

Beyond 2020 Vision

A Publication of Morialta Uniting Church

April 2024

Morialta Uniting Church—follow us on Facebook or check out our website at www.morialtauca.org.au

Welcome to our April edition

Colin Cargill, Editor and Helena Begg, Publisher

Our front-page highlights “Earth Day” in an article by our friend Steven Koske. Steven suggests Earth Day is as special as Easter and Christmas in the Christian year.

We also publish a eulogy for our great friend David Purling and a tribute to Lowitja O'Donoghue. Both amazing Australians.

We invite everyone, especially teams and groups to use Vision as a place to share news, thoughts, experiences, important events or just things that take your fancy.

The **deadline for the next Vision will be 3rd May**. Either drop copy in to Nicole at the Office or call/email Colin on 0427 122 106 or snout-n-about@bigpond.com

Go well.

Earth Day – April 22nd

Adapted from a post by Rev Dr Steven Koske (First Presbyterian Church, Bend, Oregon)



As the Psalmist said, “The earth is the Lord’s and ALL that is in it.”

The earth doesn’t belong to us. We belong to earth. In saying “The earth is the Lord’s”, The Psalmist reminds us too that often we view God’s creation

from a very human-centred lens. We assume that creation was simply designed for our personal use and pleasure. So we treat the earth as a commodity to be used and consumed rather than a sacred community we belong to and share with all living things.

To quote Wendell Berry, “We have lived our lives by the assumption that what was good for us would, of course, be good for earth. We have been wrong with disastrous consequences. We must change our lives and live by the contrary assumption that what is good for the earth will ultimately be good for us. And that requires we change our relationship with the earth and rediscover the sacredness of the earth.”



Seven Days of Creation - Creator: unknown Copyright: Jason La

I sometimes wonder what difference it might make if Christians viewed Earth Day as important as Christmas and Easter. At Christmas, we celebrate the birth of Jesus as the

revelation of God’s Love. At Easter, we proclaim in the resurrection the revelation that Divine Love is stronger than even death itself. The very first act of Divine revelation is creation itself. Barbara Brown Taylor wrote, “I know plenty of people who find God most reliably in books, in sanctuaries, and even in other people. I have found God in all these places, too, but the most reliable meeting place for me has always been the creation. To lie with my back flat on the fragrant ground is to receive a transfusion of the same power that makes the green blades of grass rise. The Creator does not live apart from creation. When I take a breath, God’s Holy Spirit enters me.”

Creation is God’s first revelation and God’s first bible. Creation tells us something of the Creator. God is revealed in nature. Creation is holy and sacred. This sense of awe and reverence is foundational to our faith. We have, unfortunately, divorced creation from Creator and the health of our souls and the health of the earth are the poorer for it.

Caring for the earth is not some radical, left, green thing reserved for tree huggers. Genesis 1 says, “God looked over all of creation and declared it so very, very good.” (Genesis 1.31) Making sure God’s Holy Earth stays so ‘very good’ is central to our faith and the holy task of every single one of us. The environmental and climate crisis is foremost a spiritual crisis.

We need to recover a sacred relationship to the earth. We need to recover a sense of humility and reverence.

We will not fight to save what we take for granted. We will not fight to save what we assume exists to serve us. We will not make sacrifices to save what we don’t love deeply...not any kind of love but the sacrificial love revealed in Jesus that desires the flourishing of all.

Take time on Earth Day to get outside if you can and let nature heal you. We may then remember our first and holiest calling is to partner with the Creator in healing the earth.

The Sabbath Prayer

From Abraham Heschel

“I did not ask [God] for success, I asked for wonder. And He (sic) gave it to me.” I suggest this be our prayer. Ask for wonder. Then be attentive. Wonder is a wellspring.

As Gerard Manley Hopkins wrote in a wilderness time in his life, “Send my roots rain.” Amidst this dismaying time may we see how filled with wonder is this place; rain to our parched inscapes and landscapes and not overlook the remarkable fact that we are here at all. Let us not squander this gift or forget that it is a gift.

Easter reflection: Jesus was a victim

Adapted from a post on Patheos by Rene Albert

In today's political climate, victimization seems to consistently find its way to the forefront of trending conversations.

