

Beyond 2020 Vision

A publication of Morialta Uniting Church

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Welcome to our May edition

Helena Begg, Publisher and Colin Cargill, Editor

In our feature article this month Rev. Dr. Caleb Lines ponders the question “What happens when reality demands that scriptures are not to be taken literally?” As our understanding of science increases, it is a question many of us wrestle with.

There are also several news items and photos of life at MUC, how to purchase tickets for the Leigh Newton concert, and a report on our first Holiday Fun Day.

The deadline for the June Vision will be 29th May. Either drop your contributions in to the church office or call/email Colin on 0427 122 106 or snout-n-about@bigpond.com.

What happens when reality demands that scriptures are not to be taken literally?

Adapted from an article by Rev. Dr. Caleb J. Lines published on *Progressing Spirit*

This is an important and honest question often asked by people when they begin rethinking their faith. At its core, it really comes down to how we understand God in the first place.

For many of us, the image we were given is of God as a cosmic being – an all-powerful figure who can step in and control events at will. But if that’s our starting point, then another question becomes unavoidable. If God can intervene and doesn’t, what does that say about God? And if God wants to intervene but can’t, what does that say?

Theologians have wrestled with this for centuries. It is called theodicy – the attempt to reconcile the existence of suffering with the idea of a good and powerful God.

For me, the answer begins by rethinking that original image of God. I no longer understand God as a divine being pulling the strings of the universe. Instead, I think of God as the source of connection that holds everything together.



Unslash visuals

Barbara Brown Taylor describes God as a kind of luminous web that connects us all. That means that our actions ripple through that web – sometimes bringing healing, and sometimes causing harm. Even traditions that hold tightly to more traditional beliefs still acknowledge that God is, ultimately, a mystery. I think we’re better off leaning into that mystery rather than trying to reduce God to something we can fully explain or control.

Call God the source of life. Call God love. Call God the energy that connects all things. But if we understand God this way, then we also have to let go of the expectation that God will step in and fix everything for us.

I struggle with certain forms of Christian apocalyptic thinking – the idea that everything will eventually be set right by divine intervention. Whether or not Jesus himself held those views is debated, but what often gets lost is the emphasis he placed on how we live now. His message wasn’t about waiting for God to fix the world. It was about participating in its transformation.

So, when it comes to suffering – whether from natural disasters, disease, or human violence – I don’t see it as evidence that God is failing to act. Instead, I see it as a reminder of how much responsibility we carry as interconnected human beings.

For me God is the source of connection that runs through all of us. When we embody the love, compassion, justice, and peace that Jesus taught, we help bend the world toward something better. That may not solve the problem of suffering entirely, but it does give us a way forward.

Rev. Dr. Caleb J. Lines is an ordained minister in the Christian Church (Disciples of Christ) and the United Church of Christ. Visit his website at calebjlines.com

An invitation...

You are invited to be part of Australia’s Biggest Morning or Afternoon Tea at Morialta UC on Wednesday 13th May, at 11am or 2pm, to help raise funds for the Cancer Council to support those impacted by cancer.

\$10 entry covers a cuppa and refreshments, as well as games, and there will also be a silent auction. All welcome – bring your friends, neighbours and family!



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



Our April Holiday Fun Day

From Jan Sillett, Holiday Fun Day coordinator

Wow, what a great day we all enjoyed on Thursday 23rd April, our first Holiday Fun Day. 15 children attended along with 12 leaders. The children and parents were welcomed as they arrived by Bruce Ind and then it was time to start! The children chose from netball workshops led by Jude Johnson helped by Rob Webbe, baking led by Rhonda Amber and Ruth Wise and



helped by Jan Thornton, card and gift making led by Julie Ward and Bev Tredrea and helped by Charlotte, and games and French knitting led by Anne Ind and Rev Anne Butler. Peter Sillett kept the dishes washed and the kitchen clean.



The hall was a buzz of busy, happy and excited voices. Some children were up to their elbows in scone dough, others were throwing and catching balls, some for the first time, others were glueing and cutting with the help of their tongues and others were playing co-operatively to try to win the game. All were actively involved in their chosen activity.

The alluring smell of scones meant that morning tea was ready and this was eaten with gusto along with some fruit.

Time for another activity and many had already decided what they were going to choose over the morning tea break.

Before lunch we finally got to find out about Cecil, the lost sheep. The children joined in his adventures and finally found Cecil on the side of a mountain.



