

Morialta Vision ...in the Wilderness

– by the gift of the spirit we have not lost the way!

A Publication of Morialta Uniting Church

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Welcome to Vision in the Wilderness 9

Colin Cargill Editor and Helena Begg Publisher

The big news is that the church will re-open for worship on August 16th with a celebration of worship. Much has to be decided between now and then, and teams of volunteers are as busy planning for the day.

Tai Chi restarted this week, meeting on Mondays in the hall at 1.30pm, with social distancing in place.

Although we had received feedback that there are mixed feelings about the title “Vision in the Wilderness”, in the absence of any suggestions we will continue with the name until we go back to a bimonthly Vision.

Sadly, we publish an abbreviated obituary for Edith Buss but I commend the history about Edith and Uldis published some years ago. It is in our library and it is an amazing story of a refugee who survived tragedy to develop a life in a new country, and a strong loving woman from the Mallee. One of my memories of Edith is waiting in the butchers while he and Edith finished an animated debate about the Crows.

Because some of you have expressed concerns about using hand sanitizer, we publish an article on why it is recommended and how it works.

Your contributions, photos and articles are always welcome – less than 300 words will be ideal and hand written pieces are fine. Cut off dates for what may be the last “VitW” is **July 31**.

My address for a letter box drop is 34A Moules Rd Magill or you can call me on 0427 122 106 or email me at snout-n-about@bigpond.com.au

Go well and stay safe!



**Art and Craft Circle
restarts Friday 24th July
9:30am -11:30am**

We are a mutually supportive group working at all levels of art and craft. Bring your own materials, and artwork to continue or start something new. Cost \$2 per session. In this Covid-19 Safe time please bring your own tea or coffee and nibbles if desired. **All welcome.** Further enquiries: Jenny Swanbury jenswan131@gmail.com or 0407 807 602

Who is our (my) neighbour?

Based on an article by Rev. Peter Sawtell
(Executive Director, Eco-Justice Ministries)



Rev Sawtell was asked by a journalist "What Bible texts do you look to as a basis for Christian environmentalism?" Being aware that many people are not familiar with the idea of eco-justice, he wanted to use a very familiar text.

So, he picked a verse that is well-known to church-goers and familiar to most who don't go to church. "Teacher, which commandment in the law is the greatest?" to which Jesus answers "You shall love the Lord your God ..." followed by "You shall love your neighbour as yourself." (Matt. 22:37-40)

While not usually thought of as an environmental text, it does have a profound eco-justice meaning if we explore the meaning of "neighbour".

Our neighbours include the whole human family

We are neighbour to people who suffer injustice and racism; to residents of Pacific islands and Bangladesh affected by rising sea levels; to the indigenous people of the Amazon whose forest homelands are being destroyed; and small-holder farmers facing loss of income in Indonesia. The command to love all of our human neighbours lifts up the justice components of eco-justice.

Our neighbours include future generations

If we are neighbour to people alive today, we must also be neighbour to the coming generations. They face living in a hotter world, a world with more people but diminished resources. Love of future neighbours means that we must change our destructive and consumptive ways.

Our neighbours include the rest of creation

But our ethical responsibility goes beyond our human neighbours. We are neighbour to all life that shares the planet with us, and with whom we have both dramatic and subtle relationships. Whales, coral reefs, plankton, kangaroos, birds and the complex communities of life in grasslands and forests and wetlands. Because God's love encompasses all creatures, the obligation of faithful love means living in compassion, respect and justice with the entire web of life.

*May God's Spirit move within us to expand our love and vision.
May our individual and collective lives be shaped by deep and responsible love of all of our far-flung neighbours.*

Over 80s Afternoon Tea – Cancelled for 2020!

After much heart-searching, the Pastoral Care Team has decided that cancellation of this most loved event is the appropriate response for 2020. This takes into consideration the COVID-vulnerable status of all the invitees and many of the workers as well! The current hope is that we will be able to hold the event early in 2021 – but of course this will depend on how things develop between now and then. We will make sure you hear news of a new date for the event in good time!