When a topic is trending online, many will hop on the bandwagon and express their solidarity with an idea that resonates with them. I can understand why some would push back against such movements. A phrase popularized by conservative speaker Ben Shapiro says, "Feelings rule facts, and victims are heroes."

While there may be some truth in his critique, slogans like Shapiro's are often used to silence conversations rather than approach them with nuance.

What I find discouraging is Christians who show little empathy for those who share experiences or views that conflict with their own. Sadly many of us who claim Christlike virtues sometimes behave more closely to those shouting, "Crucify Him!"

This mass reaction by crowds is a further reason why movements such as #MeToo and #EveryChildMatters exist. They give victimized people an opportunity to use their voices and share what weighs heavy upon them.

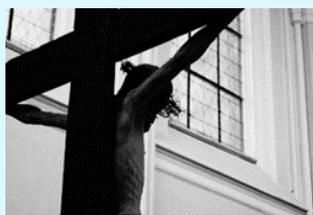
before an entire community. And yet, He had done nothing to deserve such extreme punishment. But this is the paradox of the victimhood of Christ. Although He suffered and died unjustly at the hands of wicked people, not only did He rise above victimhood, He removed the power from His abusers and conquered death itself.

The idea that all human suffering is meaningless in the broad scheme of the universe is a hopeless nihilism. It's like those who have not experienced abuse themselves being ignorant of the pain of an abuse victim's own experiences. For many, the only way they empathize with somebody else's pain or trauma is to experience it personally. And this is what separates Christ from all other gods. His humanity makes Him a divine being who understands our suffering on a personal level.

It's worth considering how victimhood implies a state that isn't meant to last forever. As Christians, we strive to imitate Christ as our primary example of virtuous character. Even in death, Jesus forgave His oppressors as He cried, "Father, forgive them; for they know not what they do!" Forgiving those who have wronged us is easier said than done for many who have been victimized. But difficult as it may be, forgiveness removes the power our abusers exert over us.

Personal circumstances do not define the identity of an individual, though they can shape and transforms a person's character for better or for worse. As Christ rose from the dead, His scars remained on his hands and feet as a reminder of what had happened to Him days before – but the power of evil and death had no grip upon Him.

And like Christ, we are not bound to be victims forever.



As I reflect upon the meaning of Good Friday, I've often asked myself, how can a day someone experienced one of the most horrific forms of torture be 'good'? He was brutally mocked, scourged, violated and impaled



Palm Sunday



Good Friday

Easter at Morialta



Maundy Thursday



Easter Day



David Purling (1937-2024)

David was born in 1937 to Edith and Garnett Purling. The family lived on Rowland Road Hilton, now known as Sir Donald Bradman Drive.

David attended the Holder Memorial Methodist where he was very active, later joining the choir and performing with the theatre group. He was also a Sea Scout, and one of the badges he worked for was to learn to use a public phone – remember those!

He attended Cowandilla Primary School and then Thebarton Boys Technical High School where many of his friends were refugees recently arrived from Europe. He started playing soccer (proper football) and eventually played for Juventus (now Adelaide City).

On leaving school he became an apprentice printer working for “Whillas and Ormiston”. David distinguished himself as an apprentice by gaining the 2nd highest marks and was awarded the “Wellstead” medal. However, instead of a career in printing, he applied to the church, was accepted, and started 5 years of study at Wesley College.

In 1963 he was appointed student pastor at Parkside Methodist. Here he noticed a young lady coming to church and leaving straight after the service. He made a point of meeting her, and after what could be called a whirlwind romance, David proposed on the 3rd (or 4th) visit. She said yes and so began a loving partnership lasting almost 60 years.

David’s first appointment was Wallaroo, where he was ordained in 1965 and Rebecca was born. Their next move was to Salisbury North where Catherine was born in 1969 at Elizabeth.

Port Augusta was the next stop. As well as his ministry with the Methodist Church, David was appointed Industrial Chaplain to the Port Augusta Power Station. He also joined the Music and Arts Society and he had a wonderful time performing and making friends.

