

Beyond 2020 Vision

A Publication of Morialta Uniting Church

July 2025

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

Welcome to our July edition

We welcome Rev Anne to our pages with her first reflection for Beyond 2020 Vision. It is great to have Anne among us and sharing her thoughts here.

There is also a mix of articles of general interest, as well as others from the UCA and wider church, along with local news and articles from Morialta.

The **deadline for the next Vision will be 1st August**. Either drop your contributions in to the church office or call/email Colin on 0427 122 106 or snout-n-about@bigpond.com

Go well!

Helena Begg, Publisher and Colin Cargill, Editor

A few things happen at this time of year...

Rev Anne Butler

We notice, if not celebrate, the Winter Solstice, the shortest day in our Southern Hemisphere, which happened on June 21. The very next day is the birthday of the Uniting Church, 48 years young! I wonder if they picked that date especially, mirroring the Northern Hemisphere's Winter Solstice as the date for our Christmas celebrations. Deep within our psyche, something speaks about the possibility of better times ahead, the coming of the spring and warmth and growth. For our Northern European ancestors, who feared that the sun might never return, sacrifices were made to appease the gods and bring life back to the earth. The early Christian missionaries latched on to uniting the old beliefs with the coming of the Christ Child.

That's not all - our financial year ends. I used to look forward to filling out my tax return, as the keeping of a home office generally meant a refund. Years pass, and I generally have to pay more tax, and, for some years, company tax as well. Not such a great time, but like hitting your head into a brick wall, it



does feel good when you finally finish. Jesus was once asked about paying taxes, and he responded in the old speak "Render to Caesar the things that are Caesar's, and to God the things that are God's."

When we pay tax, we support our wider community and nation, but those in power do not always spend our money how we would like. I saw a wonderful bumper sticker many years ago that said "Wouldn't it be great if our schools got all the money they needed, and the air force had to have a cake stall to buy a bomber!"

Tax time is a great time to reevaluate how we spend our money, and how we live our lives. Do you ever get to 'Donations' and wished you had given more? Are you ever amazed by how much you have spent in the year, and how little you have to show for it? Is your life going in the right direction? It is not too late to change - to spend more time and money on the important things, not just the urgent or demanding.

The best things in life are not things.

A pastoral prayer

From David McKirdy (with help from Ben Tertin, Greenpeace, Ross McKirdy & Greta Vosper) Unley Uniting Church - Adapted

Acknowledging that God is the power for good already active within us, both as individuals and as a small church community, I invite you, in a time of silence, to reflect on particular issues that are of concern to you, while also remembering specific acts of kindness, bravery and compassion.

So let us pray. (Pause and reflect)

Some of the situations that concern us are causes for anxiety about our future, and particularly that of our children and grandchildren. As people of faith, what can we do to address that anxiety?

Theologian Greta Vosper reminds us: "We have no prayer that can keep us safe. We have no prayer that can intervene in the laws of the universe and keep away illness, evil and calamity. We have no prayer that can heal a sick child or extend the life of a loved one." We have only ourselves, and the example of Jesus of Nazareth, who showed us how to care for one another.

As his followers we choose love as our supreme value, understanding love to mean the choice to act responsibly with generosity, courage, and forgiveness in whatever situation we find ourselves.

Finally, as we strive to be responsible, loving people empowered by the Holy Spirit - the fire of Pentecost - we commit to encouraging and supporting each other, so that together we may work towards an inclusive future for the good of all humankind, and the planet that is our home. We pray in the name of Jesus, who has brought us together in this place. Amen



Community lunch and entertainment at Morialta UC – 27th July



A community lunch, followed by entertainment, will be held on Sunday 27th July, commencing at noon in the hall. Lunch will be a delicious hot soup with fresh bread, followed by dessert – catered and served by Lesley T and volunteers.

Entertainment will be a variety of video clips selected by John S, Chris A and Colin C. The clips, compiled by John S and introduced by Chris A, will include snippets of dance (including Fred Astair), opera and G&S songs and choruses (including Denis Olson), mime (including Marcel Marceau, plus Victor Borge on piano), the Flash Mob, the Marsh Family and Connections. The screening will commence around 1.00pm - run time approximately 80 minutes.

Tickets \$20 per person – if you plan to attend, please **either** add your name to the list on the table in the foyer **or** purchase a ticket from the office. Friends are also welcome.



Happy 80th Beverlie Hopkins!