Caring Connections Update: Progress!

How are you going? It is great to hear news of how we are all managing in the 'new normal' – and important that we keep in contact more often than usual just now, to be sure.

The Pastoral Care team has been busy setting up Caring Connection arrangements in accordance with the wishes you have expressed in the letters you have returned to us. 20 households still have not returned their letters, so we have not been able to respond to these people's wishes – if this applies to you, please return your letter to me very soon. If you cannot find your letter, please ask me by phone (0439 954814) or email (margaret.cargill@adelaide.edu.au) to send you a duplicate. And remember, everything is open for negotiation – just be in touch to suggest any changes! Here is a summary of progress to date:

- 50 people have requested a Caring Connection Contact (CCC) and pairings have been set up – if you belong to this category, you should have received an email or a letter confirming the name of your CCC.
- 34 people have asked to be part of a Gathering Group, and suggestions for groups have been sent out for consideration.
- Our Designated Visitors for those in residential care also have a small list, although restrictions on visiting care homes are still in place for some.
- If you chose to opt out of formal pastoral care through the Caring Connections program, then of course you will not have received a communication from us, but your choice has been recorded in the database.

The PC team also records responses to the *Vulnerable Persons* letter of 5 June (60 received of 86 sent) and the *Re-opening for Gathered Worship* questions (38 received to date). You can really help us prepare for re-opening by sending your replies in! Many thanks!

Margaret Cargill, Team Leader

Ruth Pitt's neck warmers and hand mittens

After hearing an appeal on 'Macca' for neck warmers for the Blaze-Aid volunteers, Ruth Pitt contacted the volunteer to seek instructions.



Ruth used the remnants of fleecy track-suit fabric that she found in her shed (yes, hoarding can be useful) to make 14 neck warmers, which she sent to the volunteers camp on Kangaroo Island on behalf of the 'Kotara' YWCA Friendship Group. Ruth is currently president.

Ruth then made some 'mittens' from smaller pieces and gave them to the Magill Lodge Nursing Home.



If you happen to have spare pieces of track-suit fabric, or another suitable fabric, Ruth would be happy to give guidance on how to turn them into something warm and useful.

Edith Buss (nee John) 1931-2020



Edith commenced life in Pinaroo but moved to Beulah Park when in grade 5. In the same year she developed quinsy (abscessed tonsils) which led to her love of music. While convalescing her Uncle Rex brought a gramophone and some 78 records for Edith to enjoy – opera was included and from then on “her soul was always stirred by beautiful arias”.

Edith attended Norwood High School, and later Adelaide Business College but commenced a nursing career at the Mooroopna Base Hospital Victoria in 1950. On completion, Edith spent time at the Kadina Hospital before returning to Mooroopna Hospital to complete a “Sister under supervision” course, before going on to become a Midwife at the Melbourne Queen Victoria Hospital. She then returned to Adelaide to add Infant Welfare and become a Triple Certificated Sister. Her next adventure was 3 years as matron of Kadina Hospital.

In 1957 Edith met Uldis, a young man from war torn Latvia (see October Vision 2017). They became engaged on Edith's 27th birthday and were married in March 1959. Edith worked in the Burnside Hospital Maternity Ward and as the hours were similar to Uldis's hours as a projectionist, life worked well.

Their first daughter Mara arrived in 1962 and two years later their second daughter Ilze was born. Edith then joined Mothers and Babies Health Association where she worked until her retirement, 20 years later.

Edith and Uldis both loved music and singing, and Edith sang contralto in the Morialta Church Choir for many years. She also enjoyed pottery, crocheting, flower arranging, painting, trying to conquer the Latvian language, the Adelaide Crows and Saturday's Cross-Quiz.

Both Edith and Uldis were seasoned volunteers – giving a lot of time to many organizations.

Edith's own words on life say it best - “Life is a strange and wonderful experience, and I have had too many glimpses of the good and beautiful, not to be sure that nothing can separate us from the Love of God as seen in the Life of Jesus”.

