



Morialta Vision

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From the Minister

Hello and welcome to this edition of the Morialta Vision. Having recently arrived at Morialta Uniting Church I thought it would be good to share something about myself as we begin a new chapter in the life of the church together.

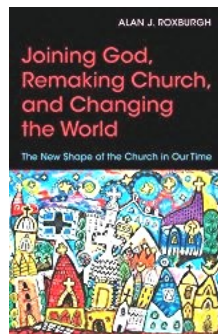
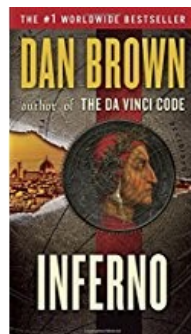
A brief background: I grew up in the country where I lived on a small farm just outside Yankalilla. We had dairy cows, some sheep, Dad was a beekeeper, mum a dress maker and cake decorator, I was one of four kids, attended the Yankalilla church and Area School, played cricket for Yankalilla and Rapid Bay, tennis for Normanville.

School was not something I excelled in and when offered a job at just under 16, I left and worked in Dunlop Tyres Yankalilla and later Bowyer Transport. It was in 1985 that I left the country and working life to attend Parkin Wesley Theological College to engage in a one year Lay Leadership Course which would lead on to beginning a Diploma of Ministry part time and working as a Youth Worker in Pilgrim Church for just under 4 years.

During this time I was discerning a call to being a Minister in the church. During my middle 20's that call became stronger and I eventually was accepted for training and preparation for Minister of the Word and thus transferring my Diploma in Ministry to a Bachelor of Theology.

In December 1995 I was ordained at Maughan Church, Adelaide and began my initial ministry placement on Kangaroo Island (four years). Other ministry placements have been Spicer (six and a half years), Athelstone (nine and a half years) and Supply Ministry (filling in between Ministers) at Marion and Warradale (three months), Pilgrim (five weeks) and Westbourne Park (six months). This year I was Supply Minister at Pilgrim Church for six months up to the end of July.

I am studying for a Graduate Diploma in Ministry (1 subject per semester) and looking at a theology of worship and the art of curating worship for a local context. I am also currently reading:



I love playing and watching cricket and am a member and player of the Athelstone Cricket Club and have been Captain of the Churches and Community Division 3 team for three years and currently Division 6 in the Adelaide Turf Association.

I follow AFL (guess which team) and believe the rock band U2 are still the best band going around and I owe much of my theological development to their music. My golf needs practice and I would welcome partners to play a round with!

I am now at Morialta and feeling part of the family already and am greatly appreciative of the welcome and generosity of the church in making my transition here smooth and exciting.

There are five of us who live at home. Mandy, who pursues a career in music ministry, currently as Music Director at Clayton Wesley Church, teaches flute and is a member of the Adelaide Wind Orchestra. Mandy also is a professional physiotherapist in a private practice in Stepney. Joel enjoys life as a 21 year old with friends, basketball, cricket, studying Engineering at Uni (3rd year), percussion and independent travel/holidays. Lauren, 19, defends well as Goal Keeper in Netball, studying Occupational Therapy (1st year), social life, music – listening and playing, cooking, and travel. Then we have Jester – the Budgie, who loves to sit on heads or shoulders and be part of the family.

So I look forward to sharing life together at and around Morialta Church and enjoy a coffee when ever the need might arise.

Grace and peace.

Rev Bob Hutchinson



“Who we travel with can be more important than our destination.” - Anon

Chairperson writes...

It has been a great time of celebration the last few weeks as we have welcomed Bob, Mandy, Lauren and Joel into our midst, I think you will agree! The Induction service (and refreshments) proved a wonderful opportunity both to affirm our mutual commitment to move forward together as minister and people, and to celebrate with friends from near and far, from neighbouring congregations and from the wider community. We look forward to an exciting time as we all get to know each other and discover new potentials for ministry and mission. Bob introduces his family in his own words on the front page.

I want now to talk about something NEW coming up that will need our attention. Making decisions together as a bigish church community is something we need to keep working on. For more formal meetings we've got the blue and orange cards, and I think we use them fairly well, but they aren't always applicable. In our 'Dreaming' process in 2015 we tried several new ways of getting input from everyone – and that worked well. So on Saturday October 14th (9:30-11:30) we're going to try another new method – a Church Workshop (all welcome!) to draft a plan for how 2018 will look at Morialta – what events and activities, when.

We have many groups doing many things at Morialta, and we need to make sure they all fit together into a program that prioritises what our congregation has decided is most important in ministry and mission, through our decisions in Council and congregation meetings. Here is how it will work.

During August all groups will get a letter from me asking them to start thinking about 2018, and to prepare a reply suggesting possible events/activities and dates for them. There will be a common calendar included in my letter, so everyone is working in the same format. The invited groups will include the new Community Building and Fundraising Planning Team, established at the July congregation meeting.



Once I receive the replies, I will collate them into a format we can use on October 14th to look at all the ideas, remind ourselves of our priorities, and decide together on a Draft 2018 Program of Events. Of course it won't be set in concrete, as we want to remain open to new possibilities, but it'll be an agreed basis for 2018. This program will then feed productively into the process of developing the church's budget for 2018, which will come to the November congregation meeting for approval.

I hope this sounds like a usable plan to you – I'm excited about seeing how it can help us move forward together. Please be in touch if you have questions, concerns or suggestions – or if there is anything Morialta-related that you would like to discuss – I look forward to hearing from you!

Margaret Cargill
0439 954 814



Your generosity helps and is greatly appreciated

Act for Peace - a letter from Humbert Lancanan, Barangay Councillor - Salvacion Island

Dear friends,

I live in a small town on Salvacion Island in the eastern Philippines. Due to our location, we have experienced many typhoons. For years, locals would say to each other "we'll be fine, we are used to it – we can manage and survive." But we had never experienced a 'super typhoon' to understand the damage it could do. So when Typhoon Haiyan hit, despite government warnings, people didn't properly prepare with shelter for their families and protection for their homes.

58 people on Salvacion Island were killed during Typhoon Haiyan. In the aftermath, people were in shock, they wandered around crying silently. They didn't know what to do or where to

find food. Everything was destroyed. After two days without any help, relief finally came via food and clean water deliveries from ships and airdrops from helicopters.

After seeing the devastation from Haiyan and seeing my friends and family suffer so much, I realised that I have a big obligation to my community – I can help them to start learning about disaster risk management.

Thanks to your kind gifts, Act for Peace's partner, the National Council of Churches of the Philippines (NCCP), started explaining the Disaster Risk Reduction program. Many people were unsure about what they could do but they wanted to learn because of the terrible destruction of Typhoon Haiyan.

The training we received taught us the importance of being alert and working with our families and neighbours to be prepared with early warning systems for tidal waves and tsunamis. We learned to share information amongst communities on specific disaster impacts and what to do to minimise their effects. Here in my town, we want to prioritise protection against typhoons and storms through the building of a sea wall and addressing erosion along the shoreline. My community has sent a proposal to the authorities for this and we are waiting for approval to begin.

Note: Christmas Bowl offerings support Act for Peace.



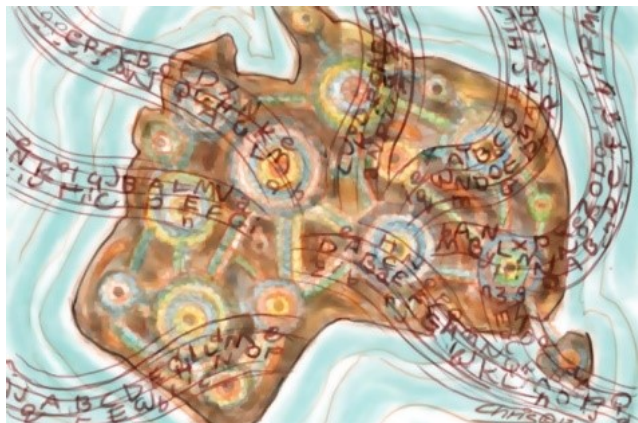
Celebrating Success!