While in Port Augusta, David and Judith became concerned about children being orphaned because of the Vietnam War. After being denied by the Government, stymied by the white Australia policy, and embroiled in red tape, they finally succeeded and in 1973 Kym joined the family. Two years later Michael arrived.

Port Augusta was followed by a short stint at Murray Bridge before David was appointed as School Chaplain at Westminster School. Soon after joining Westminster, David went back to study and gained his degree in Education. He joined the Religious Education Teachers Association and served as both secretary and then as president and was made a life member. Some of his other responsibilities were 10 years on the Lincoln College Council, member of the Pilgrim School Council and the PAC council.

Known as “The Rev”, David was a greatly respected and loved teacher, co-worker, friend and confidante. He has been honoured by many ex-students – performing their weddings and participating in their lives in other ways.

After 19 years it all came to an end and Judith and David started parish life again. David was soon involved in community affairs, such as the Anti-Poverty group and the Reconciliation group working with Frances Bedford.

In 2001, with retirement looming, the opportunity arose to go to the UK and work in the Methodist Church. David accepted the challenge and they set off on the 2nd January on a 40^o day, arriving at Heathrow to a temperature of 4^o. They were met by a very friendly and welcoming church and spent 3 very happy years in Aylesbury.

One of the highlights was an exchange between the youth groups in Aylesbury and Daun, Germany. It was the 40th anniversary of the exchange and David and Judith led the youth group’s visit to Germany. The next year the Germans came to Aylesbury. They were also invited to the 50th anniversary as guests of the German government.

On return to Australia, David provided supply ministries in local churches and eventually they settled at Morialta UC.

David always loved singing so he joined the Adelaide Harmony Choir travelling with the choir to China and even Carnegie Hall. David was pleased that he’d performed there and Kym hadn’t!

David lived and breathed social justice. He served on the MUC Social Justice Team for many years supporting and encouraging others to join him in advocating for justice. When David preached, every Sunday was “Social Justice Sunday.” He was a strong advocate for refugees and he began visiting the Baxter Detention Centre regularly. He was incensed at the inhumane treatment of the detainees.

But the shining star in David’s life was granddaughter Sophie born in 2010. David was her biggest fan and she was especially close to her grandpa. It was fitting that Sophie’s coach dedicated her netball team’s grand final win to David.

Although David was confined to the Care Facility at Warrina for 16 months, he continued to enjoy sharing news and events and how to right the wrongs of the world with friends. An afternoon spent with David was a highlight for many of us. He was a great friend, counsellor, confidante and ‘an all-round good bloke’.

For those who mourn

From the memorial service for Rev David Purling

It is built into the fragility of life
that there will be times for mourning.
These are times to share with one another;
stories to tell, shoulders to cry on,
helping hands to comfort.
Help us to listen to those who grieve
and in our time lean on the love of family and friends.
Together we shall know that sharing sorrow
shines light on the darkness of grief.
Help us to find comfort in one another.
Amen

EID FunFair 1445 @ Morialta UC

Our friends from the Dawoodi Bohras are inviting us to join them in the hall and foyer for an afternoon of fun and food on **Sunday 14th April – from NOON onwards**

EID FunFair 1445 is a charity event to raise funds for Project Rise, a Dawoodi Bohra initiative dedicated to uplifting the lives of individuals and communities around the world. Its vision is to help create a resilient, sustainable, and prospering global society, where no one is neglected or marginalised.



Inspired by the teachings of Syedna Mufaddal Saifuddin, the Dawoodi Bohras launched Project Rise in 2018 with the aim of alleviating

hunger in some of the most poverty-stricken parts of India, with a particular focus on aiding children suffering from severe malnutrition.

Since then, Project Rise has expanded in scope and area, in accordance with Syedna's guidance. Volunteers from

How will the Magill Campus land be used in future?

Margaret Cargill - Church Council



The Magill Campus of the University of South Australia will soon be surplus to requirements when that university merges with the University of Adelaide. The member for Morialta, John Gardner MP, offers a petition regarding how the land will be used in future. Church Council has agreed to make the petition available in the foyer for signature. Here is the text of the petition, for information:

With the transfer of Magill Campus land from the University of South Australia to the State Government underway, and the news that the University plans to depart the site within the next ten years, the local community is most concerned that any future use of the land takes into account community concerns – especially in relation to community facilities, open space, environmental and biodiversity concerns, heritage buildings and active and passive recreation opportunities.

