

# Morialta Vision

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## LET THE JOURNEY BEGIN!

### Reflections on the season of Lent

The season of Lent evokes all kinds of images – some helpful others not so – some I think border on the bizarre. What can we make of it for today? For me the motif of THE JOURNEY is one I find filled with meaning.

But first it may be good to remember that Lent has a fascinating history, which illustrates the ever-changing nature of church customs and liturgies. Originally there was no Lent (lent is actually an English word for spring) or even Good Friday in the church - only Easter Day, on which the death and resurrection were both firmly held together.

Quite early, Easter became the day for baptisms – still a custom in some churches. As part of the candidate's preparation (adults or "households") they underwent three days of fasting – prior to and leading up to Easter Day. This was the origin of Good Friday – a journey from cross to resurrection. The whole church fasted for three days along with the baptismal candidates. In time this was extended to fasting for 40 days linking it with the journey of Jesus, which began with his fasting in the desert as a preparation for ministry. The emphasis then was still on preparation and identifying with those being baptised.

In the middle ages, the liturgy was taken over by the clergy (the people only saw the host raised up from the distance!) and the emphasis for Lent shifted almost solely to penitence. An Ash Wednesday ceremony was invented to mark the start of this more penitential season. But when the Protestant Reformers reclaimed the liturgy for all the people, they shifted the emphasis back to Easter Day. Yet they liked the idea of pilgrimage for the Lenten period and retained a modified emphasis on "penitence" by encouraging the practice of "self denial" – so beloved in the later Methodist tradition.

For me, Lent is a time to put us in touch with life's journeys; for instance, we all struggle:

- with temptation over against faithfulness
- with being disciplined while affirming the flowering of human experience
- with taking proper care of ourselves but being available for others
- with being attached to things or nostalgic about the past and having to "let go".



One way of reflecting on our own journey is to use characters that made their way with Jesus such as Peter, Mary Magdelene, James and John – or to identify with modern day pilgrims like Martin Luther King Jr, Mother Teresa or Nelson Mandela.

Another way is to reflect on the so-called seven deadly sins *and* the seven cardinal virtues: e.g. Pride and Wisdom, Envy and Justice, Anger and Temperance, Sloth and Courage, Avarice and Faith, Gluttony and Hope, Lust and Love. There are many ways! The Uniting Church across the various Synods has had Lenten Appeals which call us to respond to specific people in need all around the world. These days any "self denial" required to support these projects leads to life-giving practical outcomes.

This year why not reflect on your own life's journey? Who has inspired you on the way? Who do you walk with now? Dare to name life struggles, which require new decisions! What is required to reinvigorate your response to the call to journey with Jesus as the way, truth and life?

You are also invited to reflect on your pilgrimage, as our Sunday services will trace again the journey of Jesus to the cross and its amazing aftermath. Let your Lenten Journey Begin!

Jonathan Barker

## Weaving

### Earth

Weave the misty beauty of the earth at dawn;  
Pause to greet the stillness as the day is born.  
Weave the rocks and hilltop  
and the flowing streams;  
Hear the faintest echo of our common dreams.

### Cosmos

Weave the distant music of the Milky Way;  
Gather all the grace notes lest they fade away.  
Weave the midnight shadows  
as the starlight gleams,  
Sharing gentle wisdom,  
touching complex themes.



### Life

Weave a path for seekers on a way untrod,  
Held within the wonder  
some have named as god.  
Weave new dreams and visions  
with love's clarity,  
Dancing to the music of life's mystery.

Helen Wiltshire 2016

## CHAIRPERSON WRITES...

Lent is traditionally a time of reflection for those of us who attend church. Some of us give something up for Lent and others contribute to an organised appeal.

Each year Morialta Uniting offers a selection of Lenten Reflections that allow people from a range of perspectives to share with others as they focus on the meaning of Easter for them.

The Lenten Reflections, offered this year, provide opportunity for members of the congregation and wider community to deepen their understanding of the Faith that has developed through the Christian Experience shared on Sundays and at other times.

We are all busy. It is often difficult to find time to do all that is required of us. However, speaking from personal experience, it is amazing what we learn about ourselves and Our God when we share time intentionally with other 'seekers'. If you haven't participated in a Lenten Reflection for a while, or, you haven't put your name down on a list yet, I encourage you to consider doing just that. Even if you don't do anything else in Lent 2017 you open up real opportunities when you open yourself up!

You never know, something amazing could happen to you and Morialta Uniting Church!

Bruce Ind



## PREPARING FOR EASTER 2017:

### Lenten Reflection Groups

To help us all prepare for Easter, the Worship and Faith Mission Ministry Team have organised several Reflection Groups that provide us with a range of options in both content and time.

#### Wednesday evening (7.00pm) – from 1<sup>st</sup> March to 5<sup>th</sup> April at the Church

Led by Jonathan Barker, this study is based on Julian Cribb's book "Surviving the 21<sup>st</sup> Century and augmented with theological reflections. You can find a review of this book in this edition of Vision and it will be available at a cost of \$30. The book explores the central question facing humanity today: How can we survive the ten great challenges that are coming together to confront us this century?

#### Friday morning (11.00 am) – from 3<sup>rd</sup> March to 7<sup>th</sup> April at the Church

Rev Jonathan Barker will help us prepare our hearts and minds for worship on Sunday by leading us in reflecting on the Lectionary readings for each Sunday in Lent.

#### Friday evening (7.30pm) – from 3<sup>rd</sup> March to 7<sup>th</sup> April at the home of Jan Schroeder

The reflection is based on *Painting the Stars* and will be led by Chris Ayles. *Painting the Stars* explores the promise of evolutionary Christian spirituality. It celebrates the communion of science and faith, featuring over a dozen leading theologians and progressive thinkers.

Our leaders have given a great deal of their time in preparing and leading these reflections and we are all encouraged to support their commitment and generosity. Sign up on the sheets in the foyer, where more information about each reflection is available.