Three members of our English Conversation Group recently achieved the English test scores they need for teacher registration in SA. We enjoyed a celebration lunch in the Kooka Room, with delicious dishes from everyone's home culture. All seven of the group leaders were there – Leonie Brown took the picture, and visible around the table are Carole Lyons, Miranda Clarke, Lorraine Powers, Margaret Cargill, Ruth Wise and John Powers – as well as Jing Luo, whose idea led to the group's formation.

Congratulations to Jing, who has recently been offered a job!

NAIDOC:

(National Aborigines and Islanders Observance Committee)

Languages matter because people matter*Adapted from an article published in Eureka Street by Andrew Hamilton June 2017*

The theme of NAIDOC 2017 was **'Our languages matter'**. This year NAIDOC Week was particularly significant because it was held in the shadow of the Uluru declaration by the First Nations National Constitutional Convention, where representatives of Indigenous communities met in a response to the desire that Indigenous Australians should be appropriately recognised in the Australian Constitution. The gathering aimed to make an agreed statement about what that recognition should mean and they made it clear that any action should be more than symbolic. It should give Indigenous Australians a status that guarantees them a say in the measures that affect them. It was not acceptable to make them objects of government decisions, as they have been in the Intervention. They must be agents, not just talked about, but empowered to speak authoritatively.

The theme **'Our languages matter'** lies at the heart of the Uluru statement. It also poses questions about the way in which we conceive our identity as a nation, and so about how we should respond to the Uluru statement.

To say that "our languages" matter implies that in Australia we communicate in many languages. English is the language of business and public life, but many other languages, both Indigenous and introduced, are the primary languages of groups of Australians. Many people speak more than one language, an endowment to be praised, not lamented.

Language is much more than a means of communication. It is an emblem of our tribe, marking out those who are our near relatives and those who are strangers. Language shapes how we interact with others. To say that "our languages matter" implies that no one language is given absolute precedence over others, diverse languages may have precedence in different areas of our lives.

Language is also the medium through which culture is transmitted. Culture includes our relationship with our own history, the customs and symbols of our parents, and the songs and stories that make up our heritage.

When we enter the culture of another society, we need some knowledge of the language to understand the culture.

Many Australians have assumed that English is the only

language that is or should be used for communication in Australia, and that other languages should fall into disuse as soon as possible, as should other national customs and cultures. The Indigenous Convention, which brought together the reflections of Indigenous communities around Australia, each with their own traditional language, shows how vacuous that view is and how rich are the consequences when diversity is recognised.

An Australia that is seen as multilingual while sharing English as its common language, that is also seen as multicultural and multireligious while sharing a common national identity, is a richer and more enduring nation than one in which there is one language, one religion and one culture that exclude others. Ultimately languages matter because people matter. In Australia Indigenous languages and Indigenous people have both been treated for far too long as if they don't matter. Both NAIDOC Week and the Uluru statement call for a better way.

Learn to Speak the Language*Mike Ladd*

I was on the bus to town.
On the seat in front of me
two women were chatting in Punjabi,
and the guy sitting next to me says:
"If you come to this country
you should learn to speak the language."

"Yeah. You're right" I said,
"So how's your Kurna?
And how good are ya
at Pitjantjatjara?
Fancy a chat in Ngarkat?"

And you know, it's a pity we don't hear
more Peramangk at the bank,
more Tiwi on the TV,
more Wik at the picnic
and more Arrente on the verandah.

And, if you expect to live here,
you really oughta
know some Yorta-Yorta,
get your tongue
around Bundjalung,
grasp the meaning in Mirning
and know the score in Eora.

Kamilaroi and Wiradjuri,
Luritja and Walpiri,
understand their poetry.

You're right, if you come to this country,
You should learn to speak the language."

About the Author

Mike Ladd began reading his poems at Friendly Street at the age of 17. His first collection, The Crack in the Crib, was published in 1984, and was followed by eight more collections of poetry and prose. He was the editor of ABC Radio National's Poetica series for 18 years, and currently works for Radio National's features and documentary unit. His new book, Invisible Mending (Wakefield Press 2016), includes essays, memoirs, short stories and poetry, ranging from family intimacies, to connection and disconnection in the Australian community, and environmental damage and repair.

Franciscan Benediction

May God bless you with discomfort at easy answers, half-truths, superficial relationships, so that you may live deep within your heart.

May God bless you with anger at injustice, oppression and exploitation, so that you will work for justice, equity and peace.

May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you will reach out your hand to comfort them, and change their pain to joy.

And may God bless you with the foolishness to think that you can make a difference in the world, so that you will do the things which others tell you cannot be done.

Amen.

Fellowship Happenings



Our visit to the Koala and Wildlife Hospital was a great success with 20 people attending. We were shown an excellent presentation of the work being done and came away with a far greater knowledge of koalas.



In July we were given a display and talk by Christine on the amazing skill involved in her making and creating cloth dolls.



In August we continued our "This is your life" talks with Margaret Cargill. It is very interesting what we learn at these meetings about members of our congregation. We will also be visiting Haigh's Chocolate Factory on August 31st.

New members and visitors are always welcome to attend our meetings.



The koala is an arboreal herbivorous marsupial. It's closest living relatives are wombats. They live for 13 to 18 years in the wild and weigh up to 15kg. The gestation period of females is 4 to 5 weeks.

Wikipedia

Student Housing Project

Over the last couple of months the project has been advancing on two fronts, finance and building approval.

We submitted the required loan application to the Synod Finance group. After many phone calls, explaining the project in detail and providing them with the three year financial projections for Morialta UC, we have just been informed our loan has been approved. At the time of writing this we are yet to receive the loan papers for signing. We are assured they are in the mail. The arrangement is that as we draw on the loan we will make a monthly interest payment on the money we use (not the whole loan). Then late in 2018, when the new houses are scheduled to be completed we will put the College Drive house on the market. We have every reason to expect that the price we get for the sale should pay off the loan in full and hopefully provide something further to repay some of our own expenditure.

On the building side, we have engaged Rossdale Homes to do the work. The initial survey of the block has been done and this is now in the drawing office being prepared, along with the other necessary documentation to submit to Burnside Council for planning approval. Once that approval is confirmed the two blocks will be surveyed for subdivision. This will then be documented and submitted for government registration. At that time we will get into the details of the building design which will then be submitted for building approval. This preparation stage will take the rest of the year after which the site preparation and building work will take us into the second half of next year.

So, if all goes well we may even have students in the houses before the end of 2018. Even with possible delays they should be ready for occupation before the start of the 2019 academic year.

Chris Ayles, For the Project Team

What is God and religion to the average Australian?



From National Church Life Community and McCrindle Research Agency Surveys

According to the latest Census, religion in Australia continues to decline with an increasing number of Australians ticking the "no religion" box on the census form. In 2016 slightly more than half the population (52%) ticked Christianity compared with 61% in 2011, 74% in 1991, and 88% in 1966.

However, in a community survey conducted in December 2016 by the National Church Life Survey (NCLS), approximately 6 out of 10 Australians believed there is a God or some sort of spirit or life force. In answer to a follow-up question about which best describes your beliefs about God; 40% believe in God and always have; 21% don't believe in God and never have; 14% used to believe but no longer do; 5% now believe but did not in the past, and 20% can't decide. Similarly in a survey by the respected McCrindle Research Agency, 68% Australians claim to follow a religion or have spiritual beliefs. For 24% there is a personal God and for a further 34% there is some sort of spirit force. Around 20% are not sure and 22% are happy to go it alone. In another McCrindle survey where 64% of Australians identified as Christians, 24% identified as having spirituality rather than Christianity. However, only 9% of those who identified as Christian attended church regularly. So it seems that the Census may not be asking the right questions.

In relation to the importance of religion/spirituality in society – 14% agreed it was very important; 25% agreed it was important; 25% it was of little importance; and 36% said it was of no importance.

Another question asked if religion was good for Australian society? Approximately 39% agreed; 40% could not decide; and 21% disagreed. (About 11% agreed strongly and 9% disagreed strongly.)

In the NCLS survey, around 28% claim to have had a mystical or supernatural experience about which they have no doubts it was real; 9% claim to know someone who has had such an experience, and a further 25% believe it could happen. However a similar number (24%) do not believe that it is possible and 14% have no opinion.

