

Beyond 2020 Vision

A Publication of Morialta Uniting Church

September 2021

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Welcome to our September 2021 edition!

Colin Cargill, Editor and Helena Begg, Publisher

This month we feature an article on Pilgrims from David Purling and one about “The big plan of God” by Rev Dr Amelia Koh Butler, plus news and photos from Morialta, including who came to lunch!

There is also a reminder about the Synod Resourcing Expo on 18th September from 9.00am to 4.00pm.

The cut-off date for our next edition will be 1st **October**. Either drop a copy in to Nicole at the Office, or call or email Colin on 0427 122 106 or snout-n-bout@bigpond.com.au

Go well!

Pilgrims, Disciples, Learners

From David Purling



Modern pilgrims on the way to Camino de Santiago

Following on from “Spacious Christianity” in the last Vision, I was thinking about us as “Pilgrims”, disciples, learners. People who are not there yet. We are not experts! We are not called to be people with all the answers.

That most famous book The Pilgrim’s Progress powerfully takes up the pilgrim term. It is a 1678 Christian allegory written by John Bunyan. It is regarded as one of the most significant works of religious, theological fiction in English literature. It has been translated into more than 200 languages, and has never been out of print.

Bunyan began his work while in the Bedfordshire County prison for violations of the Conventicle Act of 1664, which prohibited the holding of religious services outside the auspices of the established Church of England.

The story of Christian’s journey is actually a dream that the book’s unnamed narrator is having. In the narrator’s dream, Christian is carrying a heavy burden on his back – the weight of his sins – and doesn’t know how to get rid of it. He’s also struggling with the knowledge that his hometown, the City of Destruction, will soon be destroyed by a fire.

Published in 1678, The Pilgrim’s Progress is one of the most influential books in the English language. After the Bible (in various English translations), it’s thought to be the biggest-selling book in English. It was ‘popular’ in both senses of the word: it enjoyed great success because it was aimed at ordinary people rather than the select few. Several phrases from the book, including Slough of Despond and Vanity Fair, are known even to people who’ve never read it.



Pilgrims on the “Mayflower”

The hymn “To be a pilgrim” is taken from a poem in The Pilgrim’s Progress, about Mr. Valiant-for-truth.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There’s no discouragement
Shall make him once relent
His first avowed intent,
To be a pilgrim.

We have a contemporary hymn, which I love:

v2. We are pilgrims on a journey,
and companions on the road;
we are here to help each other
walk the mile and bear the load.

One with a great bass part to sing, and as John Wesley counsels, about singing in general, “Sing lustily, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up

your voice with strength.”
John Wesley’s Select Hymns (1761)

Guide me, O thou great Redeemer,
pilgrim through this barren land.
I am weak, but thou art mighty;
Hold me with thy powerful hand.
Bread of heaven, bread of heaven,
Feed me till I want no more.

The author of this popular hymn is William Williams (1717-1791), born in Wales, who beautifully uses imagery from the Old Testament book of Exodus to conjure a theme of God’s guidance through struggle. One of the reasons this hymn has influenced such a broad array of congregants is the universal subject of hardship.

There were three pilgrim feasts in the Hebrew Scriptures, when the people would go to Jerusalem. There was the Passover, which commemorated the deliverance from Egypt. Pentecost commemorated the end of the grain harvest. The Feast of Tabernacles marked the end of the agricultural working year, also recalling the wilderness journeyings. All these feasts involved pilgrimage, which reminded the people that all of life is a pilgrimage.

People of faith are pilgrims. Travelers. People who are headed somewhere rather than people who have arrived.



The Pilgrim Way from Winchester to Canterbury

Homelessness

An edited version of Jan Sillett's experience working with the homeless

A walk along Rundle Mall or closer to home, the Parade at Norwood, would evoke what most people see as homelessness. But this is only the very tip of an ever-growing iceberg. There are many others experiencing homelessness who are not sleeping rough.

The Australian Bureau of Statistics' definition of homelessness includes three categories. Primary homelessness refers to all people without a roof over their head – those living on the streets, sleeping in parks or cars, or derelict buildings as temporary shelter. Secondary homelessness includes people who frequently move from one temporary shelter to another, people living in emergency accommodation or refuges, couch surfing or staying in boarding houses. Tertiary homelessness refers to people who are living in accommodation that does not meet the minimum community standard for housing.

Peter and I had a very informative experience working as volunteers at the Collective of St Mary Magdalene in the city.