## A post Advent "Advent Reflection"

From Climate Caretakers

### What exactly did God so love?

We Christ-followers know that Advent is not primarily about Christmas lights, family feasts and carols; nor is it primarily even about shepherds, Magi and guiding stars. It is captured, best of all, perhaps, in the most familiar words of the gospel-writer:

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish, but have eternal life." John 3:16

Christmas, that celebration of "God with us", is the demonstration of God's love for the whole world, the love that sent his beloved Son to redeem the world. But what "world," exactly, did God love and save by sending his Son? Many of us mentally substitute "all people" for the word "world" when we recite this passage, don't we? But St. John used the Greek word "kosmon." God so loved the kosmon. He could have used "anthropos" – God so loved humanity. But he chose a word that means God loved the cosmos, the creation, and all who dwell in it.

To borrow from the poet Wendell Berry, "God made the world because He wanted it made. He thinks the world is good, and He loves it. It is His world; He has never relinquished title to it.... If God loves the world, then how might any person of faith be excused for not loving it or justified in destroying it?"

#### Prayer

Our God, Immanuel, we worship you and thank you that you have loved us and sent your Son into the cosmos to save us. And that your love extends to all women, all men, all children, all creatures, and everything in your good created order. We acknowledge that they all belong to you, and not to us. We accept that you have appointed us as stewards, who must give account for all that you have entrusted to us. We confess that we have failed to love you by abusing what is yours. And we ask now for the faith to follow you in preserving and redeeming all that you love in the year ahead.

Amen



## When the dates of Easter and Pentecost collide

Compiled by the Editor from the SACC website and other sources

2017 is a special year when Christians from all traditions will celebrate Easter and Pentecost on the same days – 16<sup>th</sup> April and 4<sup>th</sup> June.

### Why does Easter vary for East and West?

The date for Easter was established in 325CE at the Council of Nicaea. It was decreed that Easter would be held on the first Sunday after the first full moon occurring on or after the vernal equinox. From that point forward, the Easter date depended on the ecclesiastical approximation of March 21 for the vernal equinox.

Pentecost always occurs 50 days or seven weeks after Easter Sunday (counting Easter Day).

However the dates seldom agree between Western (Catholic) Churches and Eastern Orthodox Churches as the churches base the dates on different calendars: Western churches use the Gregorian calendar, the standard calendar for much of the world, and Orthodox churches use the Julian calendar. That is the easy bit.

Calculating the date involves a bewildering array of ecclesiastical moons and paschal full moons, the astronomical equinox, and the fixed equinox – as well using two different calendar systems.

Further problems arise because the two churches vary on the definition of the vernal equinox and the full moon. The Western church does not use the actual, or astronomically correct date for the vernal equinox, but a fixed date (March 21). And by full moon it does not mean the astronomical full moon but the "ecclesiastical moon," which is based on tables created by the church. The Eastern Church sets the date of Easter according to the actual, astronomical full moon and the actual equinox as observed along the meridian of Jerusalem, the site of the Crucifixion and Resurrection. The Eastern Orthodox Church also applies the formula so that Easter always falls after Passover, because the Crucifixion and Resurrection of Christ took place after he entered Jerusalem to celebrate Passover. In the Western Church, Easter sometimes precedes Passover by weeks.

Now do you understand why Ecumenism can be like climbing a cliff, rather than a small hill?

However, the two dates DO coincide when the full moon following the equinox comes so late that it counts as the first full moon after 21 March in both the Julian and the Gregorian calendars. This is not a regular occurrence, but it has happened more frequently in recent years - in 2001, 2004, 2007, 2010, 2011 and 2014.

**After 2017**, it will not happen again until 2034 - unless some agreement can be reached before then.

So Easter and Pentecost in 2017 provide us with a great opportunity to worship together and seek closer understanding with those who have a different history and take a different approach.

### The Difference Between Julian and Gregorian Calendars

The Gregorian Calendar was first introduced by Pope Gregory XIII - which is how the calendar got its name. This calendar was implemented by several countries because the Julian calendar assumes that a full year is 365.25 days, whereas it is actually 11 minutes less. Hence many countries thought that the Julian calendar wasn't a true year.

In both calendars one year consists of 365 days, and both include a leap year every 4 years when an extra day is added to February. In the Julian calendar a leap year occurs every 4 years, but the Gregorian calendar omits 3 leap days every 400 years. *Are you still with me.....I thought not!!!!*

## The Beatitudes

(Matthew 5:1-12)

A broad translation of from "Your God is too Small" by J B Phillips.

Jesus says;

Blessed are those who realise their spiritual poverty; they have already entered the kingdom of reality.

Blessed are they who bear their share of the world's pain; in the long run they will know more happiness than those who avoid it.

Blessed are those who accept life and their own limitations; they will find more in life than anybody.

Blessed are those who long to be truly good; they will fully realise their ambition.

Blessed are those who are ready to make allowances and to forgive; they will know the love of God.

Blessed are those who are real in their thoughts and their feelings. In the end they will see the ultimate reality - God.

Blessed are those who help others to live together in harmony.



### Big World, the Bible and us

There are big issues in our lives and around our world. Big *great* things and big *horrible* things. God knows *everything*. God loves us and promises to be with us in *all* things. God has a plan to make all things new – for us and the world. Jesus' life, death and resurrection shows us God's plan for new life and God's love for us. God now invites us to share God's love as we care for others and God's Big World.

**Creation and mess:** The world is God's, God made it and he continues to be part of it and it's AMAZING! Even in the tiniest detail of creation God is at work. Humans chose not to listen to God and so this world and our lives have got messy – including hurt hearts, sickness, loneliness, fear. (Gen 1-3, Psalm 139, Job 38 – 39)

**God's love and our fears:** We can have BIG hurts and fears in this world. God knows each of us – including our fears and worries. God loves each of us and we are valued by God. God promises to always be with us in this big world. (Matt 28:20, John 14:16, Exodus 3:12, Joshua 1:5 & 9)

**Promise and purpose:** Things in this world are messy but God has promised to make all things new – where there will be no more mess. This is all possible through Jesus' death on the cross and coming back to life. Not even the mess of death can keep us from God's love. Now, we are invited to join with God to care for the world and to care for others. God especially wants us to care for those in need in this big world. (John 3:16, Matt 22: 37-39, Revelation 21:1-5, Proverbs 3:5-6)

**We pray for our leaders and youth who will be attending!**



## The Barossa Bush Chapel

The Barossa Bush Chapel is a joint project between the Nuriootpa Futures Association, the Nuriootpa Uniting Church, St Petri and Holy Trinity Lutheran churches and the Nuriootpa Anglican Church.

