

# Morialta Vision

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## Inside this issue:

Church Deacons 2

Guess who came to dinner

JNC 3

Morialta happenings

Bob Douglas 4

Social Justice Sunday

Kitchen Table 5

Conversations

Like a Mighty River

KCO 6

Teddy Bears and Refugees

Bev's Tour 7

Cochlear Implant

Property Rationalisation 8

Act for Peace

Transplant Games 9

Creation and Evolution

Afghan Cameleers 10

Light Bulbs

Jenny Hancock 11

Paws for Thought

Common Dreams 12

Fellowship 13

Archives

Library 14



## Chairperson writes...

I hope that you associate a strong sense of Community with your thoughts about Morialta Uniting. It can be seen in the way so many people participate in Ministry Teams and other forms of leadership. It is evident in the bus of excitement around the Market as well as in the Hall after every 9.30 Service and in the foyer between our two services. And there are many more examples!

However, a congregation is more than community. Throughout this year we have been concerned for our Minister and his partner. Steve's sickness has impacted hugely on Lockie and him. We all prayed for Steve's healing and have been disappointed that little improvement has taken place.

When Steve shared his decision to resign his Placement at Morialta Uniting it probably didn't come as a shock to many of us. It is simply just very disappointing that Steve's Ministry with us, which has already resulted in some excellent Missional Initiatives, will end pre-maturely. Of course, we continue to be supported by Jonathan, Christine Garner and the retired Ministers who are part of our

congregation as well as the Church Council and I ask that you include them in your prayers.

In the next few weeks Morialta Uniting Congregation will need to begin the process of call that takes place whenever a new Minister is invited into Placement. As well as your prayers for those mentioned above please continue to pray for the congregation and community as we begin the process of discernment that will lead to the appointment of another Minister.

As we get towards the end of October most of us begin to look forward to the 'busy' time of the year. Christmas and all that entails begins to loom large in our thoughts. Whatever Christmas means to you personally the stories we share and re-interpret each Christmas, give us insight and a sense of how our Faith Journey is going.

I pray that you all experience Peace as we move, once again, into the 'Placement Process'. Please continue to pray with hope for our future both corporately and individually.

Bruce Ind

## Urban Mission Network Gathering at Morialta UC

Thursday 24 November  
6.00 pm for 6.30 pm – 9.00 pm

### Ministry on the Edges: Mental Health

Guest presenters  
Rev Wendy Prior and Rev Mark Boyce

People with mental illness are often marginalized in a way not done to those affected by other forms of illness. Fear of it creates a wall of silence around people with mental illness and leaves them isolated, with feelings of possible rejection and discrimination, and with little or no help. To overcome the fear, education on mental health is important, as community support is essential to maintain health. At the November Gathering, we will hear stories from people who have experienced mental health problems, what worked, what didn't, how faith was important in their recovery, and how people might be assisted in their recovery.

As with other gatherings, this time will include a meal, stories from our host church, music and celebrative worship, and a time for congregation representatives to meet, relax and share ministry achievements. Donation to cover the cost of the meal. RSVP by Friday 18 November to [susan@urbannetwork.org.au](mailto:susan@urbannetwork.org.au).



## WELCOME NEWCOMERS

Anyone who comes to our Church is very welcome to join us for tea or coffee in the hall, following the morning service.

If after Church you stay a while,  
Have a coffee, chat and smile,  
You'll have the chance to get to see  
The folk we are and who we be.

But if you hurry fast away  
Kindly words we cannot say.  
And we'll miss the option to comprehend  
The stranger, who could be a friend.

Biscuits, warmth, coffee and tea  
Enjoyed with smiling conviviality.  
We've all worn the guest's wary face  
But don't worry;-  
"All are welcome in this place".

Jan Thornton

## Who are these Deacons in the Uniting Church?

Based on an interview with Rev Dr Jonathan Barker

**Editor:** Jonathan some of us have wondered why you wear your stole across your body. Is this a personal preference or is there an underlying theology for the fashion?

**Jonathan:** It is not a personal reason. When the Uniting Church finally renewed the ordained ministry of Deacon in 1991, I chose to change over from being a Minister of the Word to become a Deacon. It is an ancient tradition for deacons to wear their stoles across the body, pinned at the side to signify that we are the ones ready for action!

**E:** What is the history of Deacons within the Uniting Church? I grew up as a Presbyterian and we had women deaconesses who felt called to ministry, for in the Scottish tradition only men were allowed to be Ministers.

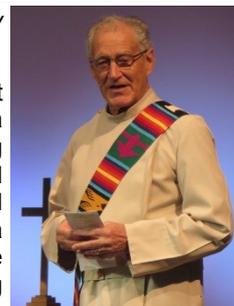
**J:** Yes, before uniting, Presbyterians had deaconesses (who were ordained) and Methodists also (theirs were commissioned). It was a way for women to serve the church in stipended ministries because it was thought that only men could be Ministers – except the Congregationalists who ordained women, so they saw no need for what could be regarded as a subservient order of ministry. Mostly deaconesses prior to union served the church in a variety of social service ministries. This emphasis has been maintained in what we now call the “Renewed Diaconate”. The primary focus for Deacons (men and women) is the mission of the church in the wider community. The primary focus of ministers of the Word is the gathered life of the congregation.

**E:** In the context of the wider and historical Church, who were the first Deacons?

**J:** Good question! It is really interesting to read in Acts chapter 6 that the Greek speaking widows in the church in Jerusalem were “overlooked” in the monetary distribution in favour of the Jewish widows. The church was becoming multicultural. To redress the inequity seven Greek men called deacons were appointed. Thus the apostles could concentrate on preaching the word, while deacons would primarily act in a ministry of service. (Although new deacons Stephen and Philip still shared the “Word”!) Later of course when the church became increasingly hierarchical, a formal diaconate emerged, but in time it became either a lesser ministry or as in the Anglican Church today a step on the way up to the “real thing” of being priested.

**E:** What is distinctive about the ministry of Deacon in the Uniting Church?

**J:** Over the last century many Protestant deaconess orders struggled against a male dominated church and having lesser roles and authority. A ground swell to renew the diaconate is reflected in the Basis of Union where a commitment was made to explore the ministry of deacon, while recognising deaconesses in the new Uniting Church.



As implied above, the emphasis of the ministry of deacon is to lead the church in all its forms into more authentic ways of serving the wider world in the name of Christ with ministries of justice, peace, reconciliation, empowering the disadvantaged, advocacy, grass roots organising, community development and chaplaincies with people of all backgrounds. Deacons are called to model a ministry of service – the bowl and towel is our symbol. We are also very aware that in all serving ministries the great challenge remains to share the gospel of grace in a largely secularised society.

**E:** Are there many Deacons in the SA Synod?

**J:** There are now about 15 deacons serving in South Australia. Deacons tend to move across Synod boundaries. Many have served in Frontier Services patrol ministries and with Indigenous communities. Incidentally Rev Denise Champion is the first Indigenous Deacon in South Australia. When we serve as Ministers in congregation placements, you can expect that there will be clear emphasis on challenging the church to be engaged in serving the wider community.

**E:** Do you see the role of the Diaconate in the Uniting Church changing and what does the future hold?

**J:** Frankly, I believe that the Uniting Church is in a watershed moment. Our future is going to be quite different from the past where congregations are more in tune with what is happening in the world. The challenge is to discern where God is saying “no” to all that dehumanises as well as where God is saying “yes” to new patterns of human existence. If we can do that we can then find powerful ways to be the church in God’s good world.

## GUESS WHO CAME TO DINNER!

Once again we have enjoyed “Guess Who is Coming to Dinner” with 58 people involved. Thank you to all the hosts who willingly opened their homes and set their tables for some surprise guests.



Apparently Elizabeth Trigg has the best roast potatoes in the world. Mike and Jing served their guests with a genuine Chinese meal much to their guests delight. Many guests said how much they enjoyed getting to know more about people they see every week.



Sincere thanks also to Helena for all her secretarial skills and time in contacting everyone with details of where they had to go and to which house.

If you haven’t been involved before do consider joining in next year.

Judith Purling

## Nominations for the Joint Nominating Committee (JNC)

Following Steve Thompson's resignation, we will need to form a **JNC** who will seek to find a replacement to continue the Ministry of the Word at Morialta. The following information is provided to help you decide if you would like to nominate.