Every Saturday three-course meals are prepared on a rostered basis by parishes, schools, and work and neighbourhood groups to create a deep-rooted community of friendship and warmth. Whilst the people are invited to come inside, many chose to remain outside on the street. Some out of fear, others because they do not want to be recognised.

Among the people outside were two young girls with tiny babies. The babies were wrapped in grey, stained army issue blankets. Carrying a tray of food, I asked both girls if they would like a meal. Yes, just put it on the step was their reply. I finished giving out the meals on the tray and then walked back to where the food still waited uneaten. Would you like me to hold the baby so that you can eat your food? Who are you? I'm Jan, one of the volunteers tonight. OK but don't take the baby away! I'll get you if you do. I'll just sit here, OK? And so, we began a conversation while the young girl ate her meal.

She had been living on the streets for three years because of a drug habit. She was trying hard to get clean, she didn't take many hard drugs while she was pregnant because it wouldn't be good for the baby. At this point the other young girl interrupted saying, Ye're they took away her other baby so we are hiding this one. I'm better at looking after myself so they can't get mine and I'm helping her to look after hers. She had laid her own tiny baby on the ground while she ate her meal. You know we didn't tell anybody about the babies so we miss out on some cash but that's better than them taking the babies away. They don't think that we can care for them. At this point the baby began to nuzzle my chest as hungry babies do. I think the baby might be hungry. Can you see if they have any formula inside and bottles? I handed the baby back and went inside to inquire. There was one bottle and some premixed formula so I added two fluffy blankets took them outside. A police officer was talking to a group of men on the corner, but the girls were no-where to be seen. I left the bottle, formula and blankets on the step and went back inside.

We finished cleaning up and as we left, I noticed that the formula and bottle were still on the step. The blankets were gone and I hoped that the girls came back for the formula.

This is the true face of homelessness – one of the many stories that I could relate.

Jesus Christ is waiting, what will be your response?

Flashback to October 2016

Social Justice Sunday – Homelessness

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

Mark spoke of the importance and centrality of Social Justice in the life of the church and in the lives of Christians

Thankyou!



A big thankyou to all who contributed food supplies and blankets to our recent appeal for Uniting Communities. These were delivered to them this week.

Your generosity will help those in need to be fed and warmed this winter.

"If you can't feed a hundred people, then feed just one"

Mother Theresa

Shine a little light

When a torch grows dim or quits working, do you just throw it away? Of course not. You change the batteries.

When a person messes up or finds themselves in a dark place, do you cast them aside? Of course not! You help them change their batteries.

Some need AA... attention and affection; some need AAA... attention, affections and acceptance; some need C... compassion; some need D... direction.

And if they still do not shine... simply sit with them quietly and share your light.





... at Margaret and Ray's home



... at Carole's home



... at Jenny S's home



... at Judith and David's home

Guess who came to lunch...

Many thanks to all who opened their homes to mystery guests and served them a delicious lunch.

By all reports, a good time was had by all 46 people who participated!



... at Mary and Peter's home



... at Margaret and Colin's home



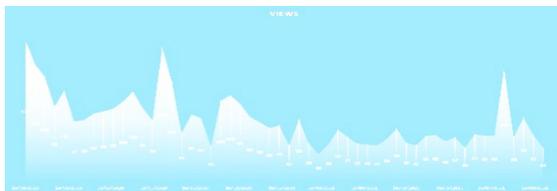
... at Anne and Bruce's home



... at Lesley and Arthur's home

A milestone - One year of streaming

On 16th August 2020 Morialta UC livestreamed its first video service to the world. By August 2021 there had been 5,332 views.



A 12-month recording of views each Sunday shows peaks in August/September and late October and November in 2020 and January 2021. The line is relatively flat with 45 to 55 views from February to August 2021, with the only peak occurring when South Australia was in lockdown in July.

While the views only record the number of appliances receiving the livestream, we know that some will be Morialta alumni sharing the service with friends in residential care, others will be members of Morialta enjoying the service at home. The services are also taken on some Sundays by Kimba and Woomelang Uniting Churches.

The history of recording services goes back to 20th October 2013 when we made our first trial video recording. We sent out our first DVD recording on 17th November 2013. Woomelang started taking our services on SD cards in November 2016 and Kimba joined us in 2019.

John Secombe, Mary Thornley, Bruce Ind and Beverly Tredrea were tasked with planning how we would deliver this outreach and among those who pioneered the camera work were the late Ian Watson and Colin Sampson.

