

# Morialta Vision ...in the Wilderness

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

A Publication of Morialta Uniting Church

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## Welcome to Vision in the Wilderness 15

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

In this edition we recognise *World Mental Health Day*, which is observed every year on 10th October to raise awareness of mental health issues around the world and mobilise efforts in support of mental health.

There is advance notice of a planned musical soiree fundraiser in November, where you can enjoy a Devonshire tea and musical entertainment.

You will also find articles about the wisdom of wearing facial masks for protection, and information about the Worship Area Attendance Register. The former is for our own protection and latter is for the protection of our AV team.

Don't forget that we always welcome your contributions, photos and articles – ideally less than 300 words, and hand written pieces are fine. Cut off date for the next "VitW" is **23<sup>rd</sup> October** followed by **6<sup>th</sup> November**. Either drop a copy into Nicole at the church office, call me on 0427 122 106, or email me at [snout-n-about@bigpond.com.au](mailto:snout-n-about@bigpond.com.au).

**Go well and stay safe!**

## Rostered duties – How can I check what to do?

Everyone rostered to help support worship on Sunday mornings has an important role in keeping us all safe in these tricky COVID times. There are now new tasks in many of the roles, so we've set up two ways to help you check what to do when you are rostered:

- ◆ You will receive an email from Nicole on the Friday before your duty, with a link to click. This link will take you to our website COVID Duty Statements page (<http://www.morialtauca.org.au/covid-duty-statements/>), where you can find a link to the statement for your particular role.
- ◆ Paper copies of the duty statements are displayed on the noticeboard opposite the pigeonholes, for any last-minute checks.

Some roster lists are still in need of more volunteers, please – Tea and Coffee (Temporary) and Hall Pack-down, to support our post-worship hospitality time; and Projection, Camera Operator and Vision Director/Vision Switcher (with excellent training provided!).

Warm thanks to everyone for your support and co-operation as we work together to be the church at Morialta!

Shalom,  
Margaret Cargill, Congregation Chairperson  
0439 954814



## What is mental health?

Adapted from *Beyond Blue*

Although we use the term every day, it is frequently misunderstood. 'Mental health' is often used as a substitute for mental health conditions – such as depression, anxiety conditions, schizophrenia, and others.

However, mental health is "a state of well-being in which every individual realises their own potential to cope with the normal stresses of life, work productively and fruitfully, and make a contribution to their community."

So rather than being about 'what's the problem?' it's about 'what's going well?' It is about wellness rather than illness. It is a continuum, where mental health is at one end of the spectrum – represented by feeling good and functioning well – while mental health conditions (or mental illness) are at the other – represented by symptoms that affect people's thoughts, feelings or behaviour.

But it's important to understand that mental health is complex. The fact that someone is not experiencing a mental health condition doesn't necessarily mean their mental health is flourishing. Likewise, it's possible to be diagnosed with a mental health condition while feeling well in many aspects of life.

Ultimately, mental health is about being cognitively, emotionally and socially healthy – the way we think, feel and develop relationships – and not merely the absence of a mental health condition. Having social connections, good personal relationships and being part of a community are vital to maintaining good mental health and contribute to people's recovery, should they become unwell.

If you feel that you may be affected by depression or anxiety, remember the earlier you seek support, the better.

**Beyond Blue contacts:** Call 5744 66 8070 or chat online: <https://www.beyondblue.org.au/the-facts/what-is-mental-health>

## Thanks to two loyal and faithful servants

For over twenty years Dale and Brian Corrigan have prepared communion on the fourth Sunday of the month. For them it has been an honour and pleasure to serve our congregation in this important service. Brian and Dale have decided to retire from this task and they would like to thank the many people, especially Merv Boundy, who have assisted them in washing and drying countless little glasses.

**Dale and Brian, our sincere thanks and blessings upon you both!**





## Peas be with you?

At the conclusion of worship on 6th September we were invited to collect a Sturt desert pea seed, and take up the challenge of trying to get it to grow.