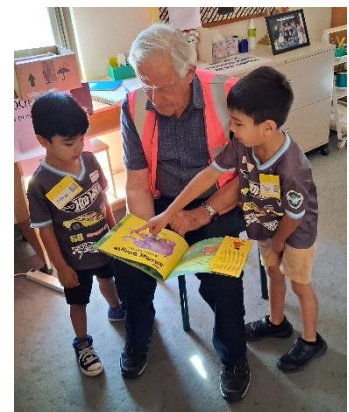
Lunch was enjoyed with 'make your own sandwiches', pies, pasties and sausage rolls, and soup and rolls.



Time to recap our story and to talk about who is a shepherd in our lives. The final activity of the day was a brick building challenge to build a house for Cecil to keep him safe. Judged by Anne Butler, Lewis was the creative winner.

Happy children went home carrying their boxes of bricks, a participation certificate which included an invitation to our next Holiday Fun Day, a bookmark and some colouring in. As the families left it was great to hear their thank yous, and "See you next time".

Our next Holiday Fun Day is on Thursday July 16th 9:30-3:00 and will focus on The Gardener and the Vine. Why not join us as a leader, or bring your grandchildren, or invite children in your area aged 4-12 years. I look forward to you joining us for another faith based, fun day.



News from the April Church Council Meeting

Margaret Cargill, Deputy Council Chairperson

The full agenda of the April meeting is in the Church Council folder in the library, and the minutes will also be there once they are confirmed. In the meantime, here are some highlights!

Wednesday worship for April featured favourite hymns; this monthly 2pm service, followed by afternoon tea, especially welcomes those who find mornings a challenge – everyone is very welcome!

Biggest Morning/Afternoon Tea: As part of our Community Day, on Wednesday May 13th, we will participate in the Biggest Morning Tea for the Cancer Council, with an extra addition of a Biggest Afternoon Tea as well. All Welcome!

History Month event: On Sunday 24th May you are warmly invited to join our Local Area Guided Historical Walk, starting at the church at 2:00pm, followed by afternoon tea. Bring your friends and family, and learn lots!

Acknowledgement of Carole's service: At our AGM on 3rd May we acknowledged the long and valuable service of our retiring treasurer, Carole Lyons, who will move closer to family soon. Thank you, Carole!

As always, if you have any questions, please talk to one of the members of Church Council.

The next meeting of Church Council will be held on Wednesday 27th May.



Leigh Newton and Maarten Ryder

**Sunday 17th May at 2.00pm
at Morialta UC**

Leigh is well-known to South Australian audiences and has travelled Australia with concerts in folk-clubs, schools and churches with his singing, songwriting, piano and guitar. His Christmas in the Scrub, which came from an album retelling the Christmas story in Australian terms, has found its way into thousands of family homes, schools and kindergartens around Australia and beyond.

Leigh's music is also produced by CMLA and we have sung a number of his songs in worship at MUC.

Leigh and his wife, Tanya Wittwer were youth workers at Magill (now Morialta) Uniting for two years around 1980. His songs are often about justice issues including climate and environment justice.

Maarten is a multi-instrumentalist specialising in double-bass and multiple woodwind. Leigh and Maarten have been mates from their days in bush band Three Corner Jack.

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

Tickets \$25 (children free) including afternoon tea. Available on Trybooking <https://www.trybooking.com/DLPQE> or from the office.

Calling all artists!

Teeny-weeny Gallerini's SALA exhibition needs you!

Port Adelaide UC's amazing Teeny-weeny Gallerini (TWG) is now open. You can read more about it on Page 26 of the March edition of New Times, which is online here: <https://sa.uca.org.au/documents/new-times/2026/New-Times-March-2026.pdf>

TWG is now seeking contributions of small artworks for this year's SALA Festival. The theme of the exhibition is 153 Fish (from John 21:1-14, celebrating hope in God's abundant provision).

Individual artists, art and craft groups, kids' clubs and youth groups are welcome to contribute small fish-themed artwork in any medium by the submission deadline of 15 July, in time for the SALA Festival which runs throughout August.