In particular, this petition:

- Notes that the University of South Australia has sold the land attached to the Magill Campus to the State Government as part of the University merger proposal,

Filled with awe

From the Jewish Sabbath Prayer Book



Days pass, and the years vanish, and we walk sightless among miracles.

Fill our eyes with seeing and our minds with knowing.

Let there be moments when your Presence, like lightning, illumines the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns, unconsumed.

And we, clay touched by God, will reach out for holiness and exclaim in wonder, "How filled with awe, is this place."

Friendship Group

Three carloads of members visited the pretty Fuschia Gardens at 'Weald View' on Thursday 21st March.



Christine Scrace welcomed us and answered questions. Her sister Kay also attended to catch-up with old friends. (Their parents were Arthur and Margaret Johnston.)

The brutal heat over the long weekend had reduced the flowering a bit, but the basket and ground plants still gave a lovely show. We then crossed the road to the Cherry Bomb Cafe where Jan Schroeder's daughter Tania's staff served us morning tea while we chatted.



At our next meeting, 18th March, Beverley will help us to be artistic with paint.

International mission update – PROK Korean partnership

From Synod

Rev Do Young Kim has sent news of the installation of Na Moksanim (Rev Banghwan Na) as the new PROK Iksan Presbytery Chairperson for the next 12 months. Na Moksanim has been a long-serving member of the Iksan overseas mission committee, making several visits to Adelaide and has been a fabulous host to Uniting Church in SA delegations to Iksan.

He has planted new churches for people with disabilities and established a coffee shop and meeting room in an office block that is remotely operated and carries Christian messages of Hope and Life.

The Korean International Mission partnership support group met on March 17th at 2.00 pm at Colonel Light Gardens UC. Rev Lawrie Linggood is the current Chairperson. The PROK church is part of the peace movement in South Korea calling for the resumption of peace talks to end the 70-year-old Korean war and reunite the Korean Peninsula. The Korean partnership team calls the SA Synod to pray for Rev Banghwan Na and his term as chairperson of the Iksan Presbytery and to keep the Korean Peninsula cold war in our prayers for peace for where the world is in conflict.



Australian Church Women

From NCCA Newsletter

The ACW formally began in February 1965 when a constitution was ratified at the annual meeting of the then Australian Council of Churches.

The first ACW newsletter in May 1965 noted; "Our aim is to be a movement providing programmes and perspectives for existing church groups rather than [to be] a large powerful organisation."



Today the areas of focus remain the same: "to produce and circulate materials for our two annual services (Fellowship Day in late July and World Community Day in late October), which involve hundreds of women in city, regional and rural settings, and to strengthen our international links with Christian women especially in Asia, through our support for the Fellowship of the Least Coin and our membership of the Asian Church Women's Conference."

Recent decisions have allowed the organisation to streamline their structure and reorganise their finances, and to share with the wider ecumenical community funds that are no longer needed for their own work.

At their National Conference on 15 November 2023, members of Australian Church Women Inc. (ACW) from across Australia voted to make donations to two NCCA projects: the Ronald Wilson Ecumenical Leadership Fund and Martung Upah Appeal.

Please visit their website at www.acw.org.au.

Peace of wild things

Wendell Berry

When despair for the world grows in me and I wake in the night at the least sound in fear of what my life and my children's lives may be, I go and lie down where the wood drake rests in his beauty on the water, and the great heron feeds.



I come into the peace of wild things who do not tax their lives with forethought of grief.

I come into the presence of still water.

And I feel above me the day-blind stars waiting with their light.

For a time I rest in the grace of the world, and am free.

Wendell Erdman Berry, (born 1934), is an American farmer, novelist, poet, essayist, environmental activist and cultural critic.

