

Beyond 2020 Vision

A Publication of Morialta Uniting Church

April 2025

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

Welcome to our April edition

In this edition we have several reflections on the meaning and message of Lent, Easter and Anzac Day.

In Morialta news you will find reports of Casey's concert, news from Church Council, a report about the World Day of Prayer and two more 80th birthdays!

The **deadline for the next Vision will be Friday 2nd May**. Either drop your contributions in to the church office or call Colin on 0427 122 106 or email snout-n-about@bigpond.com

May you make many wonderful memories in 2025.

Helena Begg, Publisher and Colin Cargill, Editor

Understanding Easter

Adapted from an article by Dr. Carl Krieg

As we approach Easter, Christian churches (including MUC) will retell the story of how on Easter morning the tomb of the crucified Jesus was found empty because he had risen from the dead. That imagery, combined with appearances to the disciples, has been immortalized through 2000 years of music and art. The imminent arrival of Good Friday and Easter is a good time to both recall some facts easily overlooked, and then reflect upon what they might mean.



The economic, social and political situation in Galilee was one in which the rich and powerful, be they Romans, priests of the temple, or landowners, oppressed the poor, constantly demanding more in taxes and crop share.

Into this situation came Jesus with his disciples, living and teaching an egalitarian community for all. His followers included women and men and the group shared whatever resources they possessed – a challenge to current social norms. It posed a threat to the establishment, and hence Jesus was crucified.

Although the Romans practiced crucifixion for about 500 years, there is only one instance of an intact burial of a crucified body. Denial of proper burial was part of the punishment.

Matthew and Luke both use the writings of Mark to provide the structure of their gospels, and they both contain verses almost identical. The consensus is that they had another common source available in the early church, known as Q-source. However the Q-source makes no reference to the death and resurrection of Jesus. Yet Matthew's and Luke's testimony was accepted and placed alongside the gospel of Mark.

During the 1st century, two lines of thought emerged. One continues the egalitarianism of Jesus and is found in the books authored by James and Paul, who wrote that "in Christ there is neither Jew nor Greek, slave nor free, male nor female." In other words, all are equal. The other line of thought was the oppressive social structure that Jesus had tried to overcome and replace. It is also found in many other

writings of the developing church. This line of thinking subordinated women, required slaves to be obedient, and commanded everyone to obey the authorities – the dominant rich and powerful.

So much for the facts, but how do we put them together?

During his life Jesus impacted many who became his followers. He presented both an image of what human, loving life was, but also an image of a God separate from and independent of temple religiosity. These concepts of loving humanity and loving divinity inspired and infused his disciples. Those who stayed with Jesus felt him to be alive in their midst as they continued the community he had created. It was a mystery beyond understanding and comprehension, but for them a certainty nonetheless.

The disciples were 're-born' while they lived with Jesus, and his death neither deterred nor discouraged them. Instead, they turned to one another and embraced, fully aware in their hearts that he was not only still with them, but also that the newness he embodied embraced the universe. This was the bedrock of their faith and forms the foundation for the day we call Easter.

Carl Krieg B.A., M.Div., Ph.D. is the author of "What to Believe? The Questions of Christian Faith", and "The Void and the Vision".

Read the full article at <https://progressivechristianity.org/resource/understanding-easter/>

Easter is coming!

What is the significance of Easter?

That new life can rise up here and now!

Why not celebrate with us?

MAUNDY THURSDAY:

An Upper Room Celebration 17 April, 7:00 pm

GOOD FRIDAY:

Scenes on the Journey to the Cross

18 April, 10:00 am, live and online

EASTER DAY:

Celebrating the Feast of the Resurrection

20 April, 10:00 am, live and online

Our 10th anniversary

From Colin Cargill, editor

This edition of 'Vision' is special, at least for Helena and me, as it is our 90th edition of 'Morialta Vision', which became 'Morialta ... in the Wilderness' in 2020 and 'Beyond 2020 Vision' in 2021. We produced our 1st edition in April 2015.



From April 2015 until February 2020 we produced a 16-page 'Morialta Vision' every 2nd month – until COVID arrived in early 2020. During COVID, from March until December 2020, we published 20 issues of "Morialta Vision ... in the Wilderness" with a 4-page edition approximately every 2 weeks. In February 2021 we published the first issue of 'Beyond 2020 Vision', an 8-page edition which has continued to appear monthly except January.