While church attendance is strongly related to the belief in something beyond, critical reflection and questioning are significant components of contemporary Australian spirituality. Nearly half (49%) of Australians surveyed think we should strongly oppose the idea of "just believing", with only 20% agreeing. In fact only 4% strongly agreed that they should not question their faith.

Being willing to question and reflect on beliefs is also associated with higher levels of education and indecision is most evident among younger people. Church attenders are more educated with 33% being university graduates, compared with only 24% in the general population. This may explain why those attending church prefer to question their beliefs, rather than be dogmatic.

On the question of the resurrection, about one third (35%) do not believe it occurred, one third (34%) are uncertain and one third (31%) believe it was an actual event in history. Women are more likely to believe in the resurrection and those who are university educated are less likely to believe it was an actual event.

And finally – the Uniting Church could be renamed "the retirees' church" with 54% members being retired. This compares with Anglicans, Catholics and Lutherans (37 – 39%), Baptist/Church of Christ (24%) and Pentecostals (8%).

Conversations from the heart

By Stuart McMillan,

President of the Uniting Church in Australia



I'm sure we have all been reflecting a lot about the proposal for a plebiscite and more broadly civil society's discussion about same-gender marriage.

How as the people of God in the Uniting Church in Australia do we engage - firstly, with one another within the Christian community recognising the range of theological diversity; and secondly, how do we engage with the wider Australian community?

The internal discussion on the theology of marriage begun at the 13th Assembly in 2012 is continuing. Last year the 14th Assembly committed to encourage the "space for grace" - a time of listening to one another and respectful conversations about healthy relationships, marriage and other issues, particularly where cultural understandings differ.

As we move into a time of greater public discussion about same-gender marriage, I would remind church members of the importance of maintaining this space for grace.

It is easy to harm each other with careless words. So we should all choose ours carefully.

We are committed to being an inclusive Church that embraces LGBTIQ people as full members and to culturally appropriate discussion about relationships and marriage across our diversity.

Within the grace space, this is possible. But it will require conversations from the heart and being truly present for one another.

Over the past year I have been encouraging different communities to hear afresh the word of Scripture from Romans chapter 12, verse 5 which says: "We belong to one another". This belonging is not a possessive, controlling belonging rather it is about mutuality and

respect, recognising the intrinsic worth of every human being all bearing the image of the Creator.

My friend, Rev. Andrew Norton, the Moderator of the Presbyterian Church of Aotearoa New Zealand recently reported through Facebook on a conversation from the heart in his Church.

The forum for that conversation was a *hui* – a special assembly at a Maori meeting place called a *marae* attached to the Presbyterian Church of Aotearoa New Zealand's Maori Synod.

Andrew said of the meeting: "Diversity is possible and doesn't have to lead to division and marginalisation if only we listen deeply to one another and to God".

This seems like wisdom of the Spirit to me.

Coincidentally the venue was called Te Maungarongo marae, meaning the meeting place of peace and reconciliation.

I know we have similar places of peace and reconciliation in our ancient land, and we too should make use of these places for our own conversations from the heart.

Our Church has many such conversations ahead of us.

There are conversations with First Peoples about covenant, sovereignty and treaty, and a whole range of issues across the cultural and linguistic diversity of our Church.

So as we come to a time of national discernment let us encourage one another as members of the community of God within the Uniting Church in Australia to conduct ourselves respectfully through conversations from the heart, listening deeply to one another and God.

In this we do as the Scripture urges us, we show by our love for each other God's love for the wider community.

Māgayamirri rom,
Stuart (2016)

Māgayamirri Rom means "the way of peace and tranquility, harmony with the whole of creation, be with and within you" in the Yolŋu languages of North East Arnhem Land.

Somewhere someone

The kingdom of love is coming because:

- somewhere someone is kind when others are unkind,
- somewhere someone shares with another in need,
- somewhere someone refuses to hate, while others hate,
- somewhere someone is patient - and waits in love,
- somewhere someone returns good for evil,
- somewhere someone serves another, in love,
- somewhere someone is calm in a storm,
- somewhere someone is loving everybody.

Is that someone you?

Attributed to the Rev Rex A Hunt

Solitaire

Margaret Quigley (*Reprinted from EurekaStreet*)

Were I to call

Were I to stumble

Or even fall

Would you hear me?

Would the constant babble

Of texts and tweets and twitters

Silence my helpless cry

Maggie Quigley lives on the south coast of New South Wales. Love, loss, and life's natural beauty have been the inspiration for her poetry.

All are valued, all are of worth

The Editor

On Sunday 20th August Rev Bob Hutchinson preached on the story of the Canaanite woman and her daughter. Part of his message was about the good news of love, forgiveness and acceptance. "This message is for all people as all are valued, and all are of worth."

The two articles here are about how we live out that message as a community. They challenge us in a practical way on how we respond to Bob's sermon.

In the midst of grief, agents of hope

Adapted from a sermon by Rev Elenie Poulos at Pitt St Uniting Church (Sydney) on 27th November 2016, at a Service of Lament and Hope for people seeking asylum.

The texts for the service were Psalm 137 and Matthew 25:31-46.

Whose lives do we grieve? How can we be agents of hope in a broken world?

For some years now, I have held that question, as I've sought to understand what justice means in the context of public policy in Australia. The question 'Whose lives do we grieve?' was posed by the great American philosopher Judith Butler after September 11 in her book *Precarious Life*. Butler reflects on grief and loss and explores the basis for a community to find its 'vulnerability to loss and the task of mourning that follows'.

In the violent context of today's world, who is it that we mourn, and who don't we mourn. Who counts as human?

Australia has a long history of marking certain groups of people out as not worth mourning. The first peoples of this land were not regarded as human, in fact, they were deliberately written out of existence. And when that fiction was too difficult to maintain, laws were made that defined them as fauna.

In the late 1840s, the first indentured labourers were brought from islands in the Pacific to work on farms. Over the next few decades waves of people arrived, including miners from China, cameleers from Afghanistan and pearlers from Japan and Malaysia. Then, at Federation, one of the first pieces of legislation passed by the new parliament was the Immigration Restriction Act 1901, 'the White Australia policy'.

My father arrived by boat in 1937 when



he was 13. He went to school and was placed in kindergarten because he couldn't speak English. He left school at 15. I can tell Senator Pauline Hanson that

being called a 'wog' everyday was not "easy to get over". It was just one of the daily forms of racism, exclusion and discrimination that so many people suffered. It wasn't until the early 1970s that the White Australia Policy was finally laid to rest. It is deeply ingrained in our history and our national identity that there have always been some lives worth mourning and some which are not.

But for Christians, every life is worth grieving, for all are made in the image of God and all are loved by God, without distinction.

And so it is that we have gathered here this afternoon to stand in solidarity with those who have fled situations of persecution and violence that most of us could barely imagine, those children of God whose lives so many of our political leaders refuse to grieve.

We have come because we hear their cries for justice, their grief for loved ones lost to war; their lament for homes left behind and careers abandoned.

We also come because we share our own grief at the damage that has been inflicted upon people who have done nothing more than seek our protection, and for the abuse perpetrated in our name and on our behalf.

"By the rivers of Babylon—there we sat down and there we wept when we remembered Zion." Psalm 137 is a lament from exile on the destruction of Jerusalem at the hands of the Babylonian empire. Along with grief, the Psalm expresses "a passionate Jewish commitment that could not be silenced or nullified by the imperial power of Babylon". It "succinctly encodes the defiant, pathos-filled resistance of Jews who continued to hold to their 'local tradition' in spite of the power requirements of the empire. The tradition of lament from and for those in exile is strong in the Christian faith.

The reading from Matthew seems so different. This is one of the core texts for our understanding of the gospel call to justice. But the narrative is not unlike that which marked the Jewish response to exile. There's the case – separation from God for ever; the task – obedience to Jesus by keeping his commands to feed

the hungry, give water to the thirsty, welcome the stranger, clothe the naked, take care of the sick and visit those in prison; and the hope – relationship with God forever.

Although many of us may have difficulty reconciling a God of love and life and a punishing God, I do hold that the case being made for obedience in both texts is that there are requirements in a life of faith that cannot be ignored. And for Christians, the list of tasks in Matthew's gospel could not be clearer.

