

# Beyond 2020 Vision

A Publication of Morialta Uniting Church

February 2025

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 February edition!

Colin Cargill, Editor and Helena Begg, Publisher

In our first issue for 2025, Andrew Hamilton (Eureka Street) reflects on how a National Day invites us to ask what we want our nation to be like.

In Morialta news there are photos of the Friendship Group's and Gateways Gatherers' Christmas dinners, an award for Ruth Pitt, two 80<sup>th</sup> birthdays, and more.

Other writers ponder on 'dancing with the divine' and 'why salt matters' along with stories about the wonders of creation.

The **deadline for the next Vision will be Friday 28<sup>th</sup> February – in time for Lent.** Either drop your contributions in to the church office or call/email Colin on 0427 122 106 or [snout-n-about@bigpond.com](mailto:snout-n-about@bigpond.com)

May you make many wonderful memories in 2025!

## In search of Australia Day

Adapted from an article by Andrew Hamilton published in Eureka Street

National days are helpful when they invite us to ask what we want our nation to be like and where our reality falls short. They can then allow us to celebrate the famous and the unrecognised people who have helped shape the nation for good.



These large questions offer compass bearings for responding to the challenges posed by the large issues of the day that threaten to overwhelm or paralyse us. This year, these include the horror of war as we have seen it in Gaza and Ukraine, the threat of a wider conflict, the economic pressures experienced unequally by Australians, querulousness and polarised public conversation about a variety of social issues, and the need to respond effectively to global warming and to the potential of new technologies to change human life as we have known it.

These challenges make it doubly important to have a large vision of what we want our nation and world to be. In general, this must be of a society in which each human being can flourish. This implies that each human being is of equal value, equally precious, and may not be treated as a means to someone else's end. To speak of human dignity implies that the worth of all human beings does not depend on their wealth, intelligence, achievement, race, religion or political allegiances.

Human dignity and flourishing are not empty concepts. They include the right to freedom, to life, to security, to shelter, to religious practice, to political and social association, to education and to work. They reflect the human reality that we do not flourish by ourselves but through relationships with others. Human flourishing depends on peaceable and

cooperative relationships at every level of society. Any national celebration will highlight stories of those relationships.

Because human dignity is so bound to relationships between human beings, society has a responsibility to ensure that each human being can flourish. Respect for persons will lead us to attend to the many historical and contemporary relationships that have shaped human lives and to the ways in which those relationships have been wounded. Respect for persons demands respect for complexity.



Respect for Indigenous Australians must take account of the complexity of their historical relationships to settlers. The simplistic claim that all Australians must be treated the same ignores the effects of Australian settlement, dispossession, exclusion and discrimination on Indigenous Australians and on their descendants.

If we are committed to making Australia a nation in which all people can flourish, we have many reasons to thank those who have gone before us. Respect for human dignity underlies and is embodied in the rule of law and in the institutions that support it. A national day that celebrates and reaffirms the commitment of all Australians to it is worth discovering.

For many Australians, January 26 focuses attention on the date and not on the significance of the day.

Andrew Hamilton is consulting editor of Eureka Street, and writer at Jesuit Social Services.

To read the full article go to <https://www.eurekastreet.com.au/article/in-search-of-australia-day?>

## Church Council News – End of January 2025 – Please Read!

- We have received very grateful letters from two wider Uniting Church agencies: Uniting World thanks us for donations, from individuals and the congregation, totalling \$3,330 between July 2023 and June 2024; and Frontier Services thanks us for the \$1,500 sent as part of our 2024 Beyond Morialta Mission program. Well done, all!
- The Joint Nominating Committee continues its work searching for a permanent placement for Morialta.
- Bruce is getting stronger, for which we rejoice, and has now been confirmed as the supervisor of the office coordinator position, so if you are wanting major tasks done through the office, please make requests via Bruce.
- Please reserve the date of the next Congregation Meeting, our AGM – Sunday 13 April – when we will elect members of Church Council and consider a myriad of other important items.