Some of the highlights in our first edition were photos from "Kids Camp Out", reappointment of Jackie Smith as Playgroup Coordinator, a "Give us a sign" display about refugees, Katrina Mackenzie's 21st celebrations, photos from the 160th anniversary celebrations, "Why I am a member of the UCA" by the late Arthur Tideman, Henry Secombe's baptism, and a 'farewell' to Margaret Ulyett (1922-2015).

Our very sincere thanks to all of our regular (and not so regular) contributors. We bless you and value your writings. It means fewer words for us to write and helps diversify the content. We also say a warm thankyou to those who read Vision and take the trouble to give us feedback. It is always good to know what you enjoyed and what you found interesting – as well as what made you ponder why we published a piece!

World Day of Prayer – The Cook Islands



Fifteen small volcanic islands, spread over 2 million square kilometres of Pacific Ocean make up the Cook Islands, with a total population of 16,000 people. The capital is the island of Rarotonga (circumference 36 km) with 75% of the total population. Many islanders live in New Zealand (80,000) and Australia (20,000).

Cook Islands is east of the International Date Line and is east of Tonga and Mackay in Queensland.

Cook Islanders are Polynesians who first migrated from Asia around about 1500 BC arriving in the Cook Islands around 800 AD. The official languages are Cook Island Māori and English.

The Cook Islands is a self-governing country in "free association" with New Zealand. A council of hereditary leaders (Ariki) advises the Government on traditional matters of land ownership and customs.

The London Missionary Society brought the Christian Gospel to the islands in 1821. At first the missionaries tried to suppress the singing, dancing and drumming but eventually the islanders found a way to integrate it into their Christian faith.

Women hold significant leadership roles in the church, in cultural groups, and across most professions. Many also serve as Ariki and others as poets, authors, artists, cavers and designers. However, women can face challenges in homes and the work place.

Before 1965, speaking Māori was punishable and the language is still listed as endangered. However, it is now the language of education from 5-8.

Tourism provides 66% of GDP, bringing money, jobs and infrastructure, as well as being a curse. Most visitors are from NZ and Australia.

Free health care is provided for students and the aged. While child mortality is low, children on outer islands can face violence stemming from cultural attitudes.

The World Day of Prayer service was hosted by the Pilgrim Lutheran Church in Magill and the address was given by Rev Jenny Swanbury.



• Friendship Group From Arlene Lomman

Members of the Friendship Group met for their regular meeting on 20th March. After morning tea and a short business meeting, Arlene and Rhonda helped everyone to make an Easter card.

Using a template of a rabbit or an egg, decorations were applied on and around the shape. It was then attached to a card ready to be sent to someone special for Easter. Every card was different but all together they made a great display as can be seen from the photo.



A pleasant Sunday afternoon



Several members from MUC recently enjoyed an afternoon of music at Urrbrae House ballroom. Presented by Emma Knights with Thomas Gray, 'The Opal Quartet' (Javier Goh, Shannon Whitehead (Violins), Sterling Riek (viola) and Chiara Kelle (Cello) performed 6 works by young local composers, including Casey Sullivan.

The stand outs for me were a piece (Strings Unhinged) composed by Clinton Marchi and a song composed and sung (Sentimental Reverie) by Casey Sullivan. In the notes Casey shares that the piece was written during a period of highs and lows and the music follows an irregular pattern to match the lyrics, building to a point of uncontrolled crying for an emotional out, before settling back into verse material. Casey has kindly allowed us to print the lyrics for you to enjoy and reflect on your 'highs and lows'.

More recently I happened to read a piece in New Times by Rev Sarah Agnew on 'Valleys and Shadows' which picked up the theme of highs and lows, but in relation to mountains. Having grown up among mountains, I have always loved their

grandeur and one of my most treasured memories is sitting in the garden of a Tea House (drinking tea) beside the Kali Gandaki River (1200 m above sea level), with Mt Dhaulagiri (8167 m) to the west and Mt Annapurna (8091 m) to the east. Until I read Sarah's piece I had tended to think of mountains and valleys as separate, but "If valleys are part of the mountains, not their opposites, can we find gift in the depths as much as in the heights of mountaintops". What a model for accepting our life experiences and Casey's 'highs and lows'. Otherwise our life would be an endless plain!



