

Beyond 2020 Vision

A publication of Morialta Uniting Church

September 2026

Welcome to our September edition!

Colin Cargill, editor and Helena Begg, publisher

In this edition theologian Diana Butler Bass poses the question “Was the Way of the Early Church a Love Song?” and Sam Gould wonders if God is a song writer. Rev Dr Peter Trudinger explores the meaning of the creation story in Genesis as we enter the Season of Creation.

And, of course, there are the usual news items and stories from MUC. Enjoy!

The deadline for the October Vision will be 2nd October.

Either drop your item in to the church office or call/email Colin on 0427 122 106 or snout-n-about@bigpond.com



Was the way of the early church a love song?

Adapted from an article by Diana Butler Bass posted on Centre for Action and Contemplation

Throughout the first five centuries, people understood Christianity primarily as a way of life in the present, not as a doctrinal system, esoteric belief, or promise of eternal salvation. By enacting Jesus’s teachings, Christianity changed and improved the lives of its adherents and served as a practical spiritual pathway. This way bettered existence for countless ancient believers....

Christian defenders, such as Justin Martyr (ca. 100–165), used the example of Christian practice to make the case that Jesus’s way “mended lives”: *We who formerly ... valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to everyone in need; we who hated and destroyed one another, and on account of their different manners would not live with [people] of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies.*

To Justin, the old ways had passed; a new way opened. Far from being divisive, Christianity was an inclusive faith that might bring diverse peoples together. However, one interpreted the effects of the new faith, both enemies and defenders of Christianity understood that the new religion transformed people, giving even women, peasants, and slaves a meaningful ability to reorder their lives.

In the first centuries of the church, Jesus’s command to love God with our whole selves and to love our neighbour as ourselves was central to Christian identity and practice.

More than anything else, Christianity is a love song, although people seem to shy away from saying that out loud. Perhaps Christians fear that they themselves barely understand the radical implications of a way of life based on the love of God. Certainly, in the eyes of many contemporary critics, Christianity does not seem very loving.

Yet love is what Jesus preached – and what he embodied. In the early church, devout Christians tried to embody God’s love and to experience God in such a way that love reshaped their lives. Early Christians insisted that love – not rationality or politics or even virtue – was the primary bond between God and humans. Love was the perfect beauty that human beings experienced through practices of faith – by imitating Christ and following his way.

God as a songwriter

I’ve been alive forever, and I wrote the very first song I put the words and the melodies together I am music, and I write the songs. – Bruce Johnston



Music with pleasing vibrating rhythms can profoundly touch our consciousness. The above epigraph is from a song made famous by Barry Manilow in 1976. It was written by Bruce Johnston. The title of the song is “I write the songs.”

It was reported that Barry Manilow was reluctant to record the song, fearing people might think he was referring to himself as the “writer of songs” rather than it being a metaphor for God. Perhaps, just as quantum physics holds that all of existence consists of energy and vibrational frequency, it is reasonable to suggest that God, as the writer of songs, can easily be extended to being the composer of the rhythms of the cosmos. A cosmos consisting of a rhythmic sea of consciousness that reverberates throughout existence. John Robinson has written that “God’s presence spreads through humanity like wind through quaking aspens, vibrating with the same frequency offered. God is the ubiquitous, perfectly loving consciousness mentoring the cosmos.”

(from ‘An Open Christianity’ by Sam Gould)

A Genesis Two perspective

From Peter Trudinger

One day, the Lord God, Creator of Heaven and Earth, summoned the man and the woman and asked them if they had obeyed his commandment. "Yes," they replied. "We have been fruitful and multiplied and filled the Earth. Our children number in the billions and there is no corner of the Earth where they cannot live. We have subdued the Earth. We have levelled mountains and even moved them between continents. We have carved deep valleys and created lakes. We have watered dry land and turned pasture into desert. We have power over all the creatures of the Earth. Cattle graze freely where once the lion hunted. The elephant fades away. Terrible Leviathan the whale flees before us. We have created new crops and cloned old beasts. O Lord God, who created order out of chaos, we have obeyed your first command."

They paused, and then asked, "Mighty God, what shall we do now?"

And the Lord God, the one who in six days created the Heaven and the Earth and all that is in them, looked at the man and the woman with tears in his eyes, tears of pride and pain, and said in a voice as soft as silence, "Read Chapter Two."

The book of Genesis opens with a double story of creation. In the first story in Genesis one, humanity is given dominion over the Earth and all in it. In the second chapter (more precisely, starting in Genesis 2:4) the human being is set as a servant to tend the Earth as a garden. Up to now, we humans have lived under the mandate of Genesis One.

