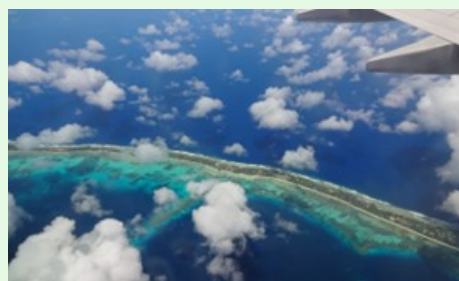
In order to meet the goals of the Paris Agreement, we need international cooperation to explicitly stop the expansion of

fossil fuels and manage a global, just transition away from coal, oil and gas in a manner that is both fast and fair, so that no worker, community or country is left behind.

This is why significant momentum is building behind the proposal for a Fossil Fuel Non-Proliferation Treaty. The Treaty is not an organisation, it’s an idea backed by a growing global network of governments, civil society organisations, academics, scientists, youth activists, health professionals, faith institutions, Indigenous peoples and hundreds of thousands of other citizens globally.

Together they have joined a global initiative building momentum and diplomatic support behind this big, bold idea commensurate with the scale of the crisis we face.

Nations states that have signed the treaty include Vanuatu, Fiji, Tuvalu, Solomon Islands, Tonga, Niue, Timor-Leste, Antigua and Barbuda, Palau, Colombia, Samoa, Nauru, and Republic of Marshall Islands, as well as the WHO, and the European Parliament.



### Season of Creation 1<sup>st</sup> September until 4<sup>th</sup> October

Throughout the month of September, Christians across the world will celebrate the Season of Creation, an annual invitation to pray and reflect on our shared call to care for the earth - our common home and the good creation of God.

The Season of Creation takes place from 1 September (World Day of Prayer for the Care of Creation) to 4 October (Feast of St. Francis of Assisi) under the 2024 international theme, “Hope and Act with Creation” which draws its inspiration from the Letter of St. Paul to the Romans (Romans 8:19-25).

The international organising committee writes in the 2023 Season of Creation guide, “so we are called to join the mighty river of justice and peace on behalf of all Creation, to take up climate and ecological justice, and to speak out with and for communities most impacted by climate injustice and the loss of biodiversity.”

This year the Assembly is encouraging Uniting Church congregations and communities to hold worship outside during the Season of Creation, gathering around the rivers or waterways in our cities, towns and communities. It also offers alternatives for those places across the country where water is scarce, or where outdoor worship may not be possible.

1<sup>st</sup> September has been named as the World Day of Prayer for the Care of Creation. The day calls on “every person living on this planet” to care for our shared Earth. The day is another opportunity for us to connect with our creator God and allow the Lord to redefine our relationship with the environment: from one of consumption and control to one of care and protection.

## Morialta Market 16 November 2024

Our major fundraiser for the year is only about two months away, so it’s not too early to start raising cuttings for the plant stall, working on some art and craft projects and planning your baking for the event.

There will be a meeting of stallholders and other interested parties on Sunday 15<sup>th</sup> September to start making plans for the day.

If you have not participated in the market before, please talk to Helena or other stallholders to find out how you can help.

Our market this year will be a little smaller than in previous years, as we have decided not to include bric-a-brac this time, to reduce the workload in setting up and packing down.

Watch the newsletter for more information nearer the time!



## How can non-Indigenous people be a useful ally to Aboriginal people?

Adapted from an article by Dr Summer May Finlay,  
Senior Lecturer University of Wollongong  
published on Plus 61J Media <https://plus61j.net.au/>

Being an ally long term goes beyond wearing an Aboriginal flag and doing an Acknowledgement of Country. But it is difficult for non-Indigenous people because they aren't silently surrounded by Aboriginal culture. So, it is unreasonable to expect them to understand all the nuances; politics, unconscious bias and cultural competency which are some of the things that people can get wrong.

As Dr Finlay says – “As a Yorta Yorta woman, it will take me a lifetime to understand what it means fully to be an Aboriginal woman. My mother is Aboriginal, and I have been surrounded by the subtleties of culture ... I was wrapped silently in culture from toddler to child ... as a young Aboriginal woman in my teens and beyond ... I was surrounded by culture in my workplace and my personal life ... to practice it every day.”



So how do non-Aboriginal people avoid paternalism and cultural appropriation? The truth is there is no simple answer, and good intentions often aren't enough. Here are seven pointers to consider.

- Preference Indigenous voices and don't speak on their behalf. They have a voice.

As Indigenous people are only 3% of the population, there are many non-Indigenous people working in the black space – non-Indigenous voices can dominate on issues. “True self-determination means supporting us, working with us, but allowing us to speak on the subjects that affect our lives. If you are really here for us, you won't mind taking a step back.