Casey at the piano

Casey's lyrics – "Sentimental Reverie"

To run through a blanket of green,
Stumbling down a hill.
Fall flat so we bask in the sun,
Gazing upon the clouds,
They tell us of dreams from a land far away,
On the precipice if floating astray.
Displayed on the walls down the hall,
Memories lingering on.
The tips of my fingers brush by,
Try to evoke the feel,
Of a child that beams like the glow of the day,
With the sweetness of gardens abloom.
Fleeting,
Musing,
Losing a sense of soothing.
Misplacing thoughts under stairs.
Seeking,
Healing,
Tentative signs of bleeding.
I can't contain more inside of me.

Sarah's – "Valleys and Shadows"

Yea, though I walk through the valley of the shadow of death ...

Well, that is how we could view this whole thing called life, isn't it? Lived in death's constant shadow, as a threat to be feared? So much messaging in our world seems to play to our fears of death and dying, or at least ageing, especially in order to sell us something. What if we consider the Celtic Tree of Life, with its roots and branches connected in a circle? Above and below are connected, light and dark are connected: life and death are both part of the great cycle of life.

The Christian calendar offers us the gift of seasons, each with its particular focus. The season of Lent invites us to focus on the shadows, on the hard parts of life we might prefer to ignore. With such themes, and with Ash Wednesday's remembrance of our dustiness and our inevitable return to ash or dust, it could become a very uncomfortable season, where we inhabit an oppressive darkness.

However, let's remember the symbol of the Tree of Life: the cycle, the circle of life that includes death, darkness and shadows. If darkness belongs with and not against light, I wonder how that might change our journey through it? If valleys are part of the mountains, not their opposites, can we find gift in the depths as much as in the heights of mountaintops, so symbolic of epiphanies and closeness to God? For, yea, though I walk through valleys and shadows, you are with me...

Life is all of it: the valleys and the mountains, the nights and the days, the shadows and the lights that create them. The seasons are the gift of the Christian calendar, with its invitations to pay attention to the hard parts of life we want to avoid.

In this season of Lent, I pray we will pay attention to the fullness of life, and rather than giving into the temptation to skirt around the valley of shadows, find that God is with us as we travel through it.

Rev Dr Sarah Agnew is a storyteller, poet and minister of the UCA



Sarah's stole with Celtic Tree of Life stitched by Chris Mitchell

Church Council news – End of March 2025 – Please read!

- We are delighted that Rev. Anne Butler will become our minister soon – her induction will take place at Morialta at 2:00 pm on Sunday 1 June.
- Rev. Dr Jonathan Barker is providing supply ministry until 27 April, and Rev. Dr Peter Trudinger for the month of May.
- Reminder 1: We look forward to seeing you at the AGM after worship on April 13th! There will be table groups for you to share your wisdom with us!
- Reminder 2: The church (worship space) will be out of bounds for the entire week of April 7-11, due to work being conducted on AV equipment and property maintenance – warm thanks to John Secombe, Chris Ayles and their teams!
- Property news: Many thanks, Property Team members!

- New vinyl is to be laid in the Kooka Rooms once the flooded floor dries out, and the drainage outside has been repaired and (a lot of) surplus soil removed, to prevent any repeat of the damage.
- A new split-system air-conditioner has been installed in the Minister's office.
- The ongoing church foyer refurbishment is adding to the welcome we feel on approaching our worship space.
- Our friends at the Morialta UC Netball Club have let us know they are investigating becoming an incorporated body, and Council is supporting them in this endeavour.

For more information on any of these items, please ask any member of Council: Bruce Ind, Margaret Cargill, Rhonda Amber, Carole Lyons, Chris Ayles, Helena Begg or John Secombe.

Vale Griffin

Ray and Margaret Clogg were presented with a plaque commemorating Griffin's life both as an Autism Assistance Dog and then a 'Promotion Dog' for Guide Dogs SA/NT following his early retirement in 2020.

He was an amazing pet for the four and a half years that Margaret and Ray were privileged to have him and for many of us at MUC to enjoy his enthusiastic welcomes!