For more information, contact project coordinator, Marianne Vreugdenhil, on 0450 401 078 or via email portadelaidechurch@gmail.com

Morialta Uniting Church History Month Event



**You are invited to join our local area historical walk on
Sunday 24th May at 2:00 p.m.
followed by afternoon tea in the hall.
There will be a display of historical artefacts and photos.
We hope to see you there.**

**R.S.V.P. office@morialtauca.org.au or at the church before 22nd May
26 Chapel St, Magill SA 5072 (08) 8331 9344**

Other upcoming events for your diary...

**Biggest Morning and Afternoon Tea
Wednesday 13th May 11.00am and 2.00pm**

**History Month Tour and afternoon tea
Sunday 24th May 2.00pm**



Concert with 'Harp2Harp' June 21st 2.00pm

Guess who is coming for lunch? August 16th

Lunch and film clip afternoon September 6th

Kym Purling Trio – October 4th 2.00pm

Illumina Voices concert – November 1st 2.00pm

Merry Magill Market – November 21st 9.00am to 12 noon

Friendship Group News

The April meeting of Friendship Group was a quiz and puzzle morning. It was very successful for the 12 people present.

Everyone seemed to enjoy this challenging meeting, and it resulted in many prizes being given out. The silence was quite deafening at times, as everyone concentrated extremely hard to qualify for a reward!

The group will meet again in the hall at 10.00am on May 21st, when Rev Anne Butler will speak to us about her life. All are welcome to join us!





Becoming light for others

Adapted from an article by James Finlay published by Center for Action and Compassion

The dark night of the soul is a deeply personal experience that also has far-reaching implications for how we interact with others. The dark night has a quality of heightened empathy, heightened compassion, heightened presence... John of the Cross was really known for a sensitivity to the poor and the sick. He was also known for his compassion. He always made people laugh.

Sometimes I say to myself a little prayer in my advancing years, "God, help me to be the kind of old person young people want old people to be. Help me not just to talk like this but help me to walk around like this and answer the phone like this and talk to my grandchildren like this." We're all trying to do our best here to walk the walk.

Therese DesCamp has witnessed within herself an ongoing desire to serve others, even in the midst of a dark night:

I think it's safe to say that dark nights do involve a loss of meaning, loss of joy, and loss of certainty. Doubt and self-doubt are regular visitors, as is deep sorrow.

But if I'm experiencing a dark night, I will still be able to see the humorous side of life. I will be capable of laughter. I may feel deeply the sadness, confusion, and horror of these times - and I may not expect things to get much better. But I can laugh, and most often at myself.

Even more clearly, I will be capable of compassion. The dark night does not reduce our capacity to care for others. Rather, it increases that capacity. In fact, some days, caring for others may be the only thing that relieves the suffering of having lost my bearings.

Dark nights don't involve a diminution of self, but rather a shift in focus away from the ego and onto others. I may no longer have the consolation of feeling like I'm a good person or experiencing the closeness to the "God" that I used to know so intimately. But daily life will be filled with the awareness of the preciousness of all life... The dark night heightens our connections to all living beings. In a dark night, I feel deeply the sorrow - as well as the joy - of the other. It may be dark in here, but it's full of love.

The global crisis in international aid

Adapted from an article by Assembly General Secretary Andrew Johnson

Speaking at The Crisis in International Aid Forum in Canberra last month Andrew warned that international aid now resembles an "apocalypse" rather than a temporary downturn. The situation demands urgent attention.



The Forum was held at Woden Valley Uniting Church and online, and explored the growing challenges facing international aid.

The forum featured a panel of speakers offering diverse perspectives on the crisis. Erica Henley, chairperson of Operation Hope, shared firsthand insights from delivering aid in regions such as Iraq and Gaza, highlighting the human impact of shrinking resources.

Andrew outlined the broader context, pointing to declining government funding and increasing pressures on major international aid organisations. Last year, the United States closed USAID and cut its foreign aid budget by more than 80%. Other major donors followed suit, with Germany reducing aid by 50%, the UK by 40%, and France by 37% – all redirecting funds towards record defence spending.

Australia's international aid budget was spared from cuts last year, thanks in no small part to advocacy from faithful Christians and church organisations, including UnitingWorld, who continue to affirm that aid is not discretionary spending, but an extension of our shared values.

However, Australia's foreign aid remains at a historic low of just 0.5% of the Federal Budget, well below what is needed to meet global humanitarian and development needs. Continued advocacy is vital in urging the Australian Government to restore aid to 1% of the Budget, a modest step that could have a significant global impact.