Contributed by Joan Wagner

On 19th June, friends joined Beverlie at Warrina Park Homes, Paradise to celebrate her special birthday. They were Lorraine Powers (her longtime carer), Jenny Charlesworth who also lives there, and me. The lifestyle coordinator had given Beverlie a diamond encrusted tiara to wear and set up a lovely table in the library with a chocolate and cream sponge, scones with jam and cream, along with dainty cups and saucers. It was very enjoyable, with the sharing of gifts to follow.

We were so pleased to see her smiling face throughout, as she has no family in SA, and another highlight was a phone call from a cousin interstate.

Our caring ministry continues to the three no longer coming to our church, with the Vision being posted from our office, hand delivered, and by email. They were also delighted to receive the link I sent for Rev Anne Butler's induction service, where they could recognise so many faces of people they worshipped with in the past.

Friendship Group

From Margaret Whibley

The Friendship Group had a very successful and challenging morning in June, everyone doing puzzles and listening to some short stories.

This was followed by home-made soup and bread with further fun and fellowship over lunch.

The next meeting will be a Midyear Lunch at Cafe Brunelli Glynde on 17th July at 12 midday.

Please note that this venue has changed from that listed in our Friendship Group Program.

1945ers' lunch

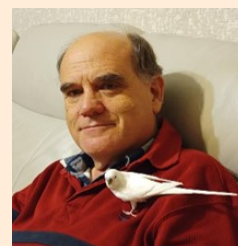
Marion B, John T, Jenny S, Carole L, Peter G, Joan W, Margaret C, Jenny H, and Helen D celebrated their 80th birthdays in 2025, at the Marryatville Hotel. There was lot of fun, chatting and reminiscing during our wonderful lunch.

We celebrated together when we were 70, and now at 80, and we will do this again when we are 90 - God willing. It was a great day out together.



Happy 65th Birthday!

Birthday greetings, to Craig, one of the younger members at Morialta!



Happy 70th Birthday!

Congratulations to our resident guitarist, Austin, who recently celebrated his 70th birthday.

Thank you for your musical contribution to our worship.



*I may be a little grayer and shorter
than I used to be, and I need glasses
to read anything smaller than a stop sign,
but the good news is...
Bother - I forgot what I was going to say!*

Three wheels of wisdom – scripture, tradition and experience

Adapted from an article by Richard Rohr –
Center for Action and Contemplation



Our personal experience is the filter through which we understand both Christian scripture and tradition.

No matter the religion or denomination in which we are raised, our spirituality still comes through the first filter of our own life experience. We must begin to be honest about this instead of pretending

that any of us are formed exclusively by scriptures or our churches or religious traditions. There is no such thing as an entirely unbiased position. The best we can do is own and be honest about our own filters. God allows and invites us to trust our own experience. Then scripture and tradition hopefully keep our personal experiences both critical and compassionate. These three components - scripture, tradition, and experience - make up the three wheels of what we at the CAC call the learning “tricycle” of spiritual growth.

Historically, Catholics loved to say we relied upon the great tradition, but this frequently meant “the way it’s been done for the last hundred years.” What we usually consider “official teaching” changes every century or so. In all honesty, most of our operative images of God come primarily from our early experiences of authority in family and culture, while we interpret those teachings from more recent traditions and scripture reading to validate them!

If we try to use “only scripture” as a source of spiritual wisdom, we get stuck, because many passages give very conflicting and even opposite images of God. I believe that Jesus only quoted those scriptures that he could validate by his own inner experience. At the same time, if we humans trust only our own experiences, we will be trapped in subjective moods and personal preferences. It helps when we can verify that at least some holy people and orthodox teachers (tradition) and solid scripture also validate our own experiences.

Jesus and Paul clearly use and build on their own Jewish scriptures and traditions, yet they both courageously interpret them through the lens of their unique personal experiences of God. This is undeniable! We would do well to follow their examples.

To quote Brian McLaren: “If we only had our own experiences to go by, every generation would have to start from scratch. But if tradition and scripture are used to silence our own ongoing experience – our learnings, discoveries, thinkings and rethinkings, and quests – then tradition and scripture become not the foundation on which we build, but the ceiling above which we cannot grow.”

When we hold all three elements in creative tension, we’re part of an ongoing story, a multi-generational conversation, bringing together the experiences of everyone everywhere, through time, so they can be shared, reflected upon, and reevaluated in community, as a growing bank of wisdom resources for us and for future generations.