- This year we celebrate the 170<sup>th</sup> anniversary of a church on this site. April 6<sup>th</sup> is the closest Sunday to the date, and celebrations are planned! Watch this space, and reserve the date!
- Easter is approaching apace, and here are the important dates and times – all held in the church because there is no clash with Ramadan this year:
  - Tenebrae Service, Thursday 17<sup>th</sup> April, 7:00 pm
  - Good Friday, 18<sup>th</sup> April, 10:00 am
  - Easter Sunday, 20<sup>th</sup> April 10:00 am

For more information on any of these items, please ask any member of Council: Bruce Ind, Margaret Cargill, Rhonda Amber, Carole Lyons, Chris Ayles, Helena Begg or John Secombe.

## Dancing with the divine – following God’s lead

Adapted from an article by Dr Jacqui Lewis published in ONEING

Enslaved Africans danced the Juba or the Hambone because they weren’t allowed drums on the plantations, and they used their hands and bodies to create sound, to ground themselves in their joy, which was resistance. People tap-danced – fusing Irish dancing, British clogging, and West African dance – making something new in their circumstances with old and new material, kind of like quilting. We danced the ring shout after picking cotton, until the Spirit hit us and reminded us we knew how to fly up into the sky. Black folks brought our dancing from Nigeria and Ghana and Trinidad and turned it into the Charleston....

No tragedy, no sorrow, no loss could stop the dance. Dancing was a place to meet God, a place to rehearse the freedom for which we prayed. Dancing with God as a partner was an act of prophetic resistance, a defiance of bondage, a tool for liberation.

Down the years we knew our dance partner’s intention for the world is for flourishing. We knew the fires of racial injustice,

the fires of economic disparity, and the fires in which gender, sexuality, religion, and age are reasons for oppression and violence, were not caused by God....

We need to choreograph new theological understandings of God. What if God is not organizing the universe on our behalf after all? What if God is instead watching, listening, and waiting - waiting for our choices, our decisions, our agency to make of the world and our lives what we want? What if God is not manipulating all the things, but yearns for our partnership? What if God wants us to dance with them?

And what if God is willing to follow our lead? What would life be like and how would we navigate hot-mess times if we felt our own power to shape the world?



### Wimala Presbytery Meeting

The next meeting of our Presbytery will be held at Moonta UC on Saturday 29<sup>th</sup> March.

Apparently there is an old adage about the fact that it takes longer to drive to the country than it does to drive to the city, well that is not true. It is only a 2-hour drive from Magill, slightly longer with a coffee stop at Port Wakefield.

Our regional communities continue to attend Presbytery Meetings (and Synod meetings) in the city so this is an opportunity for us to return the favour and share our thanks to our regional congregations.

Why not stay the night and attend church with our Moonta friends on the Sunday?

Register for the Meeting at: <https://forms.office.com/Pages/ResponsePage.aspx?id=roDtqNz2okalje65rSzlotg58VjE3-JGgDot30q3szpUMjI0SDRBVTM3RVNRREIYSUtJT0xFN0VHRC4u>

## Where does Australia stand on roof top solar?

Adapted from Australian Conservation Foundation Report – *Electric Shock! Australia's light-bulb moment*

True or false: Australia is doing better than other developed countries when it comes to converting homes to renewable energy? If you said true, you're right! In fact, we get the gold medal. One in three Australian households now have solar on their rooftops – making it three times more common than the backyard pool.

This crowns Australia as the world leader in solar energy on a per capita basis, with just over 1.1 kW per person at the end of 2022, ahead of both the Netherlands and Germany!



But Australians need to brush up on their knowledge, because when we asked over 1,100 people the same question, fewer than 1 in 3 were able to answer it correctly! Our recent poll shows

Australians are massively underestimating the speed and scale of our switch to renewable power. And this glaring knowledge gap risks undermining trust in the energy transition.

### Key findings from the ACF Report:

- Fewer than 10% of Australians realise how much of our main electricity grid is powered by renewables backed by storage, and 57% think we are producing less electricity from renewables than we actually are.
- 60% overestimate the amount of land that would be required to generate over 20 times our current annual energy needs from solar and onshore wind.