The Bush Chapel was started by a group of volunteers who saw an opportunity for an outdoor ecumenical worship venue within the beautiful natural environment of Coulthard Reserve. The Reserve fronts the North Para River and is located at Penrice Road, Nuriootpa.



The group now manages the ongoing maintenance and the Barossa Valley Tourist Park manages the bookings.

The Chapel has been planted with predominately Australian native species providing a natural fence line and ambience. Log seating and a bush style altar add to the bush atmosphere of the Chapel, and 2 benches are provided for the disabled. Parking is nearby and the chapel is wheelchair accessible.

Opened in 2005 it is available for weddings, renewing of vows, naming day ceremonies, baptisms, funerals, church services, meditations and quiet personal reflective moments. There is also a BBQ nearby, as well as recreational facilities.

It can also be a special place of worship and the Barossa Uniting Church Parish holds a dawn service annually on Easter Sunday at 6am. But as well as being a communal space, it can be an ideal setting for those special occasions we need to be alone to reflect and commune with our God.



If any groups or families would like to use this space, bookings can be made through the Barossa Valley Tourist Park. The fee is \$50 for a 1.5 hour time slot.

*Margaret and Roger Whibley*

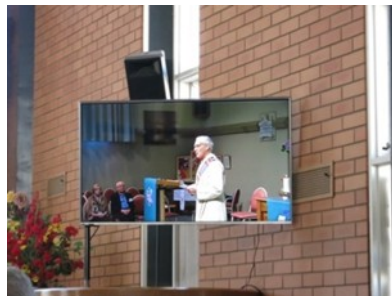
## News from Woomelang

Woomelang 'used' our Beyond our Walls service for the first time recently and here is what Jan Adcock had to say:

"Reporting on Sunday's service, it was very well received with much appreciation. Our congregation fitted in nicely with it all, and we paused the video to meet and greet with 'the Peace'. Even your well chosen colour schemes and flowers matched our church beautifully. Everyone commented on the professionalism of the video. As you conduct your services in the same format as ours, we all felt completely at home. Only comment was our previous minister's sermons never made more than 10 – 15 minutes and some noticed that difference.

I will send some photos. I was so thrilled at the reception of your video and the acceptance of the new technology, it was really lovely. As we all sat around for a cuppa directly afterwards, it was a much more positive and thankful communication and gave us all a real buzz. It is great that despite our remote location, we can be part of a much larger congregation by watching your videos. Thank you to everyone.

An older lady in our congregation said it was 110% good and gave us a donation to cover the gap between the grant for the TV and Computer, to cover costs of HDMI lead etc., which was rather exciting too!!"



## Our Contradictions

*A prayer by Michael Leunig*

God bless our contradictions,  
those parts of us which seem out of character.

Let us be boldly and gladly out of character.

Let us be creatures of paradox and variety:  
creatures of contrast; of light and shade: creatures of faith.

God be our constant.

Let us step out of character into the unknown,  
to struggle and love and do what we will.

**Amen**

## Our Struggle

*A prayer by Michael Leunig*

God help us

To rise up from our struggle.

Like a tree rises up from the soil.

Our roots reaching down to our trouble,  
our rich, dark dirt of existence.

Finding nourishment deeply

And holding us firmly.

Always connected.

Growing upwards and into the sun.

**Amen**

## COMMON DREAMS, BRISBANE, 2016

### Where did all the Millennials go?

This was the topic of Rev Fred Plumer (President of The Center for Progressive Christianity in USA) who was a key note speaker at the recent Common Dreams Conference in Brisbane. The following is extracted from his presentation.

Millennials are the generation born roughly between 1980 and 2003. They are one of the most researched generations in history and have been called everything from the most talented generation that may actually “save our earth”, to the laziest, most narcissistic generation in history. They have no interest in attending our churches, even our progressive ones. Researchers have concluded that Churches are just one of the many institutional casualties of the internet age in which young people are both more globally connected and more locally isolated than ever before.

A small fortune has been spent bringing consultants in to help churches grow, with little or no impact. It does not seem to matter if we call it church growth, church renewal, or something else. While most will experience some growth, for the most part it does not appear to be sustainable growth. There doesn't seem to be anything we can do to coax or bend Millennials into our existing system.

Computer language is the Millennials first language. They have grown up with computers, mobile phones, MySpace, Facebook, You Tube and Harry Potter. Theirs is a digital world and they are one of the first generations to enter the workforce with a greater grasp of fundamental technology than their bosses.

They have an optimistic attitude and a confidence that they know where they stand. They recognise that earlier generations have “messed up the planet” but say, “you are good parents. We love you. Now kindly move out of the way and let us fix this mess.”

They are relational. They are connected with family and friends through the little computers they carry around with them (we usually refer to them as phones). They love to stay in touch with their parents, even with Facebook, although they themselves are past Facebook. They seek and nourish healthy relationships at home, at work and beyond. They seek out friends and get together on a regular basis. They like to keep up on the latest and hate to miss anything.

They are serious about work. They want a fair compensation and benefits but they also want a balance between work and life. They will take a job with the understanding that nothing is permanent. They want clear expectations of what they are expected to do and accomplish, and they prefer to work in teams with a common goal. Financially they are already thinking in the long term.

They do not see differences. While there are significant differences depending on where they live, there is a general consensus about sexuality and race. It is all about breaking down barriers. Openness and diversity is the norm. They have no idea what the fight is about in our churches regarding sexual identity. They have no problems with mixed marriages, if there is a marriage at all.