On a pilgrimage

By Cynthia Story

I do remember being lost in darkness, mystery and confusion. But now ... there is this Light!

I have a feeling I am on a pilgrimage. Over the last few years, I have read and seen much about the ancient pilgrimages set in exotic countries, with wondrous names along the way.

Last night I was watching more about the history of people finding their way into Salamanca, and seeing the magnificent art that covers the walls, rising into the glory of sweeping arches and domes crying out above us.

Someone from the TV screen mentioned that anyone can be a pilgrim – any person – wherever they are on this earth... anyone of us. I realised then – that means me.

Thinking about the journeys I have made through my mind, following the stars in the night sky, holding onto myself with both hands... finding love and comfort... a brave heart to stand along the ones I know who need my prayers and encouragement.

These ‘things’ I find in my heart as I soar my way through dozens of bright suns – are not tangible to see alongside of

me - I could not explain to anyone how love and comfort floods through my being.

But I know from reading a few phrases, gazing at the green of trees and keeping gazing until I feel a stillness, until I am overwhelmed and surrounded by something stronger than my strength.

Then I can reach out from myself, and bring this reality love to someone else - after which I can fall back in to myself, close that noise away, and recharge. So I will paint from my soul, write from my heart – and sing until the sky softly changes the day...

Each one of us can stand alone by the shore to welcome the daylight and rising sun – it doesn’t matter if I am physically in quite a different place – because I have drawn in that morning light in my own soul.

My pilgrimage!

With love, Cynthia

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



Barbara Buckton **1944 - 2025**

Barbara was born on 13 August 1944, to Joice and Jack Huxtable at Maylands Hospital. She started life at 99 George Street, Norwood – neighbour to Don Dunstan and his family. Brother Nigel was born 5 years later. She attended Norwood Infant, Primary and Technical High School.

During school holidays Barb would stay at Port Parham with Grandma and Grandpa Webb, where she helped at her Auntie and Uncle's kiosk, went crabbing, slept on the beach and went to dances in the barn. She also loved to stay with her Auntie Doris and Uncle Jim on their farm in Columba where she enjoyed riding a horse called 'Polly'.

Her father Jack suffered a fatal heart attack when she was only 9 years old and she was always grateful for the support of family and friends through this time. This kindness no doubt helped shape Barbara, who devoted much of her life to helping others.

Barbara discovered her future during high school working part-time at Arturo Taverna Hair salon. She left school at year 10 to begin a hairdressing apprenticeship at Jane's Salon on Norwood Parade. Later she worked at Pine Court Salon, Tranmere until 1969, when she became pregnant with David.

Fortunately this wasn't the end of her hairdressing career as she would return with her own salon operating out of her family home. Looking back, hairdressing seems like an obvious trade for Barbara when we consider what we know and loved about her.

While she had a keen eye for fashion, and always dressed sharply, it was her nature and the caring conversations that drew people to her and kept them there.

Barbara had many dear friends, and a busy social calendar, but also gave time to people and causes voluntarily. Her enthusiasm and positivity, matched with care, lifted people up. She had a way of making you feel important and good about yourself. Her bright, enthusiastic, but sensitive manner, showed she really wanted to know, and cared.

Barbara met Graham when she was 18 years old at the Wonderland Dance. They married in 1966 and honeymooned at Nuriootpa Caravan Park. They built their first house in Rostrevor and moved in using borrowed and gifted furniture. David was born in 1969 and Amanda in 1973.

Barb also loved animals and there was a long line of cherished pets – including several dogs, a cat, an aquarium, a few tortoises, a rabbit and a bird aviary. Of course her hairdressing business continued, with help from her mum as apprentice, while looking after a family and small zoo.

In 1986 Barbara hung up the scissors, professionally, and started to work at Gribbles Pathology, as a medical courier, until 2013.

The Bucktons built a new home in Athelstone in 1992 where they lived until 2015 when they moved to the Retirement Village at Thorndon Park Estate.

Barbara had many diverse interests. She loved being a grandma and enjoyed spending time with Rose. She was also very creative and this found various outlets. She enjoyed making ceramics, crocheting bears and making posies. Barb loved musicals and enjoyed travelling, so would combine the two when possible.