This gathering highlighted both the urgency of the current crisis and the importance of continued reflection, advocacy and community action. You can add your voice in support of Australian aid through the 'Safer World For All' campaign. <https://saferworld.org.au/>

The power of love

We can cure physical diseases with medicine but the only cure for loneliness, despair and hopelessness is love.

There are many in the world who are dying for a piece of bread but there are many more dying for a little love.

Mother Teresa (1910 – 1997)



Thank you Carole!

Carole came to Morialta UC, or as it was in 1986, Magill UC, with her family. It wasn't long before she became immersed in the community, which has benefitted from her many gifts and abilities.

Preferring to work behind the scenes Carole has undertaken many roles including Treasurer, member of Church Council over many years, team member of Property, Worship & Faith Education and Finance as well as team leader for Lunch on Chapel. In addition to these roles, Carole has taken responsibilities for hiring of facilities and acting as conduit between Morialta UC and the Dawoodi Bohras. There are many other things Carole has been involved in, including Gateways, camera operator, and fundraising activities!

Now, with the move closer to her family, she will have a chance for a bit of leisure. Love to you, Carole, from your Morialta family!

This month's rogues' gallery!



Many thanks to Sam, who has retired from the AV Team after many years.



Our best wishes go with Doreen as she moves to her new home in Moonta, closer to her family.



Congratulations to Peter Norman who clocked up another decade and celebrated his 90th birthday.



We send our love, expressed in a quilt, to Helen Stephens, who is no longer able to attend worship in person.

Congratulations to Julie Secombe

Julie Secombe, Ph.D., currently professor of genetics and of neuroscience at the Albert Einstein College of Medicine in New York, has been named associate dean for graduate programs at the college.

Dr Secombe is the daughter of John and the late Christine Secombe and was part of our community in her youth. She was a member of the Youth Group and also played in the band for a number of years.

We are immensely proud of her appointment as associate dean for graduate programs. She will be responsible for the strategic leadership and oversight for all aspects of graduate education and research training within the Graduate Division of Biomedical Sciences at the Albert Einstein College of Medicine.

Our congratulations to Julie, partner Kelly and her proud father John.

Some of the first climate refugees

From the Editor and UnitingWorld website

It seems that in a small land mass, like an island, it is more difficult to avoid the effects of climate change as it occurs. Often people are forced to pack up and 'migrate'.

The people who live on the island of Sumba, in south east Indonesia, are some of the first climate 'migrants' in our region. Farmers are moving to Bali where our church partners are responding with care, rather than fear, offering connection, practical support and dignity to families seeking stability. They are also expanding their poverty alleviation project into Sumba, in partnership with the local church, to help people before they're forced to 'migrate.' Their work on Sumba includes a sustainable cafe serving their community and teaching sustainability!



When I visited Sumba in 2007, I was amazed at the variations in climate from east to west. My visit was at the invitation of our project's sweet potato breeder, Dr Jusuf. Jusuf (he only has one name) wanted me to see where he did his 'drought trials' on a plateau at the eastern end of the island where it never rains. The only water that his trial plants received was from his irrigation system. A perfect place to develop drought resistant varieties.

However just to the west of the plateau was a deep valley where farmers were growing bananas, papaya, mangos and masses of vegetables. Travelling further west you drive through one of the lushest tropical forests I have ever seen, before you encounter a Balinese landscape with acres of rice paddies across the rolling hills.

Sadly, a change in climate has seen the arid eastern end gradually creep westward into central Sumba, and the produce available for sale in local markets has declined along with farm incomes. My friends in Indonesia tell me that even the rainforest is gradually disappearing.

Two important things I learnt in Sumba

From the Editor

Due a mistake in flight bookings I arrived in Sumba on my own. My Indonesian colleagues thought it would be a good opportunity for me to test my Indonesian without them beside me to translate.

I landed mid-afternoon and as my taxi to the hotel passed a football field, hundreds of 'flag waving fans' were crowding onto the road. I asked my driver who was playing but he informed me that it was a political rally. Elections for the Governor were to be held in 2 weeks. It made me realise that people who had been denied democracy for almost half a century get much more involved in election campaigns than those of us who grew up with democracy.