Remembering Lowitja O'Donoghue

By Fay Goldsworthy, as told to Margaret Cargill

I met Lowitja at a function with Jill (Thompson) in the early days, before moving to Port Lincoln in 1968, and a warm friendship developed. When Jill climbed the Sydney Harbour Bridge, it was Lowitja who gave her a souvenir bear named Sydney wearing the climber's uniform. I knew Lowitja's family – older sisters Eileen, Vi and Amy and brother Geoff – and proposed the toast at her wedding to Gordon Smart in 1979, at Cathedral Rocks near Quorn.



Quorn always felt like home to Lowitja – it was the site of the first 'home' she was taken to, aged about 3, and much later she lived in the mayor's house there for some time. Her assigned 'birthday' was 1 August, the same as horses' birthday, and she always claimed an affinity with horses for that reason. Her totem was an owl; she had an extensive collection of owl ornaments, and birthday cards always featured an owl.

I was often called on in supportive roles, such as when Lowitja was put into a safe-house in Canberra in the mid-70s after her tyres had been repeatedly slashed, and the police requested

that a trusted friend stay with her, to shop and fetch belongings from her unit. In the late 80s a *This Is Your Life* program was being planned and I was tasked with assuring family cooperation, choosing Lowitja's dress, and ensuring secrecy prevailed in the months before the show. I remember serving as a 'body-guard' at an Australia Day lunch at Government House the day after Lowitja's sister had died, to protect against over-enthusiastic admirers.

Lowitja was a loyal and caring friend, very generous with her time. She was a keen flower gardener and fanatical about punctuality and tidiness, a residue from her nursing training – at Victor Harbour before the RAH. Lowitja was the first Aboriginal woman to become a nurse. In the early 1960s, Lowitja went to Assam, India, as a missionary with the Baptist Church, but was repatriated home after a year due to serious illness. She was a true Christian woman with a keen ecumenical focus. She met Bishop Desmond Tutu, several US Presidents, and Queen Elizabeth twice – receiving a CBE from her before any recognition from Australia.

Lowitja spoke at the United Nations in 1992, seeking UN support as she emphasised that the original inhabitants of Australia were not included in the Australian constitution – a situation that still persists. It was an honour to attend her state funeral at St Peter's Cathedral recently; and to reflect on these memories and many more of my good friend.

Historic conference spotlights First Nations voices

Adapted from an article by the UCA Assembly Policy and Advocacy Officer Raúl Sugunanathan



A historic conference, *Raising our Tribal Voice for Justice: An Indigenous Theological Revolution*, was held in Melbourne. Convened by the University of Divinity in collaboration with the School of Indigenous Studies, the ecumenical conference brought together Indigenous theologians and church leaders from across the country.

The four-day conference was a time for truth-telling and committing to action. With keynotes from Professor Dr Anne Pattel-Gray, Professor Stan Grant, and Rev Canon Dr Garry Deverell, the gathering spoke directly to the colonial foundations of the Australian church and challenged every Christian on these lands to reconsider how they practise their faith.

I was personally struck by the stories of ongoing struggle for First Nations communities. The disproportionate incarceration

of children is still shockingly high, traditional lands are still being exploited for commercial interests and calls for treaty are scarcely being answered.

The conference also took time to recognise the efforts of Aboriginal and Torres Strait Islander leaders who have made great contributions to the church, including the award of Doctor of Divinity (honoris causa) to Dr Aunty Jean Phillips. The honour acknowledges a lifetime of leadership and her enduring efforts to building understanding and reconciliation for First Nations people.

On the last day, several heads of churches responded to the conference, including the President of the Uniting Church Rev Sharon Hollis. Rev Hollis expressed the deep commitment of the UCA to walking with First Peoples, but also acknowledged our failure to live up to the promises we have made.

For many, the conference marks a turning point for our church. We must reverse the colonial assumption that Second Peoples are the theological teacher. Now is the time for the church to understand it must learn from Aboriginal and Torres Strait Islander peoples. My hope is that we become more deeply committed to resourcing Indigenous Christian leadership and strengthening our calls for justice for First Peoples.



