

Beyond 2020 Vision

A Publication of Morialta Uniting Church

November 2021

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Welcome to our November 2021 edition!

Colin Cargill, Editor and Helena Begg, Publisher

This month we feature an article by Rev Jon Humphries on the theology of why we, as Christians, care for the environment.

We bring greetings from our friends in Kimba who are enjoying an amazing season, plus photos from our morning tea for “older persons” and our Afghani visitors.

We have also published a story about one of my heroes, a man who first recognised the importance of hand hygiene. Nowadays I think of him every time I enter a building!

The cut-off date for our next edition will be 3rd December. Either drop a copy in to Nicole at the Office or call or email Colin on 0427 122 106 or snout-n-bout@bigpond.com.au

Go well.

A simple theology for the care of the environment

Adapted from an article by Rev Jon Humphries

Whether you take the creation narratives literally, figuratively or as myth, they are useful (as is all scripture) for teaching, rebuking, correcting and training in righteousness (2 Timothy 3:16-17). Many of our environmental problems arise from, and are sometimes defended by, an understanding that we have been given dominion over creation by God. In Genesis humans are given dominion over all things, but what dominion means is something that is worth exploring. Perhaps, we need to see this not as carte blanche license to do with creation as we please just to serve our self-interests as humans. In the creation narratives, before humans are given dominion, humans are created in the image of God. But that dominion is ever tempered by love. Humans have the gift of free will, where we are able to do as we please. Of course, we then have to carry the consequences of that. There are consequences to our misuse and abuse. We have dominion, but we are called to also serve creation and love all people and all the world just as God loves us.



We are told that God is love. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts,

always hopes, always perseveres (1 Corinthians 13: 4-7). In case we missed it, the standout words in that description of love which relate to our care of creation are: not self-seeking and always protects. God gives of Godself in sacrificial love which works for the best for all things, including us, and we are called to live that love. So, we need to work for the best for all people and all things, including creation, and often at the cost of our self-interest and comfort, for that is the way of the cross and that way continues into creation.

Finally, for those who find the talk of love not to be enough and can see the connection with caring for creation and would like more about sin and that kind of theology, we might turn to a reflection on the Greek word ἀκαθαρσία (akatharsia). This word means impure in a moral sense, particularly in regards to the impurity of lustful, luxurious, profligate living. We see it used throughout the epistles - Romans 1:24; 6:19; 2 Corinthians 12:21; Galatians 5:19; Ephesians 4:19; 5:3; Colossians 3:5; 1 Thessalonians 4:7; 2:3. Because it is often partnered with sexual immorality, people often mistake impurity as just being about sexual impurity, but that is to miss the main point and the sin which more of us will be guilty of. Profligate is not a common word, probably because it makes us feel guilty, but it means recklessly extravagant living, being wasteful in the way that we use resources. So clearly, living in a wasteful manner is seen as impure and thus to be repented of and avoided as a temptation.

Furthermore, aside from creation’s intrinsic worth as a provider and source of wonder, Christians are called to purity of life and to live in a moral and upright manner. This purity is not limited to our interactions with each other, but calls us to live respectfully and not wastefully and certainly not selfishly.

Rev Humphries is Minister at Turramurra UC and Chaplain at Ravenswood School for Girls.

Christians are called to “an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them”. For “living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience”. (*Laudato Si’*, 216)

Pope Francis in his letter to Cardinals Turkson and Koch establishing the “World Day of Prayer for the Care of Creation”, 2015.

Migrant and Refugee Sunday

Sunday 17th October was “Migrant and Refugee Sunday” at Morialta. Our guest was Mursal Jamshedi, the president of Afghan Cultural Association, who was accompanied by the vice-president and the manager of the association.

Mursal shared her story of how she and her family escaped to Pakistan and how she was able to return to Afghanistan to start a career in television. Unfortunately her career was disrupted by the violence and the cultural limitations placed on young women, and she was eventually able to gain sponsorship from the UNHCR to come to Australia as a refugee.



Mursal and her colleagues

At the end of her story Mursal gave us 5 pointers on “how to help a newly arrived refugee”.