### But in reality:

- Close to 40% of electricity in the National Electricity Market came from renewables in 2023 – up from 15.6% in 2017.
- Just 0.02% of our landmass is required for all our power needs. Australia has some of the best solar and wind resources in the world, giving us the potential to generate huge amounts of electricity affordably using available wind and solar technologies.

When people aren't aware of the progress we're making, they're more likely to believe false solutions and claims.

And they're more vulnerable to 'climate doomism', which can push people to avoid thinking about climate change altogether as a coping strategy.

These are both handbrakes on climate action.

## St Hilda (614 – 680)

Adapted from David Fleming's 'Thought for the week'

St. Hilda was an early Christian saint in Britain who founded Whitby Abbey and served as its first abbess. Her sainthood is celebrated on 17th November. Her reputation for wisdom and fairness enabled her to solve the confusion around calendars between Ireland and Rome.



Christianity was spreading into England from Ireland and Rome. While the Crucifixion took place during the Jewish festival of Passover, the calendar at the time of St Hilda was different to one used to set the Jewish Passover in Jesus' day. The Jewish calendar was based on the cycles of the moon – lunar months, and Passover begins on the 15<sup>th</sup> day of the Jewish month of Nisan. The early Church decided that Easter should be celebrated on the first Sunday after the 15<sup>th</sup> Nisan, but there was confusion over what should happen if this date was a Sunday. Should that be kept as Easter Sunday, or should it be the following week? Celtic Christians held to the idea that

Easter Sunday could fall on 15th Nisan, but Roman Christians had decided that it should wait until the following week.

To add to the confusion, King Oswy of Northumbria kept to the Irish custom but his wife, Queen Eanfled, was of the Roman tradition. As a result Oswy found himself celebrating Easter while his Queen had only arrived at Palm Sunday. He decided to call a synod where the question could be decided once and for all. And this is where St. Hilda enters the picture. Her abbey, Whitby, was chosen to host the Synod. Under her leadership it had become a hub for learning and cultural exchange, reflecting her commitment to education and unity. Hilda's ability to bridge cultures and foster dialogue was rooted in her profound understanding of both traditions, making her voice a guiding light in the synod's deliberations. By fostering an atmosphere of respect and open conversation, Hilda ensured that the discussions at Whitby were inclusive and productive. Her role transcended mere facilitation; she embodied the spirit of reconciliation, blending Roman discipline with Celtic warmth.

The debate was fairly peaceable but the case presented by the 'Roman' contingent won the day. The king announced the decision and all clergy present assented, but not without some distress.

Through her efforts, she not only shaped the course of the synod but also left a lasting impact on the religious landscape of England. Her legacy of unity and wisdom demonstrates how the power of thoughtful leadership can help resolve conflicts and guide communities toward a common vision.



### Congratulations...

... to Carole and Jenny, who recently celebrated their eightieth birthdays!

Look out for several more of our members turning 80 in the coming months.

### Gateways Christmas gathering

Gateways Gatherers enjoyed a Christmas meal together at the Tower Hotel.



### Congratulations...

... to Ruth, who recently retired from volunteering after 23 years at Visitor Information Services, Adelaide.

Near the end of her last shift Michael Sedgman, the CEO of Adelaide City Council, and the Volunteer Coordinators presented her with a certificate of thanks and flowers.

Ruth will miss her colleagues and the joy of helping visitors, but she didn't like having to use apps, QRcodes and websites - preferring paper and phone conversations!

### Friendship Group

*From Margaret Clogg*

2024 was another very successful year.

On Thursday, December 5th, the Friendship Group met at the Highbury Hotel for their Christmas lunch. A gaily decorated table was very welcoming and the 12 members present all enjoyed beautiful food. The afternoon was filled with chatter, fun and fellowship.



At the AGM in November, the new committee was elected. Leader, Margaret Clogg, Assistant Leader, Ruth Pitt, Recorder and Treasurer, Arlene Lomman, Committee Members, Joan Wagner, Joan Morrison, Margaret Whibley and A/V Manager, Ray Clogg.

### Chihuly in the Botanic Gardens

Dale Chihuly is an American glass artist and entrepreneur who is well known for his blown glass, especially large-scale sculpture.