### The JNC is constituted as follows:

- at least two members appointed by the Presbytery
  - one of whom is to be appointed by the Presbytery as Chairperson
  - one of whom is preferably a member of the Pastoral Relations Committee of Synod;
- two to six members appointed by the Congregation.

It is often helpful for a JNC to appoint a secretary to keep a brief record of the attendance and decisions of each meeting. However privacy guidelines need to be observed.

### What is the process that will be followed?

The Synod's Placements Committee (PC) will review the profiles of Ministers seeking placement and select three names whose profiles fit with Morialta's profile.

### What is the role of the JNC?

The JNC meets to review the names and invite each person for a series of conversations. The conversations are part of a process of discernment and prayerfully seeking God's will.

The JNC also ensures that suitable arrangements are made for hospitality and reimbursement of travel costs for each Minister with whom conversation is held.

Conversation may include formal and informal discussions, and may include a Minister's spouse or partner (where appropriate).

While there is no obligation on either the JNC or a Minister to proceed to call, an initial conversation is expected to take place.

The JNC is expected to keep each Minister informed about their progress and it is important to advise if other conversations are in progress.

The JNC should not discriminate on grounds such as gender, marital status, ethnic background, age, or disability.

If the first series of conversations is not successful, the JNC can review the list of people seeking placement and ask for a specific name or names to be added to the list. However PC's decision must be respected.

### What is the role of an individual member of the JNC?

Members must accept that the entire process is carried out in **strict confidence**. Nothing that is spoken or written at meetings can be shared with other members of the congregation or your family.

Members must be prepared to attend regular meetings over a period of several months. **Although the process may only take several weeks, that is not usual.**

*Bruce Ind – Chairperson*

## Kenny and Friends in Concert

Recently Kenny and his friends had a family concert in the church hall. It was organized by a group of around 14 Chinese families. Kenny was one of the three children who were hosts of the concert. All the children were encouraged to play their favourite musical instruments - piano, violin, cello, saxophone and flute on the stage. The concert was organised to help the children to develop their confidence to perform in public.



Kenny played "The Entertainer", a piece which John Powers had played before. Kenny liked it very much and managed to learn how to play an easy version of it by himself!

*Jing Luo*

## Morialta Garage Sale



Thanks to everyone who helped with the recent decluttering exercise at Morialta. As a result we now have more space and less junk in the sheds at the church as well as at the two student houses!

Thanks to those who turned out early on a chilly, damp Saturday morning to set up and help at the garage sale. We raised just under \$600 on the day and hope to bring in a little more money by selling some furniture on Gumtree.

Any useable furniture remaining will go to the Salvation Army before we hire a skip to get rid of any remaining junk.

# Mighty Magill Christmas Market

**Saturday 19th November**  
**9.00am - 3.00pm**

Market day is rapidly approaching, so it's time to start thinking about what YOU can do to help out.



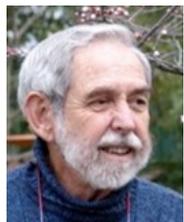
Check the flyer in the foyer to find out when to bring your different contributions to the church.

If you haven't already signed up to help out on the day, talk to Bruce Ind and I'm sure he'll find you a job!

Flyers will be ready soon to distribute in the local neighbourhood, so get your walking shoes ready!

Bring your friends and family to enjoy the fun on the day!

## Transforming for Human Survival



Summary of a presentation by Dr Bob Douglas at Morialta Uniting Church

We live in uniquely challenging times. There are at least 10 existential and connected threats to the continuing existence of life on earth. In the right combination they could lead to the extinction of all life on the planet during the lifetimes of our children or theirs.

They include:

- progressive collapse of the ecosystems on which our lives depend;
- growing depletion of the planet's resources;
- proliferation of nuclear and other weapons of mass destruction;
- uncontrolled pace of human induced global warming;
- extensive poisoning of our environment by man-made toxins, chemicals and pollution;
- growing human population and the expansion of cities everywhere;
- marginal security of the human food supply system;
- prospect of pandemic disease spreading through huge centres of overcrowding and poverty;
- clever technologies being developed that we don't fully understand and which we are uncertain how to control;
- the extent to which we delude ourselves that we do not need to change because we will stumble on a mechanism for surviving the limits to growth.

An important measure we can use is the concept of the human ecological footprint, a well-developed and validated measure of the demand that humans are making on nature's ecosystems. It estimates how much biologically active land and water an individual or a population uses to support its life-style. It also measures the bio-capacity of the planet – that is how much biologically productive area we have available. Currently humans are using the biologically active land and water available at a rate 50% greater than the planet can replenish. Hence by 2050 we will need two planets to sustain our population.

Currently the world's population is 7 billion people and this means that each of us has around **1.8 global hectares** of biologically active land and water available to us. However we are using **2.7 global hectares** per person and the human population is growing. The **15%** of the world's richest nations are using **6.4 global hectares** per person of biologically active land and water. The **48%** who live in middle income countries

use **1.9 global hectares** per person and the **37%** living in poor countries use an average of **0.8 global hectares** per person. Australians use **8.2 global hectares** per person, **6.4** above our share.

However, there is good news. Nearly half of our footprint relates to greenhouse gas emissions and if we are serious we can make significant reductions. Another substantial component of our footprint relates to the kinds of foods we eat and the way we manage waste. So footprint shrinkage is both feasible and essential. But first we must all recognise that shrinkage of the human ecological footprint is imperative and urgent.

What has been the human response to this news? There are ideas and proposals, but not yet a coherent global response. Many people and most governments are either in outright denial or seem ignorant of the situation, even though the scientific consensus has been mounting for decades. Publications as early as 1968 (the population bomb), 1973 (The limits to growth" and 1993 (Planetary overload) have been largely ignored by most people.

Two recent important publications are the 2015 papal encyclical **Laudato si** and **Surviving the 21st Century 2016: Humanity's Ten Great Challenges and How We Can Overcome Them** by Julian Cribb.

**Laudato si**, which has received inadequate attention from Catholics, Christians, and non-Christians alike, is a remarkably readable document of six chapters and 246 paragraphs. It challenges us to rethink the way we live and relate to the planet, to other humans and to all creatures. In closing the Pope says "many things have to change course but it is we human beings above all who need to change".

Julian Cribb paints a very pessimistic picture but points to two extremely hopeful developments. The first is our emerging ability to think as a species, by sharing knowledge, values and solutions through the Internet. The second is the emergence of women as leaders in all walks of society.

If we accept the validity of the analyses presented by the Pope and Julian Cribb, that change is necessary, how will we go about it?

First we must challenge the concept of anthropocentrism, which assumes that the world was created for humans to exploit and we must shift to eco-centrism, which is the recognition that human survival depends absolutely on an ecological balance between humans and complex planetary eco-systems. Also we must heed the injunction of the Pontiff about the gross injustice in the world, especially inequity of access to resources. We must share those resources with each other and with every other species.

**The full paper is available in either hard copy or electronic form from the Office.**

## Social Justice Sunday - Homelessness

Our guest preacher for Social Justice Sunday on October 9th was Mark Henley, who is the Manager Advocacy with Uniting Communities and the Energy Advocate with Uniting Care Australia.

Mark spoke of the importance and centrality of Social Justice in the life of the Church and in the lives of Christians. For those who missed it, or would like to listen again, the sermon is on the Morialta website at [www.morialtauca.org.au/news-info/vodcasts/sermons](http://www.morialtauca.org.au/news-info/vodcasts/sermons).



## Kitchen Table Conversations

*From a presentation and demonstration given by Dr Bob Douglas at Morialta UC on 8<sup>th</sup> October.*

Kitchen Table Conversations are being used increasingly around Australia to engage people in an enjoyable way, to rethink their preconceptions and relate in new ways to one another.

They have been developed as an integral component of the discipline of community organising, which is having a resurgence in the US and more recently here in Australia. They are semi-structured meetings of 6 to 10 people who spend a couple hours talking and listening respectfully to each other, and sharing the things which matter to them. They may be held in private homes, cafes, clubs or classrooms and the participants can include friends, neighbours, family, workmates, people from community networks, or members of congregations or school class groups.