Planning, preparing, videoing and transmitting services has been made possible by a loyal and willing group of volunteers, especially John Secombe and John Drew, who pioneered the livestreaming of services. The team each Sunday includes two in the "backroom", a sound engineer, a projectionist, two camera operators, the singers, the musicians, the worship leader, the reader, and the minister or preacher, who plans the service and works with the team who will produce it each Sunday.

We do not always know who watches, or why they watch, but the livestreamed services have become an important part of Morialta's outreach.

GLOBAL CLIMATE STRIKE

SEPT  20TH

Invitation to support young Australians

*From the Assembly's Uniting Life and
SA Synod's Environmental Action Group*

A recent survey suggests that young Australians overwhelmingly want to see immediate action on climate change, but have little faith their leaders will do anything significant.

The survey, published by 'Foundations For Tomorrow', which is an initiative of the World Economic Forum, received 10,000 responses from Australians aged under 30.

Of the respondents, 93% said the government was not doing enough to address climate change. Nearly 75% said they would vote for or support political leaders taking bold action on climate change, but just 11% felt as though their vote actually mattered.

When it came to the private sector, 82% agreed or strongly agreed that private sector organisations should be held accountable for their environmental, social and corporate governance impact.

On Friday 24th September, millions of people will walk out of classrooms and workplaces around the world in a global call for climate action. Led by the children who started the movement, they will say "no more" to fossil fuels and "yes" to a sustainable future.

We face a climate emergency and the time to act is now.

That's why WE (the Uniting Church) need to stand with Uniting Church school students to support the global climate strike on Friday, September 24th.

Indigenous Australians

During this year we have published a brief history of some of the more famous Indigenous people who have influenced our nation. Last month we focused on 2 women and this month we focus on 2 men.

Dundalli (1820- 1855)

An Aboriginal lawman who figured prominently in accounts of conflict between European settlers and indigenous aboriginal peoples in the area of Brisbane in South East Queensland. Traditionally described as a murderer, savage and terrorist, he is now thought variously to have been a guerrilla leader or to have coordinated a decade-long resistance to white colonization in the area. He was hanged publicly in Brisbane in 1855 by order of the Sheriff of New South Wales.



holds an elite place in VFL/AFL history as a dual Brownlow Medallist, dual premiership player, four-time All-Australian, member of the Indigenous Team of the Century and representative of Australia in the International Rules Series. In addition, he has held the record for the most VFL/AFL games played by an Indigenous player, surpassing Andrew McLeod's record of 340 during the 2014 AFL season before having his own record surpassed by Shaun Burgoyne during the 2019 AFL season.

However, it's his community work, including a commitment to helping Indigenous youths in detention centres, for which he was recently named Australian of the Year. He is also known for his anti-racism advocacy, which made him the target of a sustained booing campaign from opposition fans, causing him to take indefinite leave from the AFL and eventually retire from the game at the end of the 2015 season. The "booing saga" sparked a national debate about racism in Australia and became the subject of two documentary films, both released in 2019. That year, the AFL formally apologised to Goodes for not taking greater action to defend him against fan abuse.

In 2009, Goodes and former team mate Michael O'Loughlin launched the Goodes O'Loughlin Foundation, a foundation aimed at empowering the next generation of Indigenous role models in all walks of life across Australia. The foundation focuses on education, employment and healthy lifestyles.

In September 2017 Goodes was awarded an honorary doctorate by the University of Sydney for his contribution to Australian society and a painting of Goodes by Vincent Namatjira won the 2020 Archibald Prize. The first win by an Indigenous artist in the almost 100-year history of the Art Prize.



Adam Roy Goodes (1980 -)

An Adnyamathanha man, Adam Goodes was born in South Australia to an English-Irish-Scottish father and an Adnyamathanha and Narungga mother. His mother was one of the Stolen Generation.

Goodes grew up in Wallaroo, Adelaide and Merbein (Vic). He preferred soccer at primary school but as there was no club at Merbein, he took up Australian Rules football. He continued with football at high school in Horsham and represented at under-16 and under-18 levels. At age 16, he began playing with the North Ballarat Rebels in the TAC Cup, winning his first premiership. He was scouted by the Sydney Swans and now

Fellowship

Ruth Pitt

Fellowship's amazing visit to Beltana Gallery started with Cheryl explaining the history of the building and her art journey. She then served us morning tea, which was followed by a demonstration of her machine embroidering - allowing time for us to admire her displayed creations.