Prayer on Racism by Dr Deidre Palmer

Risen, Crucified God, we cry out for justice for the family of George Floyd and for comfort for all those who mourn his death.

Forgive us for the sin of racism, and the ways we fail to acknowledge that all people are equal, created in your image, deeply loved and of infinite worth.

Forgive us for our silence, and the ways we are complicit in racist attitudes and actions.

Stir in us vision, courage and determination to work for justice in Australia.

May your Holy Spirit fill us with your compassion and reconciling love, that we might walk together as First and Second Peoples in mutuality, respect and delight in our shared life and destiny together.

Through Christ, our liberator, we pray. Amen

Oh no, not hand sanitizer again!

Based on advice from Centres for Disease Control (CDCs) around the world.

As our community begins to open up again, we are being asked to use alcohol-based hand sanitizers every time we enter and leave a building.

This advice is sound and is based on data from many studies. Humans first recognised the value of using alcohol as an antiseptic in the 14th century and alcohol-based hand sanitizers have been widely used since the 1960s.

Alcohol breaks down the fatty lipid bilayer that holds the virus together, and causes the lipid, protein and RNA to break up, making the virus incapable of infecting cells. Developing resistance is not a problem – as long as the virus has a lipid bilayer it will be destroyed.

When using hand sanitizer, apply the product to the palm of one hand and rub the product all over the surfaces of both hands until your hands are dry. While CDCs recommend washing hands with soap and water whenever possible, if soap and water are not available, then alcohol-based hand sanitizers, with 60% to 80% alcohol are a good alternative.

Many studies show that hand sanitizers work well in clinical settings like hospitals, where hands that come into contact with germs are generally not heavily soiled or greasy. However, sanitizers do not work as well on hands that are greasy or soiled in community settings – after handling food, playing sports, or working in the garden. Handwashing with soap and water is recommended in such circumstances. So, if you have been cooking or gardening – best to wash hands before leaving home.

The reason that hand sanitizers with an alcohol concentration between 60–80% are recommended is that those with lower alcohol concentration, along with non-alcohol-based hand sanitizers, will merely reduce the growth of germs, rather than kill them outright. If over 80% alcohol is used, the hands may dry too quickly to inactivate the virus.

If we think this is all too much, remember that an estimated 75 percent of people in least developed countries lack access to soap and water, and have never heard of sanitizer.

You may like to watch a short but very easy to understand video. <https://www.youtube.com/watch?v=izcOzDqQeBo>



Sunday 19th July

– two important anniversaries

Celebrating 35 Years of being a Multicultural Church

Sunday 19th July marked the 35th anniversary of the declaration that the *Uniting Church in Australia is a multicultural Church*. The theme was "One Great Sunday of Sharing".

The declaration that the Uniting Church in Australia is a multicultural Church for all God's people sets us on a journey of continual discovery and renewal. Celebrating the event keeps this focus at the heart of our common life in the UCA.

We come together to share stories of being both guest and host, in personal life, in relationship with other cultures, and of our experience of being Christian in a multicultural Church and a nation that is both multicultural and multifaith. We the Uniting Church do accept "the other".

7th Anniversary of Detaining Asylum Seekers Off-shore

Sunday, 19th July also marks the 7th anniversary of the policy change regarding asylum seekers arriving by boat. It represents the injustice that has occurred against all those who simply sought safety, and it represents 7 years too long.

Craig Foster (Human Rights Advocate and former Socceros Captain) invites us to join him in calling #GameOver and getting all those left stranded in PNG, Nauru and in hotels around Australia to safety.

Craig travelled with Amnesty to PNG in October 2019 where he met detainees and played football with them – football was their respite, their sanctuary keeping them sane amid the suffering. These are people just like us.

But it's also happening right here in our cities. A whole floor of the Mantra Hotel in Melbourne has been transformed into an Alternative Place of Detention (APOD). Many of those who had been medically evacuated to Australia to receive urgent medical treatment are now being held in such locations. Locked in their rooms for up to 19 hours a day, they have virtually no access to the outside world, let alone the treatment they were brought to Australia to receive. To date 13 people have died while in offshore detention. We cannot allow any more to die.