The ground rules, which must be outlined by the host before discussion starts, are:

- that everyone has an opportunity to contribute;
- that the group agrees to listen to each other and not interrupt;

- that nobody dominates the conversation to the exclusion of other contributors;
- that the group is respectful of ideas expressed by others, no matter how outlandish the ideas being promoted may seem to be.

To make a group happen you need a host to take responsibility for inviting people, a set of “starter questions and a scribe who prepares a short report of the discussion and key points raised in it. The report is circulated to all members of the group to give everyone an opportunity to comment on the summary.

Typical starter questions are: “What is important to you? What are your concerns? What are your hopes for the future? What changes are needed? How can we make change happen?”

People who have participated in Kitchen Table Conversations agree that the process opened new doors for communication with friends, neighbours, and acquaintances. It helped people feel that this is their world and that their views matter. It was also an enjoyable social activity, which raised topics that may not be part of everyday social conversation. The approach is applicable to many settings – in schools, churches and public interest groups. It can also be a building block for transformative thinking in the community.

**The question is “Can we make use of Kitchen Table Conversations at Morialta?”**

## Like a mighty river flowing ....



I remembered these words while I was walking in the Morialta Conservation Park recently. They are from a hymn which was on the BBC “Songs of Praise”. The first verse reads:

**“Like a mighty river flowing,  
like a flower in beauty growing,  
far beyond all human knowing  
is the perfect peace of God.”**

Even the picture of the First Falls (above) does not depict a “mighty river”, but after the rains recently it was mighty enough to sweep before it rocks, trees, reeds, bushes and other material.



I was also very interested in the results and effects of the extra flow of water in the River Torrens with similar results. I took this picture in Paradise!

“Like a mighty river flowing”? We enjoy peaceful rivers and are fearful of torrents, and yet rivers are a gift.



Humans have historically settled near bodies of water because they use it for drinking, irrigating crops, washing, fishing, and travelling by boat.

Aboriginal people have a long and strong with rivers, floodplains and land. These are central to traditional cultural beliefs and practices, and provide water, rich and abundant sources of food, and shelter.

Some Aboriginal creation stories describe the Rainbow Serpent as the creator of rivers, streams and waterholes. Known by many names, the serpent moved across the land, carving the landscape with its long and powerful body. Aboriginal people believe the Rainbow Serpent moves into the river from its resting places in nearby water holes and billabongs to cleanse the rivers and their people.

A Dreaming story specific to the creation of the River Murray is that of Ngurunderi, the all-powerful ancestor of the Ngarrindjeri people, whose Nation is in the Coorong region of South Australia. It was Ngurunderi's long journey to the Coorong that created the River Murray and its landscape.

By the way, the other verses worth thinking about are:

**Like the hills serene and even,  
like the coursing clouds of heaven,  
like the heart that's been forgiven  
is the perfect peace of God.**

**Like the summer breezes playing,  
like the tall trees softly swaying,  
like the lips of silent praying  
is the perfect peace of God.**

**Like the morning sun ascended,  
like the scents of evening blended,  
like a friendship never ended  
is the perfect peace of God.**

**Like the azure ocean swelling,  
like the jewel all-excelling,  
far beyond our human telling  
is the perfect peace of God.**

*Michael Perry (1942 - 1996)*

**BREAKING NEWS!** I have just seen on the television news that the extra water flowing (“like a mighty river”) into the River Murray has brought new life to it. Now that is good news!

*David Purling*

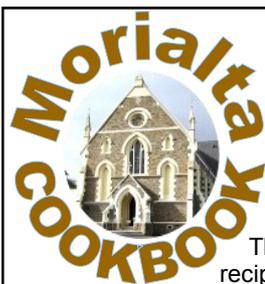
# From the Flinders to the Gawler Ranges



Bev Tredrea led another successful Morialta Tour in September, which took 29 participants from within the church community and beyond to Peterborough, Hawker, Wudinna, Kimba and Whyalla.

Highlights included a trip on the Pichi Richi Railway, visiting the Big Galah and the Australian Farmer, sculpture, exploring the Whyalla Maritime Museum and viewing the natural wonder of Wave Rock. If only the weather had been more cooperative at the Gawler Ranges National Park!

Many thanks to Bev for all the work she does before and during these annual tours. As a bonus, this year's tour raised a few dollars short of \$6000 for church funds.



## COMING SOON!

The Morialta Cookbook is taking shape and I hope to have it ready very soon.

Thanks to all who have contributed recipes for it, to Lesley for checking through the recipes and especially to Alison Lockett, who has produced some delightful illustrations for the book

I plan to have a copy available for preview shortly and then will be taking orders for copies - price will be \$15 for one copy or \$25 for two.

Be sure to pick up your copies of this unique Christmas gift to support church funds!

*Helena Begg*

## The Cochlear Implant



Recently I had a second cochlear implant operation and I thought the following information might help clarify what is often misunderstood about it.

Following "switch on", which takes place about two weeks after the operation, the brain has to learn over a series of six training sessions, to identify useful information and eventually speech, from the cacophony of sound which is initially heard.

None of this would have happened though if it had not been for Professor Graeme Clark, who invented the cochlear implant in the 1970s. The son of a deaf pharmacist, he picked up a shell while on a beach holiday and began pushing a blade of grass through its spiral shape. His idea was to find a way to electrically stimulate the remaining nerve fibres in the cochlea to give hearing sensations. He met with a lot of resistance from his colleagues, who said that it wouldn't work and even that it was dangerous, but he persevered. Eventually he and a colleague were allowed to perform the first cochlear implant operation, which took place in Melbourne in 1978. The operation took eight hours, as they knew that if it was not successful it would be the end of the program. Professor Clark, a Christian man, asked his church to pray for him and the weekend before the operation he and his wife attended a prayer retreat. On the Monday morning the theatre staff commented on how calm he looked! The operation was a success.

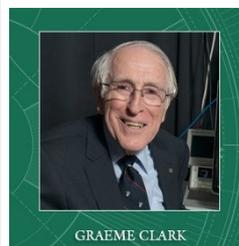
There are two parts to the cochlear implant. An electrode array is implanted internally under the skin, and a magnet sits externally over the electrodes. A processor, which looks like a large hearing aid, is worn behind the ear.

To be eligible to receive a cochlear implant one has to have a severe to profound sensori-neural loss; one must gain little or no benefit from the use of hearing aids; the inner ear must be reasonably well formed (a CAT scan has to be undergone to determine this) and one's expectations of the implant must be realistic.

Deafness is known as the "Invisible Handicap" and what is hard, particularly for those of us who are profoundly deaf, is that the condition is often trivialised, and sometimes compared unfavourably with other more visible disabilities. Also, noise makes communication difficult and this adds to our feelings of isolation, which are with us much of the time.

Today there are over 250,000 people worldwide who have a cochlear implant. It is estimated that about 1,000 people in South Australia have one and some of those are now bilateral, including myself.

Audiologists are quick to point out though that while the cochlear implant is a marvellous invention, it does not give a person normal hearing. We implantees don't worry about that too much because we know that without it, we would be living in a silent world.



We cannot sing the praises of Professor Clark enough whilst he, on the other hand, humbly says "I could not have done any of what was required of me without my faith in God."

*Ruth Dunning*



# KCO 2016 "Burst - Life with Jesus"

KCO 2016 was a new experience in many ways. It was held in September at Adare in Victor Harbor, a new campsite, a new time of the year with a changed program format and a first time KCO experience for Rose, Kenny and Tom.

The camp theme aim was to connect the kids with the idea that life with Jesus includes every part of our lives; the good, sad, exciting and challenging times and that Jesus is with us (by the Holy Spirit) at all times and connects us to God and to one another.

The theme was explored through bible stories, worship, song, prayer, devotions, drama, crafts, games and spending time together. KCO provides a unique community building and a fun learning experience for the kids, who by the way are keen to go again next year!

I would like to thank the Morialta congregation's support for KCO; the kids Kenny, Tom, Chelsea and Rose; the leaders Steve and Eunice and the craft volunteers Ruth Pitt, Barbara Buckton, Beverley Tredrea, and Jenny Hosking.