Chatting over morning tea



Cheryl explaining the history of the gallery

The building, was built in the 1860's, for the Beltana Station (in the Flinders Ranges) to house their 8-horse wagon & other vehicles

coming to Adelaide. Inside, on the eastern side, were stables, on the western side, tack-room etc. Cottages either side of the lane on Carrington Street were for accommodation. Originally the main building also opened onto the rear lane. Others have used it since then but Cheryl and her husband bought it in 2009, constructing their home in the Northern end and converting the rest for her gallery.

Cheryl studied fine art, inherited an enthusiasm for embroidery and now free-style embroiders fantastic creations with her sewing machine.

Chatting over lunch at the Norwood Hotel concluded our happy time together.

At our next meeting, on Thursday 16th September, we'll strive to succeed when Margaret Whibley challenges us with on-the-table games. Everyone is welcome!



Kangaroo Island perspective of COVID lockdown

The Great Affair

Diane Ackerman

The great affair, the love affair with life, is to live as variously as possible, to groom one's curiosity like a high-spirited thoroughbred, climb aboard, and gallop over the thick sun-struck hills every day.

Where there is no risk, the emotional terrain is flat and unyielding, and, despite all its dimensions, valleys and pinnacles, and detours, life will seem to have none of its magnificent geography, only a length.

It began in mystery, and it will end in mystery, but what a savage and beautiful country lies in between.



Happy 90th Birthday Bob

Bob's birthday was celebrated with the Monday Boys, where he is a regular contributor to the maintenance tasks around the property,



... and again at morning tea after church the following Sunday!



Collective Haunt Gallery – a vision realised

Cynthia Story

In early March 2020, a young woman from the Gallery set up a table on the outside pavement at Norwood, and sat wrapped in blankets with a flask handy, and spoke to everyone who passed by, up or down The Parade.

She asked each person how they felt at the mercy of lockdown, and what was the one word uppermost in their mind? That word was written on a placard, and a photograph taken of the one who had stopped, holding the important word.

Jane, the young woman, travelled many miles in the next twelve months, meeting hundreds of interested people, taking their photos and listening to their stories. She went to Kangaroo Island, reaching out to people and animals affected by the bush fires – her metaphoric hug went around those close and far away.

The result of this amazing mission has been a display of hundreds of photographs posted in various parts of the city, where those in the photos can gaze out at their observers, linked with an empathy beyond words.

In early August this exhibition was on show in Norwood, in the Collective Haunt Gallery, where Jane was again there to explain the concept of her ideas and power of one soul with a placard repeated many times over. Hundreds of photos tell the story.

Jane has not finished reaching out to her newly found friends, and as she walks her way to the Gallery from her home, she creates a beautiful pattern with whatever material she finds on the footpath – a circle of fallen leaves, matching colours with artistry – a fallen branch is moved to a safer place, its twigs and small branches arranged in a pyramid, perhaps, or a new conical tower.

An unusual formation of ancient bricks clinging to a building past its original use, finds the lens of Jane's camera as she probes her way through lanes and the streets of Adelaide. She finds beauty everywhere – her intention is to bring this beauty to all of us.

I would say she is succeeding!



A switch to ecological farming will benefit health and environment

Adapted from an article by John Vidal based on a report by the International Panel of Experts on Sustainable Food Systems

According to leading agronomists and health, nutrition and social scientists, the world needs to move away from industrial agriculture to avoid ecological, social and human health crises. A recent *Landline* story also suggests that large scale farming has had a major impact on the viability of small rural communities.

The report calls for a new approach to farming to safeguard human health and avoid rising air and water pollution, increased greenhouse gas emissions and biodiversity loss. Rather than the large feedlots used to rear animals or the uniform crop monocultures that now dominate farming worldwide, the solution is to diversify agriculture and re-orient it around ecological practices.

They argue that the benefits of a switch to more ecological farming would translate to improvements in human and animal health, soil and water quality, and viability of rural towns.

While they accept that industrial agriculture, and the global food system that has grown around it, supplies large volumes of food to global markets, they argue that food supplies would not be greatly affected by a change to a more diverse farming system. In global terms, smallholder farmers produce 70 percent of the world's food and the majority of farms (85 percent) are smaller than two hectares.

According to the report “There is growing evidence that agroecological systems keep carbon in the ground, support biodiversity, rebuild soil fertility and sustain yields over time, providing a basis for secure farm livelihoods.” Diversified agroecological systems can also pave the way for diverse diets and improved health.