- Non-indigenous supporters need to be OK with not always being part of the conversation

At times yarns may be off-limits to non-Aboriginal people for many reasons. Accept some decisions must be made by Aboriginal people and don't question the outcome of these conversations. Example – support the Uluru Statement, not just the parts you like.

- Be there in good times and bad

A good ally will be there at all times, not just when it is easy. This requires taking an active interest in issues, rather than just having a NAIDOC morning tea or romanticising Aboriginal dreaming stories. Support the Indigenous art industry and community programs. Don't just join in marches and write to your MP.

- Speak up when you hear someone say something inappropriate

Not saying something means condoning their attitudes, making you as bad as them. If one of your friends makes an 'Aboriginal joke' – call them out. While it is often hard to be confrontational, if you're a true ally, you will push past that uncomfortable feeling.

- A good ally can sometimes be wrong on issues affecting Aboriginal people.

You need to be resilient like Indigenous people need to be. If an Aboriginal person tells you that you have the wrong understanding – don't push back. Sit with it and digest what has been said. Reflect.

- Don't go it alone

If you are planning an event, include Indigenous people in the planning.

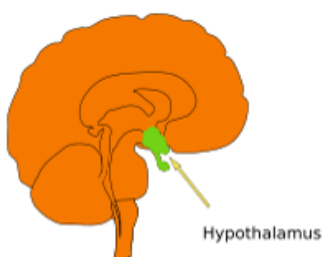
- Understand that Aboriginal people are not all the same

Appreciate and value the variety of perspectives Indigenous people bring to public debate. Allow them to air their various opinions without using it negatively. All groups have their differences!

Accept that your experience as a non-Indigenous person is vastly different from that of an Indigenous person. Aboriginal people need to be the actors, directors and producers on issues that affect them – non-Aboriginal people can help by being the backstage crew.

## Small and mighty: The hypothalamus

Adapted from an article by Mattia Maroso and Peter Stern  
published in Science Vol 382, Issue 6669



Pause for a second and think about the activities that occupy most of your day – sleeping, eating, and engaging in social interactions.

Amazingly a small area buried deep inside the brain, called the hypothalamus, is responsible for coordinating neuronal signals

related to these activities. It is a key brain region for many physiological and pathological processes.

It plays a role in integrating the many functions required for the maintenance of homeostasis (state of balance among all the body systems needed for the body to survive and function correctly); and it modulates social interactions, including affective, sexual, and aggressive behaviours. It influences the way we sleep and also influences the neural circuits that mediate motivated behaviours and their interactions to fulfill motivational demands.

It may be small, but it has a colossal impact on a wide range of behaviours, demonstrating that power resides in organization and action, not size.

## Frontier Services birthday 26 September

In the late 19th century, the Christian churches in Australia became increasingly concerned for the welfare of people living in the Outback. The establishment of the Smith of Dunesk Mission based at Beltana in South Australia in 1894 enabled a series of Presbyterian Ministers to be sent to the areas north of Beltana; they also established a nursing service at Oodnadatta in 1907.

In 1911 John Flynn, who had been sent to the Smith of Dunesk Mission, was commissioned by the Presbyterian Church to look at the needs of Outback people. His report in 1912 resulted in the establishment of the Australian Inland Mission (AIM) with Rev John Flynn as its first Superintendent.

Flynn had a vision to establish a “mantle of safety” so people could build sustainable communities despite the hardships of Outback life.

The first AIM “Patrol Padres” went out in 1913 by camel and horse from Pine Creek, Beltana, Broome and Port Hedland to provide pastoral care and counselling services to people on isolated properties, small communities and mining sites. Later Flynn established nursing clinics in iconic places like Alice Springs, Innaminka & Birdsville. Nursing Sisters travelled by camel, horse, rail and even motor tricycle. Two-year terms and two nurses to a clinic was the normal practice.

With Flynn’s encouragement, the pedal wireless invented by Alf Traeger in 1926 featured an easy to operate generator operated by pedal power similar to a bicycle.

In 1926 the General Conference of the Methodist Church established the Federal Methodist Inland Mission (FMIM) with Rev AT ‘Colonel’ Holden as its first Director. The Conference directed that they will ‘work together’ with those who are already engaged in this important work. i.e. with the AIM. In the 1920’s such cooperation across the denominations was very rare.

Flynn & Holden believed that a radical new approach was needed. They also agreed that where one organisation provided a Patrol Padre the other would if possible establish a nursing clinic and vice versa.

## The Orroroo Uniting Church

The UC congregation at Orroroo have been joining our worshipping community electronically. As their internet is unreliable, they are unable to join us online but they download past services via our website.