My room at the hotel was on the ground floor and the restaurant for breakfast was on the roof. The climb was really something as to quote the 'Lonely Planet' – "the stairs must have been built for giants." I finally made it up the 3 flights of stairs and was rewarded by a fantastic view. I ordered fruit for my breakfast but I was told there was no fresh fruit available, so I settled for mango juice, fried rice and coffee. However, the next person to arrive was greeted with a huge platter of mango, papaya and bananas and she kindly invited me to share it with her. She also gave me a very important piece of advice. "When you check into a hotel in rural Indonesia, find the room boy and give him some money to buy fruit from the market on his way to work in the morning. Never fails!"

My new friend had previously worked in Sumba as a teacher and her husband was a historian. While they were living there, he had researched the history of the fighting between Muslims and Christians that was then occurring in Maluku. What he found was that the fighting was based on families (think Martins and McCoys) and predated the arrival of religion. It seemed that when religion did arrive the Martins became Christians and the McCoys became Muslims. He felt that the world media had been lazy in calling it just a religious war, when it was based on long standing family feuds.

Thanks to the work of UnitingWorld, strong relationships now exist between faiths as a result of the long-running Uniting-World-supported peacebuilding project to rebuild trust after years of sectarian conflict. The project has now transitioned to address chronic food insecurity and childhood stunting.

In fact, in Maluku our church partners recently hosted multi-faith prayers for the victims of the Bondi massacre at the request of Muslim leaders in Ambon.

A brief history of not ‘hating’ one another

Adapted from an article by Andrew Hamilton in Eureka Street

In troublesome times, when disaster looms, we naturally look to the past for advice. Comparing the events of our world with those of the past is helpful, if only in uncovering similarities, revealing prejudices, and freeing our hearts from paralysis.

On 8 April, 1802, Matthew Flinders and Nicolas Baudin met in Encounter Bay as they sailed in opposite directions to map the coast for their colonial masters. At the time, France and England were at war.



Their meeting speaks to our present world. To its participants, the times were similarly disturbing, but their response was significantly different from that of people today. In 1802 the French Revolution, protest movements and revolts in the American colonies threatened the established order. This was a cultural as well as a military crisis. France was engaged in wars with England and Austria. The settlers in Port Jackson were concerned about their security and livelihood. They were in a new and different environment, established as a penal colony, ruled by police, and far from England.

In such a world, we might expect the meeting between the leaders of expeditions funded by France and England to have been hostile, clouded with xenophobia, and dominated by concern for security, especially given that Baudin and Flinders believed that their nations were at war, and that their sponsors were seeking suitable territory and peoples to colonise.

Yet their meeting was amicable. They saw themselves as fellow explorers who shared a passion for exploration and scientific investigation, as professional sailors who shared a common challenge to survive at sea. As Europeans they shared a common culture, in distinction from the native people whom they met and sought to supplant. They could share their discoveries in Van Diemen’s Land and learn from each other about the coasts they were to explore.

The explorers’ sense of a shared humanity, and their curiosity and respect for the natural world, transcend the interests and conflicts of nations, and stand in silent judgment on the self-interest and lack of respect for people and the natural world that govern international relationships in our brave new world. This spirit, enshrined in their meeting, found later expression in the international covenants relating to international relationships, trade, and respect for the environment in the face of climate change, and in a respect for truth even when it conflicts with interests.

The establishment of French and British colonies and the exploitation of their human and natural resources were enacted by coarser minds. Such minds are now in the ascendant in our world. The memory of Baudin and Flinders remains as a reproach and as a canon of judgment.

Desert Magic

Adapted from an article by Professor Rachel Wheeler in Center for Action and Contemplation

The desert occupies a powerful place at the heart of Jewish, Christian, and Islamic spiritual traditions. Simultaneously, the desert is a place of resistance, refuge, and revelation. In the early centuries of Christianity, the desert was home for those seeking countercultural withdrawal.

Many men and women, who came to be known as desert fathers and mothers, experienced the wilderness as a refuge from an empire increasingly inhospitable to them.... Its association with the powerful and wealthy was inconsistent with how they felt they should live out their Christian calling.

Their stories and teachings are brief, sometimes cryptic, sometimes profound, as they uncovered uncomfortable knowledge of themselves and their habits of thought, fallibilities, and limitations. Their stories can serve as a model for how to wrestle with paradox:

The desert offered a particular kind of formation. It could be harsh, offering unwelcome discipline as a parent might. They had to grow up and fend for themselves, to play well with others, and to share!