Craig Mackenzie



## Teddy bears and refugees

*Jordon and Casey were interviewed by Jonathan Barker on why they had collected teddy bears to support refugee children.*

**Jordan:** As you may already know, Casey and I have been inspired to campaign against children in detention. A few weeks ago, we collected teddy bears which we are going to deliver to our local MP's office next week. Today we would like to tell you a bit more about why we have started this campaign and what we have learned so far.

**Jonathan:** Why is it wrong for kids to be in detention centres?

**Casey:** Detention centres in Australia hold over 300 children, which in our minds is 300 too many. Detention centres don't have suitable facilities like decent schools and proper health facilities (doctors, dentists, etc.). It is also unfair for children to be put under the kind of strain and mental pressure that happens in a detention centre.



Many children have been damaged mentally by their time in a detention centre and once mental damage has been done, it is almost always irreversible.

**Jonathan:** What was it in the sermon you heard that you found inspiring?

**Jordan:** We were inspired by the fact that people are already taking action to stop children entering detention centres, and we both wanted to join the campaign against children in detention centres.

**Jonathan:** Why do you think it's a good thing to deliver teddy bears to the local MP's office?

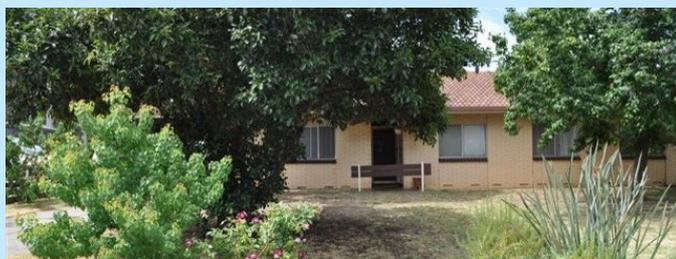
**Casey:** It tells our MP that we think it's a bad idea having children in detention centres, and that he should reconsider his ideas of keeping children locked up.

**Jonathan:** Why would being Christian or a follower of Jesus make you want to support refugees?

**Jordan:** Christianity teaches us that every person matters and every child deserves a chance at a good life. For a good life to begin, a good start is a necessity.

**Casey:** Thank you for the teddy bears you have provided to us and thank you for supporting us in this campaign.





## Property Rationalisation Project

If you enjoy meetings and reading and writing reports you would have loved being part of this team. Why should Anne Ind, Graham Buckton and myself, Chris Ayles have all the fun?

Back in the “Dreaming Process” rationalising our properties got strong support, so we took on the task. We consulted with two real estate agents, one building inspector, five different specialists in Synod Office on several occasions, three home builders, local government officers and made ourselves familiar with regulations surrounding rental properties and lodging houses. Church Council, Property Team and individual congregation members have offered advice and suggestions along the way.

At its September meeting the congregation agreed to refer decision making on the project to Church Council in order to expedite it in a timely manner.

10 College Drive is in the poorest condition and takes the most time, effort and money to keep maintained and that only continues to increase. It is also separate from the main church complex so if we are to rationalise our property holdings this is the most obvious to dispose of. So we suggested three building

options for 24 Chapel Street to substantially cover the loss of 10 College Drive and presented them to Church Council. The one that would result in the most valuable asset was two side by side, four bedroom, courtyard homes, so Council asked us to work out accurate costs and time frame for this solution.

The costs include; demolishing and site clearing the existing house, surveying and subdividing the property, government charges, soil tests and engineering, design, bridging finance, building, landscaping and furnishing. The best estimate of all this came to \$530,000 for the two houses. In order to stay on the safe side we have taken the lower end of suggested resale value of 10 College Drive. Less the cost of sale this could realize \$430,000. Church Council has given that \$100,000 shortfall, and other options, careful consideration in its last two meetings.

The other element was timing. In order to minimize any interruptions to student accommodation we had hoped to get the demolition and construction done in one academic (ie. calendar) year. It emerged during our investigation that the time required for Synod approvals, Burnside Council approvals, surveying and sub-division and detailed design work would take too long for any building to be completed by January 2018. So Church Council agreed to do any planning and approvals in 2017 with a view to any building (if the project goes ahead in some form) in 2018.

Council believes it will be in a position the make a recommendation on a preferred option to the November Meeting of the Congregation.

*Chris Ayles*

## A letter to ACT for Peace Supporters – You are saving lives in India

*From ACT for Peace Newsletter*

My name is Shanti.\* I was born in Sri Lanka but for the last 25 years my family and I have lived in a refugee camp assisted by Act for Peace’s partner, “Organisation for Eelam Refugees Rehabilitation (OfERR)”, in the state of Tamil Nadu in south-east India. I want to thank all of you who support Act for Peace for your kind support; YOU have saved my son’s life.

My son Hari\* is 25 years old now. When I was pregnant with him, we had to flee the war in Sri Lanka and came to the camp in India where he was born. Because of the trauma he was born early and had a dangerously low birth weight.

The first two years of his life were a constant battle for survival. We spent much of those two years at the hospital with doctors. Finally, they ran tests and discovered that Hari had a hole in his heart. Nothing could be done at the time but we looked after him and managed his health as best we could.

We are not sophisticated in the ways of the business world and our inexperience has exposed us to exploitation by middlemen traders. These middlemen provide us with short-term, high interest loans to cover the costs of honey collection. Once we have the honey ready, often the middlemen traders demand we sell it to them at a low price to quickly repay the loan. The traders may pay only 500 rupees (\$4.50 AUD) for 750mls of our honey. Every year it has been hard to make a profit and get ahead. As a village we thought: “How do we make our honey selling business better?”

I was so proud when our boy started school but he suffered from bad headaches and vomiting.

As time went on, Hari found it hard to participate in any activities at school. He would get out of breath by simply standing for too long. He longed to play sports with his friends but couldn’t. It was a very difficult time for him.

Hari continued medical treatment at the hospitals in the area. When he was 15, the doctors at the local hospital recommended he have an operation on his heart. The cost was 300,000 rupees (around \$6,000 AUD). We couldn’t afford this. We had to come to terms with the fact that my son couldn’t have the operation.

Thankfully, the OfERR staff were able to find another hospital, run by a welfare society, where most expenses are covered by government health insurance. There was an excess of \$300 AUD to pay which we couldn’t afford, but thanks to your kind gifts, we were able to pay it.

Finally in 2012 Hari had an operation that successfully closed the hole in his heart. I cannot explain the joy this brought us! I worried and fretted until he was out of the operation but within a couple of days we could see his health improving. Today Hari has a job in a nearby courier mail office. He plays soccer with his friends and is so happy. I love my son no matter what – whether he is sick or well, happy or sad. Thank you for giving him a long life, a life that he deserves.

*NOTE: \*Shanti and \*Hari’s names have been changed to protect their identity as refugees.*

You can become an “ACT for Peace” partner online at [www.actforpeace.org.au/](http://www.actforpeace.org.au/) or by calling 1800 025 101

**ACT FOR PEACE**  
CONFRONTING INJUSTICE TOGETHER  
THROUGH THE **actalliance**

## 15th AUSTRALIAN TRANSPLANT GAMES

Western Sydney, NSW. 24 Sept – 1 October, 2016



I competed in the Games along with about 400 others who have had transplanted organs, and those on dialysis waiting for a transplant.

Living donors, who have donated one of their kidneys to a family member, and donor families who have said “yes” to their loved ones donating their organs after death, are very much a part of the Games. They couldn’t run without all the volunteers who help at events or in the office and drive competitors around to venues.

The Opening Ceremony was at the Penrith Regatta Centre and we marched behind our state flags. Senator Derryn Hinch (who has had a liver transplant) was MC, with speakers from local Councils, the Minister for Health and Transplant Australia.

The following day we caught a chartered train into Sydney and took part in a parade from Hyde Park to Martin Place, and heard more speeches! Our daughter, Belinda, flew over to watch me compete on the Friday.

I won **Gold** in my age group 70+ for 3km Road Race (run – but I ran and walked!), 3km Walk, 100m sprint (new record for 70+ age group), 200m sprint (new record for 70+ age group), Discus, Shot Put, and Table Tennis – both singles and doubles. I also won **Silver** for Lawn Bowls (there is a lot of room for improvement here!)

There were social events at night – Team Dinners, Harness Racing (really fun night), Trivia Night, Darts and a Gala Dinner.