1. Be yourself – be prepared to open up to a new arrival and share your own story. This is always the beginning of a beautiful friendship which can blossom over time.

2. Be open and willing to answer many questions – for the refugee it is a new country, a new culture, a new language, and a new life. Answering their questions is like removing a blindfold from their eyes (see photo).
3. Believe in them because they might have stopped believing in themselves. Encourage them in their hopes, dreams, goals and aspirations. They need to be reminded of who they can become and to give themselves a chance.
4. Orientation, orientation, orientation – unfortunately not all information a newly arrived person receives is clear and understood and they may be overloaded and become confused. They need small amounts of information frequently.
5. Please be patient – they are trying to learn and it is very difficult.

The trio arrived well before the service and greeted and welcomed people. After sharing in morning tea and conversation, they were very much part of our community by the time they departed.

A blindfolded Mursal simulating what it is like to arrive in a new country.



**Uniting Church in Australia
ASSEMBLY**

Church leaders call for climate action

The Uniting Church has joined churches from across the region in calling on the Australian Government to play its part in global action addressing climate change.

Rev Sharon Hollis, President of the Uniting Church, has co-signed an open letter to the Australian Prime Minister Scott Morrison expressing a shared concern that we must act on climate change before it is too late.

“We must act now. For the love of God, for the love of creation, and for the love of neighbour, we must take steps that will limit the impacts of climate change, so that all who make their home on earth can flourish. We can no longer wait”, said Rev Hollis.

The letter was signed by the leaders of major Christian denominations in Australia including Anglican, Catholic, Baptist, Quakers, Salvation Army, Churches of Christ, Uniting Aboriginal and Islander Christian Congress (UAICC), National Council of Church in Australia (NCCA) and Pacific Conference of Churches (PCC) General Secretary Rev James Bhagwan who will be in Glasgow for the COP26 meeting.

The letter reads, “We believe Australia can be a leader and champion of ambitious climate action and should pursue a path that gives the greatest hope for the future of God’s creation.”

In the lead up to the COP26 meeting, the letter urges the Australian Government to scale up Australia’s 2030 emissions reduction target to at least 50% to help limit global temperature rise to less than 1.5° C.

It also calls for “a just and sustainable transition for communities currently dependent on carbon intensive industries” and policies that support people, nations and ecosystems that are most vulnerable to climate change.

Rev Mark Kickett, Interim Chair of the UAICC, said First Peoples felt a responsibility to care for the earth. “We as custodians of our country have been given the privilege to care for mother earth. For First Nations people, it is part of who we are. Our relationship with God demands that we need to care for this country which has been entrusted to us.”

Rev Hollis said the letter expressed a willingness to be a part of the solution. “It will take all levels of government, churches, businesses and the wider community working together to achieve a sustainable future. Our combined letter to the Prime Minister signals that churches are ready to play our part, and that we wholeheartedly support more ambitious commitments to safeguard the most vulnerable in our region and beyond.”





Fire blessing of the Aborigines

An ancient prayer... 40,000 years old... handed down through the Aboriginal culture and translated into the English language.

May the fire be in our thoughts, making them true, good and just, may it protect us from the evil one.

May the fire be in our eyes, may it open our eyes to share what is good in life.

We ask that the fire may protect us from what is rightfully not ours.

May the fire be on our lips, so that we may speak the truth in kindness, that we may serve and encourage others.

May the fire be in our ears.

We pray that we may hear with deep, deep listening so that we may hear the flow of water, and of all creation and the dreaming.

May we be protected from gossip and from things that harm and break down our family.

May the fire be in our arms and hands so that we may be of service and build up love.

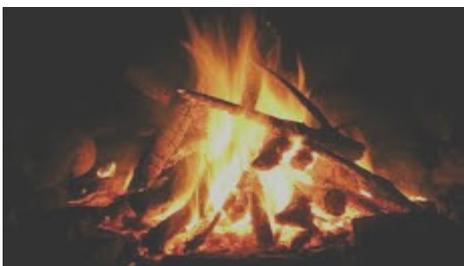
May the fire protect us from all violence.