Margaret received the following message from Judy Leskey, the secretary of the congregation – “We recently watched the service where Jenny (Swanbury) blessed Gary Fergusson in his calling to lead the Kimba congregation. We have now used three of your past services from Morialta as we are in a transition phase where our minister is taking leave before he retires. It is great to be able to download past services where I can select the ones where our small congregation (average 6 people) know most of the songs. I have been really delighted with the acceptance of your services by the older members of our congregation. The sound quality is excellent, so our members with poor hearing feel they get a lot out of the

In 1928, Flynn established the Aerial Medical Service which in 1938 became a separate organisation called the Flying Doctor Service.

In June 1933 Flynn was awarded an OBE for his services to remote Australia and in 1966 his achievements were immortalised on the new \$20 bank note.



In 1939, the AIM had 64 pedal wireless sets across their network of 9 hospitals, 7 Patrol Padres, 8 shared Mission and Welfare Centres and 3 Aerial Medical Service bases; by then the Methodist Inland Mission had a similar number of Patrols but fewer nursing clinics. In 1949 the AIM opened its first age care facility ‘Old Timers’ in Alice Springs.

John Flynn died aged 70 in 1951 and the Rev Fred McKay served as Superintendent of the AIM until January 1974.

The formation of the Uniting Church in Australia saw the complete coming together of the AIM & FMIM and the outback work of the Congregational Church into what has since then been called Frontier Services.

To help Frontier Services to continue to deliver Flynn’s vision of a ‘Mantle of Safety’ go to

<https://frontierservices.org/donate/>



service. Thank you so much for this valuable form of mission that allows us still to have Sunday worship when we do not have a preacher available”.

The Orroroo Uniting Church is in the Goyder Ministry Area and part of the Presbytery of Wimala and the Uniting Church Synod of South Australia. The current church building was opened in 1911. This building replaced an earlier Wesleyan Methodist Church opened in 1882, which was demolished in 1934 to make way for the new Sunday School hall.





## Ideas of birds

By Lynn Domina

God imagined music  
and so fashioned an ear  
within a warbler's skull.

Imagining blizzards, a landscape of drifts  
blown against sugar maples and spruce,  
God heard a snowy owl call to its mate.

From the willow ptarmigan God learned to disguise himself.  
From the false eyes of an American kestrel, God learned how  
to seem as if he is always watching.

Everyone knows birds are made to fly,  
so God created bantam roosters, Rhode Island Reds,  
ostriches and emus, emperor penguins and rockhoppers.

Watching a clutch of teen-age girls watching  
a peacock drag its tail through dust,  
God understood that humans long  
for astonishment, brilliantly blue and green tail feathers  
fanned open, patterned like eyes.  
They would wait and wait and wait to see it.

Creating the mourning dove, God had not yet felt grief.

Lynn Domina is a poet, essayist, scholar, and editor

## Refugees

Selected verses from 'We Refugees' by Benjamin Zephaniah

We can all be refugees  
Nobody is safe,  
All it takes is a mad leader  
Or no rain to bring forth food.

We can all be refugees  
We can all be told to go,  
We can be hated by someone  
For being someone.

We can all be refugees  
Sometimes it only takes a day,  
Sometimes it only takes a handshake  
Or a paper that is signed.

We all came from refugees  
Nobody simply just appeared,  
Nobody's here without a struggle,  
And why should we live in fear  
We all came here from somewhere.

Benjamin Obadiah Iqbal Zephaniah (1958 - ) is a British writer  
and poet.



*Have a heart that never hardens, and a temper  
that never tires and a touch that never hurts.*

*Charles Dickens*

## Indigenous Peoples of the World

There are around 200 groups of Indigenous Peoples currently living in voluntary isolation and initial contact. They reside in remote forests rich in natural resources in Bolivia, Brazil, Colombia, Ecuador, India, Indonesia, Papua New Guinea, Peru and Venezuela. They choose to live detached from the rest of the world and their mobility pattern allows them to engage in gathering and hunting, thereby preserving their cultures and languages.

These peoples have a strict dependency on their ecological environment. Any changes to their natural habitat can harm



both the survival of individual members and the group as a whole. Developments for agriculture, mining, tourism and natural resources in their territories is resulting in the deforestation of

swathes of Indigenous People's forests, disrupting their way of life and destroying the natural environment that they have protected for generations.

Indigenous Peoples make up 6.2% of the global population, and they represent more than 19% of the extremely poor. Their territories encompass 28% of the surface of the globe and contain 11% of the world's forests. They are guardians of most of the world's remaining biodiversity. Their food systems have high levels of self-sufficiency, ranging from 50% to 80% in food and resource generation.

Due to their isolation, their immune systems are underdeveloped and forced contact with the outside world can lead to devastating consequences, and can destroy whole societies.

For more information go to  
<https://www.un.org/en/observances/indigenous-day>