Thanks to those who walk beside me

From Act for Peace

With over 110 million people forcibly displaced from their homes, Act for Peace supporters have chosen to walk alongside our local partners and families who have been displaced. This unwavering support has been a beacon of hope, demonstrating a dedication to creating a world where everyone has a safe place to belong.



Over the past year, supporters of Act for Peace have been providing ongoing vital support to help refugees and people who have been displaced stay safe whilst living in exile. Due to this support, many people in several parts of the world look forward to a brighter future.

In Central Sulawesi (Indonesia), Christian World Services Indonesia are helping communities prepare and adapt to the changing climate. They are providing disaster risk management training, conservation farming programs and helping women to start their own sustainable businesses. Not only can the women make a sustainable income for their family, but they are now able to take an active role in their households and community.

In Zimbabwe, Christian Care is helping communities in Zimbabwe adapt to the changing climate. They run a conservation farming program and are providing alternative livelihood training. This includes specialised training to ensure that all people are provided with an opportunity despite age, gender and ability. Christian Care is also providing training to help carers of people living with disabilities.

In Jordan our partner, Department of Service to Palestinian Refugees (DSPR), supports The Forsa project in Gaza camp, Jerash. This program provides refugees with their basic needs, like food and healthcare, and then facilitates training to help refugees gain employment or create their own businesses. With you by their side, DSPR can help refugees gain a sustainable livelihood and become self-reliant.

Supporters of Act for Peace and their local partners have been supporting refugees and displaced people around the world over many decades. It is in difficult moments that our local partners, often refugees and displaced people themselves, appreciate that people like our supporters are standing alongside them.

You can become a supporter of Act for Peace by calling the supporter care team on 1800 025 101 or sending an email to info@actforpeace.org.au

South Australian 2024 History Festival

From UC News

The South Australian Church History Network is finalising the program for a one-day conference during SA's History Festival. The theme of the day is 'Paradise of Dissent Revisited: 1836-1900.'

Eighteen presenters will share a wide range of papers from almost all main line church traditions in SA. We expect that these insights will open up new areas in the religious history of nineteenth century South Australia and explore the way churches and Christians influenced social and public life.

The program will also include a book launch of 'One Faith, Many Voices: Essays on South Australian Church History', a collection of significant essays about SA religious history produced by David Hillard over many years.

The conference will be held on Saturday 4th May 2024, 9.00am – 5.00pm at the Church of the Trinity, 318 Goodwood Road,

Clarence Park. Morning/afternoon tea will be provided. Your donation of \$30 on the day will support this growing partnership between churches and historians from many backgrounds.

Members of the Network are committed to increasing the awareness of SA religious history within the wider history of SA. Christian presence contributed to the civic and social life of the Province and the notion of 'Paradise of Dissent,' was distinctive in the Australian context.

To find out more and to register for the conference contact Rev Dr Dean Eland, SACHN Convener, at djeland@bigpond.com



Imaging God

Marcus Borg - from the chapter: *Imaging God in Speaking Christian*

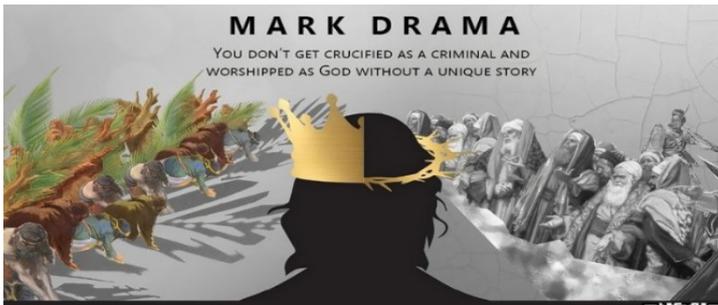
Tell me your image of God, and I will tell you your theology. Our images of God matter just as how we conceptualize God affects what we think the Christian life is about, so do our images of God... Models of God have crucial consequences for how we image God and the Christian life, including its internal dynamics, and its perceptions of nature, society, and gender.

The large number of biblical images for God has an immediate implication: multiplicity points to metaphoricity. That is, it implies the use of metaphor. Obviously, God cannot literally be all of these [images]. Importantly, the metaphors are not

literally true, they could nevertheless be true. To use a familiar example. I might say my love is a red rose...