And finally, Millennials are spiritual but not religious. Almost 90% believe in something bigger than themselves. As far as their understanding of the Christian faith is concerned, they see Jesus as one of the pivotal figures of world history. They tend to like Jesus and his teachings but the idea of someone dying 2000 years ago to save them from their sins does not gain any traction with them.

Millennials reject conventional religious affiliations and institutions meaning that they are not interested in belonging to an institution with a religious creed as the threshold. But they are searching for spirituality and community in some combination. They are finding ways on their own to create sacred communities using ancient spiritual practices in new cultural packaging. Examples are, *Headspace*, *Search Inside Yourself*, and *Global Spiritual Life*. North American *Juniper Path* is committed to providing the wisdom and experience of a long-standing meditation tradition in secular form, tailored to contemporary culture, knowledge, sensibility and psychology. One participant says, “it has to blend with who we are because this is a path to make us the very best that we can be in our world – right here where we are sitting.”

Fred concludes; I do not think we have to worry about Millennials coming to our churches. They are out of the box and not coming back. It seems clear they have made a decision and it is one most of us should have seen coming. We need to listen to them seriously, to get to know them and their ideas. They come from a different world than we do. They speak a different language and have different needs. People will always want to be together in some form of meaningful gathering. They may not call it sacred but they will want ritual, community and some belief in a something special. He encourages us to embrace this new group. Sit down and talk to them and listen to them. Go to one of their festivals. Let them talk about their dreams and hopes for the future. But most of all love them. They have a tough road ahead of them.

The full transcript of Fred Plumer's presentation can be downloaded from the Common Dreams website. [www.commondreams.org.au](http://www.commondreams.org.au) and go to Brisbane 2016 Conference Proceedings. Also there is a presentation by Keynote Speaker Deshna Ubada about Millennial gatherings called “*Sacred Community and Social Transformation: Ancient Meets the Future.*”

Christine Garner

## FELLOWSHIP PICNIC

On the evening of Wednesday February 15th, 23 Fellowship members and spouses met in Charlesworth Park at Campbelltown.



On this beautiful summer evening, sitting in the shade of lovely gum trees, we enjoyed fun, fellowship and our picnic teas, as we discussed the program for the upcoming year.

The evening concluded with coffee at McDonalds and the promise of a very interesting and enjoyable year ahead.

Margaret Clogg





## Celebrate Easter 2017 Morialta Uniting Church

*You are invited to celebrate with us*

Sunday 9<sup>th</sup> April  
**PALM SUNDAY**  
8.15am Early Service  
9.30am An all age family service

Thursday 13<sup>th</sup> April  
**MAUNDY THURSDAY**  
*Remember me*  
**LAST SUPPER CELEBRATION**  
*With the Washing of the Feet*  
6.30pm bring food to share  
Bookings required – contact the office  
8331 9344

Friday 14<sup>th</sup> April  
**GOOD FRIDAY**  
A SPECIAL CELEBRATION  
*Meditation on the  
Objects of the Cross*  
9.30am Combined Service

Sunday 16<sup>th</sup> April  
**EASTER DAY**  
  
**THE FEAST OF THE RESURRECTION**  
9.30am Combined Service

## There's a difference between public and private grieving.

### Dorothy Pill

On Friday 16<sup>th</sup> December my wife Dorothy and I celebrated our 55<sup>th</sup> Wedding Anniversary. My neighbour made Dorothy a lovely bouquet of roses. Sadly Dorothy was unaware of the flowers. She had been in Resthaven with dementia and Parkinson's Disease for three and a half years and was now "slipping away". Dorothy died four days later on the 20<sup>th</sup> December. She was 84 years of age.

Music had been profoundly important to Dorothy, as well as a love of animals, and I wanted her funeral service to be "full of music", which it was. Eight pieces of music, including a choral piece and Morning Has Broken (sung by my great friend Peter Combe) were interspersed during the otherwise traditional Funeral Service conducted by Rev Don Catford. The eulogy was given by Rev Dr. Malcolm McArthur. They are two of my most treasured colleagues.

I received a card from Alison Beer of Kensington Gardens who gave me permission to share with others what she had written:

*Dear David*

*It's never easy to write to someone when someone they love has recently died. I was pondering on what I could say that might be 'useful' to you, and then we attended your Dorothy's funeral, and it was as if a light came on.*

*It was a beautiful service, full of the music she loved, and remembrance of aspects of her life and personality that brought her clearly before even those who had not known her well.*

*Malcolm McArthur's recollections were wonderfully done - not overdone, as is often the case and the photographs were a lovely adjunct to the words spoken through the service. I left feeling that a kind of radiance had enveloped us all, and I hope that you too felt this in the midst of the loss you have suffered.*



*Thinking of you at this time of great change.*

*Best wishes from Alison (and Peter).*

This is a beautiful response, and for my part, towards the end of the service I said to myself that I had in effect been grieving for a whole year at least, and there was no need to grieve any more.

The service was to have been held at Charles Berry's Chapel, but a power blackout forced a change of venue to St Matthew's Church Kensington. I told the Funeral Director not to have slow quiet funereal music. If we were listening to a recording of a choir, for example, he was to imagine a choir was present and to fill the Church with music. This he did, most gloriously!

Interestingly it was also an opportunity for me to "demonstrate" a view I hold. Apart from Nicholas, our second son, who spoke briefly to introduce his thirteen year old daughter who played "Greensleeves" on the piano "for grandma", no-one in the family spoke. My family and I came not to minister, but to be 'ministered unto'.

I'm sure we have all been to funerals where a number of family members try valiantly to put on a brave face as they put themselves through what can be a difficult and even an embarrassing task.

I recall one funeral service when eight family members lined up at the lectern. Wanting to do their best, speakers discover how difficult the task of speaking at a funeral can be, and are unable to proceed because they are emotionally overcome.

It is better to entrust the eulogy to the Celebrant or to one who is a little removed from the family who is a capable speaker, who knows the deceased person well and who may meet with the family to gather details or any emphasis which the family wish to have included. Much of what happens at many a public service is really private grieving, better expressed at a supporting "family gathering".