May the fire be in our whole being – in our legs and feet.

Enable us to walk on the earth with reverence and care so that we may walk in the ways of goodness and be protected from walking away from what is truth.

The late Burnum Burnum, Australian Aboriginal Elder, gave this prayer to Helen Summers on January 26, 1995 (Australia Day) in New York.

Rev David Purling used a video version as a blessing on Sunday 10th October.



#EndCOVIDForAll



Australia needs to play our part in vaccinating the world

The world is at a critical stage in our response to the COVID-19 pandemic. While we can be proud of the Australian Government's efforts so far, there is more that needs to be done to ensure we vaccinate the world's population as quickly as possible.

The COVID-19 vaccine rollout is too slow and uneven. On current trends the poorest 20 nations will have vaccinated only 30% of their people by 2030. Not only is this unjust and unwise, but it presents a danger to Australians.

The pandemic has disproportionately affected the world's most vulnerable and there is an urgent need for the world to come together to ensure that safe, effective vaccines make it into the arms of people around the world. MICAH believes Australia has a vital role to play in this.

While 2.69 billion people have been fully vaccinated globally, in many countries only 2.69% people have had at least one dose. At least 23 low-income countries have such low rates of vaccination that achieving 70% coverage will only occur after 2030. This rate of vaccination continuing unaddressed creates risks of new variants, undermines health security, will continue to have global economic consequences and risks political instability.

Because COVID is having such a devastating impact on hunger and poverty, we risk reversing decades of progress and for the first time in decades human development has gone backwards. The World Bank estimates that 150 million more people will end up in extreme poverty as a result of the pandemic. Disruptions are occurring to essential health services, education and food security.

There are two paths the world can take – inaction and action. But really there is only one choice.

If Australia wants to open international borders to enable recovery of those sectors in our economy that are highly reliant on international travel and migration, including agriculture, international tourism and tertiary education, we need action.

MICAH is calling Australia to:

- commit its fair share to the COVAX facility and agree to supply a further 20 million vaccine doses, in addition to our regional commitments.
- invest at least 50 million into addressing vaccine hesitancy in Southeast Asia and the Pacific through strengthened partnerships with trusted, community led organisations.
- commit \$170 million to the Rapid ACT-Accelerator Delta Response (RADAR) urgent appeal.
- continue to grow the Australian aid budget in line with the effort required to respond to the growth in extreme poverty in our region and around the world as a result of the COVID-19 pandemic.

Under this plan, Australia can help lift global vaccination **from 30% to 90% people world-wide.**

MICAH invites all of us to help get this message out by sharing their plan for action far and wide – with MPs, business contacts and via networks and social media.

We can and must do more to #ENDCOVIDFORALL.

Fellowship News

On the 21st October, Gil Sullivan told us about his childhood, when his interest in piano playing and composing began. With lessons and influences from friends and professional musicians he was motivated to work hard and succeed to be the versatile and exceptional performer he is today.



He toured regularly to Europe, USA and Asia - playing solo or with other instruments, composing and conducting orchestras. He's held teaching positions, plus taken classes in

Asia, USA, UK and Australia. He showed us photos, fliers, programs and praise-filled reports from his performances – especially for his interpretations of Mozart and other great composers. He received enthusiastic ovations after his two Carnegie Hall concerts.

We were impressed by his achievements, expertise, energy and fame and felt honoured to know and claim him as one of our church family. We appreciate his contributions to our services and enjoyed chatting with him over lunch.

The Guest Speaker at our 10am AGM, on November 11th, will be John Drew.

Morning tea celebrating older people at Morialta!



Everything Falls Away

*There's a thread you follow, it goes among things that change.
But it doesn't change - William Stafford*

Sooner or later everything falls away.

You, the work you've done, your successes, large and small, your failures too. Those moments when you were light, alongside the times you became one with the night. The friends, the people you loved who loved you, those who might have wished you ill, none of this is forever. All of it is soon to go, or going, or long gone.