It was a great event to thank our donors for the Gift of Life, and to make the community more aware of organ donation.

Jennie Hosking



## Some reflections on Creation and Evolution

Rev Brian Polkinghorne – member of the UCA Environmental Action Group

The issue of creation and evolution can’t really be proven or disproven from the Bible – unless you enter into the crocodile infested waters of eisegesis. Evolution was not an issue which needed addressing in the period of scripture writing because it was always assumed, and taken as an indisputable truth, that God was the Creator, and that “you formed me in my mother’s womb”. To think scientifically about how God did it, what process God used, was not up for debate in a basically pre-scientific Old Testament community. Even in the New Testament, when Paul is preaching about the Unknown God worshiped in Athens, his primary claim was about God who made the world and everything in it. That God created everything was an unchallenged assumption. The writings of John and Paul go even further into disturbing territory where they state quite clearly that everything that was created, was created through Jesus the Christ. (John 1: 1-3, Colossians 1: 15-20, Hebrews 1” 1-2) The creation / evolution debate is a relatively modern one, not a Biblical one. My experience is that in societies such as Africa and much of South East Asia, the creation / evolution debate rarely raises a puff of interest because they are basically non-dualistic thinkers.

Our Western dualism, lands us in the unique position of having to land down on the side of either creation OR evolution as the way that God created. A non-dualistic

position proposes that God uses evolution as the process through which God creates all things, visible and invisible. Evolution OR creation is a concept which hounded Darwin, which is very clearly explained in Sister Elizabeth Johnson’s book “Ask the Beasts” , and I highly recommend it to people wanting to explore this topic more deeply.

One of the reasons for the tension between creation and evolution is a difference in world-view. For many people, the idea of creation infers a belief in a static world-view, that is – 6 days of work and then rest or inactivity which is the literal interpretation of the Genesis account, as opposed to evolution which implies a dynamic world-view. As Sister Elizabeth Johnson says – “Classical theology speaks of creation in three senses as *creatio originalis*, *creatio continuo* and *creatio nova*, that is, original creation in the beginning, continuous creation in the present here and now, and new creation at the redeemed end-time” (p.123) Or as she claims later, “Divine creativity is active, here, now, in the next minute, or there would be no world at all” (p. 123). Our current understanding of the evolutionary process in disease resistance and adaptability to climate change affirms the continuous nature of creation, or evolution, and the implication of the sustaining God’s presence and blessing. So, our friends who claim that creation is a static six-day wonder and yet boldly claim the sustaining presence and blessing of God in their lives are living the lie; shooting themselves in the foot. It is not an either / or option but a non-dualistic, inclusive process of creation through evolution which emerges through a deepening

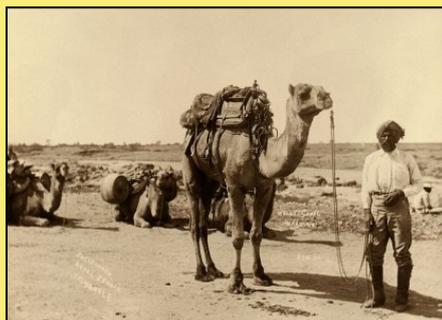
reading of the scriptures. Not conflict but cooperation and reconciliation, not dualism but inclusivism which are the over-arching Biblical themes. Not just a static God of once-off creation, but a dynamic God of *creatio continuo* and *nova* who uses a physical process of evolution in the physical world, and who invites us into the process of evolving our minds to uncover more grace and truth in God’s world, and the sustainability of the beautiful mystery of creation.

The famous Roman Catholic priest and palaeontologist Teilhard de Chardin spoke of evolution in a very revolutionary way. He spoke of aeons of evolution as he proposes that God created first the geosphere, then upon that, the biosphere and continues to create within us the noosphere, the sphere of knowing and communicating without the necessity of using language. I see tantalising hints of this even today as I meet people who have heightened senses of awareness which we currently call ESP. This dimension of evolution I find tantalisingly energising – but of course it’s progress to fulfilment is highly dependent upon the ability of humankind to effectively address the potential of our own extinction through Climate Change.

In closing, the lines of a hymn which says, “The Lord has yet more light and truth to break forth from his word both to encourage and challenge me” (TIS 453). May more light and truth break forth into our hearts and lives as we open ourselves to the dynamic, creative love of the God of grace, mercy and peace.

## Afghan Cameleers: the forgotten Muslim heroes of Australia

Adapted from Moslem Village Media



Well before European settlement, Indigenous clans in northern Australia were forming bonds with Muslims from Indonesia and the Malay Peninsula. However, the first significant Muslim migration was that of the Afghan cameleers in 1860. Even as early as the 1830s it became obvious to explorers, settlers, pastoralists, and prospectors setting off to discover the mysteries of the Australian interior that something more than horses, donkeys, and bullocks was needed to explore and settle this vast continent. These traditional beasts required regular access to water and large stocks of feed. They were not suited to the harsh, dry, rocky environment of inland Australia.

In 1846 John Ainsworth Horrocks decided to attach a camel to his expedition. Although not fond of camels – describing them as “biting both humans and goats”, he was impressed with their ability to carry up to 350 lbs (159 kg) on their backs. But the venture came to a sad end as 4 days into the trip both Horrocks and the camel were dead. Horrocks had tried to reload his gun while riding the camel, but the camel lurched and the gun went off and injured Horrocks’ hand. He

ordered the camel to be shot before he died 3 days later.

The first Muslim cameleers arrived at Port Melbourne in June 1860 to join the ill-fated Burke and Wills expedition. Although the expedition ended in disaster, camels and their handlers played a significant role in the development of inland Australia. Over the next 50 years more than 2000 Afghan cameleers were living and working in outback Australia. The crucial role they played in Australia’s development is confirmed in many of the diaries and historical records of the time. Afghan Muslims participated in all the major explorations between Burke and Wills in 1860 and the Maddigan expedition across the Simpson Desert in 1939. They also contributed by carrying the mail, and carting supplies and water, to settlements in remote areas, as well as being involved in major infrastructure projects, such as the overland telegraph line between Adelaide and Darwin, and the rail link between Port Augusta and Alice Springs, known later as “the Ghan”. Journals and diaries from the time described the Cameleers as men of excellent character, who were reliable and possessed great stamina and life-saving skills.

### Who were the Cameleers?

Although they were called Afghans, they actually came from many different countries including Kashmir, Egypt, Persia, Turkey and what is now Pakistan, as well as Afghanistan. Their only unity was their religion, as they came from different cultures and spoke different languages. Initially they lived in camps or makeshift villages, with mosques and religious teachers, halal butchers, vegetable gardens and date groves. These communities, or “Ghan towns”, existed on the edge of many outback towns such as Broken Hill, Marree, Oodnadatta, Coolgardie and Bourke. The Cameleers also developed strong

alliances with Aboriginal communities and intermarriages were common. Even today, there are Aboriginal people with surnames such as Mahomed, Khan and Sultan.

The first mosque in Australia was built at Marree in 1861, and many of the “Ghan towns” had at least one mosque – usually constructed from corrugated iron. The mosque provided a focal point and was the centre of social life for the nomadic Cameleers. Early mosques are still in use in Adelaide, built in 1890, and Broken Hill, built in 1891. The first Moslem to be buried on Australian soil lies in a grave 3 km from Menindee on the road to Broken Hill.

Eventually the arrival of motor vehicle transport in the 1920’s spelled the end for the cameleers. Some returned to their homelands, but many stayed in their adopted country, where their descendants have proudly kept their heritage alive.

Some of the luckier camels were sent to established camel studs but many were shot. Others were released into the wild, which makes Australia unique for its feral camel population. Because of their excellent health and physical condition, Australian camels are now a highly-prized export commodity. We sell them back to the Arabs!

Although modern Australians can remember the Cameleers with fondness and gratitude, it was not always that way. As Australia moved towards Federation, racist tensions began to erupt and Asian, or non-white, immigration became a big issue. Border controls were increased between colonies and anti-Afghan’ movements emerged. In 1901, after Federation, the White Australia Policy came into being and the feats of the Cameleers tended to be forgotten. But their role in the development of inland Australia cannot be denied, nor can their contributions be written out of our nation’s history.