Reflection on Anzac Day

Adapted from a Facebook post by Carrick Ryan

Every year I find myself here, in the cold and dark, weary from an early alarm. Yet here I am, a man who challenges tradition, passionately fears nationalism, and is wary of religion ... actively participating in a ceremony that looks dangerously like all three.

Here I stand to honour the memory of those who died a century ago ... and who have no knowledge of the reverence I offer.

I have spent my adult life warning against the glorification of war and the worship of flags, yet here I stand at attention before men and women in uniform as they raise the flag of my nation.

So why am I here? It's for that minute after the bugle falls silent. That seemingly endless moment, serene yet somehow ... terrifying ... It is during this minute that amongst all the chaos of modern life, a large fraction of the community gathers at the uncomfortable dawn of a cold autumn day to collectively aspire to imagine ... as best they can ... the horror of war.

I don't really understand, but somehow at that moment I can almost sense the fear that must have consumed every soldier in humanity's long sordid history of conflict.

Perhaps it's the haunting silence in a place normally bubbling with life ... but it works. Our society must fear war forever, it must detest it viscerally, and truly understand its reality.

We see today the dangers of the portrayal of war as heroic, of legends, and the granting of immortality through martyrdom. This is all done with purpose, to ready a willing public to offer their sons [and daughters] for the next generational sacrifice.

Anzac Day is not a celebration of military victory, conquest, or brilliance. It is a commemoration of defeat, needless loss, and tragic mismanagement – the true story of war.

The fact that this ceremony is followed by a day of frivolity I have no qualms with. That minute of silence is a dark place, and we should not be left to sink there. A moment of silence is all that is asked, then do whatever brings you joy with the rest of your day.



But please, as you find yourself shivering and biting your bottom lip as a kid who plays the Last Post hits an off key note ... remember why you're there because in that minute of silence, if you listen hard enough, you can hear the desperate cries of the millions whose screams were unheard in the deafening catastrophe of war.

It's essential we listen to them now.

Evil prevails when good people do nothing, democracy fails when good people remain silent.

Carrick Ryan



Beyond Morialta Mission Projects 2025

Beverley Tredrea – Beyond Morialta Mission Projects

Our team is recommending that this year we support two projects.



The first is financial support for AKWAK who currently use some of our spaces to sort and pack clothing for refugee camps in North West Syria. This small group covers the costs of blue bags (\$3each)

to contain clothing, and the cost of transport to Melbourne, where the Australian Syrian Association then pay to forward these in a container to Syria.

The second project is Uniting World Pacific Islands support. Uniting World joins with local church communities to immediately respond to their needs.

We commend both of these projects to you.



Concert at Morialta UC - Leigh Newton and Maarten Ryder

Leigh Newton is a South Australian singer songwriter known for his music published in various church song collections. He will join us for an afternoon of music at MUC on **Sunday 25th May. (note change of date)**

The concert will commence at 2.00pm in the church and be followed by afternoon tea around 3.15pm.

Leigh accompanies himself on piano and guitar with Maarten Ryder playing double bass and various woodwind instruments. Maarten and Leigh played together in the folk band, Three Corner Jack in the 1990s.

Most of Leigh's songs are written for a certain occasion. He has been a teacher, a youth worker and a church worker. Many of his church songs are known Australia wide with songs published in various collections. Leigh also includes well known acoustic songs dating back to the 1970s. With the climate crisis we are facing, Leigh's songs also reflect the commitment he has to addressing it.

Tickets \$25 (children free) including afternoon tea, on sale from the office or online, in May.



Congratulations...

To Marion and John, who are the latest of our members to join the OBEs (Over B*** Eighties!). Look out for several more folks joining this growing group during the coming year!



Book Review -

The Death of Dora Black by Lainie Anderson (Hachette Australia, 2024)

Submitted by Rev Jenny Swanbury

I like this book. It is a novel yet surprisingly the main character Fanny Kate Boadicea Cocks is a real-life historic person - yes, Kate Cocks of 'Kate Cocks Babies Home'. The story is fiction but as the author writes 'many elements of the story are grounded in fact'. The Death of Dora Black is set mainly in Adelaide during WW1. Fictional Dora an employee of Moore's on the Square is found drowned at Glenelg. Then her workmate goes missing. Miss Cocks, pioneer of the Women's Police Branch of South Australia and her fictional 'sassy junior constable' Ethel Bromley are onto it, despite being ordered to stay out of the investigation and leave it to the men. They are not deterred.