Chihuly's 'Garden Cycle' exhibition is making its Australian debut, exclusive to Adelaide at the Botanic Gardens.



The season runs until 29 April. Enjoy meandering under majestic trees and through the lush landscapes where the artworks are displayed over approximately two kilometres of pathways.

Summer hours: 1 February – 5 April: 7.15am – 6.30pm.

Autumn hours: 6 – 29 April: 7.15am – 5.30pm.

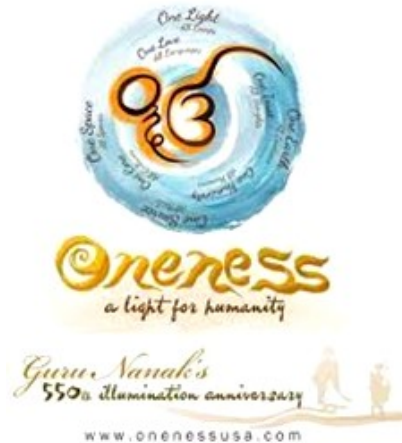
*Well worth a visit!*

## Oneness, ever-unfolding!

Adapted from an interview with Sikh activist Valarie Kaur in "Daily Meditations".

Every morning a man named Nanak sat by a river and meditated on the world and took the pain of the world into his heart until it crescendoed inside of him. One morning he did not return from the river. People thought he had drowned. The sun rose and the sun fell. The sun rose and the sun fell. And on the third day, a figure was spotted, seated in a cemetery, covered in ash. It was Nanak, but not Nanak. He had been rebirthed in those waters and his first utterance was "Nako Hindu. Nako Musliman." There is no Hindu. There is no Muslim. This was more than treat your neighbour as you would yourself. This was more than taking in the stranger. This was: There is no stranger. There is no you-against-me at all. We constitute each other.

Nanak began to sing powerful mystical poetry, accompanied by a Muslim bard. For twenty-four years, Guru Nanak travelled in each of the cardinal directions on foot. His songs held a vision that landed in people's hearts: We can all taste the truth of Oneness, and when we do, we are inspired to care for one another, and fight for one another. Perhaps what was most powerful about Guru Nanak is how he distilled the mystical heart of all the world's wisdom traditions into its essence: love.



His followers were called Sikhs, seekers or students - people who believed that those of all castes, genders, faiths, races, and places were equal. It was a radical experiment that rebelled against the caste hierarchy and feudal order of the era, a mysticism that inspired revolutionary social change.

All of Sikh wisdom flows from "Ik Onkar", which means oneness, ever-unfolding. All of us are part of the One. Separateness is an illusion: There is no essential separateness between you and me, you and other people, you and other species, or you and the trees. You can look at anyone or anything and say: You are a part of me I do not yet know.



## Why does salt matter?

Adapted from an article by Debie Thomas from the Centre for Action and Contemplation

Salt was one of the most sought-after commodities for centuries. The ancients believed that salt would ward off evil spirits. Religious covenants were often sealed with salt. Salt was used for medicinal purposes, to disinfect wounds, check bleeding, stimulate thirst, and treat skin diseases ... "In fact when I was working as a veterinarian in Tonga, I convinced many farmers to wash their horse in sea water regular to treat bacterial infections of the skin" – Ed

When Jesus calls his listeners "the salt of the earth," he is saying something profound, something easy to miss in our twenty-first century context. First of all, he is telling us who we are. We are salt. We are not "supposed to be" salt, or "encouraged to become" salt, or promised that "if we become" salt, God will love us more. It is a statement of our identity. We are the salt of the earth. We are that which enhances or embitters, soothes or irritates, melts or stings, preserves or ruins. For better or for worse, we are the salt of

the earth, and what we do with our saltiness matters. Whether we want to or not, whether we notice or not, whether we're intentional about it or not, we impact the world we live in.

Salt is meant to enhance, not dominate. Christian saltiness heals; it doesn't wound. It purifies; it doesn't desiccate. It softens; it doesn't destroy.

One of the great tragedies of historic Christianity has been its failure to understand this distinction. Salt fails when it dominates. Instead of eliciting goodness, it destroys. Salt poured out without discretion leaves a burnt, bitter sensation in its wake. It ruins what it tries to enhance. It repels.