And so it is that the Uniting Church, like other churches, has been providing care and support to asylum seekers and refugees in the community and in detention and advocating for their just and humane treatment since our foundation in 1977. Through the eyes of our chaplains who served in some of the harshest and most remote immigration centres, and through the eyes of so many of our members who have been visiting the centres for years or providing support and care to asylum seekers in the community, we have seen the dehumanising and abusive treatment of vulnerable and traumatised people. We have watched as children are called by number, we have sat in cold and isolating rooms in detention centres and listened to the devastating stories of struggle and family separation, we have held cake stalls and concerts to raise money for destitute asylum seekers in the community, and we have become lay experts in immigration law and administrative review.

We have come face-to-face with the truth of people's lives. We have done all this because this is what Jesus called us to do. This has been the task. This is the requirement of our faith.

May God's spirit of grace and life enliven us so that our eyes and ears are always open to injustice. And may we always stand ready to welcome the stranger with the love and hope of Christ in our hearts. Amen.



Disability and the Church

Recently, a religious organisation called for a religious exemption to the Disability Discrimination Act, arguing that people with mental illnesses could disturb the “sacred activities” in church services. Rev Andy Calder, a Uniting Church Deacon and the Disability Inclusion Officer of the Synod of Victoria and Tasmania, responds.

Forty years from our birth as the Uniting Church, the Basis of Union still reminds us that mission is nothing less than the reconciliation and renewal of the whole creation (Para 3).

The Church is called to serve that end and continue the ministry of Jesus in word and deed. Our ‘DNA’ – the essence of what makes us who we are as church – is disturbed by actions and policies that perpetuate division and derision.

Such divisiveness can be based on gender, wealth, employment, heritage, language or ability, to name a few. Derision of individuals or groups who don’t conform to mainstream expectations of behavioural or financial contribution can take the form of such language as ‘leaners and lifters’.

Our Church’s DNA is also disturbed by actions or inactions which contribute to vulnerable people experiencing stigma and exclusion.

Sometimes faith communities and community service agencies turn out **not** to be places of welcome and sanctuary. We should be willing to speak up whenever and wherever any form of abuse or discrimination takes place.

Australia’s first Disability Discrimination Commissioner, Elizabeth Hastings, was appointed in 1992. Elizabeth lived with the effects of polio and understood the stigma faced by people living with a disability.

In 1957, her migration to Australia under the “Ten-Pound Pom Scheme” was initially refused by the Australian government because of the effects of polio. Her father appealed to the then immigration minister Harold Holt, and eight-year-old Elizabeth was granted entry with the rest of her family, but only if they paid full fare.

In her role as Commissioner, Elizabeth had carriage of the federal Disability Discrimination Act 1991 (the DDA). The Act enshrines protection of people with disabilities from abuse and discrimination, both direct and indirect, from the provision of goods, services and facilities.



Elizabeth went on to become the manager of the Justice and Social Responsibility Unit in the Synod of Victoria and Tasmania, a role she held until her death in 1998.



While affirming the need for intentional action on disability within the Church, Elizabeth critiqued the need for terms such as “inclusion” – because all people are included according to God’s grace.

While the Uniting Church continues to examine and critique current practices, the past weeks and months have witnessed events in the public arena which run counter to the principles of the DDA and to the Uniting’s Church’s DNA of justice and compassion.

Abuse (physical, sexual) of people with disabilities can never be tolerated. Its pernicious reach has become so widespread that current safeguards and protocols need serious examination and correction to ensure such abuse is eliminated. The national Uniting Church Disability Working Group supports the call for the federal government to act urgently to ensure all people, including those in receipt of the NDIS, are protected by the highest of standards.

Uniting Church DNA means we should be closely scrutinising any proposals - such as a recent proposal that requested an exemption under the DDA to limit or exclude people with mental health issues from attending worship, on the grounds that certain behaviours are “disruptive to sacred activities”. How many other exemptions might be sought if this was granted? How does this stack up with Jesus’ embrace of the outsider and that in ‘welcoming a stranger it might just be that an angel is encountered’?

The recent uproar following Pauline Hanson’s call for students with autism to be separated from mainstream classes also plays into division and perpetuates the mentality of “winners and losers”, “them and us” – fear of difference, fear of the other.

Much has been gained in recent decades by policies that dedicate resources (never enough) to provide education and social connectedness in ways that enhance understanding and acceptance.

Uniting Church DNA compels us to speak out when we see the gains of the past decades under threat through ignorance and fear.

*This article was originally published by **Crosslight Magazine**.*

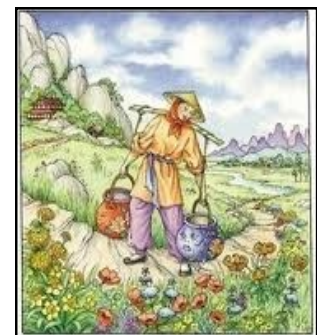
A story of two water pots

An old woman carried two water pots across her neck. One of the pots had a crack in it while the other pot was perfect and always delivered a full portion of water at the end of the long walk from the stream to the house – the cracked pot arrived only half full.

For two years this went on daily, with the woman bringing home only one and a half pots of water. Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it could only do half of what it had been made to do.

After 2 years of what it perceived to be bitter failure, it spoke to the woman one day by the stream. “I am ashamed of myself, because this crack in my side causes water to leak out all the way back to your house.”

The old woman smiled, “Did you notice that there are flowers on your side of the path, but not on the other pot’s side?” “That’s because I have always known about your flaw, so I planted flower seeds on your side of the path, and every day while we walk back, you water them. For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house.”



*Traditional from 'Spiritual Reflections'
Compiled by St Vincent de Paul Society,
Parramatta Diocese, 2003*



40 years as the Uniting Church in Australia

After 40 years there has been much discussion about the past and future of the Uniting Church. We bring you three views from eminent theologians about where we are and where we may be headed.

One view on the future of the Uniting Church

Adapted from an article in the UK Methodist Recorder

Based on the most recent figures available from National Church Life Survey (NCLS) – membership of the UCA declined 40% between 1990 and 2013. Now after 40 years a leading academic and researcher, Dr Keith Suter, has asked the questions: “Is it time for the Uniting Church to think seriously about where it is headed?” and “Does the Uniting Church have a future?”

Three years ago Dr Suter was awarded a PhD from the University of Sydney for his study called *The Future of the Uniting Church*.

In the PhD thesis Dr Suter uses a management technique known as ‘scenario planning’ which is designed to encourage discussion. Rather than being about predictions, scenario planning is designed to encourage the creation of skills within an organisation to help it react to change and acquire an ‘adaptive capacity’.

However, many people find the scenario planning process confrontational; they prefer to be comforted rather than confronted. As the poet T S Eliot said, “Humankind can only bear a little reality”. The PhD thesis sets out four possible scenarios.

The ‘Word and Deed’ scenario examines how the Uniting Church in Australia could become a Church with a small number of large parishes providing both spiritual activities and social welfare. This would require the enforced amalgamation of small churches into ‘regional’ ones.

Another view of the Uniting Church: Thoughts on Dr Suter’s Thesis by Andrew Dutney – Adapted from Eternity

“The UCA was always intended to have a plurality of expressions.” – Andrew Dutney

The fact is that all four scenarios currently exist in the Uniting Church and have for some time. There is no particular reason to think that it is going to change. The main flaw in the thesis is an assumption that the Uniting Church is “a whole, a particular thing.” It was always intended to have a plurality of expressions.

Among the “most likely” futures for the UCA is the gloomy Scenario Four – Recessional. This scenario actually talks about two options – one is the Uniting Church does nothing and just haemorrhages. It would become a flourishing welfare sector with an increasingly reduced congregational side. By default, that will happen.

The other variation in the fourth scenario is that people in leadership positions, working with people throughout the church, admit there is a “crisis” and devise an exit strategy. To avoid simply bleeding to death; we need to find ways of making the most of the situation. That would have been my preferred option for the fourth scenario.