Diversifying cropping and animal production has also been shown to move subsistence farmers from poverty to economic sustainability, limiting population drift from rural areas to overcrowded cities and reducing urban poverty and childhood malnutrition.

The four disastrous consequences of intensive farming identified are:

- industrial modes of farming and deforestation generate one-third of all greenhouse gasses;
- excessive application of fertilisers and pesticides in crop monocultures, and the waste generated by industrial animal feedlots, have resulted in severe water pollution;
- pesticide use has been linked to a possible range of human health problems such as birth defects, cancers and developmental disorders;
- the preventative use of antibiotics in animal production systems has exacerbated the problem of bacterial resistance to antibiotics, creating health risks for human populations.

Holy war isn't

An article published in the *Daily Devotional*¹ by Matt Laney²



When you come into the land that the LORD your God is giving you and your descendants as an inheritance to possess, you will possess it and settle in it... - Deuteronomy 26:1 (adapted from NRSV)

In May/June 230 people were killed by Israeli airstrikes – 65 of the dead were children. Meanwhile, Hamas rocket fire killed 12 people, including 2 children. In light of those atrocities, verses like the above – in which God ordains seizing inhabited land and doing harm to the inhabitants – make me nauseous.

These passages not only shaped the ancient past, they inspired the more recent European conquest and colonization of Africa, Asia, the Americas, plus Australia, New Zealand and the Pacific. So called “western expansion” was advertised as the conquest of the new Canaan wherein colonialism, slavery and genocide were God-ordained.

I believe biblical texts of theo-ethnic supremacy (aka “texts of terror”) should be exposed and removed from the holy book.

Short of that, they need a neon warning label with an acknowledgement of the unholy harm committed in their name.

But the mountainous mindsets of land entitlement and conquest are even harder to uproot. After many years of interrogating the white supremacy, male supremacy, North American supremacy, Christian supremacy in me, they persist.

The journey into the Promised Land of true beloved community is long and hard and so worthwhile. It will take generations of courageous acknowledgement, seeking forgiveness and reparations to bring peace to the Holy Land, to American land, and to the world God relentlessly loves.

Prayer

Jesus, Prince of Peace, conquer our pretensions to supremacy until all that's left of us is love.



¹*Daily Devotional* is an On-Line publication from the United Church of Christ (USA) - <https://www.ucc.org/>

² Matt Laney is the Senior Pastor of Virginia Highland Church UCC in Atlanta, GA and the author of *Pride Wars*, a fantasy series for Young Readers.



Val was thrilled when Margaret W presented her with a beautiful quilt, created by Judith Purling, with love from friends at Morialta.

'Chasing the wind of the Spirit'

Synod Resourcing Expo Events – 18th September 9.00am – 4.00pm

This event will take on a 'fair-like atmosphere' with food vendors and community groups having stalls and displays to visit, plus workshops on important issues facing our society. These free events are open to church groups and individuals who may or may not be regularly involved in church. The aim is to connect people while at the same time resourcing them in areas of interest and passion.

This is a milestone event for our Synod. It is not just another conference or meeting. It is an opportunity not to be missed. The church was never supposed to be just for Sundays, it is a pursuit of a higher purpose that connects with our world, an opportunity to identify and partner in God's mission locally.

This is also your opportunity to see what the Uniting Church has to offer to you personally, to your church and to your community. Please take this opportunity to be part of the Uniting Church in South Australia.

God's mission is exciting and will take us to places that we never imagined.

Register now at <https://sa.uca.org.au/synod-expo> or phone the Synod Office on 8236 4200



The 'Big Plan of God'

An abridged version of an article by Rev Dr Amelia Koh-Butler, Seeking Common Ground Circle Advocate

As I start to see the big plan of God to reconcile all the world, I am forced to look at other cultures, other languages and other religions.

We are different, but we also have a lot 'in common'. Talking with people of other faiths helps me to be much clearer about who Jesus is for me. In talking about my experience of being a Jesus-follower with people who practice other religions, I am drawn closer to Christ.

Working in a multifaith environment every conversation is a testimony, not to criticise someone else for 'being wrong', but to share my faith and gratitude to God while treating people of other religions with care and respect.