In 1999 Barbara visited Amanda in the UK and spent Mother's Day with Amanda in Paris. She and Graham did cruises to New Zealand, KI and Port Lincoln, plus more than 15 houseboat trips with friends. She was an avid supporter of the Redlegs and Crows.

Barb was a passionate and generous volunteer. She and Graham took in foster children for weekends and school holidays for many years. She volunteered at school and collected for breast cancer and other charities. She cut hair at nursing homes and for children with the autism spectrum disorder, and supported breast cancer research, including taking part in the formation of a human pink ribbon at the MCG.

Despite claiming to be shy and lacking confidence, she was an important member of the MUC Pastoral Care Team. It was a role where her strong Christian faith, and her loving, caring personality made her a valuable member of the team. She also worked for many years as a volunteer at the RAH, visiting patients.

Graham was Barb's greatest supporter and was always there to support her in her many endeavours.

Despite her many health challenges, her positiveness, her tenacity to fight, her faithful prayers and her ability to shine a light on those around her will live on. She was a saint in her own time.

Grace is everywhere

From "Bright Shining: How grace changes everything" by Julia Baird

In the natural world we find grace everywhere.

In ecosystems where each part aids the whole.

In the root systems of trees that communicate with each other and share nutrients.

In the 'flakeprint' a whale's tail leaves on choppy seas.

In the sculptural whorls of shells.

In sun rays that burst through clouds, fingers of light reaching to earth.

Birds singing at sunset, calling to each other in melodies.

In the suck and flow of the tides — water pulled by the moon — that shape the days of many millions of people.

In the consistency, dependability and glory of a sunrise.

The cacophony of sound in a rainforest.

All rippling along their paths, all connected, in some way, to each other, to us.

Hidden women of history: The Australian children's author who captured the bush

Adapted from an article by Lauren A. Weber, University of Wollongong and Sara Fernandes, The University of Melbourne, published in the Conversation.

May Gibbs, author of 'Tales of Snugglepoot and Cuddlepoot' (1918), was a household name in Australia. The chances are that you have read her work, or had it read to you.

But have you heard of Louisa Anne Meredith who died in 1895. Unlike Gibbs, Meredith's illustrations were naturalistic. She rendered native Australian flora and fauna as characters for children's literature, arguably beginning this tradition. But she didn't "cutesify" them, or give them human features.



Meredith blended science writing, travel writing, poetry, and fairy tale. Her work is also anchored in a desire to shape the Australian child into the ideal young colonialist, by framing the land as unoccupied and in need of European care and management.

Born Louisa Anne Twamley in 1812 to a precariously middle-class family in Birmingham, her first collection – Poems (1835) – was positively received. By her mid-20s, Twamley had a handful of books in print under her maiden name, as well as a series of prints, sketches, paintings, colour plates and miniatures. Her fresh style of publishing original poems alongside accomplished naturalistic illustrations was something new.

Twamley's accomplishments were numerous by the time she married her maternal cousin, Charles Meredith and emigrated to Australia in 1839. Her first 'Antipodean' book, "Notes and Sketches of New South Wales" was published in 1844 and offered readers a "small fund of information on common every-day topics relating to these antipodean climes". Louisa's prose was accompanied by her original illustrations of colonial life.

By 1840, she had settled in Tasmania and soon published a series of books depicting Tasmanian life. Louisa was also an active conservationist and a member of the Society for the Prevention of Cruelty to Animals.

While Meredith is largely remembered for her botanical illustrations and travel writing, she was prolific as a children's writer. Her children's books include Loved and Lost! The True Story of a Short Life (1860), Grandmamma's Verse Book for Young Australia (1878), Tasmanian Friends and Foes, Feathered, Furred, and Finned (1880), and Waratah Rhymes for Young Australia (1891).

Meredith was interested in science and wanted to render scientific concepts legible for young readers – giving "a little pleasant information, without any difficult terms, or unexplained names".

In 1884, the Tasmanian government awarded Meredith a pension of £100 (the equivalent of around A\$17,000 today) for "distinguished literary and artistic services" to the island.

Typically, her books gave an optimistic image of the sun-drenched "lucky country" to local and international audiences and she was cannily attuned to the importance of trading a desirable image of her colonial setting.

Last year, the Royal Society of Tasmania established the Louisa Anne Meredith Medal to be awarded every four years to a "person who excels in the field of arts or humanities, or both, with outstanding contributions evidenced by creative outputs".