Looking back at the origins of the Uniting Church may help find a future. In 1977, those joining together wrote down their vision in the *Basis of Union*. The *Basis of Union* was not trying to set up a new denomination, it was meant to be like an interim way of being church, on the way to the end of denominationalism. It is not the Uniting Church that is called to be a ‘pilgrim people.’ Rather it’s Christians, whether Catholics, Reformed or

The ‘Secular Welfare’ scenario examines how the Uniting Church in Australia could let the parishes just continue to fade away and instead focus on the provision of social welfare (albeit derived from a Christian tradition). Most of the Uniting Church’s finances are already focused on that work, such as in aged care and child care.

The third scenario, ‘Return to the Early Church’ examines how the ‘Uniting Church in Australia could react against the corporate managerialism required by government to run social welfare programs and stop accepting government contracts. The Church could reinvent itself as per the first three centuries of the Christian Church and so base itself on the ‘emerging Church’ movement. Australians may not like the ‘Church’ but Dr Suter thinks that there is still an interest in Jesus.

The final scenario, ‘Recessional’ is one in which the Uniting Church in Australia is wound up and its assets dispersed. The Uniting Church would need an explicit exit strategy.

“The challenge for the Uniting Church, as it reaches middle age, is in recognising the seriousness of its plight and taking explicit action”. Dr Suter’s conclusion is that “If it just drifts along, then it will gradually fade away”.



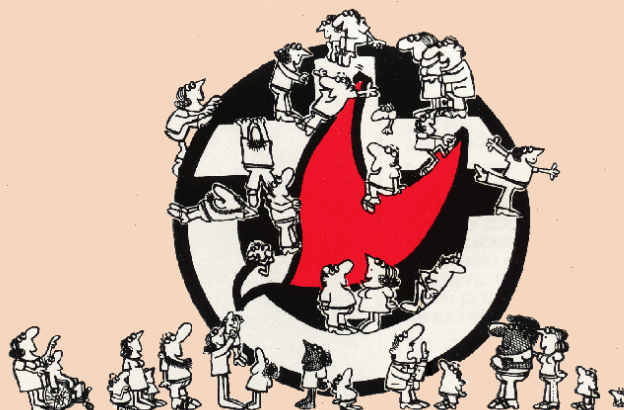
All of this is us



Pentecostal – the church of God is meant to be a pilgrim people. Around the country, there are people empowered by the *Basis of Union* to try new things and do new stuff. If our vision is to proclaim the mission of God and get involved in it, what does that mean in our local area?

Examples are the large evangelical Newlife Church on the Gold Coast or the refugee ministry of Bankstown Uniting in southwest Sydney. Newlife combines an evangelical ethos with community service and Bankstown is a good example of the UCA’s social justice emphasis. These are examples of Suter’s scenario two.

The Uniting Church was born out of a pilgrimage theology – we never sit still, we move towards what God is calling us to. If we fully live out that vision, the future is full of possibilities. The Uniting Church vision is not based on perpetuating its own institution but of being an agent of change.



An outsider's view

Adapted from an article by the Rev Keith Gamer in the UK Methodist Recorder

This year marks the 40th anniversary of the Uniting Church in Australia. Since its inception it has become a richly diverse community of faith and has developed a strong reputation for its community services and social justice. It has led by speaking into the heart of Australia.

The anniversary is a time to reflect upon the Church's journey and to postulate its future. Australian academic Dr Keith Suter has contributed to this discussion with a doctorate on the Church's future (see "One view on the future of the Uniting Church"). He believes the Church is at the crossroads, citing the significant numerical decline of Uniting Church congregants during the past 20 years.

Across Australia there are many churches in all denominations which are experiencing significant challenges, but there are also those who are adapting to the new world and social context.

Wesley Mission (Sydney) is one of those churches. It is experiencing growth in

many ways from culturally diverse congregations to a major expansion of work in community services and aged care. Around 2,000 people worship at Wesley Mission services each week and the portfolio of community services has grown to almost \$200 million (AUD) employing more than 2,000 staff with the added assistance of 4,000 volunteers. The key to this growth has been their commitment to the pattern of Word and Deed - holding together the proclamation of the Gospel and a prophetic word, and practical service that combines into one complete work.

It was in 1884 that the Rev W.G Taylor initiated the Central Methodist Mission, leading the way for the development of Missions in Britain and across the world.

The importance of this was underlined recently when the well-respected McCrindle Research Agency released its report on Faith and Belief in Australia. The good news is that religion in Australia is not dead: two thirds of Australians (68%) currently follow a religion or have spiritual beliefs. The research may also explain why churches like Wesley Mission are growing. Australians are a practical

lot: show me your faith and I will listen.

Australians also highly value the work of the Church in caring for people who are homeless, offering financial assistance and food relief programmes and providing disaster relief. The local church can be a most valuable and supportive community. The report also states that more than half of all Australians consider Jesus' life to be extremely, or very important, in the history and culture of the world.

However, it is the love of Jesus Christ in the Christian message with which Australians connect most easily. In the McCrindle research, the top three characteristics which can be attributed to Jesus Christ are love, hope and care.

There may be a variety of perspectives on the 40th anniversary of the UCA, some concerning, but through my experience at Wesley Mission I know there is still much about which we can be hopeful in the Great Southland of the Holy Spirit.

The Rev Keith Gamer is currently in Australia as Superintendent of the Wesley Mission Sydney.



Uniting Church. **Uniting People.**

unitingpeople.org.au

The origin of Da Hong Pao Tea.

Contributed by Jing Luo - adapted from <https://www.teasenz.com/chinese-tea/legend-da-hong-pao-tea.html>

Da Hong Pao means 'Big Red Robe' in English. It is a type of oolong tea which originated from Wuyi Mountain in Fujian Province. Because of erosion in the mountain, Da Hong Pao contains a lot of minerals, which gives it a unique rich mineral taste.

Its origin can be traced back to the Ming Dynasty. As the story goes, a scholar, whose name was Ju Zi Ding, was on his way to attend the Imperial exam. This exam was the only opportunity for him to become an official serving the emperor. Unfortunately, he became very ill when he arrived at Wuyi Mountain and was not able to continue his journey.

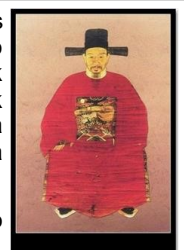
However a monk from the temple of "Tian Xin Yong Le" happened to see him and served him a special tea with healing effects. The scholar was healed, attended the Imperial exam and passed with the highest score. He was awarded an Imperial scarlet red robe.

The scholar was very grateful for the monk's help. He travelled back to visit the temple to ask the monk about the healing tea. The monk led him to the tea bushes and the scholar took off his red robe and wrapped it around the tea bush out of gratitude. He carried some tea in a jar back to the palace.

Since then, this tea was named Da Hong Pao (Big Red Robe).

Later the Emperor's mother was ill and no doctors could cure her. The scholar opened his jar of tea from Wuyi Mountain and offered it to the Emperor's mother. She drank the tea, felt better and was eventually healed. The Emperor ordered his servants to visit the original tea bushes and made those bushes exclusive for processing tribute tea for the Imperial family. Each year, the Emperor sent a servant who wore a big red robe to visit the tea business. It was a tradition for the servant to take off his red robe and to hang it on the tea bushes.

(Note: The latter part of the story about the Emperor's mother is often seen as a separate "Da Hong Pao" story. We are not told whether the scholar is Ju Zi Ding mentioned in the main story.)



UPCOMING MORIALTA UC EVENTS

Choices Bus Trip to Virginia Nursery

Tuesday 12 September

Cost \$15



Quiz Night

Saturday 23 September

Tickets \$15

Garden Party

Saturday 21 October

Tickets \$15 (Family \$25)



Details and bookings – contact the church office or visit the Morialta website www.morialtauca.org.au

KOOKA VERANDAH



If you had any doubts about how much the Kooka verandah would be used and appreciated, they would have been swept away on recent rainy playgroup mornings, when the children were able to work off their cabin fever in the sandpit and in the cars in this covered area!

It is also appreciated by the netballers during trainings at this time of year, and has already been used by a hirer who used the Kooka rooms for a birthday party.

Rain or shine it will be valuable addition to our facilities for all age groups!