Last year the students asked me about Easter. Why do we have a set of Holy Days and what do we do on them? I talked about how all our Jesus stories are connected and they all come together when we celebrate Communion. I talked about life and death, crucifixion and resurrection. I talked about the many different names for Jesus and the ways Christians from different denominations emphasise different parts of the Jesus story. I talked about how coming to be in relationship with Jesus is experienced as life-changing for individuals and communities.

Those conversations have led to invitations to speak about Christianity in other religious settings. Hindus, Buddhists, Muslims, Daoists, Sikhs... people want to live in peace with us. They want to learn why we think and act the way we do.

Many of the young adults I have met choose to invest time and energy in working towards developing understanding and respect.

Youth PoWR (Parliament of the World's Religions) is a coalition of young adults from different religions. They have listened and shared with each other the experiences of the best and the worst of interfaith relations in our city. Out of this conversation has been crafted *The Sydney Statement*, a multi-faith charter for growing a multicultural and multi-religious. Part of the statement reads:

1. We will be passionately religious and compassionately interreligious.
2. We will treat others as we want to be treated.
3. We will show love, care and respect for others in our daily lives.
4. We will promote mutual respect, understanding and cooperation between believers.
5. We will acknowledge both our commonalities and our differences.
6. We will support recognition of society's religious diversity.

After Easter I prepared an *Iftar* event, where Christians host Muslim guests for one of the many 'breaking of the fast' meals held at the end of each day during Ramadan. We offered Christian hospitality and we invited our guests to share with us what became important to them in their holy month of praying and reading their sacred texts.

I dared to think that God might bless the table and the conversations.

Rev Dr Amelia Koh-Butler is the Seeking Common Ground Circle Advocate, Chaplain to Western Sydney University, and the Minister at Eastwood UC to Chinese, Korean and English-speaking communities.

An interesting story

Over 80 years ago, in Greece, sixty thousand Jews lived peacefully in Thessaloniki. It was a valued and vibrant community. Most of these Jews worked in the port; so much so that the port of Thessaloniki was even closed on Saturday, Shabbat. Great emeritus rabbis also lived and studied there. Everyone rubbed shoulders and appreciated one another.

But on 2 September 1939, on the eve of the outbreak of World War II, it was on this great community that the Nazi terror would eventually descend. On 6 April 1941, Hitler invaded Greece in order to secure Germany's southern front before launching the famous Operation Barbarossa and its great offensive against Russia.

Of the 60,000 Jews in Thessaloniki, around 50,000 were exterminated at the Birkenau concentration camp, in record time! The massacre of the Jews of Greece was brief but intense - very few would have the chance to make it.

But among the survivors there was a family known as Bourla. After the war, in 1961, a son was born into this miraculous family from the camps. His parents called him Israel-Abraham. He grew up and studied veterinary medicine in Greece. A brilliant student, Abraham got his doctorate in reproductive biotechnology at the veterinary school of Aristotle, University in Salonika.

At the age of 34, he decided to move to the United States. He changed his first name from Abraham to Albert and was integrated into the medical industry. He progressed quickly and joined a pharmaceutical company where he became head manager. Abraham (Albert) rose through the ranks and was appointed CEO of this company in 2019.

Throughout that year Albert decided to direct the efforts of the company to try to find a vaccine against a new virus (Covid) which had just struck the world. He expended great financial and technological efforts to achieve his goal.

A year later the WHO (World Health Organization) validated his company to produce the long-awaited vaccine. His vaccine was distributed in several countries including Germany, which counts thousands of dead from the pandemic.

Ironically, this vaccine, which will save the lives of millions of people around the world, including many Germans, was led and pushed by a little Jew from Thessaloniki, son of Holocaust survivors, who saw most of his people exterminated by Nazi Germany.

And that is why Israel became the first country to receive the vaccine - in memory of his grandparents and his parents, who gave birth to Israel-Abraham Bourla, known today as Albert Bourla: CEO of Pfizer.

"And while I'm free.
To put on a light dress
Have a cappuccino at the bar
To read a book.
To write a post on facebook.
While I am free to oppose, to believe, to
decide, to shout, to live.
While I plan, project, dream.
I think about how lucky I am to live in this part
of the world.
And I think, today of the women of Kabul."

Laura Aduanas



On the lighter side...



Remember when we used to eat cake after someone blew on it!

Changing health advice

2019 – AVOID NEGATIVE PEOPLE
2020 – AVOID POSITIVE PEOPLE
2021 – AVOID PEOPLE



Paranoia

I sneezed in front of my computer and it automatically started an anti-virus scan!