Sadly, in recent times, Christianity has become known as the salt that exacerbates wounds, irritates souls, and ruins goodness. We are often known for hoarding our power, not for giving it away. We have also been known for shaming, not blessing. We are known for using our words to burn, not heal.

This is not what Jesus intends when he calls us the salt of the earth. Salt at its best sustains and enriches life so that God's kingdom might be known on the earth as a kingdom of health and wholeness, a kingdom of varied depth, flavour, and complexity.

In his Sermon on the Mount, Jesus makes concrete the work of love, compassion, healing, and justice. It's not enough to believe. It's not enough to bask in our blessedness while creation burns. To be blessed, to be salt, to be followers of Jesus, is to take seriously what our identity signifies.

Debie Thomas is a columnist for *The Christian Century* and a minister at St. Mark's Episcopal Church in Palo Alto, California.

## Abide with me

From 'Stories of famous Hymns' by G.A. Leask M.A. – first published 1913 – loaned by Julie Lomman

The writer of this appealing hymn was the Rev. Henry Francis Lyte. It was not originally composed as a hymn for eventide, but the words so fitly express the thoughts of worshippers at close of day that it has come to be universally used as an evening hymn. Abide with me was written in the autumn of 1847 at Brixham the little fishing port on the shores of Torbay, in England. Mr. Lyte had decided to leave England for what proved to be a last journey to Nice in search of health. Always a great invalid, he had journeyed much to foreign lands to recuperate. Preaching for the last time to his congregation he spoke words which he fully believed would be the last he would address to them and administered the sacrament. After the service he went for a stroll along the seashore, as was his custom every evening. He paced up and down the sands, meditating sadly on the farewell words he had lately spoken to his people, fully convinced he had preached to them for the last time on earth. When the evening shadows fell he returned to his house and shut himself up in his study. Then before going to bed he presented to a relative both the words and tune of *Abide with me*, which he had just composed. The hymn as he had intended it was written to refer to the evening of life, not of the day. The next day Mr. Lyte left Brixham to return no more, for he died at Nice, in France, and is buried there.

*Abide with me; fast falls the eventide;  
The darkness deepens; Lord with me abide;  
When other helpers fail and comforts flee;  
Help of the helpless, O abide with me.*

This piece was Mr Lyte's swan song.

## Galilee 1969

By Alan Chamberlain – Al is a great mate of Colin's from uni days who studied languages (French and Old Norse) and who later gained a PhD from the Sorbonne in Paris. He wrote this poem in 1969 while wandering in the Middle East.

By the green sea of Galilee  
In the blue and brown heat of a summer's day...  
And nobody is walking on the water  
No miracles today  
To save a soldier fallen  
Blood spattered in the dust of High Golan  
By the sea of Galilee  
And nobody is preaching parables of peace.  
The message never came to a pilot  
Crushed in a blazing smash of metal and sand  
Riding a blazing Mirage  
Into the ribs of High Golan at 500mph  
By the Sea of Galilee  
A dusty day in August  
On the barren hills of Tabgha  
And nobody knows any more  
How to feed 5000 people  
On bread or fish or anything  
A starving donkey dies among the rocks and thistles  
Let the people eat guns  
Dust...land of milk  
In the sun ...and honey  
Bloody desert

*Sadly, Al has advanced dementia but memories are forever.*



## Contemplation and science

Adapted from an article by Beatrice Bruteau (1930-2014) from the Centre for Action and Contemplation

There are two motivations for including some knowledge of science in our contemplative lives: one, we need to understand the artistic work in order to appreciate it properly and relate lovingly to the Creator; two, we need to know something of the work in order to join it, to participate in creating the world from here on. This last is the real way of loving, that is, by joining in the life of the beloved.

Somewhere deep down, we are all filled with mystical longing for meaningful belonging. We long to feel the ultimate meaningfulness as real, all around us, concrete, intimate, tangible, communicating with us. To attain this in today's climate, we need a new theology of the cosmos, one that is grounded in the best science of our day. It will be a theology in which the God is very present, precisely in all the dynamisms and patterns of the created order, in which the mystery is not rendered absent by the self-organizing activities of the natural world, but in which the Creator is the one who makes and the one who is incarnate in what is made by these very self-making activities.