For most of our history, ruling nature has been a struggle, but in modern times with increasing abilities in technology and science, that goal has been pretty much achieved. The outcome is bitter sweet. Everywhere we look, we see the pain of species and planet pushed to the edge of existence. It almost seems as if the world is sliding back to the chaos that was before creation. Now is the time to leave Genesis chapter one and move to chapter two.

Genesis Two highlights the community of humans and nature. The first human, Adam (who at the outset combines both man and woman), is made from the ground, the same stuff as the planet. A little later, God causes trees (representing all plants) to grow from the ground (verse 9) and then forms animals from that same ground (verse 19). These days we talk about members of a family sharing common DNA. The Bible does not mention DNA, yet that second story carries a similar notion. According to the Bible, humans share "common ground" with Earth, plants and animals. We are all family. The role of humans in the second story is not one to dominate, but to care for the garden Earth and all in it.

The shift from the first creation story to the second has some big implications for interpreting the Bible. The key question is this, "Do we interpret a passage from the perspective of the mandate to dominate, as found in Genesis One, or from the command to care for Earth and all it is as our family, our kin, as given in Genesis Two?" We can ask that question to help us understand what someone else has said about a biblical passage, or, even better, we can choose to follow the perspective of Genesis Two when it comes to working out the meaning of a passage for ourselves.

First published in Talk, the Scots Church monthly magazine, reprinted in New Times October 2011.

News from the August Church Council Meeting

From Margaret Cargill, Deputy Council Chairperson

The full agenda of the August 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:

1. **Stewardship Focus:** Many thanks to everyone who responded! The time and talents offers have been sent to the relevant organisers, and the promised extra giving is \$10,764. A reminder that if you give by E-Give you can increase your contribution amount by phone: 1300 274 151.
2. **Event Planning Form:** To streamline interaction across all parts of the church, we agreed to **require that an Event Planning Form is completed** for every activity/event planned by any group or individual at MUC. Please request a form from the office, paper or electronic, and submit the form to Nicole when it is complete for sign-off by the Council Secretary.
3. **Season of Creation beginning:** We agreed to take actual actions to mark this important season: we will display a banner urging climate action and publicise a photo of us all beneath it, and invite our Dawoodi Bohra friends to join us in contacting our Members of Parliament to express our concerns about climate change.
4. **Older Persons Morning Tea:** Our Pastoral Care Team will host this event after worship on Sunday 27 September – reserve the date!

As always, if you have any questions, please talk to one of the members of Church Council: Bruce Ind (Chairperson), Margaret Cargill (Deputy Chair), Helena Begg (Secretary), Anne Ind and Leonie Brown (Co-treasurers), Rhonda Amber, Chris Ayles, Michele Bennier, Anne Butler, Austin Phoenix, John Secombe, Jan Sillett.

Margaret Eleanor Pittman 1933 - 2026



Margaret Pittman was born in Adelaide on the 3rd August 1933, to Mabel and "Mack" Pittman. In the early 1940s the family moved from Maitland to Alexandra Avenue, Rose Park where Margaret attended Rose Park Primary School.

The family attended the Rose Park Congregational Church and church became a big part of Margaret's life.

She attended Sunday school, played basketball, lawn tennis and table tennis, she sang in the church choir and attended youth fellowships and many of the social gatherings. One highlight was winning "Miss Congregationalist" at a church fundraiser collecting money for a worthwhile cause. In future years Margaret would support many worthy causes.

In her teenage years, Margaret's mode of transport was an old bike and every morning she would meet friends and ride together along Greenhill Rd to MLC at Wayville. She also used her bike – in frock and heels – to get to the many church dances held across the city.

Leaving school in 1948, she attended "Miss Mann's Business College" where she learnt shorthand and typing. Upon graduating she took a job with the Queensland Insurance Company and so began her secretarial career. Margaret was a gun on the typewriter and could type at 90 words/minute with near perfect accuracy.

Margaret eventually decided to move on from her trusty bicycle and learnt to drive. Getting a licence was much simpler back then and Margaret simply took the keys to the family Hillman!

After a few years working in Adelaide, she moved to Darwin to work. Here she took up squash, only because it was played indoors in air-conditioning. In the 1960s she travelled to Scotland, where she worked promoting and selling Australian tinned fruit.

Margaret travelled widely and her knowledge of foreign countries rivalled the Lonely Planet. She was not only good at making friends, she was excellent at keeping them. She kept an invaluable book of names with birthday and anniversary dates so that she never missed one. She stayed in touch with friends by writing letters.

Throughout her life Margaret was always practical, capable and quietly confident. Once she set her mind to something, she simply got on with it and got the job done. Always very hands-on, warm and open and she had an enormous amount of love to give. She loved getting people together and she loved knowing what everyone was up to. Margaret could also be impatient and she certainly didn't suffer fools. She just liked things to be done properly.