People hold strong opinions as to what should happen at funerals, of course, but I have written the above in the hope that it gives pause for thought.

*Rev. David Pill*

P.S. Thank you to those who were present at Dorothy's service.

## The Uniting Church farewells National Director of UnitingJustice

*By the Editor based on notes from the UnitingJustice website and personal reflections*

The Uniting Church has farewelled its lead national justice advocate Rev. Elenie Poulos after 15 years of service, with a "Closure of Ministry Service" on 17<sup>th</sup> February.

Elenie has accepted a scholarship to complete her PhD at Macquarie University. Her research on the intersection of politics, religion, and human rights will be informed by a body of work that's spanned the full range of justice and human rights issues. From climate change to nuclear disarmament, justice for indigenous Australians, principles of economic justice, discrimination on grounds of race, religion or sexuality – Elenie has written the Uniting Church's policies and submissions and been the face and voice of the Church's public advocacy. The single issue that dominated Elenie's work for the last two decades has been the Uniting Church's response to refugees and asylum seekers.

Rev. Elenie Poulos began her placement at UnitingJustice Australia in January 2002 only months after the Tampa Incident triggered a less compassionate face in Australian refugee policy. "There is no question about the Christian response to asylum seekers. The church is called to be a place of welcome." These words written by Elenie for an NCCA resource in 2004 are both timeless and sobering.

But in 2017 Elenie still finds room for optimism. "I'm enormously heartened by the increasing numbers of Uniting Church members who are engaged in the justice work of the Church. Courageous people, young and old, are standing up and speaking in support of our Christian principles, especially on refugees and asylum seekers and the environment."

One of the highlights of Elenie's tenure was working with the President of the Australian Human Rights Commission Gillian Triggs, and former Aboriginal and Torres Strait Islander Social Justice Commissioner Mick Gooda.

Elenie has also worked ecumenically and served as Chair of Act for Peace from 2009-13 and was the Founding Chair of the Australian Churches Refugee Taskforce from 2012-13.

She is now in her second seven-year term as a member of the World Council of Churches' Commission of the Churches on International Affairs. Elenie describes the solidarity she's enjoyed in these ecumenical forums as 'life-giving'. In Elenie's words "We

are stronger and better when we work together across denominations, and take on board the diversity of others' experiences."

The respect that Elenie has gained from the wider community, including the media and many community leaders should make us all proud to be members of the Uniting Church. Elenie has appeared frequently on TV and radio and was often invited to Canberra for policy discussions.



For many of us at Morialta Elenie has been an inspirational leader and valued friend. In the words of the Assembly General Secretary "Elenie has been our voice of compassion and courage in the public square, a prophetic and distinctively Uniting Church voice speaking the truth to power through some of the most contested public debates."

Elenie's policy legacy is extensive. Last year's Shelter from the Storm brought up to date the Church's policy positions on refugees and asylum seekers. An Economy of Life, the Church's statement on globalisation, the economy and environment, has become the foundational statement for the Church's ongoing work in economic justice.

In a farewell message Elenie calls on the church's justice networks and supporters – and all councils of the UCA – to continue to loudly and proudly speak up for the vulnerable and disadvantaged and stand against all unjust and harmful policies. As a Church, as Christians, as brothers and sisters in humanity we can't be silent when people and the planet are suffering.

On behalf of Morialta UC, Bruce Ind has sent a letter to Elenie expressing our love and sincere thanks for her support and encouragement. We have benefited greatly from her dedication and commitment to championing the Gospel message of justice, equality and love. The depth and breadth of her research and subsequent writings based on that research have enabled us to be proactive and informed advocates in many areas. These have included equality of marriage, refugee policy, the economy, the environment and many other important social issues. Elenie has always provided solid and up to date facts and arguments which have given us the confidence to challenge our community and leaders.

We give thanks that we have known her and we feel privileged to have been a small part of her life and work. In the words of our own Social Justice Team: "We have been inspired by Elenie's passion and advocacy for Social Justice. Our love goes with her."

### What is Poverty?

*Description by Bryan Stevenson,  
the founder of Equal Justice Initiative*

"I believe that in many parts of this country, and certainly in many parts of this globe, the opposite of poverty is not wealth. I think, in too many places, the opposite of poverty is justice. Ultimately, you judge the character of a society, not by how they treat their rich and the powerful and the privileged, but by how they treat the poor, the condemned, (and) the incarcerated. Because it is in that nexus that we actually begin to understand the truly profound things about who we are."

*Equal Justice Initiative is a non-profit legal practice based in Montgomery Alabama and is dedicated to defending those who are most marginalized by society.*

### An Exchange of Gifts on the Journey Towards Unity

*SACC 70th Birthday*

**Saturday 29 April 2017, 10am-3.30pm**

SA Council of Churches reaches 70 years of being in 2017. In addition to encouraging various local events, SACC has invited four city churches to host a 'progressive' gathering, which will include times of prayer, story-telling, hospitality, walking together and a little business, in four different churches/halls:

- Pilgrim [Uniting]
- St Francis Xavier Cathedral [Catholic]
- St Mary Magdalene's [Anglican]
- St Stephen's [Lutheran]

The entire day is open to all across the Member Churches. More information soon.

## Paws for thought

Hello. You know that Wallace can sometimes frustrate me. His youth has often meant he acts without thinking.

However, lately he seemed to be improving. We have spent a fair bit of time together recently. During the hot weather they leave Wallace home with me when they go out. During these times we have had a number of good conversations.

Sometimes the talks have been quite philosophical! Not exactly dogmatic, but, very thoughtful.

However, at other times I despair! Only the other day I had to explain the difference between Christmas and Easter. He must sleep a lot during the services!