Can our science be seen that way? Yes, I think so.

Contemplative and physicist Joy Andrews Hayter affirms a mystical oneness at the heart of the cosmos. Whether you call it Sacred Unity, God, Mystery, Universe, Ground of Being, the Source, or One, it is not out there somewhere, but is written into what we are and where we are. Where could the luminous web connecting all things, ever not be?

When we discover and live from the coherence in our being, we discover that we are in a relational field with all beings, with a mystical spark at the centre that connects us all. Teilhard de Chardin saw this and his writings are permeated with it. In *Cosmic Life*, he said, "To live the cosmic life is to live dominated by the consciousness that one is an atom in the body of the mystical and cosmic Christ."

Just as all began (from the Big Bang, or the Word, depending on whether you are talking about physics or the New Testament) and expanded into the myriad forms that are permeated with the One, all returns to Oneness, which could be described as the cosmic Body of Christ.

## Aboriginal message sticks – a pictographic writing system

*Adapted from an article in the Conversation by Athena Lee, Centre for Indigenous Australian Education and Research, Edith Cowan University*

When we think of writing systems we tend to think of an alphabetic system, where each symbol (letter) in the alphabet represents a basic sound unit, such as a consonant or a vowel.

That is why the first Europeans quickly dismissed the Indigenous population as lacking a written language. However, Aboriginal message sticks offer a glimpse into a sophisticated and unique form of communication.

Message sticks are hand-carved wooden objects traditionally used to send messages across long distances. While there is evidence of widespread use of message sticks across Australia, the different regions in which they are used and their messages is still being deciphered.



Message sticks often feature engravings or painted symbols, lines, dots and shapes carefully crafted to convey specific meanings. They aren't standalone texts, like books or letters. Instead, they are complemented by

oral messages delivered by an appointed messenger who, in some instances, would be painted in ochre and dressed according to the message being delivered. This ensured the stick's symbols were interpreted correctly by the recipient.

Imagine you had to send a crucial message, perhaps an invitation to a wedding or news of a tragedy. When

composing your message you carefully select the right words so that your intended meaning is interpreted correctly. Similarly, the symbols carved by the sender into the message stick and the accompanying oral message provide the same function.

Called pictographic writing, it is a foundational stage in the evolution of writing. Unlike writing systems that use letters to represent sounds, pictographic systems use pictures that directly resemble what they represent, while some systems mix symbols for whole words or parts of words.

Writing (hieroglyphs) from ancient Egypt and the Aztecs used pictographs to record events, genealogies and religious rituals.

Pictographic systems have been dismissed as inferior or proto-writing within Eurocentric frameworks. Message sticks, rock art and carvings (petroglyphs) challenge this narrative.

These artefacts demonstrate that Aboriginal peoples developed complex systems of visual communication intertwined with oral traditions.

Recognising Aboriginal message sticks within the succession of pictographic communication legitimises their status as a form of written communication and honours their role in the diverse spectrum of human intellectual achievements.

By acknowledging the legitimacy of pictographic writing, we validate the cultural practices of Aboriginal peoples and broaden our understanding of what it means to write.

Writing is not merely a mechanical act of inscribing symbols on a surface. It is a medium through which humans convey meaning, preserve knowledge and create connections across time and space.



## A Christian community is evangelized in order to evangelize

*Adapted from an article by Religion Scholar Kerry Walters*

Óscar Romero was a preacher of love and justice. As Archbishop of San Salvador, he was gunned down on March 24, 1980, while celebrating Mass. Over the next few days, his body lay in state in the cathedral where he had so often preached. Thousands of mourners filed past his coffin, many of them campesinos (landless peasants and field workers) who had travelled miles to be there.

They hadn't come just to pay their respects to a church dignitary, although that was certainly part of it. They came because they loved him. During the three years he served as their archbishop, they knew him as a father who stood between them and the government. Now that he was gone, they not only felt orphaned, they were terrified.