## How many Christians does it take to change a light bulb?

**Charismatic:** Only one – Hands already in the air.

**Pentecostal:** Ten. One to change the light bulb, nine to pray against the spirit of darkness

**Presbyterian:** None. Lights will go on and off at predetermined times.

**Roman Catholic:** None. Candles only.

**Baptist:** At least 15. One to change the light bulb, and three committees to approve the change and decide who brings the potato salad and fried chicken.

**Anglican:** Three. One to call the electrician, one to mix the drinks, and one to talk about how much better the old one was.

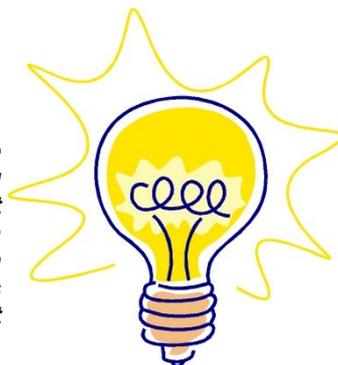
**Methodist:** Undetermined. *Whether your light is bright, dull, or completely out, you are loved. You can be a light bulb, turnip bulb or tulip bulb. Church-wide lighting service is planned for Sunday. Bring bulb of your choice and a covered dish.*

**Lutherans:** None. Lutherans don’t believe in change.

**Amish:** What is a light bulb?

**Uniting Church:** ??????

**If you think you know the answer for the Uniting Church – please submit your answer to the Vision Editor, Colin Cargill, to win a prize. The best answers will be published in the next Vision.**



## Meet Jenny Hancock...

With antecedents from both Scotland and Ireland, Jenny has very authentic Celtic genes running through her and is proud to have her great grand-mothers' maiden



name (McLennan) as her own middle name. Her great grandmother migrated here from Lewis, in the Outer Hebrides and met her Irish great grandfather soon after arrival. They headed for "God's Own Country" at Salter Springs in the mid-north which is where, many years later, young Jenny came into this world. Born at the end of WW2, Jenny was the youngest of four daughters who were given much freedom on the family farm as long as they were "home before dark".

Despite not having entertainments such as cinemas close at hand, Jenny had encounters that most children can only dream about. Not too many children could boast that their first driving experience came about when they were only four years old, which is probably the reason that she got her driving licence just one day after her sixteenth birthday!

Her school life began at a one teacher school, with only eight pupils, which she could walk across the cow paddock to reach. But schooling was completed as a boarder at a 500 pupil school. Life changed drastically in such a relatively short space of time and Jenny describes her boarding experience as a complete culture shock. Her first school was definitely a "family experience" with the teacher being a cousin, and half the student number being made up of Jenny, her sister and two cousins. Two of the children arrived at school by horse and jinker, which is a vehicle consisting of a tractor and two sets of wheels. What an exciting vehicle to travel to school in if you are a small child.

Having no sons to assist on the farm, her father made sure that his four daughters filled all the positions that a boy would. Consequently the girls milked cows, fed pigs, drove farm equipment, raised calves and helped in the shearing shed at shearing time. The work ethic that he instilled would stand Jenny in good stead in future years.

When school life came to an end Jenny returned to the family farm and joined in the district social life, enjoying trips organised by the Balaklava Rural Youth Club (RY), which took her into Victoria and Western Australia. She also enjoyed playing tennis and table tennis and later must have thought of those carefree days, when she had her first job in a sports and toy shop and was taught to string tennis racquets.

From Salter Springs, Jenny moved to Manoora and became involved in the St John Ambulance Service, becoming an Ambulance Officer after completing a First Aid course and training in ambulance transport. This meant that Jenny was often on call and had to respond at a moment's notice. Fortunately her boss at the sports shop was also a volunteer with the same organisation, so was very understanding and supportive, looking after her two children if Jenny was on a callout.

Jenny's children were born in 1967 (Liz) and 1969 (Mike). When her son wanted to become a boy scout Jenny discovered there was a shortage of leaders in the Riverton Cub Group. Not to be daunted by that set back, she became a cub leader herself and so enabled her son to achieve one of his first ambitions. When her children began swimming lessons, Jenny was very aware that they were doing something that she couldn't, so undeterred she learnt to swim and eventually became an instructor for VacSwim and the Educational Department. She is not a lady to accept barriers placed in her way!

When she moved to Kadina she worked in a department store and also attended a course at TAFE where she gained expertise that would enable her to work in an office and conquer her fear of working with computers. The course must have worked well because she moved to Adelaide and gained a job working for the CES.

She is always open to learning new skills and among her knowledge she can count cake decorating, lead lighting, mah-jong playing, Tai Chi teaching and patchwork quilting.

Soon after Jenny began attending Morialta Uniting Church, she applied for the job of Office Co-Ordinator and successfully held that position for twelve years. She has fond memories of that time, as every day was different and life was never boring. She considers her move to Adelaide was a good decision and her involvement with the Morialta Church has given her a support group and lasting friendships that she would otherwise have never had the opportunity to experience. She still helps in the kitchen for "Lunch on Chapel" on Wednesdays and says she has been making soup there "for as long as I can remember".

Her children are a great source of pride to her, both in their academic successes and in the four grandchildren they have produced. Those Celtic genes are travelling well, and on into the future.

Jan Thornton

## Paws for Thought.....

I don't know about you, but, I'm over winter. It's too cold to do anything outside and when I go out I start to get a bit stiff sometimes.

That's why I was really happy we stayed in a place with an open fire when we went up to Mt. Bryan recently. That's where Bruce's ancestors came from and we went to the cemetery to find the grave and to the place where the farm was. There was lots of long grass so I spent most of the time worrying about snakes. Anne is really into family tree stuff and they both seemed to enjoy themselves.

Anyway, it will soon be warm and hopefully we will get a chance to go away in the caravan. I hope we go to the beach again so Wallace can use up some of his energy

These days I don't seem to have as much trouble with Bruce wanting to go everywhere. He must be getting a little older and need a bit more rest!

Keely



Wallace: I'm bored.

Keely: For goodness sake just lie down on the rug. I gave you the best place.

Wallace: But, I can smell rabbits.

Keely: And what about snakes? There is no way he will let you go out to play!

Wallace: I'm still bored!

Keely: I'm still Keely!



# COMMON DREAMS

## Common Dreams Conference

Report from Rev Christine Garner

The 4<sup>th</sup> Common Dreams Conference – “*Progressive Spirituality: New Directions*” was held in Brisbane from 16 to 19 September at Somerville House in South Brisbane. Previous conferences were held in Sydney 2007, Melbourne 2010 and Canberra 2013. The seeds of Common Dreams were planted in the wake of the Cronulla riots in 2005 when a small group of like-minded people came together to discuss the idea of a National Conference. Greg Jenks, who was part of that discussion, describes it like this:

**“Common Dreams is intended to be an interfaith and ecumenical project to promote, protect and expand the role of reasonable and tolerant religion in the public space. The significance of “Common Dreams” as a name is its potential to invite us beyond differences derived from culture, ethnicity and religion into a shared space where we have common dreams for a better future.”**

Common Dreams 4 drew together people from Australia, New Zealand and other parts of the world to explore ways that religion can enhance human life rather than diminishing it.

The Pre-Conference Gathering began with an overview of the history and aims of Common Dreams; making sense of Progressive Christianity as a movement not a dogma; some personal reflections from several delegates on what Progressive Christianity had offered them; and, an opportunity to explore and reflect on why I had come.

The program was so full and varied it is impossible to comment on each part. Three evening lectures presented by Val Webb, *Always Progressing; but from what to where and how and why?* Diana Butler Bass, *Spiritual Revolution: vertical no more*, and Pamela Eisenbaum, (a Jewish scholar) *The End of the World as we know it? The future of Scripture Past*.

The keynote presentations included: Fred Plumer – *Where have all the Millennials gone?* (Millennials are those born between 1980 and 2003.); Saara Sabbagh (a Muslim) – *Living with faith in a faithless world*; Jana Norman – *Progressive Spirituality as a reservoir for the reinvention of the human being in the Ecozoic era*; Michael Morwood – *A new template for religion*; Deshna Ubeda *Transforming Festivals – the ancient meets the future*. (This was about Millennials and their spirituality); Diana Butler Bass – *Sacred Web: Nature and Neighbour as the stage of the Divine*.