Keely



## 2017 - A special year for the Uniting Church in Australia

*Adapted from an article by Stuart McMillan,  
UCA President*

The Uniting Church turns 40 on Thursday 22 June 2017, having officially begun its journey on Wednesday 22<sup>nd</sup> June 1977. At the time the first President (Rev. Dr Davis McCaughey) remarked that church union '*meant absolutely nothing, unless it drives us back to the fundamental questions - where do we come from, where are we going, and who are we?*'

After 40 years there is much to celebrate. We have developed a ministry that values the gifts of women and men, lay and ordained. We have sought reconciliation between First and Second Peoples by apologising for the sins of the past and walking alongside our Indigenous sisters and brothers. We have maintained strong, principled positions on issues of justice and peace, notably the treatment of refugees and asylum seekers. We are a multicultural Church as we work to give fuller expression to the richness of our culturally and linguistically diverse community. We have declared that a person's sexual orientation should not be a bar to full participation or leadership in the life of our Church. UnitingCare is one of the largest providers of community services in Australia. And the way we make decisions in the councils of our Church remains open and inclusive.

These are just some of the ways the Spirit has led us. There will also be many more highlights of a more personal nature that we can be proud of.

40 Days of Prayer and Fasting, from 14 May until our Church anniversary on 22 June, is one of the key events planned. The 40 day period will include *A Destiny Together* – a week of prayer and fasting for justice for First Peoples.

Several Conferences are planned:

- The Uniting Church History Association will be formally launched at a national conference at Pilgrim Uniting Church in Adelaide from 9-12 June.
- The President's National Ministers' Conferences, open to all people in specified placement, will be held in Darwin from 29 June-2 July – under the banner Honouring First Peoples as Sovereign – and in Adelaide from 22-24 August in conjunction with The Uniting Leaders 2017 conference.
- The Assembly Working Group on Worship and Formation, Education & Discipleship will also host the Transforming Worship conference at Burnside Uniting Church in Adelaide from 27-30 July.

Keep an eye on the UCA website (<http://uca.org.au>) for more information details about other events being planned.



## Events at Morialta

40<sup>th</sup> Anniversary of the Uniting Church: As part of Morialta's celebrations the Moderator, Rev Sue Ellis, will lead our service on 18th June 2017.

Welcome morning tea for newcomers/folk that have joined us recently - tentative plans for a special morning tea on 30th April.

Meetings of the congregation – 19th March, 30th July and 26th November.

Best of British Humour—an afternoon of comedy clips on Sunday 21 May in the hall. Come and be entertained and enjoy ice creams, lolly bags and drinks!

Mission Projects Pleasant Sunday Afternoon concert with Heaven Knows A Capella—date to be confirmed.

Library High Tea on Sunday 16 July. Guest speaker, tea and literary delights!

Garden Party at the home of Jan Schroeder on Saturday 21 October.

Future Combined Services – 30th July and 29th October

## Events in the Wider Church

Kids Camp Out (KCO): 25-26 March at Victor Harbor. More information on page 3.

SAYCO 1-3 October – an annual camp for young people in high school years 8-12. It provides a safe, thought-provoking environment for youth to have fun while growing and exploring their faith. SAYCO offers a unique program, which includes contemporary worship, games, workshops, and a variety of indoor and outdoor activities. For more information go to <http://sa.uca.org.au/sayco/>

Meetings of the Presbytery and Synod of South Australia: 30th June – 1st July and 23rd – 25th November

Urban Mission Network Gatherings – 24th August and 23<sup>rd</sup> November.





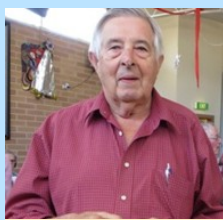
# Morialta Magpie



Kenny enjoyed skiing on a recent trip to Beijing with the family.



Happy Wedding Anniversary  
Ray and Margaret Clogg



Happy Birthday  
Rob Cheel



Happy  
3rd Birthday  
Maggie May!



Happy Wedding Anniversary  
Christine and John Secombe



Happy Birthdays  
Ruth Dunning and John Beard



Happy Birthday  
Margaret Boundy



Happy Birthday  
Lorraine Powers



Happy Birthday  
Jonathan Barker

## Farewell Lachlan

It was with joy, pride and a touch of sadness that we farewelled Lachlan Mackenzie on 12<sup>th</sup> February.

Lachlan, after achieving a very successful degree in Engineering, has taken a position as a Metallurgist in Hobart. We wish Lachlan God's love and blessings as he starts a new phase in his life.

We will miss his smile and all the work he does on the recording and audio desk and his work with the young people at Morialta.

Go well Lachlan!



## Farewell Steve Thompson

In December we reluctantly bade farewell to Steve and Lachie after Steve's time as minister at Morialta was curtailed by health challenges.

Along with a financial gift, Steve was presented with a signed quilt from the congregation, which was crafted by Judith Purling.

We wish Steve and Lachie well as Steve continues to pursue treatment for his health problems and discerns what the future has in store for him.



## New Offering Plates

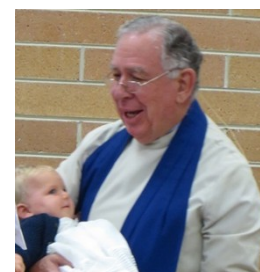
You may have noticed that we have a new set of four magnificent and matching offering plates. These are the creative work of Bob Lloyd who is a surely a master woodcarver.



Bob tells us they are made from pine, and they almost glisten when passed along the pews. Sincere thanks to Bob for his generous gift and his creativeness.

## Hosking Family Baptism

It was a family affair on Sunday January 15 when we celebrated the baptism of Olivia, granddaughter of Doug and Jenny and daughter of Terese and Paul Hosking.





## Australian Inland Mission

*Adapted from material held in the National Library of Australia*

The Australian Inland Mission was formed at the instigation of John Flynn in 1912. Flynn (1880-1951) was born at Moliagul, Victoria, and was educated at government primary schools and the University High School in Melbourne. He became a pupil-teacher in the Education Department and developed a strong interest in photography. In 1903 he became a home missionary of the Presbyterian Church and served at Beech Forest in the Otway Ranges and Buchan in Gippsland. In 1907 he began studies at the Presbyterian Theological Hall in Melbourne and he was ordained as a minister in Adelaide in 1911. In the same year he joined the Smith of Dunesk Mission in the Flinders Ranges in South Australia.