Antony of Egypt (251–356), is said to have fallen in love with the place he lived, deep in the desert, where a few palm trees, water, and arable soil made an oasis. This was the desert’s magic: that within what appeared scarce, there might emerge surprising abundance. What could be harsh might offer a warm welcome. The landscape’s paradox offered space for theological paradox: The incarnation! The virgin birth! The Trinity! The Apostle Paul’s simultaneous willing and not-willing to do good! Even: the subtle interplay of the body’s, mind’s, and spirit’s needs!

The desert helped these Christians lean more deeply into undermining their assumptions and cravings for what is and what should be....

For me, these stories shimmer with the heat of desert light and sun.



Feeling helpless in a turbulent world

Adapted from an article by Rev. David M. Felten
in *Progressive Christianity*

Rev David was recently asked: “When the direct actions of a country kill innocent people, and the government fails to investigate or apologize, what are ordinary people supposed to do about it? As a Christian, I feel like I should care and say something. But honestly, it feels like there’s nothing any of us can do.”

The mix of anger, grief, and helplessness you’re describing is not only a very human response, but it’s also a sign that your moral compass is still working. As any therapist will tell you, the only people who can watch innocent lives lost, governments shrug, and the world carry on as usual without feeling disturbed are people who’ve shut down something essential in themselves. Feeling upset isn’t a weakness. It’s evidence that your humanity is intact.

In moments like this, one of the most neglected but crucial of human responses is lament. Not the polite, quiet kind, but the kind that refuses to pretend everything is fine. Across cultures and traditions, people of conscience have always cried out when the powerful harm the vulnerable. The Psalms are full of examples: grief spoken aloud, anger directed toward the Divine, and the stubborn conviction that human suffering matters. When violence is done to the innocent, it’s appropriate for people (especially people of faith) to loudly proclaim: *This is not okay.*

But naming the wrong is only the beginning. When governments are evasive, investigations shut down, and officials hope the news cycle will move on, we have an obligation to keep asking the hard questions. Write to representatives. Support independent journalism and organizations pressing for accountability. Talk about it with your friends, in your community, and yes, in your church. Nothing about the separation of church and state prevents you from advocating for justice and accountability from those in power.

When something terrible happens far away, it’s tempting to do nothing because we feel we can’t influence it. But don’t discount this truth – don’t look away! Makes a difference. If praying is your thing, do it. If you know their names, say them. Hold them in your thoughts. Stand in solidarity with immigrant communities and others affected by the human rights tragedies we see unfolding every day. Shared grief across boundaries of religion and nationality is itself a quiet act of resistance against the dehumanization that makes war, treating refugees as non-persons and the normalization of political lies easier.

While none of this will fix the world overnight – living with integrity has never been about guaranteed outcomes. It’s about staying awake to what is happening in the world.



Why falling cats always seem to land on their feet

Adapted from an article by Taylor Mitchell Brown
published in *Science News*



In 1894, the French physiologist Étienne-Jules Marey tried to resolve a particularly vexing question: How do cats always seem to land on their feet when they fall? Using rudimentary videos, Marey was able to definitively illustrate that cats, when dropped from a height, were able to right themselves in the air unaided.

But the mystery of how cats achieve this feat has remained unresolved. Although physicists have tried to model the behaviour in relatively simple equations, zoologists realise that the real cat is anything but simple.

New insights into the so-called falling cat problem have arrived at competing models. The first, “legs in, legs out,” suggests that cats correct their falling trajectory by first extending their hind limbs before retracting them, using a sequential twist of their upper and then lower trunk to gain the proper posture while in free fall.

The second model, “tuck and turn,” suggests that cats turn their upper and lower bodies in simultaneous juxtaposed movements.

New research has found that the feline spine is extremely flexible in the upper thoracic vertebrae, but stiffer and heavier in the lower lumbar vertebrae. The discovery matches video evidence showing the cats first turn their front legs, and then their lower legs. The results suggest the cat quickly spins its flexible upper torso to face the ground, allowing it to see so that it can correctly twist the rest of its body to match. It seems the thoracic spine of the cat can rotate more than a human’s neck, which helps cats make these correcting movements with ease. The results are consistent with the “legs in, legs out” model, but determining which model is correct will take more work.

The results also yielded another discovery: Cats, like many animals, appear to have a right-side bias. One of the dropped cats corrected itself by turning to the right eight out of eight times, while the other turned right six out of eight times.

It takes backbone to solve an enigma like the “falling cat” problem because creation is unconcerned with simplicity.