From her early Sunday school days, Margaret adored music and she loved to sing. She took singing lessons with Lewis Dawe and continued singing in choirs for many years including Magill/Morialta UC. She also enjoyed symphony and orchestral concerts and Music Aviva with friends.

Margaret was a true feminist. She certainly believed girls should have the same opportunities as boys. It seemed outrageous to her that in applying for a home loan in the 1970's she was required to have her father or her brother's signature on the paperwork, despite being an independent woman, the income earner who paid the bills. (see editor's note)*

Throughout her life she held several responsible positions including secretary for the GM of 5KA, secretary of SA Synod of the Uniting Church, secretary of World Day of Prayer, and board member for Alexandra Homes for the Care of the Elderly. She acted in an unpaid capacity as president of numerous community clubs, committees and was a church Elder and actively involved in the life of the church for many years and well into her eighties. She was a member of the inaugural Morialta UC Church Council where she served in many roles. Margaret lived Social Justice.

While one of her favourite things to do was watch the cricket, football was a whole other thing. Her support of Norwood and the Adelaide Crows was up there with the best.

While she found her last 6 years frustrating and challenging, the Margaret we all knew, while not quite the same – was still there. She maintained the joy and wonder of the world around her; she continued to consider herself extremely fortunate and always expressed delight when visitors came to see her. She was a favourite of the staff at Lutheran Homes Glynde and during her stints in Calvary and the RAH - despite her ailing health - she somehow managed to entertain the doctors, nurses and ambulance crews with her wit.

Margaret was a generous benefactor for many organisations, including Magill/Morialta UC and we will never know the depths and fruits of her generosity. For many of us at MUC Margaret was a very special person and we give thanks for being able to walk with her on our journey.

*Editor's Note

One evening I was sitting beside Margaret at a meeting and the discussion was about chairperson v chairman. Some felt the term was ok because chairperson was a position and not a person so no one should feel offended. I felt rather neutral until Margaret spoke saying "it offends me". Her words made me realise that instead of judging the term on how it affected me, I should be judging the term on how it affected others. I remember thinking "If it offends Margaret then it offends me!" Since then, my rule is that if my friend is offended – then I am offended!

Being a Worship Leader at Morialta

It is part of a long-standing tradition of lay involvement in worship presentation at Morialta that congregation members are rostered each week to work with the minister as the Worship Leader.

We are currently very keen to recruit extra interested people who can take a turn in this role – especially men, to improve the gender balance at the front!

There are three ways you can choose to join the Worship Leader roster list:

1. You could be a 'reader', who reads aloud during the service words prepared for you by the minister and printed in an Order of Service (OoS) document. These words could include welcomes, acknowledgement of country, prayers, song introductions, and/or an occasional poem or other reading type.
2. You could be a 'finder', who also searches in your own or online published resources (some are listed on our website) to locate words or songs/hymns that fit with the planned service theme, and contributes them to the joint planning process with the minister.
3. You could be a 'writer', who also sometimes writes your own contributions to the joint planning.

Planning takes place so that a draft OoS can be ready for email distribution before a full worship team meeting by Zoom, currently held on Wednesdays 5:30 – 6:00pm. OoS preparation is managed by the minister and, when she is away, assistance is available from Nicole or another team member.

If this way of participating in worship interests you, please talk with Anne Butler or Margaret Cargill about joining the roster – we look forward to chatting with you!

Friendship Group

From Margaret Clogg

On August 20th, the Friendship Group celebrated 70 years of Fellowship and Friendship at the Magill Church.

A beautiful three course meal was served by the amazing kitchen helpers - Judith Purling, Margaret Cargill, Jan Thornton, Esther and Caitlin Anderson and Vicky Michelin.

Bruce Ind welcomed 33 guests prior to the lunch commencing. Rev Anne Butler read a Friendship poem and then said grace.

Margaret Clogg spoke about the history of Fellowship and Friendship Groups at Magill from the formation of the first meeting on June 6th 1956.

Rev Sue Ellis - past Moderator of Synod and Past President of UCFAMS - spoke to the group about the history of Fellowship and the important part it plays in the life of the church and the broader community.

The lunch concluded with a delightful selection of mini tarts and slices, tea and coffee.

Helen Stephens, a member of Fellowship from both the Rostrevor and Morialta Churches, cut the birthday cake and expressed her delight in being able to attend this historic event.

We were beautifully accompanied on the piano by Eunice Sullivan as two old hymns were sung as well as Happy Birthday.



Ray Clogg provided the audio and a continuous display of historic photos.

Nicole Charrison kindly printed our stylish menus, name tags, and various table notes.