The author, Lainie Anderson, completed a PhD on the life of Kate Cocks. This inspired 'The Death of Dora Black'. I gained more insight into the person and work of Kate Cocks through reading this book. Here we see her compassionate, practical and sometimes unorthodox approaches in caring for women and children in difficult situations. Real social issues and life of that time are found in the story. Kate Cocks is described as a 'paradox both of her time and ahead of her time.' We are also made aware of her challenging childhood and growing up giving insight into her family and its changing circumstances. The location of Adelaide a little over one hundred years ago fascinated me too.

I agree with the description on the back cover of the book: 'Clever, cosy and full of charm, The Death of Dora Black is a thrilling murder mystery inspired by the true story of Australia's pioneering policewoman, Kate Cocks'.

Available for borrowing in the church library.



Lent was never just about giving things up

We often imagine ceremonial days as fixed and unchanging. Days such as Christmas accumulate meaning over time, layered like tree rings, taking on new layers of meaning from new events and circumstances. Days like Ash Wednesday have become associated in Australia with bushfires as well the season of Lent and Easter. Such associations are not mere decorations on the Easter tree. They are part of the tree itself. But they can slip from memory.

This year, Ash Wednesday was overshadowed by victims of war in Ukraine and Gaza, refugees and immigrants and their families worldwide, poverty-stricken children reliant on foreign aid, and all those against whom popular rage is directed in an increasingly brutal and self-centred society. It is vital that they be held in memory, as the memory of the Holocaust has been held in Germany.

There are parallels in the layered process by which Ash Wednesday and Lent took their present shape. The events and beliefs at the time led early Christians to dedicate a special feast to celebrate that mystery, one that was given sharp focus by the constant threat of persecution. This feast was then gradually surrounded by layers of story, prayer, and other practices which reflected the societies and the times in which Christians lived.

These included fasting, which marked seriousness and an acknowledgment of sin and a communal renewal of faith. Other stories grew around this five-week fast which were relevant to Jesus' death, such as God freeing the Jewish people from slavery in Egypt – celebrated in the Jewish feast

of the Passover. The link to the Passover was central to the Gospel story of Jesus' death. Both stories were echoed in the experience of a marginal Christian community expelled from Synagogue and vulnerable in Empire.

The length of the Lenten fast was also shaped by stories – such as spending 40 years in the desert before entering the promised land. Jesus' spending 40 days fasting and praying in the desert before beginning his public ministry. What began as a five-week fast was lengthened to forty days, beginning with Wednesday.

Later Christians began commemorating Jesus' final days from his entrance into Jerusalem to the Last Supper, imprisonment, crucifixion and resurrection.

In the last century, fasting has effectively disappeared in Western churches, and the religious associations of Ash Wednesday, Lent and Easter have largely been lost from the public culture.

For churches and religious communities, this means framing human suffering and the acts of vandalism that cause it within the very heart of the observances of Lent. Within a culture that emphasises the freedom of individuals to make whatever they wish of themselves and their world, remembering and honouring do not come easily. They require effort. Just as monasteries once preserved the seeds of renewal through dark ages, so must we labour to sustain memory, so that what is vital is not lost.

Adapted from an article by Andrew Hamilton published in Eureka Street

Love Beyond: the power of love that Jesus revealed at his death

Adapted from an article by Andrew Hamilton, posted on Centre for Action and Contemplation

Few words in the New Testament more clearly and solemnly express the magnanimity of Jesus' spirit than that sublime utterance from the cross, "Father, forgive them; for they know not what they do" [Luke 23:34]. This is love at its best... Dr. Martin Luther King Jr.

The oceans of history are made turbulent by the ever-rising tides of revenge. Humanity has never risen above the injunction: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." In spite of the fact that the law of revenge solves no social problems, history is cluttered with the wreckage of nations and individuals that pursued this self-defeating path.

Jesus eloquently affirmed from the cross a higher law. He knew that the old eye-for-an-eye philosophy would leave everyone blind. He did not seek to overcome evil with evil. He overcame evil with good. Although crucified by hate, he responded with [forceful] love.