Metaphors are evocative. Suggestive of more than one meaning, they are resonant; they have multiple associations, and cannot be translated into a single equivalent, literal statement. In the midst of those who created the biblical image of God, there was something about each image that they thought of as like God. To see the evocative power of these metaphors, we need to ask about each in turn, what "light" (wind, rock, king, lover, mother, father, breath, and so on) suggest as an image for God? What makes each a good image for the sacred?

MARK DRAMA
 YOU DON'T GET CRUCIFIED AS A CRIMINAL AND
 WORSHIPPED AS GOD WITHOUT A UNIQUE STORY



Saturday April 13 at 7:30pm &
 Sunday April 14 at 2:30pm

Free tickets here: www.trybooking.com/CPWYU

Many people these days are not interested in reading the Bible. They think that it is irrelevant, old-fashioned, or unreliable.

Dusting off the old book, the Mark Drama turns Mark's biographical account of Jesus into a 90 minute, fast-paced, theatre-in-the-round stage production. Fully immersed in the action, the audience hears almost all the words of Jesus as recorded in Mark's gospel.

Just as the disciples ask, "Who is this man, that even the wind and the waves obey him?" (Mark 4:41), guests can discover for themselves – is Jesus just another guy with imaginative ideas about God, or is he truly the King of the universe?

Burnside City Uniting Church
384 Portrush Road, Tasmore SA 5065

Why Christian words have lost their meaning and power – and how they can be restored

Marcus J. Borg - From the chapter: *To Love God is to Love Like God*

A passage from Saint Augustine's Confessions, combines the language of loving God, with the language of beauty, longing, and sensuality (all five senses are mentioned). It is also a magnificent example of panentheism, the affirmation that God is not somewhere else, but right here. Addressing God as "you" Augustine wrote:

"How late I came to love you, oh, beauty, so ancient, and so fresh, how late I came to love you. You were within me, yet I had gone outside to seek you. Unlovely myself, I rushed toward all those lovely things you had made. And always you were with me, I was not with you. All those beauties kept me far from you — although they would not have existed at all, unless they had their being in you. You called, you cried, you shattered my deafness. You sparkled, you blazed, you drove away my blindness. You shed your fragrance, and I drew in my breath, and I pant for you. I tasted, and now I hunger and thirst. You touched me, and now I burn with longing."



Be a rainbow in someone else's cloud!

Teaching Indigenous knowledge alongside science

Amanda Black and Jason M. Tylianakis
 – Science Vol 383 Issue 6683

Evidence supports the teaching of Indigenous knowledge alongside sciences in the classroom.

There has been growing acceptance of the value of Indigenous knowledge for promoting ecological resilience, transformational approaches in stewardship, and cultural renewal within global organisations, such as the Intergovernmental Panel on Climate Change.

However, despite increasing acceptance in international settings, there is often a lack of wider acceptance, application, and policy protections of Indigenous knowledge transmission in more local settings, including opposition by some scientists. But Indigenous knowledge can complement and enhance science teachings, benefitting students and society in a time of considerable global challenges.

However, Indigenous knowledge should not usurp the role of, or be called, science. But to step from "not science" to "therefore not as (or at all) valuable and worthy of learning" is not a scientifically defensible position, but based on personal values.

On a lighter note...

The PM is visiting an Edinburgh hospital. He enters a ward full of patients with no obvious sign of injury or illness. He greets the first patient and the patient replies:

Fair fa your honest sonsie face,
 Great chieftain o' the pudding race,
 Aboon them a you take your place,
 Painch, tripe or thairm,
 As lang's my arm.

The PM is confused, so he just grins and moves on to the next patient and greets him. The patient responds:

We sleekit, cowerin, timorous beasty,
 Thou needna start awa sae hastie,
 Wi bickering brattle.

The PM turns to the accompanying doctor and asks "What kind of facility is this? Is it a mental ward?"

"No" replies the doctor. "This is the serious Burns unit".

Choosing a tattoo

Church member: I want a tattoo that shows that I am a godly person and want to serve my church.

Tattooist: Say no more...

And this was what the tattooist designed!