Has Ecumenism been achieved or is there work still to do?

By the Editor

This was the topic of discussion at a recent meeting of the Ecumenical Partners for Justice and Peace (EPJP), a commission of the SACC.

You may remember that in our last Vision we carried a story about the 70th Birthday Celebrations of the SACC. It seems we were one of the few church magazines or publications to carry such a story. In fact only one Denominational Church paper did so and it was not *New Times*. To quote Geraldine Hawkes (Ecumenical Facilitator – SACC), *how can we expect the secular media to run stories on the work and life of the SACC if our own religious press ignore it?*

So our discussion at EPJP was around the question “Does anyone out there care?” Sadly the answer it would seem is “not many”.

Our own Inter-church Council no longer sponsors an Ecumenical Service at either Pentecost or Advent because previous services have been so poorly attended. Usually it is mainly members of the host church who turn up with 1 or 2 of the “faithful” Council members.

Part of this may be due to the fact that Inter-church Councils have become managers and carers of the Pastoral Care Workers and there is little energy or time left to promote other events. Another reason could be that individual churches are so busy with their own programs and just trying to survive. There is also a feeling that “Ecumenism has been achieved” and we can move on.

However, others feel that it is important to continue the dialogue and the socialising that builds stronger links. After all we frequently talk about our “brothers and sisters in Christ”. Why not invite them to share in our life occasionally?

The Uniting Church was founded on the basis of coming together. As Andrew Dutney points out – “The Basis of Union was not trying to set up a new denomination, it was meant to be like an interim way of being church, on the way to the end of denominationalism.” So maybe “Ecumenism (in this sense) has not been (fully) achieved”.

The Magill Inter-church Council is making an attempt to ignite the ecumenical flame with an event, similar to the SACC gathering, to celebrate our ecumenical journey with our partner churches in the Magill area. The Council will sponsor an “**ecumenical walk**” on the afternoon of **Sunday 15th October**, from the Church of Christ on St Bernard’s Rd to Pilgrim Lutheran Church in Edward St Magill, via the St George’s Cemetery. Participants will gather at the Church of Christ at 2.30pm and arrive for refreshments and discussions on ecumenism at Pilgrim Lutheran around 4.00pm. Everyone who attends a member church of the MICC is invited – so please note the date in your diary and if you feel a spark of ecumenism in your veins come along.



Stories on the Ecumenical Journey - one of the few Ecumenical Services held on Pentecost Sunday

Adapted from SACC *Ecumenism: Reflections, News, Resources and Event*

In preparation for Sunday 4 June, Pentecost Sunday, Marion Vineyard Christian Fellowship was invited to lead the ecumenical gathering of the Marion/Brighton Inter Church Council combined service. Various denominations gathered under the theme of Church unity and the Holy Spirit outpouring at Pentecost.

The service was held at the Brighton Catholic Church on Strathmore Terrace. at Brighton, and members of various denominations including Lutheran, Catholic, Vineyard, Anglican and Uniting, met together for worship, a message, and sharing. Some of the Marion Vineyard worship team entertained with songs over afternoon tea.

The service was opened by Reverend Marian Giles from St Elizabeth’s Anglican, and she welcomed everyone to what she described as a ‘truly ecumenical service’, meeting in a Catholic Church with the service led by a Vineyard Church. Pastors Toh Sang and Maria Ng of Marion Vineyard spoke from 2 Corinthians 5:14-20 about the new life we have in Christ, empowered and led by the Holy Spirit, to be ministers of reconciliation. The Vineyard worship team, comprising mainly youth, led the singing. It was a wonderful time of joyful unity and inspiration – a great afternoon celebrating the unity we already share by the Holy Spirit!



June Thompson
Foundation Coffee Corner
Team Member

Building on the celebratory focus in the previous issue of *Vision* on Lunch On Chapel's 25th anniversary, we showcase here the life of a foundation Coffee Corner team member, June Thompson. June worked with the team for 18 years, "enjoying every minute". She is now a regular and enthusiastic client at Lunch on Chapel – and so spans the whole extent of this remarkable program. But more of that later ...

June hales from the coal-mining town of Cessnock in NSW, and remembers as a school-girl taking a filled tin lunch-box to her uncle at the open-cut mine, where he worked with dynamite. June and a cousin were raised by an aunt and uncle who had 13 children of their own, so in a very big family, even if many were grown and gone by the time June was with them. This was during the Depression years, and money could not be found to train June's lovely singing voice – but that didn't stop her singing! After she left school, June worked in the local Bonds factory making pyjamas and nighties, and

the factory social life included putting on skits and musical review items – at which June excelled. She and two life-long friends from this time were known as 'the Three Musketeers', and are still in touch today. One of these 'Musketeers' was June's bridesmaid when she married Cyril in 1953, in the Anglican church in Cessnock.

After an accident in the mine where Cyril worked crushed his hand three months after their wedding, his brother encouraged the young couple to come to Adelaide and leave the mines behind. They came – Cyril worked for Amscol for 35 years – and built a home where June still lives and a strong family life here. Both being from broken families created a particularly strong bond between June and Cyril and a determination to nurture a supportive family environment. Shane was born in 1958, Jo-anne in 1960 and David in 1963 – a special joy as June had been told she could never have children. Three grandchildren are now added to the clan. June remembers mixing cement and carting bricks while 7 months pregnant with Shane, as they were living in the garage and building their home among the vines on a Magill hillside at this time. June had fallen in love with the view from the block – to the city below, and with a rural flavour behind. The original owner of the block allowed them to pay it off in instalments as low as £10 a week, and Cyril helped clear the vines. A remnant of these vines can still be found on the back fence, but the birds tend to get to the grapes before June does!

Community service has been a long-term part of June's life. She delivered Meals on Wheels from the Norwood depot for 35 years, taking the children along as helpers in the school holidays to help them see the needs of other people. Her introduction to the then Magill Uniting Church was through Fellowship, and she began attending services at the invitation of a Fellowship friend. June's singing voice has been a gift to the congregation, and she sang in the choir, at Milpara for many years, and in skits and items with other talented folk.

And then there is her Coffee Corner work! June remembers fondly the pleasure of working with friends over 18 years to produce and serve meals to all comers. And there was a bonus benefit as well – Cyril was not generally a 'joiner', but he took up the invitation to join the team as a dish-washer. This proved a great success all round, and an opportunity to make new men friends after retirement. Since Cyril's passing in 2014 June has especially valued the opportunity to be 'on the other side of the servery' and meet friends for a tasty lunch on Wednesdays, always recalling and still enjoying the feeling of belonging that Lunch on Chapel engenders. We enjoyed helping June celebrate her 87th birthday on a recent Wednesday – what a wonderful story!

Margaret Cargill

A Thoughtful Note (contributed by Dale Corrigan)

Never be in a hurry; Do everything quietly and in a calm spirit.

Do not lose your inner peace for anything whatsoever, even if your whole world seems upset.

Saint Francis De Sales (1567-1622) Swiss Roman Catholic bishop



Paws for thought

Wallace and I have continued to be pretty busy with the kids this month. And the grand children are also taking up some time as well.

You know, it's funny, whenever I want Wallace to do something important around the house, like barking at a dog going past the window, he always disappears! But, as soon as one of the grandkids appear he is right in the middle of things.

It's okay because he doesn't try to teach them any bad habits and he is very helpful. If they drop any crumbs he gets rid of them straight away so there is no need to get the vacuum cleaner out.

However, in spite of all the help I have given him, he is still not able to read a story to the little ones! And he isn't always quick enough to stop Bruce from picking up the kids.

Well, I can't stop any longer. There is plenty to keep me busy around here. See you again in the spring!

Keely



Keely: We don't have long before Bruce comes in and hypes Cameron up. Then he won't eat his food and we'll be in trouble.

Wallace: Bruce doesn't go off his food that easily.

Keely: I didn't mean Bruce; I was talking about Cameron!

Wallace: Oh, now I understand! Anyway, when will Miki wake up. It's pretty boring without her.

Cameron: Will you guys stop talking and read me another book before the adults come back in?