Has anyone had any success yet? I have a seedling, but I'm not yet sure if it is a weed or a Sturt desert pea, so I'm giving it the benefit of the doubt!

Perhaps we can include some photos of your results in a future edition of VitW.

Helena

## What is the Worship Area Attendance Register and why do we have one?

As part of our COVID-19 Safe Plan, all AV equipment used for live streaming must be safe to use. Up till early October all the equipment was sanitised prior to every service to guard against the possible presence of the SARS CoV 2 virus. This was, of course, quite demanding and meant that our AV volunteers needed to arrive 5 to 10 minutes earlier than they would otherwise have to.

In actual fact, it is considered that the virus remains active for no more than three days (depending upon the types of surface). Therefore, if the equipment has not been touched for three days prior to its use, then it should be safe and not need sanitising.

To this end the Project Management Group for the Return to the Building is undertaking a trial, asking all people who enter the bluestone worship space to put their name and the date of entry on the Worship Area Attendance Register and indicate any AV equipment that they have touched. Registers are located at all 3 entrances.

It is hoped that this will allow us to determine which equipment has not been touched during the three days prior to the service and will therefore not require sanitising before its use in the service (thereby saving time on Sunday morning). This will enable us to ensure an effective sanitising regime.

If you have questions or wish to provide feedback, please make contact with John Drew, Margaret Cargill, Jenny Swanbury, Bruce Ind or Bob Hutchinson.

## Two more things we can do right now to help the world

From *Reset – Digital for Good*

### Avoid flying

Avoid air travel as much as possible and add the cost of offsetting your emissions. Always travel light and leave unnecessary packaging at home.

### Make sustainable investments

Check your bank's investment policies to make sure they do not invest in fossil fuels, the arms trade and environmental destruction. Check out the list of member banks of the GABV (the Global Alliance for Banking on Values).

## A Sunday afternoon soirée

Are you interested in an afternoon of music while enjoying a delicious Devonshire tea (or coffee)? Then keep Sunday 8<sup>th</sup> November free between 2 and 4 pm.



Why not make up a table of 4? More information will be provided later – but for now just pencil it in your diary!

## Fratelli Tutti: On Fraternity and Social Friendship

Adapted from the website of the Catholic Bishops' Commission for Social Justice, Mission and Service



“Blessed are those who love their brother as much when he is far away from him as when he is with him”. St Francis of Assisi

The latest Encyclical from Pope Francis – *Fratelli Tutti* – issues a strong challenge to xenophobia and focusing on national self-interest. It stresses that all human beings are sisters and brothers, members of one human family. This is a timely message for Australia.

On migration it states clearly that we are “obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families, and where they can find personal fulfillment”. But not all should have to migrate. Wealthy countries also have a responsibility to do more through international development aid to ensure that people do not have to leave home. Rich countries can be better hosts to refugees, many of whom have been contributing to the society and economy.

*Fratelli Tutti* calls for the patient building of dialogue and friendship rather than parallel monologues and the social media pile-on culture. We need spaces and processes in which we really listen to one another, accept differences and seek the truth together.

The encyclical's reflections on truth, forgiveness and reconciliation hold important messages for our journey towards a just relationship with First Nations people. “We can never move forward without remembering the past; we cannot progress without an honest and unclouded memory”.

At the heart of Pope Francis' commitment to the dignity of every person is his belief in one human family. We are all children of God, regardless of our beliefs.

This encyclical challenges Christians to work actively for the rights of other believers who are minorities in Australia, just as Christians ask the same in places where we are a minority. It invites all believers to return to our sources and concentrate on what is essential – worship of God and love for our neighbour. It is a timely message when so much in popular culture encourages us to make ‘gods’ of possessions or celebrity and to think only of ourselves.

Read more at <https://socialjustice.catholic.org.au/2020/10/04/fratelli-tutti-brothers-and-sisters-all/>

## Mask wearing as we await a vaccine

Adapted from an article by Monica Gandhi and George W. Rutherford in the *New England Journal of Medicine*.