In the Sermon on the Mount, Jesus doesn't teach a list of beliefs to be memorized and recited. Instead, he teaches a way of life that culminates in a call to revolutionary love. This revolutionary love goes far beyond conventional love, the love that distinguishes between us and them, brother and other, or friend and enemy (Matthew 5:43). Instead, we need to love as God loves, with non-discriminatory love that includes even the enemy ...

We're used to thinking of the real differences in the world as among religions: you are Buddhist, I am Christian, she is Jewish, he is atheist. But I wonder if that way of thinking is becoming irrelevant and perhaps even counter-productive. What if the deeper question is not whether you are a Christian, Buddhist, or atheist, but rather, what kind of Christian, Buddhist, or atheist are you? Are you a believer who puts your distinct beliefs first, or are you a person of faith who puts love first? Are you a believer whose beliefs put you in competition and conflict with people of differing beliefs, or are you a person of faith whose faith moves you toward the other with love?



Let us not tire of preaching love, for this is the force that will overcome the world. Even if we see waves of violence coming to drown out the fire of Christian love, love must win out. It is the only thing that can. - Óscar Romero

Hope – A new way to ease severe malnutrition

Adapted from an article by Elizabeth Pennisi published Science, Vol 386, Issue 6717

To fight the devastating effects of malnutrition in children, nourishing the microbial ecosystems in their gut may be almost as important as providing missing calories and vitamins. Over the past decade, several studies have shown that giving children a supplement to nurture beneficial bacterial species in the intestine can help them gain weight and reverse stunting caused by a lack of nutrients.

A new study confirms the benefits of these “microbiome-directed” supplements and shows they can help not only moderately malnourished children, as previous studies

established, but also those who have suffered from severe malnutrition. The research also provides new clues about the mechanism behind the treatment.

The work is a beautiful demonstration of how food that supports our gut microbes can lead to better health. If the approach holds up, it could result in health benefits to millions of malnourished children worldwide.



Christmas Bowl at work - Jordan

Empowering refugees to rebuild their lives – Your impact.



In Jordan, Syrian and Palestinian refugees often end up living in what was only intended to be a short-term, emergency relief situation. Some families have lived in refugee camps for generations.

Through Act for Peace’s local partner in Jordan, the Department of Service to Palestinian Refugees (DSPR), you

helped to pilot a transformational program called Forsa, providing comprehensive support and business training over two years, empowering refugees to build a business to break the cycle of poverty and rebuild their lives.

Following the program’s success, the Forsa for Youth program is now providing unemployed youth with a holistic, sustainable pathway out of poverty.

Your ongoing support is empowering young people experiencing displacement to build a more hopeful future.

The earth story

Adapted from an article by Victoria Loorz and Valerie Luna Serrels on the Center for Action and Contemplation

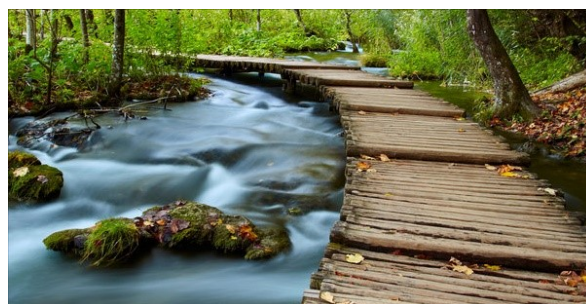
There is a way that nature speaks, that land speaks. Most of the time we are simply not patient enough, quiet enough, to pay attention to the story. —Linda Hogan

Maybe the wisdom we need for this time will be gained as we remember that we are not separate from nature. The voices we need to listen to most closely are the voices that have often been overlooked, dismissed, ignored, or silenced. The voices of Indigenous peoples, the voices of women, of communities of colour, of those from the queer community, voices from the Southern Hemisphere, from religions outside our comfort zone. Those whose perspectives are essential to even see our own blindness. The voices of the trees, the storms, the cicadas, the rivers, and the tiny viruses whose interconnected suffering and resiliency is essential in this time of dramatic change.

The wisdom we need at this pivotal time in our history will be found there, outside the edges of the dominant culture. And by listening, we practice kinship, intentionally entering into relationship, through respectful and authentic conversation and presence.