Panel presentations reflecting on spirituality included: Lorraine Parkinson – *God’s treasure hunt; encouraging us to find the meanings of existence*; Pamela Eisenbaum – *Religious versus Spiritual: Personal reflections on Jewish Spirituality*; and Margaret Mayman – *Jesus is not my boyfriend; a spirituality of Christa Community*. Each was followed by a break-out session where small groups were able to discuss the presentations with the presenters, before a plenary session. Simultaneously there was a special programme for emerging generations (Gen Y/ Millennials) but open to interested others, *Exploring future forms of sacred community*.

We could choose to participate in 2 of 9 simultaneous electives. 1. *To whom it may concern: prayer beyond Theism*. 2. *Political Lobbying from A Progressive Christian Perspective*. 3. *The Beyonding Project*. 4. *Spirituality from a Unitarian-Universalist*

*Perspective*. 5. *Bunjil is the Spirit of Relationship*. 6. *Progressive Spirituality: A congregational conversation*. 7. *The journey of life: basics to new directions for Spirituality*. 8. *The conscious Muslim*. 9. *Is a radical church possible?*

We were entertained by 2 Artists in Residence (Alexandra Sangster and Ian David) with impromptu songs and mimes that were liberating, inspiring and awakening for those who are spiritually hungry but anti-institutional. There was a bookshop for quiet browsing and the launch of a documentary film, “*Let me be Frank; the traitorous turnabout of an evangelical heir apparent.*”

Morning and afternoon tea and lunch was provided with ample space and time to meet new people, catch up with old friends, and to reflect on our experiences. The venue was excellent, the local volunteers were marvellous, the catering was good, and the weather was kind as well.

It was a completely different experience to that of Common Dreams 2, where I felt we were lectured to, rather than participate in the events. So at the end, I was replete, full of information, challenges, memories, and much more. Some of the ideas I was already aware of and some were completely new. I was full to overflowing, but two things have emerged that I will think on more. Firstly, I have been challenged in my own journey of faith and spiritual integrity. I find myself uneasy with inherited doctrines as I explore the issues raised by modern scholarship and new perspectives. Where to from here? I think Diana Butler Bass may be a key to a way forward in my personal journey. Secondly, I was fascinated by where the Millennials are finding spiritual connections outside the traditional church and I want to explore this further and hope to write something on this for the next issue of Vision.

Audios of most lectures and keynote presentations are available on

[http://www.commondreams.org.au/index.php/brisbane-info?id=ARTICLE\\_61](http://www.commondreams.org.au/index.php/brisbane-info?id=ARTICLE_61)

## THE SCRIPTURES: RELEVANCE FOR THE 21<sup>ST</sup> CENTURY

*Exploring Ancient Texts for Post-Modern Times*  
**SATURDAY November 12<sup>th</sup> 10am to 3pm**  
 At THE EFFECTIVE LIVING CENTRE - Christ Church  
 26 King William Road, Wayville.

### MORNING FEATURES

*Rev Dr Amelia Koh-Butler*  
*Rev Norm Habel, Rev Sean Gilbert,*  
*Rev Christy Capper*

*Morning tea and lunch provided*

### AFTERNOON

Common Dreams sharing and Workshop:  
 How can PCNet support individuals  
 and local churches?

*Intention to attend go to [www.effectiveliving.org](http://www.effectiveliving.org)  
 or call the ELC office at 8271 0329*



## FELLOWSHIP

*President Margaret Clogg reports....*

At our August meeting Alison Lockett gave a wonderfully interesting and captivating account of her life, along with a Powerpoint display of photos.

In September, Margaret Clogg shared a display of photos from the Fellowship 60th Birthday celebration, as well as an overview of part of the Cloggs' recent trip to the Queensland outback, which included visits to Lightning Ridge and the stunning Carnarvon Gorge.

We moved into our summer schedule of Wednesday evening meetings from October.

At the first of these summer meetings, Kathryn Powell spoke to us about her interesting work in Forensic Anthropology - the experiments she set up to assist her studies in the USA, the UK and South Australia, to gain her PhD in her chosen field. This was accompanied by some amazing photos which really enhanced Kathryn's talk.



Thank you Kathryn, and we all wish you well with your career move to Sydney.

The Fellowship AGM will be held at the church on Wednesday November 16th at 7.30pm.

## Stepping Through the Archives - A short History of the Magill Institute

*Based on articles found on various websites and summarised by the Editor*

The first Library and Reading Room in South Australia was established in 1838 and was a combined initiative of the Adelaide Mechanics' Institute and commercial interests, such as the Commercial Exchange, the Athenaeum Club, coffee shops and stationers.

The original Magill Library and Reading Room was located at the Magill School on the corner of Magill Road and Pepper Street – site of the Pepper Street Gallery. It was only one of 10 "Institutes" at the time and approximately 70 people came out for the opening and inaugural soiree on 6 July 1857. It boasted 51 members and 190 books. Lectures and musical and literary events were organised by interested members, and subsequently the committee petitioned the Central Board of Education to provide a separate building on the site. This became the Reading Room (or "Institute") and was opened on 29 July 1858. It was funded by members' subscriptions and government grants and operated at the school until 1868. The books remained in the school until 1882 when they were transferred to the Norwood Institute.

The desire to build the real Magill Institute was finally realised soon after federation when land was donated by Thomas Penfold's daughter Mrs Whittling. The foundation stone was laid by Mrs Margaret Murray in March 1901 and the building opened on its present site the following August. The reading room opened on 22<sup>nd</sup> March the following year and local residents were encouraged to bring a book to the ceremony. The reading room was initially staffed by volunteers and children under 14 were not allowed. Although the number of subscribers fluctuated over the years, by 1927 the then librarian, Miss Phyllis Simcock, reported that there were 105 subscribers and 2,533 volumes plus magazines.

Fairs and fetes were organised during 1902-1905 to reduce the building loan and to purchase furniture and the initial subscription was set at 2/6 (25c) a quarter or 10 shillings (\$1) per year. Men's and Ladies' (sic) Social Committees organised dances, social events and annual fairs to raise funds and Sir George Murray remained the President and Patron from 1901 to 1934.

The Institute was the centre of the community providing space for girl guides meetings, weekly dances, dramas and comedies, community meetings, card evenings and other community events. Later the Institute became a popular venue for 'moving pictures' (films) and locals enjoyed 'Hop-along-Cassidy' on Saturday 26 August 1936. However silent movies had been screened in the old reading room as early as 1896 and

continued in the Institute until 1929. There are reports that both boxing and wrestling exhibitions were held in 1928. The venue was also used for wedding receptions, one of the largest being the wedding of Mr E. H. Wooley and Miss M. M. Arnold with 140 guests. The Magill Brass Band regularly held rehearsals and concerts and it was home to several Lodges including the Oddfellows, the Druids, the Free Gardeners' and the Rechabite Juvenile Lodge.

The Institute was extended in 1928 at a cost of £1,300 (\$2,600) and the extensions provided not only extra seating, but stage lighting, a banquet room and "the lodge rooms". Subs were increased to 3/6 (35cents) per quarter in the 1930s and afternoon and evening events raised approximately £11 (\$22).

The building was very much part of the "War Effort" during the 1940s with Red Cross Balls, Debutant Balls, Queen contests, as well as other functions being held to raise funds. Even a "Grandma Queen Contest, which raised £120 (\$240), was held in 1943. The 1950s saw regular Square Dances and special flower boxes in the shape of ER were erected to mark the visit by the Queen in 1954. Purchased by Campbelltown City Council in 1977, its use as a cinema continued until 2008, operated by the Windsor Theatre Group as the 'Magill Cinema'. In 2003 it was listed on the South Australian Local Heritage List. It was sold by the council in 2010 due to mounting repair bills of nearly \$500,000. Although the Institute building has been used for many purposes during the last 114 years, it has received a new lease of life with the Magill Village development. Regeneration of the building may add another 100 years to its role as an important focus of community activities.



**Magill Road, Institute on the left approximately 1910**  
State Library of South Australia [B 25737]  
<http://collections.slsa.sa.gov.au/resource/B+25737>



# Morialta Magpie



Casey and Nessie have become good friends!



Happy Birthdays to Mary Watson, Jordan Hall and Margaret Clogg!