Everything falls away, except the thread you've followed, unknowing, all along. The thread that strings together all the things you've been and done, the thread you didn't know you were tracking until, toward the end, you see that the thread is what stays as everything else falls away.

Follow that thread as far as you can and you'll find that it does not end, but weaves into the unimaginable vastness of life. Your life never was the solo turn it seemed to be. It was always part of the great weave of nature and humanity, an immensity we come to know only as we follow our own small threads to the place where they merge with the boundless whole.

Each of our threads runs its course, then joins in life together. This magnificent tapestry – this masterpiece in which we live forever.



Julie Andrews Turning 79!

To commemorate her birthday, Julie Andrews updated the words of "My Favourite Things" from "The Sound of Music".
(It helps if you sing it aloud!)

Botox and nose drops and needles for knitting,
Walkers and handrails and new dental fittings,
Bundles of magazines tied up in string,
These are a few of my favorite things.

Cadillacs and cataracts, hearing aids and glasses,
Polident and Fixodent and false teeth in glasses,
Pacemakers, golf carts and porches with swings,
These are a few of my favorite things.

When the pipes leak, When the bones creak,
When the knees go bad,
I simply remember my favorite things,
And then I don't feel so bad.

Hot tea and crumpets and corn pads for bunions,
No spicy hot food or food cooked with onions,
Bathrobes and heating pads and hot meals they bring,
These are a few of my favorite things.

Back pain, confused brains and no need for sinnin',
Thin bones and fractures and hair that is thinnin',
And we won't mention our short-shrunken frames,
When we remember our favorite things.

When the joints ache, When the hips break,
When the eyes grow dim,
Then I remember the great life I've had,
And then I don't feel so bad.

Mighty Magill Christmas Market and Exhibition Saturday 20 November 9am—2pm.

Our annual Christmas Market is a great fundraiser and also a time of fun working together. Watch out for further information in the news sheet about how you can contribute to the market.

We will have an Art & Craft exhibition. If you would like to exhibit pieces, please talk to Mary Thornley as soon as possible.

Many hands make light work, so if you wish to help on the day or with setting up beforehand, or you have any questions about the market, please talk with Bruce or Helena.



Christmas Goodies

Home-made Cakes & Biscuits

Gift Boxes & Jars of Love

Books

Christmas Gifts & Crafts

Plants

Bric-a-Brac

Sausage Sizzle

Doughnuts

Tea, Coffee and Soft Drinks

Flying Kites in the Fog

Based on a story shared by Rev Steven Koski, and sermons by Rabbi James Prosnit and Rev David Purling

A boy was flying a kite on a misty day. The kite was invisible in the fog. A passer-by asked what fun there could be flying a kite that could not be seen, to which the boy replied, "I cannot see it, but something is tugging."



As we wonder about the power behind the Universe, many of us may be like the child flying a kite in the fog. We can't quite see what exactly it is that compels us to be here in church – but we sense there is something. If we concentrate and give ourselves permission, we may just be able to share the boy's experience. God remains invisible, but

holding on to the line and sitting next to people engaged in the same process leads to something transcendent, enabling us to feel the tugging.

Many of us spend our days in a world where we are always 'available', thanks to technologies designed to make our lives more manageable – but end up raising our levels of anxiety. Yet we can still manage to find moments we call sacred time, when the spiritual kicks in. Some of us choose to do that each week on Sunday – but many of us do not.

Some may be sceptical and may not have had much experience flying spiritual kites. Some bring baggage and view the whole enterprise as harking back to a superstitious age.

Some have rejected the hierarchical and punitive images that we remember from childhood. A God on high who reviews our book of life, keeps score of our assets and debits and then determines who makes the 'finals' may not be your theology, but is part of our tradition.

We all meet people who say that they do not believe in God. We can say "oh, ok, thanks for sharing" or we can try to engage them by asking "What is it about the God that you don't believe?". Maybe after they respond we will tell them that we don't believe in their notion of God either. Maimonides, perhaps the greatest thinker of all time, suggested that we shouldn't say what God is – we can only say what God is not. To try and describe God in any terms other than metaphor is to create an idol – and that's the one thing the commandment teaches us never to do.