A pillar of disease control – facial mask wearing – could help reduce the severity of disease and ensure that a greater proportion of new infections are asymptomatic until we have a vaccine.

While the effects of COVID-19 range from asymptomatic to acute respiratory distress syndrome and death, studies show that rates of COVID-19 shedding from pre-symptomatic, asymptomatic and symptomatic patients are similar.

The concept of “the lethal dose” of a virus (the dose at which 50% of exposed hosts die – known as LD50) means that if the dose is low, the immune system is more likely to cope and limit symptoms. High doses of viral inoculum overwhelm innate immune defenses, increasing the severity of disease.

Recent virologic, epidemiologic, and ecologic data have led to the hypothesis that facial masking may reduce the viral dose and limit the severity of disease among infected people. During the 2003 SARS pandemic in Asia, wearing face masks appeared to protect wearers from infection. More recent data demonstrates that universal masking among Boston’s health workers limited COVID-19 infections.

Disease severity depends on the size of viral inoculum received and the efficiency of the body’s immune system. If wearing facial masks reduces the viral inoculum then clinical impact of the disease will be reduced or the patient may remain healthy. Hence population-wide masking would be expected to increase the percentage of infections that are asymptomatic. This is supported by CDC data showing that asymptomatic COVID-19 infections in non-mask wearing populations is around 40% compared with 80% in mask wearing populations.

Maybe not as good as a vaccine, but universal wearing of masks may slow the spread and reduce symptoms in infected patients.

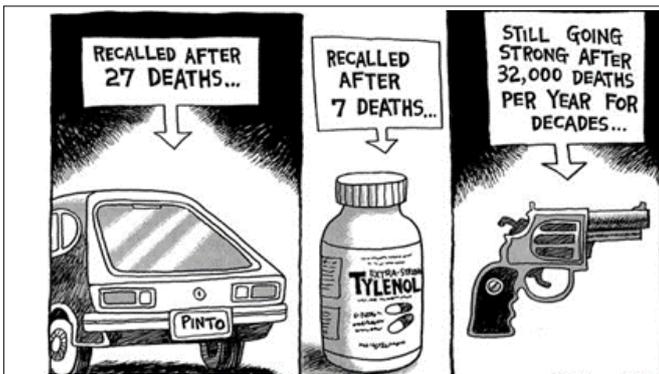


But not all the family have to wear a mask!

## Technology and human interaction

“I fear the day that technology will surpass our human interaction. The world will have a generation of idiots”

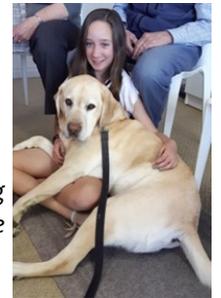
Albert Einstein



## Seen around the neighbourhood...



Craig contemplates the task ahead in Carole’s garden.



Sophie loving Griffin and Griffin loving being loved! (Griffin is more commonly seen in the care of Margaret and Ray.)

## Belief in a God or Spirit or Life Force

From NCLS

The majority of Australians believe in a God/spirit/life force – around six in 10 believe in a personal God (29%) or some sort of spirit/life force (32%), while two in 10 (21%) do not.

People were asked the question: *Which of these statements comes closest to your belief about God?*

Just under 30% answered there is a personal God (29.4%).

Just over 30% answered there is some sort of a spirit or life force (31.6%).

About 18% did not know what to think (17.7%) and just over 21% did not think there is any sort of spirit, God or life force (21.2%).

Other findings recorded were:

- ◆ There is no simple relationship between age and mystical experience. Australians aged 50-64 are the cohort least likely to believe in a personal God.
- ◆ Women are more likely than men to believe in a personal God, spirit or life force.
- ◆ Belief in God does not differ substantially by education.
- ◆ Belief in a personal God is most common among regularly attending Christians, while belief in a spirit/life force is most common among those who identify with a non-Christian religion.
- ◆ Around half of those who think of themselves as neither spiritual nor religious believe in a spirit/life force.