When the policy was introduced, refugees were told they would be resettled "elsewhere". However, after 7 years and \$7.6 billion spent, there is still no plan in place for those detained offshore.

If you would like to join Craig in #GameOver go to <https://action.amnesty.org.au/act-now/get-people-on-nauru-png-to-safety>

Where the money can be found

There is the story of a pastor who got up one Sunday and announced to his congregation: "I have good news and bad news. The good news is, we have enough money to pay for our new building program. The bad news is, it's still out there in your pockets."



The Uniting Church's View of the Nation (Part 1)

From Uniting Justice – for the complete statement go to https://uniting.church/wp-content/uploads/2019/03/Our-Vision-For-a-Just-Australia-brochure_Final_v2_webpages.pdf

The Uniting Church in Australia sees a nation where each person and all creation can flourish and enjoy abundant life. We believe the whole world is God's good creation. Each person is made in God's image and is deeply loved by God. In Jesus, God is completing the reconciliation and renewal of the whole creation.

Our vision, grounded in the life and mission of Jesus, is for a nation which:

- is characterised by love for one another, of peace with justice, of healing and reconciliation, of welcome and inclusion.
- recognises the equality and dignity of each person.
- recognises sovereignty of First Peoples, has enshrined a First Peoples voice and is committed to truth telling about our history.
- takes seriously our responsibility to care for the whole of creation.
- is outward looking, a generous and compassionate contributor to a just world.

Using the values articulated in our vision, and the things we have learned during COVID-19, provides an opportunity to create a better future where all people and all creation can flourish.

We have learned:

- Society is only as strong and as healthy as the most vulnerable. *We need to build resilient individuals, families and communities.*
- When we make sacrifices for the well-being of the whole of society, we all benefit. *We need to build a more equal society*
- Fear, anxiety, racism, isolation and remoteness can lead to less healthy and productive communities. *We need to build a nation where everyone is respected and has a voice*
- We are capable of innovative solutions and new ways of being. *We need creative, collaborative and constructive leadership to rebuild Australia*
- How we live impacts on our environment and all living things. *We need to build for a sustainable future.*

Trust in God (“Courage, brother!”)

A hymn by Norman Macleod

COURAGE, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble:
“Trust in God, and do the right.”

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary;
“Trust in God, and do the right.”

Perish “policy” and cunning,
Perish all that fears the light!
Whether losing, whether winning,
“Trust in God, and do the right.”

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion,
“Trust in God, and do the right.”

Trust no party, church, or faction;
Trust no leaders in the fight;
But, in every word and action,
“Trust in God, and do the right.”

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
“Trust in God, and do the right.”

Simple rule, and safest guiding;
Inward peace, and inward light;
Star upon our path abiding:
“Trust in God, and do the right.”

About the hymn and Norman Macleod

I heard the hymn “Trust in God” for the first time on Songs of Praise on 9th July and I was drawn to the words and music. So, I tracked it down and also discovered a little about the composer, Norman Macleod (1812 – 1872) – a Scottish clergyman and author who studied Divinity at Edinburgh University under Dr Thomas Chalmers. In 1851 he was called to the Barony Church Glasgow, where he won many adherents through his practical schemes for social reform, including temperance refreshment rooms, a congregational penny savings bank, and providing services especially for the poor.

Never a yes man, in 1865 Macleod risked his theological reputation by speaking against Scottish Sabbatarian ideas. The Presbytery of Glasgow had issued a pastoral letter on the subject of Sunday trains and other infringements of the Christian Sabbath. Macleod protested against the arguments used to condemn Sunday train travel, which was the only day workers had free, as a sin. For a time, he became the most distrusted man in all Scotland. But four years later the church accorded him the highest honour in her power by choosing him as moderator of her general assembly (1869/70).

Macleod was one of a long line of outspoken crusty old Presbyterian theologians!