Just one more voice may be all it takes for peace

By Grahame Russell, a Canadian human rights lawyer

This little fable involves a conversation between two birds – a dove and a coal-mouse, which is a small bird like a chickadee or titmouse.

"Tell me the weight of a snowflake", a coal-mouse asked a wild dove. "Nothing more than nothing", was the answer. "In that case, I must tell you a marvelous story," the coal-mouse said. "I sat on the branch of a fir tree, close to its trunk, when it began to snow, not heavily, not in a raging blizzard, no, just like in a dream, without any violence. Since I didn't have anything else to do, I counted the snowflakes settling on the

twigs and branch. Their number was exactly 3,741,952. When the next snowflake dropped onto the branch – nothing more than nothing, as you say – the branch broke off." Having said that, the coal-mouse flew away.

The dove, since Noah's time an authority on the matter, thought about the story for a while, and finally said to herself: "Perhaps there is only one person's voice lacking for peace and justice to come about in the world."

Graham Russell works in Central America – quote taken from "A Conspiracy of Love: Following Jesus in a Postmodern World" by Kurt Struckmeyer.



News from Volunteers Week

Following a request from Synod's Fellowship Convenor, which asked for nominations for a volunteer award from among members of Fellowship groups, Margaret and Ray Clogg's names were submitted.

Subsequently, they attended the award ceremony and were presented with the recognition. Margaret and Ray have been among the organising group for Fellowship and now Friendship Group for many years. Their commitment to service is exemplary and the award is well deserved.

Margaret and Ray are no strangers to such awards. A few years ago, Honorary Life Membership of Guide Dogs SA&NT was conferred on them for the long and committed service they provided for that organisation.

Organisations like the church, and in particular Morialta UC, are reliant on volunteers. Many of our members provide assistance both at church and other places so as we acknowledge Margaret and Ray, we should also take the opportunity to thank all those who volunteer in many ways to assist the Worship, Mission and Pastoral Care within Morialta UC.



Information from Church Council

As always, records of each Church Council meeting are available in the church library once they have been confirmed.

During the June meeting of Church Council there were a number of reports received, discussed and recommendations agreed.

Of particular interest to the congregation are matters that were discussed in relation to the Dawoodi Bohra community and their ongoing relationship with Morialta UC. As most will be aware, The Dawoodi Bohra community uses our facilities in a couple of blocks each year and also on ad hoc occasions at other times. At our most recent, regular meeting between representatives from Morialta UC and the Dawoodi Bohra community, some requests were made, and Church Council has looked at these.

First, it was agreed to allow the Dawoodi Bohra group to install a chest freezer in the area they use for storage in the Kooka rooms.

During the Moharram celebration, from 26th June to 6th July, Council agreed that they could leave their extra microwaves set up in the kitchen.

Finally, Council supported a one term trial of Saturday morning Islamic school classes for school-aged children, to be held in the hall.

As always, if you have any questions after reading this information, you are warmly invited to speak to Bruce Ind.

Bush chaplains

The life of a bush chaplain can be quite isolated as they spend much time travelling, often alone. At a recent gathering each chaplain was asked several questions about their life in some of the most remote parts of the outback. Here are some of the answers.



What is something you always take with you?

"My wife of course!" – David Jackson

"My phone – as it is also a camera ... I make lots of calls when I am driving (hands free of course)" – Jennie Feldmeier

"My bible, iphone, sugar-free mints and my worry beads. Impossible to choose one thing!" – Erica (Ric) Payne

"My mind-map book – I make notes about conversations to help me think about what I can do to serve my community." Noel Williams

"I always carry a sense of purpose and a listening heart." Sunil (Sunny) Kadaparambil

"My bible." – Jill Doolan

What luxury item would you take?

"Definitely a coffee machine" – David Jackson

"Without question my stovetop cappuccino maker!" – Jennie Feldmeier

"An endless supply of chocolates!" – Erica (Ric) Payne

"A proper coffee machine!" – Sunil (Sunny) Kadaparambil

How do you create a connection and sense of community with the people?

"We sit around and have a yarn, and I wait for people to open up." – Jill Doolan

"Connection in the bush is not just about phone calls and emails; it is being present when you see people" – Sunil (Sunny) Kadaparambil

"By assuring people I am only a phone call away ... giving them my time ... simple things like going for a walk." Erica (Ric) Payne

"I love to take small gifts to give people where I go." – Jennie Feldmeier

What have you learned?