Despite the hatred and abuse levelled at him, Romero was clear in his own mind and conscience that he was doing

Christ's work, not playing power politics. In a homily given in 1978, he urged communities and individuals to recognize how their actions had the power to convert and transform the world.

In Matthew 5:15 we read "People do not light a candle and put it under a basket, they light it and put it up high so that it gives light." That is true community. A community is a group of women and men who have found the truth in Christ and in his gospel and join together to follow the way of truth more resolutely. It is not just a matter of individual conversion but of community conversion. A community is a group where each member feels strengthened by the others. In their moments of weakness, they help one another and love one another; they shed the light of their faith as an example for others. When that happens, the preachers no longer need to preach because there are Christians whose very lives have become a form of preaching.

*"A Christian community is evangelized in order to evangelize. A light is turned on in order to give light."*

## Were ants the first farmers?

Adapted from an article in *Science News* by Ariana Remmel



Asteroid impact may have turned ants into fungus farmers 66 million years ago, meaning that some of the world's greatest gardeners are mere millimetres long. The leafcutter ants of the

Americas, for example, slice off chunks of leaves, haul them back to their nests, and feed the fresh greens to fungi, which the ants carefully tend in special climate-controlled chambers within their colonies. Just as humans can't eat the hay we feed livestock; the ants can't eat the leaves – only the fungi that flourish on them.

Since ants' fungal gardens were first described 150 years ago, entomologists have uncovered 247 species of ants that tend their gardens and rely on this fungal crop to survive. Researchers surmise that the ants descend from a common ancestor that later evolved into separate species nurturing different types of fungi. However, the picture of how and when ants and fungi became bedfellows is still incomplete.

## Diving with dolphins

Adapted from a speech by Enzo Maiorca (1931 – 2016) – an Italian free diver who held several world freediving records

One day Maiorca dove into the sea of Syracuse and was talking to his daughter Rossana who was aboard the boat ready to enter the water. Maiorca felt something bump his back and turned to see a dolphin. He realized that the dolphin did not want to play but to express something. The animal dived so Enzo followed.

At a depth of about 12 metres, trapped in an abandoned net, there was another dolphin. Enzo quickly asked his daughter to grab the diving knives. They managed to free the dolphin, which emerged and issued an “almost human cry”. (A dolphin can stay underwater for up to 10 minutes, then it drowns.)

The released dolphin was helped to the surface by Enzo, Rosana and the other dolphin. There they realised she was a pregnant female.



The male circled them, and then stopped in front of Enzo, touched his cheek (kiss?), in a gesture of gratitude and then they both swam off.

“Until man learns to respect and speak to the animal world, he can never know his true role on earth” – Enzo Maiorca



## The science behind your dog's most annoying behavior

Adapted from an article in *Science News* by Rodrigo Perez Ortega

It's either one of the cutest or most annoying things your dog does – depending on how far away you're standing: the vigorous full-body shake that comes after a dip in a lake or a pool, one that flings off seemingly every last drop of water. It turns out that these “wet-dog shakes” aren't just an amusing quirk, researchers report today in *Science*; they're a behaviour hardwired in mammals – from bears to mice - all the way from the skin to the brainstem.

Because all mammals contain the same neural pathway that is responsible for the water-shedding behaviour in a variety of creatures, your dog is hardwired to cover you with moisture if you stand too close after a swim. Still unclear is why the same neurons that respond to a gentle pet also trigger a vigorous shake.



The definition of ecstasy!

## Life is like a round of golf

(For Neville Clarke and all those golfers out there!)

Life is like a round of golf  
With many a turn and twist.  
But the game is much too sweet and short  
To curse the shots you've missed.  
Sometimes you'll hit it straight and far  
Sometimes the putts roll true.  
But each round has its errant shots  
And troubles to play through.  
So always swing with courage  
No matter what the lie.  
And never let the hazards  
Destroy the joy inside.  
And keep a song within your heart  
Give thanks that you can play.  
For the round is much too short and sweet  
To let it slip away.



**Criswell Freeman** - Doctor of Clinical Psychology with hundreds of titles to his credit, he continues to write self-help, inspirational, and Christian-themed books for Smith-Freeman Publishing.