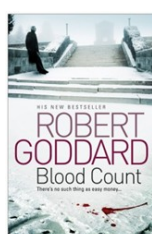
In 1912 he compiled a detailed report on the spiritual condition of the people, both Indigenous and European, of the Northern Territory and Central Australia. The General Assembly of Australia responded by establishing the Australian Inland Mission, with Flynn as Superintendent.

The Australian Inland Mission, which was responsible for the Northern Territory and the remote parts of South Australia, Western Australia and Queensland, began with one padre, a nursing sister and a nursing hostel at Oodnadatta. In 1913 Flynn launched the illustrated magazine *The Inlander*. By 1918 he had established patrols at Oodnadatta, Port Hedland, Broome, Pine Creek and Cloncurry and nursing sisters at Oodnadatta, Port Hedland, Halls Creek, Maranboy and Alice Springs. In 1926 he persuaded Alfred Traeger to come to Alice Springs and develop the pedal radio. A radio station was installed at the Presbyterian Church at Cloncurry and pedal sets placed in homesteads and missions. In 1929 the Aerial Medical Service was established, operating from Cloncurry. It was an instant success and subsequently transferred to the Australian Aerial Medical Service (later the Flying Doctor Service) in 1933.

In 1933 Flynn was made an Officer of the British Empire (OBE) and he was Moderator-General of the Presbyterian Church in 1939-42. He remained

Superintendent of the AIM and in his last years he established a retirement home in Alice Springs and a holiday camp for Outback children in Adelaide. Following Flynn's death in 1951, Fred McKay, who had been a patrol padre in the 1930s, was appointed Superintendent. Under his leadership, the AIM became a very large organisation, its influence extending to the new mining regions in the far north and west and even to Papua New Guinea. The John Flynn Memorial Church was opened in Alice Springs in 1956. McKay retired in 1974 and was succeeded by Max Griffiths.

In 1977 the Presbyterian Church divided, with the majority of churches joining the Uniting Church of Australia. All the AIM properties were awarded to the Uniting Church, but after some fraught negotiations the two churches agreed that the name 'Australian Inland Mission' would no longer be used. The Uniting Church adopted the name 'Frontier Services' for its range of Outback ministries.



### Book Review

***Blood Count - There is no such thing as easy money* by Robert Goddard**

*Reviewed by the Vision Editor*

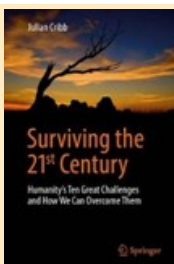
As the book cover says "there is no such thing as easy money", something that our hero surgeon Edward Hammond discovers as the story unfolds. This is one of those

books that will make you miss your bus stop because it is hard to put down, as the naïve and trusting surgeon solves one crisis only to be confronted with a new threat. It is a book where the ending is like a mirage in the desert and just when you think he is safe, and all will end with him back in his hospital in London, another twist sees him facing an even bigger threat to his safety.

However, the book is not only "a brilliant race against time thriller", it also examines

cause and effect and the outcomes of actions that seem ethical on the surface, but which have a dark side as well. If our surgeon hero had not accepted a huge fee for going to the Balkans to give a Serbian gangster a new liver, which enabled said gangster to live and slaughter many innocent people, he would never have ended up being hounded by several equally nasty groups across Europe. The central theme is that only you can lay the past to rest.

*Available in Morialta UC Library!*



### Book Review

***Surviving the 21st Century - Humanity's Ten Great Challenges and How We Can Overcome Them* by Julian Cribb**

*Reviewed by the Vision Editor*

In the December 2016 Vison we reviewed Julian Cribb's earlier book "The Coming Famine", published in 2010, in which Cribb paints a vivid picture of the likely world food shortage that will face our children and their peers in many countries in mid-21st century. This new book is about the prospects of our survival as a species in

the 21<sup>st</sup> century. The book cover carries 15 reviews by eminent scientists and social historians including Paul Erlich, Peter Doherty, Bob Douglas and Robyn Williams. The one that hit home to me was by veterinarian and Nobel Laureate Peter Doherty who states: "We've come a long way from our hunter/gatherer past, but how assured is our future?"

In this book, Julian Cribb argues that the continuation of the human story depends on **what we do now and in the immediate future.** According to Cribb the time to act is now or it will be too late.

The book is divided into 10 easily readable chapters of less than 24 pages each. The chapters cover the most important issues facing *homo sapiens* and the chapter titles give us an insight into what the author sees

as not only our most pressing issues, but our greatest mistakes. He starts with "The Self-Worshipper", and follows with "The Terminator", "The Degraded", "The Butcher", "The Baker", "The Poisoner", "The Devourer", "The Urbanite", "The Self-Deceiver" and finally (and hopefully) "The Getter of Wisdom".

Chapters 2 to 9 end with summary dot points of "What we **can** do" followed by a briefer list of "What we **must** do". The book ends with the final and most important question Cribb poses:

"Foresight is humanity's ultimate skill. Our quintessential wisdom is the wisdom of the survivor. The question the twenty first century will answer is: Do humans have it still?" Only time will tell.



# Welcome to the Morialta Uniting Church Community Library

## FROM THE LIBRARIAN

Happy New Year!

As I was reading "The Weekend Australian" the following headline caught my eye! "SHARED WORLDS: In the age of connectivity, books are more important than ever".

I read on .... "We all ask each other a lot of questions. But we should all ask one question a lot more often: "What are you reading?" It's a simple question but a powerful one, and it can change lives, creating a shared universe for people who are otherwise separated by culture and age and by time and space".

The article was an interesting one, written by Will Schwalbe and talked about various books which had made a difference to his life. The article was an edited extract from "**Books for Living**" by Will Schwalbe. I thought it was a good way to get 2017 running bookwise.

So...What book are you reading or going to read?

Hopefully "**Books for Living**" by Will Schwalbe, now available in the **NEW READS** section of the library.

The "Weekend Australian Magazine" article is also available in the library for you to read.