Happy 80th Birthday to Fay Goldsworthy



Merv and Margaret Boundy in the choir on their recent cruise.



Graham and Barbara Buckton celebrated their 50th wedding anniversary.



Our over 80s were treated to afternoon tea by the Pastoral Care Team.



## Steve Begg receives award in recognition of his work

Recently Steve Begg received the "Management and Information Award" at the Society of Petroleum Engineers Annual Technical Conference and Exhibition

The citation reads:

*"For leading in the creation of bias recognition and mitigation methods which improved efficiency of decision processes, exacted tremendous cost savings, and saved companies significant risk exposure. Begg is recognised as one of the foremost globally-influential thought leaders, practitioners, authors, and educators in the Management and Information domain, changing the way companies, countries, and individuals assess information and implement decisions."*

Congratulations Steve from all your friends at Morialta. We are proud of you!

## Netball Club Life Membership

This photo is of the "Vincent netball family" with Jude Johnson, Graham and Heather Vincent all congratulating Sandy Barker (far right) on receiving Life Membership of the Morialta Uniting Church Netball Club on Sunday August 28th.



Jude, Heather and Graham are all Life Members - making Mum, Dad and two daughters all Life Members. Must be something of a record !!

Congratulations to the Vincent family! We acknowledge the huge contribution you have made, and continue to make, to the Morialta Uniting Netball Club.

# Welcome to the Morialta Uniting Church Community Library

## From the Librarian

I am grateful to each and every one of you who has helped in the library over this year and all those who still like to come in and borrow books, DVDs or audio books. You help to keep the Morialta Community Library alive!

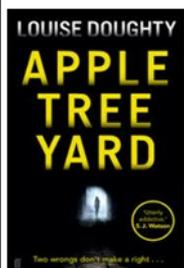
As the year is moving ever closer to its end I start thinking about ways in which we can make our library even better, so if you have any ideas please let me know.

Lorraine Powers

## COME IN AND SEE

### OUR NEW RESOURCES....

**Apple Tree Yard** by Louise Doughty

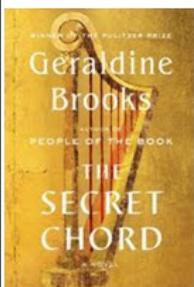


Crime Fiction

Yvonne Carmichael has a high flying career, a beautiful home and a good marriage, but when she meets a stranger, she is drawn into a passionate affair. Keeping the two halves of her life separate seems easy at first, but she can't control what happens next....!

Reviewed by Jill Kerr

**The Secret Chord** by Geraldine Brooks

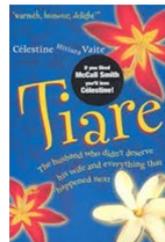


Historical Fiction

Secret Chord, has been written in novel form as if spoken by Nathan Courtier as the Prophet. This is the life story of David, from boyhood to becoming the King of Israel. This is an absorbing read and has been much researched and is a Pulitzer Prize winner for 2015.

Reviewed by Margaret Boundy

**Tiare** by Celestine Hitiura Vaite



Pito Tehana is a big zero .....that's the word on the coconut radio. His lovely wife Materena is now a big radio star and she hasn't turned into a show-off or anything. But Pito? He won't even take her to a restaurant to celebrate her success. He just smirks and says "Eh bien, I congratulate my wife in my own way."

Well, nobody would be surprised to see Materena trade him in. Especially after he gets a bit drunk and says something careless, something that hurts her so deeply she can't breathe.

In the keenly awaited third instalment of the Materena story, we see the Mahi and Tehana clans of Tahiti from the male perspective. And we find out that a man can do a lot with a second chance.....if he's lucky enough to get one.

(Amazon review)

**The Vicar of Baghdad** by Andrew White



Trained as an anaesthetist and working in St Thomas's Hospital in London, Andrew White felt the call to enter and be ordained into the Church of England. He was convinced his calling in life was to 'seek the peace of Jerusalem and the Middle East'.

This little book has a wealth of information about being in the Middle East and the everyday events of today's life there.

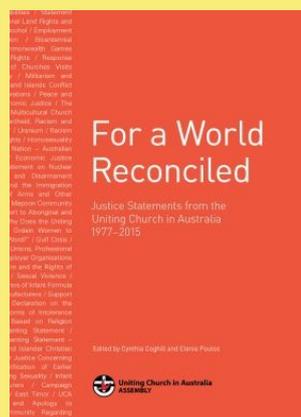
Reviewed by Margaret Boundy

**For more book reviews go to <http://www.morialtauca.org.au/resources/library>**

## NEW RELEASE FROM UCA ASSEMBLY

### For a World Reconciled

Ian Price, Uniting Church Press and MediaCom Education



After a long period of searching, compiling and ordering by Cynthia Coghill and Elenie Poulos, the Uniting Church in Australia is proud to publish **For a World Reconciled**.

Here in a single volume is the definitive collection of the many papers, resolutions and responses the UCA has made in matters of citizenship, issues of justice, and purposeful Christian discipleship.

It is an outstanding companion to **Theology for Pilgrims**, which likewise sought to gather our theological statements and reflections.

In addition, **For a World Reconciled** also outlines the processes that our denomination goes through as it wrestles with the many complex and demanding aspects of living responsibly and responding to the challenges our world faces. Indeed, one feels a certain sense of pride at the many ways we have sought to be faithful to the Gospel while living fruitfully and courageously. It will be a significant contributor to our reflections and considerations in this our upcoming fortieth celebrations.

**Available from MediaCom Education [www.mediacom.org.au/](http://www.mediacom.org.au/) price \$42.75**

## Advent Prayer

As streets fill with shoppers  
 Bright lights and tempting offers  
 Christmas songs and children's laughter  
 You lead us along a different path  
 To a desert river and a Prophetic voice  
 A call to repentance  
 A call to service  
 A call to immerse ourselves  
 In living water that will never run dry  
 A call to prepare a way in our own lives  
 For the Saviour of the world to enter in  
 To know the touch of tender mercy  
 And rest in your forgiving love  
 For your faithful prophets  
 And your Living Word  
 We give you thanks.  
 Amen

## Diary Dates

Sunday 30 October 5.00pm	Pot Luck Tea Jennie Hosking talks about the Galapagos Islands
Tuesday 15 November 7.30pm	Church Council Meeting
Wednesday 16 November 7.45pm	Fellowship AGM
Saturday 19 November 9.00am - 3.00pm	Might Magill Christmas Market
Thursday 24 November 6.00 for 6.30pm	Urban Mission Network Gathering at Morialta UC
Sunday 27 November 11.00am	Meeting of Congregation Election of JNC
Wednesday 7 December 6.00pm	Fellowship Christmas Celebration
Tuesday 13 December 7.30pm	Blue Christmas
Wednesday 14 December 12noon	Friendship Christmas Lunch
Saturday 24 December 7.30pm	Christmas Eve Family Worship
Sunday 25 December 9.30am	Christmas Day Worship

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 (on leave)

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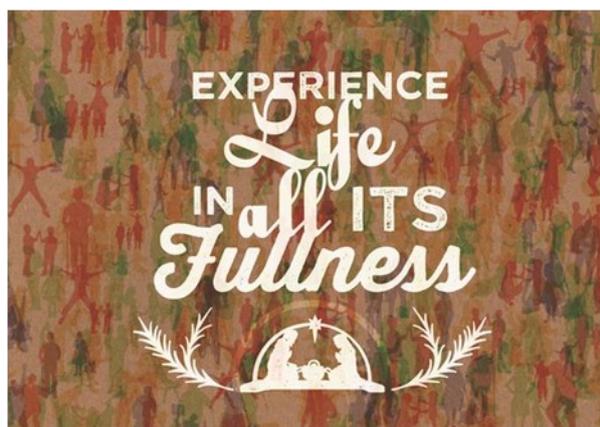
### Acknowledgements

Brian Corrigan, Christine Secombe, David Purling and others for photos throughout this edition.

Stories and texts from those identified throughout.

Thanks to all who have contributed.

Editor: Colin Cargill  
 Publisher: Helena Begg



## Living Streams ~ Giving Life



**Deadline**  
**for the next Edition**  
**1 December 2016**

To discuss ideas for Vision articles contact the editor, Colin Cargill