While many may see the divine presence in the transcendent awe and magnificence of the world outside – for others connection comes from a more intimate sense of a God within. Existing as an ethical mooring and sense of right and wrong that guides and inspires the decisions we make; as an anchor of our decency and the foundation on which we make my moral decisions.

Always be ready to share some thoughts about God in your life; take the risk and give yourself permission to fly the kite even though it remains out of sight. Why not lean in to the tug – a tug that keeps us honest, supports us when we cry out and connects us to a faith, both ancient and modern. Be prepared to open ourselves to the possibilities that this journey provides for us all.



International Buy Nothing Day is celebrated on 26th November this year and is a day to give your credit card a rest. The challenge is to go 24 hours without making a purchase.

You can read more about the history of the day and ways to celebrate at <https://www.daysoftheyear.com/days/buy-nothing-day/>

You can use this day to understand the different effects of overconsumption. Some people, including scientist Paul Ehrlich, believe that overconsumption and overpopulation represent the biggest central environmental problems the world faces today.

He has stated: "If we fail to bring population growth and overconsumption under control, then we will inhabit a planet where life becomes increasingly untenable."

Sometimes simplicity is best

By Ruth Dunning

Bruce, my sister, Ailsa, and I had arrived at the Dover Hotel in London, which was within easy walking distance of Victoria Station. Looking around in dismay at the steep stairs, I hissed at Bruce “We can’t stay here!”. Just then the resident cat, whose name we later learned was Bing, sauntered around the corner and my perspective changed immediately.

Our double room was small and the wardrobe tiny though this was still superior to Ailsa’s hook behind the door! It was basic but clean and we even regarded the night time trek with our little torch to the bathroom on another floor as a nocturnal adventure rather than an inconvenience.

The cooked breakfast in the basement was to die for. We couldn’t believe the large array of hot dishes to choose from.

Bing soon became a regular evening visitor to our room and we would leave the door ajar in anticipation of his arrival. He would slip softly through the gap and settle comfortably

before beginning the ritual of washing his whiskers. One night while washing he suddenly stopped with one paw still in the air and held Bruce with a fixed stare. Bruce was busy plugging in our Berko jug. We laughed as we felt sure that Bing associated this sight with his nightly supper treat of some cheese from a tube which we had bought especially for him from a nearby supermarket.

The manageress of the Dover was very pleasant – happy to chat with us and to offer the occasional sightseeing tip. The Dover soon began to feel like a home away from home.

The evening before our early morning departure for Europe she said, “You folk are welcome to get yourselves some breakfast before you leave in the morning – come and I’ll show you where everything is”.

Had we returned to London in the future, would we have chosen to stay at The Dorchester or The Dover? The Dover, thank you!



Critical Race Theory

Adapted from an article by Andrew Hamilton in Eureka Street



Critical Race Theory has recently been (ineffectively) banned from the National Curriculum. Even so, as a lightning rod, it has everything going for it. The theory does not need to be understood before generating anger.

Critical Race Theory (CRT) developed out of a wider discussion among lawyers about the importance of the social context in the interpretation and administration of law. It asked whether legislation was influenced by such factors as the race, wealth, social standing, gender and religion of the legislators, and whether the administration of the law by lawyers, judges and police was influenced by similar factors.

This raised further questions whether such biases prevented those involved and society at large from seeing the prejudice and partiality of their decisions and actions. And if so, what was the proper response.

WHAT IS CRITICAL RACE THEORY?

- Concept has been around for decades
- Seeks to understand & address inequality
- Recognizes systematic racism

The controversy about CRT is really about the roots and dynamic of racial discrimination and its influence over the

ways in which racial minorities are treated. This is a fraught question. If you accept that the framing of laws and their administration by police and courts are coloured by discriminatory views, and that these laws and institutional practices in turn both license and conceal discriminatory attitudes and behaviour, the implication is that the gains and privileges enjoyed by the majority as a result of this discrimination are ill gotten. Justice might then demand a reordering of society in which previous winners would be losers.