"I take even more time to listen!" Noel Williams

"I am more intentional ... I take time because we have time out there ... it is the little things that make the difference." – Jennie Feldmeier



Frontier Services
Standing with people in the bush





Welcoming strangers in scripture

Adapted from a reflection by Ched Myers, Center for Action and Contemplation

The Torah and the Prophets warned Israel not to discriminate against economic or political refugees, since in YHWH's eyes even the chosen people were "but aliens and tenants" (Leviticus 25:23). Instead, they were to treat the "sojourners in your midst" with dignity and justice (Deuteronomy 24:14). This fundamental regard for the resident alien, and call to solidarity with the "outsider" came to full realization in the teaching and practice of Jesus of Nazareth. An oft-cited verse that captures this is Matthew's last-judgment parable, in which Jesus commends those who welcome him in the guise of a stranger – and condemns those who do not (Matthew 25:35–46).

Three archetypally vulnerable groups are commonly named in scriptures: widows, orphans, and strangers. They have entitlements to sustenance (Deuteronomy 14:29) and to human rights (Deuteronomy 27:19). And the prophets measure the health of the nation by how widows, orphans, and strangers are treated (Jeremiah 7:6; Malachi 3:5).

But there is another, theologically startling characteristic of scripture: From beginning to end, God too is portrayed entering our world in the guise of a stranger in need of

hospitality. One of the first divine epiphanies is YHWH's mysterious appearance in the form of "three guests" (Genesis 18:1–8). Abraham and Sarah offer them food, drink, and shelter, and their hospitality occasions the great promise of progeny that launches the salvation story of an entire people (Genesis 18:9–10).

We can go further: The God of the Bible is consistently portrayed as "stateless," and, we can reasonably add, undocumented. In the Exodus tradition, the wilderness God doesn't even have a name, much less "papers": YHWH means "I will be whoever I will be" (Exodus 3:14). Inspired and led by this God, the Hebrews flee Egypt "in haste" (Exodus 12:33), and wander in the desert as a people with no legal status – as political refugees still must do.

The Gospel writers also portray Jesus as a refugee in need of hospitality: The gospel story begins with Jesus' family fleeing violence as political refugees, pushed around Palestine by the imperial forces of Caesar and Herod (Matthew 2). The adult Jesus not only characterizes himself as homeless, "The Human One has nowhere to lay his head," (Luke 9:58), but stateless, "My kingdom is not of this world," (John 18:36). The evangelists also portray Jesus as a constant recipient of hospitality who sometimes even "invites himself in" (Luke 19:5).



Clashing cymbals and thrashing gongs: Thoughts on love

Adapted from an article by Rob Giannamore published on the Patheos website

There are nine types of love according to the Greeks – Philia, Pragma, Storge, Eros, Ludus, Mania, Philia, Agape and Meraki.

Love is one of the most important human emotions. Everyone experiences the emotion of love. But not everyone feels or expresses this emotion. There are many reasons for this, mostly having to do with how one develops and what life circumstances teach a person.

To love well is to understand that we all make mistakes while doing what we perceive to be the right action. Culture, religion, and society all shape us away from our original goodness as we strive to be "good." To love well is to tune in to our true selves, see ourselves as lovable and loving and then see others the same.

Something I came across recently in my studies was this notion that the Bible was not written with us in mind. I think this is a deeply important idea considering how we as modern people interpret the Bible. Love is an example of one of these concepts. While the Greeks attributed several words to love, in our modern parlance we have one word, love, which is seen as an emotional state. In English the other Greek words are

more expressions or feelings of love or the subjective state of love. If we do not have love for ourselves, we cannot have love for others. If we consider the words from 1 Corinthians 13, love is patient, kind, is not proud or boastful and does not envy, we get a blueprint on how to love.

If one is loving in a way that is boastful or proud, is this really love for the other, or is this one loving the concept of one loving the other? Meaning are you in love with the idea of you loving someone else or even doing ministry for another person? I feel too often our churches these days do the latter. They love the other because they love the idea of their mission work "saving souls for Jesus." But is this really love?

Too often in my office, I work with low self-esteem and self-worth. Inevitably, one who exhibits these traits suffers in their relationships with others. Again, to reiterate, to love others, first you must love yourself.

I come back to lovingkindness:

May you be safe

May you be happy

May you be at ease

If you do not have love, you are simply a clanging gong or thrashing cymbal.