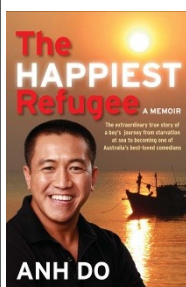
## Exploring Faith and Spirituality

Easter/Lent is a time when we look to grow in our faith, but how? Our Library has a variety of resources to help us explore our faith. An array of Lenten resources is on display in our library now for you to browse and borrow.

## Looking Forward Towards May

May is History Month in Adelaide and on display in our library will be the local histories of churches in our area, local histories pertaining to our area and autobiographies produced by people within our congregation. Do come and have a look.

## BOOK REVIEWS



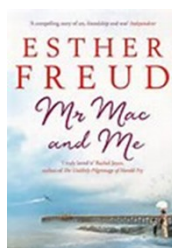
### The Happiest Refugee by Anh Do

Anh Do is a rare individual who truly understands how lucky he is to be living the life that he does, and able to look back at the place from where he came with a realistic eye. Once upon a time he might have been a poor boy living on the streets of Vietnam and eking out a living with menial tasks, instead he is one of Australia's successful personalities living a life that most can only dream about.

Life for Anh didn't begin too well. His parents risked everything to get to Australia with their children and then spent every waking moment working hard to provide for them in their new land. That work ethos was passed on to their offspring and Anh has never forgotten the sacrifices they made.

This book is an easy, seductive read as Anh tells his tale with simple direct language and an endearing frankness. His lack of guile is just part of this story which is all about survival, forgiveness, triumph, sadness and joy. If you have never heard of him until you read this book, you will certainly want to know more after you have read it - and if you thought you knew all about Anh already, this story will show you that there is so much more to know.

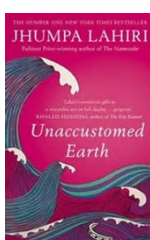
*Reviewed by Jan Thornton*



### Mr Mac & Me by Esther Freud

Life changed forever in the small village on the Suffolk Coast of England at the onset of WW1. Thomas Maggs the local publicans son, crippled from birth, longs to go to sea like the other local boys, but is destined to lead a different life. Fascinated by a Scottish artist, Charles Rennie Macintosh, accused of spying for Germany, Thomas follows his eccentric friend to a more interesting end.

*Reviewed by Margaret Boundy*



### Unaccustomed Earth by Jhumpa Lahiri

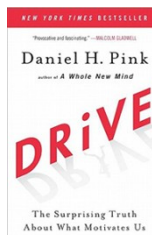
Lahiri is a Pulitzer-Prize winning author whose Bengali parents brought her at an early age from London to grow up in the US.

She is thus well-equipped to write on the sometimes intimate interactions of Bengali Indians within their families, and with surrounding foreign cultures.

The larger Part One of the book comprises five different short stories, beginning with the one with the book's title "Unaccustomed Earth", which derives from a quote from Nathaniel Hawthorne, to the effect that people will flourish better in foreign soil.

The Bengalis seem to have done well, since they are mostly comfortably off, well-educated and much-travelled. Part Two, entitled "Hema and Kaushik", comprises three chapters describing the trials of the girl Hema who loved Kaushik, a travelling photographer, but eventually agreed to marry Navin by family arrangement.

*Reviewed by Bryan Forbes*



### Drive - The Surprising Truth About What Motivates Us by Daniel H Pink

I was quite excited to get this book, described by others as provocative, inspiring, fascinating and energetic and as I'd love to

know what exactly motivates me, I began this paperback with gusto.

What a damp squid it turned out to be! This dry little epistle is slanted towards the American way of life, using examples of practices, stories and teachings that are more pertinent to the US.

Pink tells us that we are irrational and predictably so. Well, that's not really new, but I could understand what he was getting at - at that point. He lost me when he talked about things being heuristic (an experimental process where you have to come up with something new) and asymptote (a line that draws ever closer to a curve without ever meeting it).

This is hardly the kind of book that you'd casually dip into before falling asleep and you would be bound to kill the conversation at any social gathering if you brought up what Pink thinks are the twenty best conversation starters.

Just before the book ends we are presented with a dictionary of some strange jargon that is supposed to help us make sense of everything that has gone before, but is quite interesting if you would like to learn some gobbledegook guaranteed to kill the aforementioned social gathering in its entirety!

As a study of behaviour, motivation, purpose and mastery this book was frustrating and condescending. Others far more intelligent than I might make sense of it all but for the average reader; I believe this tome offers nothing new.

*Reviewed by Jan Thornton*



For more book reviews go to  
[www.morialtauca.org.au/resources/library](http://www.morialtauca.org.au/resources/library)

## One thing at least

*One thing at least I understood  
practically from the start,  
that loving must be learnt by heart  
if it's to be any good.*

*It isn't in the flash of thunder,  
but in the silent power to give -  
a habit into which we live ourselves,  
and grow to be a wonder.*

*Some like me are slow to learn:  
What's plain can be mysterious still.  
Feelings alter, fade, return,*

*But love stands constant in the will:  
It's not alone the touching, seeing,  
it's how to mean the other's being.*

*James McAuley (1917-1976)*



## Diary Dates

Wednesday 1 March 8.00am	Ash Wednesday Worship
Friday 3 March 10.00am	World Day of Prayer St Joseph's, Tranmere
Friday 10 March 7.30pm	Gateways
Monday 13 March 11.00am	Morialta Picnic Morialta Conservation Park
Wednesday 15 March 7.30pm	Fellowship Visit from Deidre Palmer
Sunday 19 March 10.45am	Meeting of Congregation (AGM)
Tuesday 21 March 7.30pm	Church Council Meeting
Friday 24 March 7.30pm	Gateways
Saturday 25 & Sunday 26 March	KCO at Victor Harbor
Wednesday 29 March	Fellowship Bonus Lunch at Kafe Schulz, Glynde
Thursday 13 April 6.00 for 6.30pm	Last Supper Celebration and shared meal
Friday 14 April 9.30am	Good Friday Worship
Sunday 16 April 9.30am	Easter Worship

### Acknowledgements

Brian Corrigan 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 April 2017**

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



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