Given the high stakes, if you were in the majority group you might resist the imputation of discriminatory behaviour. You would see the violence and discrimination against people of minority races as the crimes of individual ‘bad eggs’ or as the fault of the victim. You would attack allegations of a systematic culture of racism as fomenting division. You would call for a reconciliation defined as the acceptance by the aggrieved minority of the *status quo*. And you would deflect the public debate away from action to shape a more just society, and focus it on to barracking for or against slogans and blaming the guilty. And generally, given the imbalance of power and influence, you would be successful.

Underlying critical race theory is the conviction that we are all complicit in shaping our world and its structures. To reform them commits us to the long process of change of heart, self-reflection, engagement with those from whom we differ, and

International Day for the Elimination of Violence against Women

is observed on 25th November and the 2021 theme is “Orange the World: Fund, Respond, Prevent, Collect!”

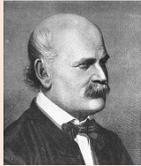
UNiTE to End Violence against Women is a multi-year campaign aimed at preventing and eliminating violence against women and girls.

This year it focuses on global action to bridge funding gaps, ensure essential services for survivors of violence, and focus on prevention and data collection that can improve life-saving

services for women and girls. It begins 16 days of activism that will conclude on 10 December 2021 (International Human Rights Day). Iconic buildings and landmarks will be ‘ORANGED’ to call for a violence-free future.



To support the day and take action, go to <https://www.un.org/en/observances/ending-violence-against-women-day>



The doctor who championed hand-washing

Adapted by Colin Cargill from "The body is the hero" and an article on National Public Radio

As a young budding scientist, I read a book which had an amazing influence on my career in microbiology, and animal health and welfare. It was called "The Body is the Hero" by Ronald J Glasser MD and is a superb examination of the miraculous working of our bodies, particularly the natural defence mechanism and immune system that we have evolved over millions of years. The thesis of the book is that if humans and animals are to survive infections with bacteria, viruses and other disease agents, their nutrition must be adequate and their environment must be clean. Good hygiene is essential.

One of my heroes in the book is a man named Ignaz Semmelweis, a man whose research is why we wash our hands regularly – even more so of late.

Ignaz Semmelweis was a Hungarian doctor who commenced his career in 1846. It was an era when doctors stopped thinking of illness as an imbalance caused by bad air or evil spirits, but looked instead to clinical observations and autopsies.



It was also a time when many women died in maternity wards from puerperal fever (childbed fever) and Semmelweis observed that many more women died in maternity wards staffed by doctors than in wards staffed by midwives.

When a close colleague (a pathologist) became ill and died, Semmelweis realised his friend died from the same condition as the women. He wondered if the doctors were transferring particles from corpses (germ theory was still unknown) to the

birthing women. They often did post-mortems immediately before delivering babies, whereas midwives did not. He hypothesised that these particles caused the women to become sick and die.

Semmelweis didn't know anything about germs, but he ordered his medical staff to clean their hands and instruments, not just with soap, but with a chlorine solution. Amazingly the changes in hygiene saw the rate of childbed fever fall dramatically.

The anecdotal story is that Semmelweis stood at the door of his ward and refused entry unless the surgeons washed their hands. This incensed the doctors who were affronted by the idea that they were spreading disease. Sadly the doctors won and Semmelweis lost his job.

Depression overtook Semmelweis and he developed severe mental health issues. In 1865, he was sent to an insane asylum where he died 2 weeks later from puerperal fever – his death resulting from infected injuries caused by his manacles.

However, 20 years after his death, the medical community adopted Semmelweis's theory and later he had a university named after him. And – the Centers for Disease Control and Prevention still recommend 'hand hygiene' as one of the most important ways to prevent the spread of infections.

For me Semmelweis provides a wonderful example of how developing a hypothesis based on observation and data – significantly advances humanity over hypotheses based on personal opinion, self-interest and little data!