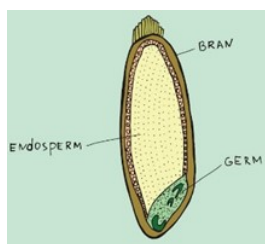


To follow Jesus means finding meaning and purpose in a compassionate love that binds us to the welfare of all.
(From "A Conspiracy of Love: Following Jesus in a Postmodern World" by Kurt Struckmeyer)

What's the difference between wholemeal and wholegrain bread? Not a whole lot!

Adapted from an article by Margaret Murray, Senior Lecturer, Nutrition, Swinburne University of Technology published in the Conversation

MUC has been having a debate about 'gluten-free' bread versus 'nongluten-free' bread, but how about 'wholemeal' versus whole grain bread.



According to Australian and New Zealand food standards, wholemeal bread is made from wholemeal flour containing all parts of the original grain (endosperm, germ and bran) in their original proportions. Wholegrain bread is defined as either

containing the intact grain (for instance, visible grains) or is made from processed grains (flour) where all the parts of the grain are present in their original proportions.

In fact wholegrain is an umbrella term that encompasses both bread made with intact grains and bread made with wholemeal flour. In other words, wholemeal bread is a type of wholegrain bread.

Labels such as "with added grains", "grainy" or "multigrain" just mean that manufacturers have added small amounts of intact grains to bread (white and brown) to make it appear healthier. It does not necessarily make these products wholegrain breads.

So unless a product is specifically called wholegrain bread, wholemeal bread or indicates it "contains whole grain", it is likely to be made from more refined ingredients.

Both wholemeal and wholegrain breads are rich in beneficial compounds including nutrients and fibre, more so than breads made from further-refined flour, such as white bread.

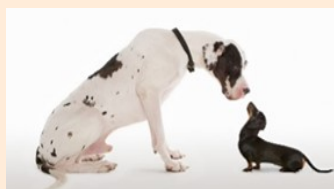
The presence of these compounds is what makes eating wholegrains (including wholemeal bread) beneficial for our overall health. Research has also shown eating wholegrains helps reduce the risk of common chronic diseases, such as heart disease.

Wholegrain bread is slightly higher in fibre, protein, niacin (vitamin B₃), iron, zinc, phosphorus and magnesium, but it is lower in carbohydrates, thiamine (vitamin B₁) and folate (vitamin B₉).

However the differences are relatively small when considering how these contribute to your overall dietary intake.

Which one should I buy?

Look for a wholegrain bread (one made from wholemeal flour that has intact grains and seeds throughout) as your number one choice for fibre and protein, and to support overall health. But if you can't find wholegrain bread, wholemeal bread comes in a very close second. They are similar in price but both tend to be more expensive than white bread.



Dogs, like people, may use blinking to bond

Adapted from a post by Christa Lesté-Lasserre – a journalist in Paris.

You don't even realize you're doing it: The person you're talking to blinks and you blink back. This subtle nonverbal exchange apparently helps humans and other primates bond. But according to a new study in Royal Society Open Science dogs might also use quick eye closing to connect.

This raises fascinating questions about how dogs communicate and they might be more in tune with one another than we realized.

Domestic dogs tend to blink more and appear to blink to keep the peace with their canine companions, as well as humans, when tensions rise. Dogs also tend to yawn and make playful faces in response to other dogs doing the same thing suggesting they use facial mimicry to communicate and bond.

Even if the blinking is purely reflexive, research results suggest dogs have evolved to use it in meaningful ways. Blinking could be a way, for example, to signal, 'I'm relaxed, and you can be, too.'

Christmas Bowl at work – India and Sri Lanka

Helping refugees return to their homeland - your impact

Sri Lankan refugees living in India still face many challenges in returning home and rebuilding their lives. The process is complicated and confusing, and as a result, many refugees are apprehensive about returning home.

Your gifts are helping to support Sri Lankan refugees through the SLRRRP program (Strengthening the Sustainability of Sri Lankan Refugee Return and Reintegration).

The program helps to overcome these challenges by ensuring refugees are supported every step of the way home. They

help refugees with documentation, housing, livelihood training and getting children back to school, as well as adequate connection with services and income opportunities once they return to Sri Lanka.



Through your ongoing support, you are walking alongside Sri Lankan refugees on their long journey home, helping them to regain the peace of a safe place to belong.