Pilgrim Lutheran and Adelaide Deaf Community Church



Pilgrim Lutheran (Edward Street Magill) have joined with the Adelaide Deaf Community Church (ADCC) to share a Pastor and Church.

ADCC is an ecumenical congregation of deaf people served by a pastor of the Lutheran Church of Australia (LCA). Weekly services are now being held at

Pilgrim Lutheran on Sundays at 11.00am in Auslan (Australian Sign Language). The ADCC congregation is drawn from as far south as McLaren Vale and as far north as Gawler.

The coming together has meant that Pilgrim Lutheran has been able to reduce their operating expenses by 50% and as a result they have been able to increase their financial outreach and support of various organisations. One beneficiary is the Magill Interchurch Council which now receives \$3,000 annually from Pilgrim – up from \$1,000.

An innovative and exciting way to strengthen and sustain a local church!

A history of the ADCC

Adapted from the website

A deaf congregation was established as part of the Royal South Australian Deaf Society in 1890 but it was not until 1928 that the congregation moved into a custom-built chapel in the society's new building at 262 South Terrace. It remained there until 2013 when the building was sold. During this time it was served by a number of pastors from various denominations. Most were hearing, although some knew sign language. When they did not, interpreters were provided.

In the 1990s the congregation called a deaf member of the congregation, John Hoopmann, to become its pastor. After studies in the USA and Adelaide, John was ordained as a pastor of the LCA in 1996 and served the congregation full-time until his retirement in 2017.

Michael Prenzler, who was already a pastoral theology student at the Australian Lutheran College heard the call and expressed a willingness to learn Auslan. During his final three years of studying for the ministry, Michael also attended part-time Auslan classes at TAFE and spent time worshipping with the ADCC. Upon his ordination in December 2016, Michael was called jointly by the ADCC and the Magill Lutheran Church congregations to a shared ministry. Pastor Michael was installed at Magill at a joint service in February 2017.

Libraries adapt to the age of free information

Adapted from an article by Neve Mahoney - Eureka Street (5th July 2017)

Morialta is justifiably proud of our "Church Library" and like all libraries – there is something beautiful about the fact that any person can go into a library and borrow a book that could change their life.

But with the internet and eBooks, the free information that made a library unique is no longer exclusive. Classic literature can be found with a Google search and read on sites like Project Gutenberg. But opinion articles that make broad statements about how 'eBooks are cheaper now' don't take into account how libraries are actually used. It's tempting to dismiss libraries as relics, defunct in the face of the internet and worthy only of nostalgic reflection, but that's not reflective of what libraries are today. They have adapted with the times.

So what does a library offer that Amazon can't? It's a discussion that's been going on for a while in the UK, where public libraries are increasingly being shut down, and one we continue to have here in Australia.

Many people often visit their local library. If you go after-school hours, there are children everywhere. In the children's section you can watch mothers (and fathers) guiding young, chubby hands across picture book pages. Mem Fox's advice about how children should hear a thousand stories before learning to read presents a wonderful image.

Almost every computer is in use and there are signs up inviting people to use the library wifi. Maybe a father and son are setting up a game in the newly installed Xbox gaming area. At the desks to the back, people crouch over laptops plugged into the wall. People chat together and flick through magazines on the couches.

There are flyers about learning basic

computer skills, myGov and 3D printing, author talks and improving your resumé. Endless posters on the walls advertise children's programs and book clubs.

In many libraries, a handful of computers have grown into rows of monitors – with a space for video games. And while a few years ago there was little happening a library; now they are the local community hub. To think of libraries as static is to misunderstand what they are.

Libraries will always be about accessing books and information, but they are flexible entities. Libraries are as much cultural hubs as they are quiet spaces to read. What makes a library relevant today is how it continues to serve the people who enter its doors.

Neve Mahoney is a student by day, a writer/editor by night, and a reader by nature.

"You are never too old, whacky or wild, to pick up a book and read to a child"

Book Review THE WHITE QUEEN —

One Nation and the Politics of Race

Quarterly Essay by David Marr

This is a must read for all those (most of us) bemused by Australian politics and the explosive exclamations

of Pauline Hanson, aptly dubbed here 'The White Queen'. In this slippery field Marr bases his observations on established history and statistical information such as a survey of Australian attitudes to immigration by Andrew Markus of Monash University. Some of Marr's final words appeal to me. In order to survive in a recent election, the WA Liberals agreed to endorse Hanson. In a related TV interview Hanson revealed her hostility to vaccination of children – this

revelation "dogged her because it showed her in plain light to be a crackpot". And Marr's conclusion – "the far right where politicians are spending so much energy harvesting votes is not Australia. Nearly all of us are somewhere else, scattered around the centre, waiting for a government that will take this good, prosperous, generous country into the future".

Reviewed by Bryan Forbes





Interfaith learning in Indonesia

Adapted from an article in Crosslight by April Robinson from VIC/TAS Synod's Uniting through Faiths

Last month, 35 people from 14 countries and regions gathered in Jakarta, Indonesia for YATRA (Youth in Asia Training in Religious Amity). April Robinson attended on behalf of the Uniting Church.

YATRA, meaning journey in Sanskrit, is an annual two-week program, organised by the World Council of Churches (WCC) targeting young people involved in the interfaith space around the Asia Pacific.

The program was intensive and multi-faceted, allowing participants to discern and explore what it means to be "Passionately Christian and Compassionately Interreligious" - the theme for this year's event.

Participants experienced Indonesian culture in the bustling urban setting of Jakarta. They were received with warm hospitality when they visited a Mosque, a Hindu temple, a Buddhist temple, and the Catholic cathedral. They also travelled to Bandung, a city in West Java, to meet a group of young Muslim and Christian community leaders working together in a rural setting in the midst of social unrest.

The first week was spent exploring interreligious dialogue and participating in multicultural worship. Each morning they were taken on a journey by fellow participants to Bangladesh, Pakistan, Myanmar, India, Samoa, Tonga, Philipppians and many more countries and faith traditions. The second week was spent living out in the community where they met a number of peace activists.

The common theme that ran through the meetings with peace activists was that *change comes through everyday encounters*. When April asked a fellow participant what the most salient lesson for her was – she spoke about the doers, the young social activists who choose understanding over fear. *That approaching people as friends is the only way forward for real peace and love.*

For April the YATRA program was transformative. *Sharing a space with 34 other people from across the globe could be quite confronting, but their faith, creativity and courage to bridge cultural and religious divides are nothing short of inspiring.*



We say a sad farewell to Nigel Uppill PCW - Youth Training Centre

After six years working with young people at the Youth Training Centre at Cavan, Nigell is moving on. After much deliberation and prayer, Nigell has accepted a new position as 'Spiritual Care Coordinator' at Disability SA's Highgate Park. Highgate Park is a residential facility which is home to nearly 70 people with severe and complex disabilities, including many who are immobile and many who cannot communicate verbally. As Nigel says "It's an exciting and slightly terrifying new challenge for me". Nigel will be responsible for a number of chaplains under his supervision and we are proud that his talents have been recognised in this way.

Magill Interchurch Council will be saying farewell to Nigel at a special celebration in October. But he goes with the blessing and prayers of the Christian communities of Magill. We are privileged to have stood with him in this important work.

Introducing Sheridan Horskins PCW - Youth Training Centre

Sheridan was appointed as a second PCW at the Youth Training Centre earlier this year and attends the Centre 5 days per week. She works 2 full days, and 3 part days.

Sheridan is currently employed and funded through the YTC who felt the need of a second PCW to work with Nigel. Working in this environment proves very stressful to our PCW's and the school management decided that it was better to employ a second PCW than to increase Nigel's hours. The decision underlines the value of the School Chaplaincy program, especially in schools like the YTC School, and also acknowledges the valuable work that Nigel has done over several years.

The Deputy Principal has signalled that she wishes to increase Sheridan's hours, following Nigel's resignation later in the year, until a new appointment can be made. Funds from the Chaplaincy Program will be used to cover the extra hours.

Currently Sheridan has been having discussions with students about what chaplaincy means to them and what chaplaincy groups should be like - both from a personal perspective as well from the perspective of others. Topics include suicide, sex education and other awareness issues.

We extend a warm welcome to Sheridan and hopefully she will be able to visit Morialta to say a personal hello in the near future.