Semmelweis University

The right to a healthy environment

Cristy Clark in Eureka Street

The United Nations Human Rights Council has formally adopted a resolution recognising the human right to a clean, healthy and sustainable environment. Through this resolution, the Human Rights Council acknowledges that damage to the environment negatively affects all human rights, that the consequences of this damage are felt most acutely by those segments of the population that are already in vulnerable situations, and that procedural justice (such as community participation in environmental decision-making and access to government information) is fundamental to the realisation of this right. Finally, it also emphasises that environmental degradation, climate change and unsustainable development constitute some of the most pressing and serious threats to the ability of present and future generations to enjoy human rights, including the right to life.

Now that it has been formally recognised by the Human Rights Council, the next step for the international community

is to adopt a new international treaty. For now, the Human Rights Council has called for the United Nations General Assembly to consider the matter.



There was near-global recognition of the urgency of climate action and of the serious human rights implications of environmental harms, including those exacerbated by climate change.

In the words of UN Secretary General António Guterres, 'The climate alarm bells are ... ringing at fever pitch. The recent IPCC report was a code red for humanity. We must get serious and we must act fast'.

Greetings from Kimba Uniting Church

Our friends at Kimba joined us on “live-stream” again on Sunday 17th October and the news from Bret Francis is that life is busy but good. They have just had a good rain which will help fill the grains of their wheat and barley crops and we join them in giving thanks.

Bret also attached some pictures of life in Kimba which has been busy with shearing, now hay baling, and then preparing for harvest.



Kimba is home to the Big Galah, which has just had a paint job and the locals think she is very schmik!

The murals on the grain silos also look fantastic and the free camping area has had an upgrade with a camp kitchen added, which is encouraging visitors to stop and look around the town.

Bret and our friends in Kimba wish Morialta congregation rich blessings as we each seek to serve our God in our own way.



It's a dogs' life

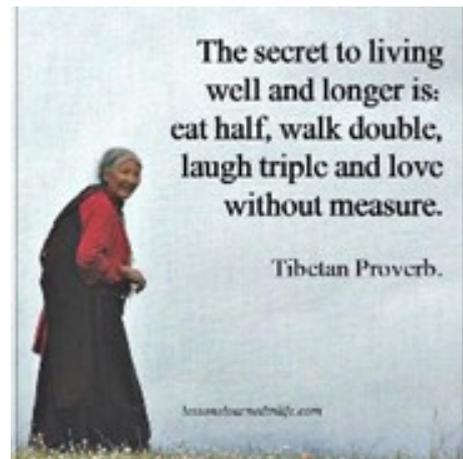
From Bruce Ind

As Wallace's retirement approached I began to worry about his ability to embrace this important event. I needn't have been concerned! While Wallace met Oakland briefly a few weeks ago, when Oakland arrived this Monday it was as if she had always been here. Wallace and Oakland get on very well.

I am in the midst of training with Oakland and need to concentrate on her more now, but Wallace still gets some attention and, of course, Anne is always right there for Wallace. As the days pass Oakland and I are becoming more familiar with each other and will soon (hopefully) graduate.

Wallace will not be around the church quite as much, but from time to time there will be two 'Ind' dogs at Chapel Street. I am very fortunate to have had two wonderful Guide Dogs already and all indications are that I will have a wonderful third one too!

By the way, Oakland is not a stranger to Morialta. Margaret and Ray Clogg had a part in her preparation as a guide dog when they looked after her on a couple of occasions.



2021 Fundraising update

2020 and 2021 have been challenging years for all of us and the financial impact at Morialta has been significant. Due to Covid uncertainties we have been unable to hold our usual concerts, quiz nights and other fundraising events, and our Mission Projects Team has not run their regular Pot Luck Teas and muffin morning tea fundraisers for the mission projects that we choose to support.

We are asking that you consider donating money that you might have spent on these events to make up the shortfall in these areas of our budget. Our bank details are shown below for electronic transfers or you can make a cash or cheque donation in an envelope to the church office. Please indicate on the envelope or in the reference section of the bank transfer whether your donation is for Mission Projects or fundraising.

Bank details for EFT:

BSB: 105-141, Account number: 032824540

Account name: Morialta Uniting Church

Please include “Mission Projects” or “Fundraising” as the reference with your payment.