## Gus Speth on environmental issues

I used to think that the top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that with 30 years of good science, we could address those problems. But I was wrong. The top environmental problems are selfishness, greed and apathy and to deal with those we need a cultural and spiritual transformation. And we scientists don’t know how to do that.”

James Gustave (Gus) Speth is an American environmental lawyer and advocate

## Guess who came to lunch!

A big **thankyou** to all the hosts who generously opened their homes and shared their hospitality with others. We had 47 people involved, which under the circumstances is very good!

We hope you all enjoyed good food and fellowship!

## Clean water is a human right

Adapted from an article in "Lens on Creation" by Paul Jeffrey



A woman in Nepal examines a water sample from her community's water supply.

The women of Marpak, Nepal, like many poor women around the world, spend significant time fetching water for their families. Yet here they were very excited about finding *E. coli* in their water and they wanted to know why.

I went to Marpak with a missionary who helps women take control of their water supply. Using simple technology, she helped them collect and analyse water from local springs and household storage systems. Together they identified problems, which the women then organised to solve.

The women of Marpak are healing the planet so that they and their neighbours can enjoy the abundant life promised to them in the gospels. No longer passive consumers of contaminated water, they have become relentless advocates for water that is clean and safe.

While our planet has a limited amount of potable water, in many places it has been contaminated with agricultural chemicals, industrial pollution, dangerous mining waste, animal effluent or through careless hygiene. Our stewardship of God's creation must protect and expand the availability of safe water for all.

Access to safe drinkable water is a basic and universal human right.

### For reflection and action:

Where do we get our water? Is the water that comes from our taps safe to drink? What goes on behind the scenes to make that happen? Does everyone in our community have good drinking water? How have corporations taken over parts of our water supply? How can we be better stewards of water?



## Katrina's latest performance

Recently, Katrina played the role of Damon, a shepherd, in Handel's opera, *Acis and Galatea*. The performance, put on by the Co-Opera company, was held on the lawns of the Adelaide Botanical Gardens to enable social distancing, and it was a great setting for the opera.

(Photo: Lester Wong)

## An early history of Methodism in South Australia

Adapted from an article by Arnold D Hunt

Methodism, begun by John Wesley within the Church of England, was a separate denomination by 1796. By 1836 it had divided into Wesleyans, Primitive Methodists, Bible Christians and Methodist New Connexionists. All came to the colony of South Australia.

The first Methodist service in SA was held at Glenelg on 22 January 1837. In May (1837) a Wesleyan Methodist Society was formed and the first Methodist church opened in Hindley Street in March 1838. The first minister, William Longbottom, arrived in Adelaide in 1838, having been shipwrecked while sailing from Hobart to Perth. The first Primitive Methodist service was held in 1840, and the Bible Christians followed in 1849. The first superintendent of the Bible Christian Mission was Reverend James Way, whose son Samuel later became the chief justice. In 1852 Rev James Maughan started the Methodist New Connexion, which merged with the Bible Christians in 1888.



Wesleyan Methodist Chapel  
Hindley Street (1838)

By the 1850s the Wesleyans had churches in Pirie Street, Kent Town and from the 1870s at Norwood, Parkside, Payneham, Unley and other middle-class suburbs. The Methodists established schools [Prince Alfred College – 1869, Way College – 1892, Methodist Ladies' College – 1902 (now Annesley College) and Westminster School – 1961]. Wesley Theological College dates from the 1920s, and aged-care facilities from 1930s. Generous benefactors such as John Colton, John Dunn and Frederick Holder contributed to all these projects.

Churches in rural communities began in homes, led by a lay preacher, with an ordained minister responsible for a circuit. Evangelical zeal and widespread use of lay preachers contributed to the rapid growth of Methodism. In 1901 Methodism had grown from 10% in 1846 to 25% of the population.

By Federation, Methodism embraced wealthy city businessmen, pastoralists, settlers in rural areas, Cornish miners, shopkeepers and professional people. Methodists were also prominent in the early labour movement. The three branches of Methodism united on 1<sup>st</sup> January 1900, largely on Wesleyan terms.