Kinship is recognizing that our beloved community includes the whole, alive, interconnected world. It is falling in love again with the world; it is taking on the suffering of others and engaging in their healing. It is an embodiment of a Hebrew concept known as tikkun olam, which means “repairing the world” – the whole world.

Earth has her own rituals, expressed in stories of glaciers, seasons, spring blossoms, anthills, wildfires, and birdsongs. As we listen with affection to the stories the land tells, we are compelled to integrate their stories into our stories. To remain alive, our old narratives need to be connected with new meaning particular to our geographies and context. A beloved myth or story from a sacred text or scripture carries deep wisdom that comes alive when it is reoriented to our own time and place.



I did not seek a new worldview; rather I went in search of truth and found love at the heart of all things.
All knowledge is true knowledge – whether in the sciences or in the humanities –
if it moves one to fall more deeply in love. - Ilia Delio

Attitude is everything

Adapted from David Fleming's 'Thought for the week'

There is a story about a successful company that manufactured and sold shoes. The management decided to consider opening their market in Africa.

They sent one of their top salesmen to Africa to study the market potential. When he arrived he noticed at once that most of the Africans were bare-footed. Straightaway he faxed home the message, "Bad news, no market for us here - nobody wears shoes!"

The management considered it wise to have a second opinion and sent another salesman to Africa to assess the market. The second salesman also noticed at once that most of the Africans were bare-footed. He quickly faxed a message back, "Good news, tremendous potential market here - nobody here wears shoes!"

As we approach Holy Week and Easter we see a story of betrayal, deceit, injustice, brutality, torture, death. But it ends in Resurrection. Its outcome is the unfailing gift of 'Confidence and Hope'.

We live in a world where bloodshed and violence are a daily occurrence, where the polar ice is melting and climate change occurring. For many that is a scene to cause despair. But the message of Easter is not to give in to despair, because in our despair we are immobilised, forced into inaction and inaction means things stay exactly as they are (or even get worse).

A dictionary definition of "attitude" is "the way you see things" and it doesn't matter what the actual facts are, everything changes with the way you perceive it. There is a positive side and a negative side to everything and every circumstance. You can either see a cup as "half full" or "half empty". The choice is yours and yours alone and the choices you make will determine the steps you will take.



May I end with some words by the great abolitionist Harriet Tubman – she wrote "Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world."

Oh Love that wilt not let me go

From *Stories of 'Famous Hymns'* by G.A. Leask M.A. – first published 1913 – loaned by Julie Lomman



The writer of this matchless hymn, the Rev. Dr. George Matheson (pictured), ranks with Dr. Horatius Bonar as Scotland's greatest hymn-writer. The hymn was composed during his ministry at Innellan. Dr. Matheson began to lose his eyesight when he was eighteen months old, and by the time he was seventeen it was for all practical purposes entirely gone. Yet in spite of this terrible infirmity he exercised one of the most unique ministries in the church during the Christian era.

He was successful as preacher, poet, and author. The hymn was written in the manse of Innellan on the evening of June 6, 1882. The author had suffered a severe disappointment by the breaking off of their engagement by his fiancée. This caused him acute mental suffering, and he was greatly depressed. The hymn, according to Dr. Matheson was the fruit of that suffering.

He describes in the following simple words how it was composed: "As I sat very sad and unhappy, the words flashed into my mind, and in a few minutes the four verses of the hymn were complete. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out for myself. I am quite sure the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. It has been a constant source of pleasure to me that the little hymn has found so large an acceptance. Every year I receive many requests from compilers of hymnals in all parts of the world to be allowed to include *Oh Love, that wilt not let me go* in their collections, requests which I am only too delighted to grant."

*O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

Changing times...

"I used to think I was poor.
Then they told me I wasn't poor, I was needy.
Then they told me it was self-defeating to think of myself as needy, that I was culturally deprived.
Then they told me deprived was a bad image, that I was underprivileged.
Then they told me underprivileged was overused, that I was disadvantaged.
I still don't have a penny, but I do have a great vocabulary."
Jules Feiffer - American cartoonist and author, who at one time was considered the most widely read satirist in the country.

Diary dates...

Sunday 13th April

Morialta UC AGM after worship

Sunday 25th May

Leigh Newton and Maarten Ryder
in concert at MUC

Sunday 19th October

Kym Purling and friends in concert at MUC

Saturday 22nd November

Morialta Mini Market