The wit and wisdom of Maggie-May Feast (at age 2)

Contributed by Jane Feast



Missy: "I want Jesus cake."

Mummy: "Pardon, darling, what did you say?"

Missy: "I want some Jesus cake, Mummy."

(Is she talking about Communion? Has someone told her about simnel cake?)

Mummy: "We don't have any cake. Where do you get Jesus cake, love?"

Missy: "In the shop. In the shop yesterday!"

Mummy: "We don't have cake in our house. Would you like a banana?"

(Mummy goes to the kitchen where she finally comprehends.)

The family had gone to Koorong bookshop the day before when an extravagant slice of cake was delivered to the next table in the coffee shop. When Maggie-May asked what it was, Mummy replied "that's cheesecake".

When you've been in Koorong for an hour, cheesecake and Jesus cake can be easily confused!



Morialta Magpie



Happy 70th Birthday Margaret!



Happy 90th Birthday Brian



Happy 2nd Birthday Soraya!



Bill Corey celebrated his 100th birthday at Lunch on Chapel!



The toddler group learnt about sharing God's love and made cardboard hearts decorated with glitter, with the message "Share God's love." They presented them to adults at the 40th birthday celebration. Here is Rev Sue Ellis "wearing her heart on her sleeve".



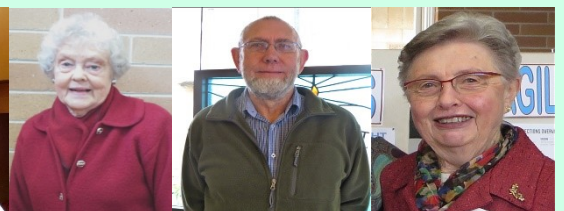
Thanks to the team that worked with Bob to sort out the manse garden!



Bruce and Anne welcomed Korean visitors and taught them about AFL!



Kingsley, Ray, Doreen, Margaret, John and Marie also celebrated birthdays recently!



MEMORIES OF BOB'S INDUCTION 30 JULY 2017



Welcome to the Morialta Uniting Church Community Library

FROM THE LIBRARIAN

Journeying - Are We There Yet?

Night Journeys! Egypt! Lots of Cases, Travel labels, Postcards, Paddington Bear! Books about travelling, photo albums from the 1930's, souvenirs from all over the world!

Thank you to all who helped to make our high tea a memorable evening.

The literary delights were a great time of sharing our journeys and experiences of "Are We There Yet?", and our exuberant and enthusiastic guest speaker Raylene Pearce not only spoke to us but acted as well!

The Library raised \$338 which will be put to good use in purchasing books to be added to our aboriginal book collection.



LIBRARY WRITING COMPETITION WINNING ENTRIES

Faith and Journeying

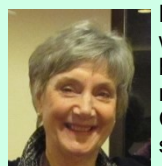


Everyone's journey in faith is different – from hiking the Kokoda Trail to morning mass. For some faith is a tradition. It's just something they have. For others they have to look for their faith. They spend many years looking for it. To have faith in God is to have faith in yourself. It's important to have faith as it helps you to grow as a Christian. Faith binds life.

It's the glue which connects your life together, but the question is, does your faith journey ever end? Theologians have been questioning this for years. When you die, does the journey end or does it continue somewhere else? Some Christians find hiking a good way to reflect on their journey. Others find mass and church services better to reflect. Either way the journey always needs to be reflected on. If it's the Kokoda Trail or mass it's part of God's journey for you.

Jordan Hall

Are We There Yet?



My grandchildren ask why I write so often and when I am going to stop. Presently, they are busy with just living and look ever forward to the next birthday, the next holiday, or the next Christmas. They show scant interest in family stories but one day I know they will become curious. They'll wish, just like me, that they had listened better, asked questions and knew more. And that will be the point when they begin to look back.

Looking back isn't always a negative activity, as long as we don't do it to just rekindle past hurts. It can be immensely positive as it shows how far we've come and how much we've learned. And sometime it even indicates how we have changed. Then we marvel at the person we used to be and are glad that we're no longer the same.

As I recall past events, pictures take shape and memories, at first like flecks in amber, become fluid and vibrant with shades of emotion. I carry genes created by people who lived astonishingly different lives, but loved, worried, angered and toiled like me. Though I may not feel the same aching experienced by my forebears, it all exists within my body cells and has unknowingly made me who I am.

One day I'll stop my 'jottings' and reflect on everything I've discovered about what makes me, but that moment has not yet arrived. There is still a distance to cover and many blank

pages to fill. With any luck, I'll enjoy more adventures along the way and perhaps even be part of some memorable times that others will recall.

Life's a journey. We are not all fortunate enough to travel first class, but the view will still be the same as long as we feel inclined to occasionally give the panes a polish. Once the grime has been discarded, the sunshine can warm us and what we observe might be encouraging enough to get us outside our comfort zone and into the world at large. That's the moment we stop being passive and feel the thrill of acting on instinct. Occasionally those impulses create discord, because not everyone enjoys the 'staus quo' being shaken.

Being true to oneself can be hard although it's never wasted time, and learning to live with the consequences is all part of the unpredictable route we take through life. We mustn't wait for others to dictate our path but should seize opportunities to forge our own way.

One day in the future perhaps one of my descendants will write about me. I'd like to think that what I leave behind is worth the time taken to record, and the paper used to document it. I cannot think of anything, just at this moment, which is memorable enough to leave for posterity, but give me time. The journey's still ongoing.

And are we there yet? Well I'm not. Not by a long chalk.

Jan Thornton

Book Review:



FRIDA Chosen to Die; Destined to Live
by Frida Umuhoza Gashumba
with Sandy Waldron

This book gives an inspiring personal glimpse into the tragic 1994 genocide in Rwanda (southwest of Lake Victoria and Kenya) when the Hutu tribe tried to eliminate their perceived rivals, the Tutsis. Frida's Tutsi family was devoutly Catholic, living in a friendly mixed community until the first signs of unrest, when Tutsi children were ordered by their teacher to

stand up in class, enabling their Hutu friends to jeer at them. Violence culminated as bands of Hutu men roamed the countryside and slaughtered all the Tutsi they could find. Frida was the only survivor of her close family after being left for dead in a burial trench. A long period of depression and denial of her faith ended when amazingly when she again surrendered to Jesus at the urging of friends. Back in the church, she married a pastor – mentor and was eventually even able to extend forgiveness to her Hutu persecutors and to see a happier future for her country.

Reviewed by Bryan Forbes

For more book reviews go to www.morialtauca.org.au/resources/library

Baptised by the Morning

*Risen Lord Jesus,
as the rising sun
baptises trees and shrubs
in rippling light,
let me be baptised
by your resurrection light.*

*May I trust in you above all else,
hope in you above all other goals,
seek you in all things,
find you in every situation,
meet you among all people,
know you over everything -*

*And love you with adoration.
beyond
beyond
beyond all telling.*

Bruce D Prewer



Morialta Uniting Church
26 Chapel Street, Magill

8331 9344
office@morialtauca.org.au
www.morialtauca.org.au

Minister
Rev Bob Hutchinson
8336 2676
minister@morialtauca.org.au

Diary Dates

Sunday 10 September 9.30am	Mission Sunday
Tuesday 12 September 9.30am	Bus Trip to Virginia Nursery
Sunday 16 September 9.30am	Beyond our Walls
Tuesday 19 September 7.30pm	Church Council Meeting
Thursday 21 September 9.15am	Silver Fleece Factory Tour
Saturday 23 September 7.00 for 7.30pm	Morialta Quiz Night
Sunday 24 September 9.30am	Social Justice Sunday
Saturday 14 October 9.30am	2018 Planning Workshop
Tuesday 17 October 7.30pm	Church Council Meeting
Wednesday 18 October 7.45pm	Fellowship What we were doing 50 years ago!
Saturday 21 October 2.30pm	Morialta Garden Party
Sunday 22 October 9.30am	Beyond our Walls

Acknowledgements

Brian Corrigan, ,
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throughout this edition.

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identified throughout.
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Living Streams ~ Giving Life

**Deadline
for the next Edition**

1 October

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