The proceedings were closed by Rhonda Amber, who presented small thank you gifts to people who provided special services on the day



Wimbledon 2026

From Ruth Dunning



I settled down, as late as it was, to watch the Ladies' Final on TV. How impressive was the familiar ivy-covered building in the background interspersed with boxes of purple and white flowers. Begun in 1877 Wimbledon now has 55 courts which includes 18 championship grass courts. Centre Court and Number 1 Court now have retractable roofs to cope with inclement weather. Centre Court seats 14,979 spectators and Number 1 court 12,345.

The two players began their match and I was amazed at their hard hitting, their athleticism, and their brief attire which seemed to be even more so each year! As I watched I pondered the development of the game and how it was first scored. There had been a simple clock face at courtside with a pointer. On winning the first stroke the pointer was moved to a quarter or 15, the second point to 30, the third to 45 (though this was later changed to 40) and then o'clock for game.

It was originally thought that the ball should be allowed to bounce twice as ladies would have difficulty in moving both forward and backward in their long skirts. Also, the underarm service was universal among women at that time since an overhead service would have meant the removal of their hats!!

Royalty has always supported Wimbledon and at the Championships in 1947 play was paused on the arrival of Queen

Mary. Tall and elegant she stood in the Royal Box and waved graciously to the crowd while comically, the Australian, John Bromwich, on the court below, thought it appropriate to wave back with his racket!

In 1926 King George VI, then the Duke of York, played at Wimbledon in the doubles, with Wing Commander Louis Greig, who had invited him to be his partner. Unfortunately, though, they lost in the first round.

Over the years the winners have represented many nations and in 1977 the British were especially proud as the winner of the Ladies Singles was a British girl, Virginia Wade, daughter of Archdeacon Wade. The Queen presented the trophy and no doubt she would have been especially pleased as 1977 was also the year of her Silver Jubilee.

In the later stages of this year's Wimbledon a Parade of Past Champions was held and history flashed before our eyes as, one by one, they entered the stadium.

Some people dream of actually attending the Wimbledon Championships but I've always just wanted to see the venue. In 1997 my daughter and I did just that. On arrival we viewed a film in the theatre, the museum and the trophies and then made our way to the viewing area behind glass overlooking the hallowed Centre Court. There was not another soul in sight and we had the scene all to ourselves. The silence too was only broken by a recorded voice calling "Fifteen love", "Thirty love".

Through the window

By Cynthia Story

*Look through a window, and you see
a picture in a frame.*



I looked out of my bedroom window into the lighted darkness of the night.

I could see the clothes line shining, reflecting the black and gold garden. It was the back garden of the house where I used to live. I knew every line and corner of it ... the angle of the clothes line from staring mindlessly through the window until my eyes ached.

A ginger cat spent many hours in the garden – we knew each other well. At witching hour, a time of habit, she would mew softly at my window screen and I would let her in. Slinking noiselessly through the opening, she would curl up on my blanket, purring, then sleep....

We were simpatico spirits. She never asked endless questions – just her quiet steady gaze, and soft purr! This connection is still with me.

Later, I stopped being in that house, in that lighted garden at night, and my world moved to the present. It's so strange that there is still a window looking out to trees, shrubs.... And at night it is lit, like my other world. Black trees are silhouetted by spotlights from the walls.

I can see a figure in that night garden, not a live being, but a spectre with a soul searching.

I can tell it has been searching because of the tiredness in the way it stands, the arms hanging like branches of a tree that has stood for too long.

It will not come any closer for fear of detection. I am aware of unknown numbers like it, they stand behind it and around, I cannot see faces clearly. But they were alive once, warm and with feeling: each one had a name and loved ones.

They are the departed humanity. I heard about them tonight on the radio, they are from everywhere.

I can feel a slow anguish twisting my heart, I can hear a faint weeping and I also want to weep. There seems to be no end of these news stories, some with images filled with nightmares – and I look into a night sky for the thousands of stars to feel hope, but there are only clouds.

I look for words to make this night warm, full of love. What can I say to each one, with comfort and the fullness of my heart – to find a way to each sad heart, that they will feel God's love and assurance. I think this can be done. Silent messages – thousands of them bound with love, to be let loose over our world.

This I need to do, TONIGHT.

Progressive Christianity

from 'Water in the Desert: Progressive Christianity for the Spiritually Thirsty' by Jim Burklo.

Progressive Christianity is "Sermon on the Mount Christianity".

What is more difficult?

Loving one's enemies, as he asked us to do? or believing that the earth was created literally in six days, that Jesus physically rose from the dead, and that he literally walked on water? Believing the implausible is easy for a lot of people. There is an entire city in the United States devoted to it: Las Vegas! But loving your enemy is hard for everybody. And so, to Jesus, let us answer: challenge accepted!

What is missing from the sermon on the mount?

Jesus called out the hypocrisy of the ruling class. He taught the path of compassion and forgiveness. He taught them how to pray – and how not to pray! But what is missing from the Sermon on the Mount is doctrine. He told them how to live, not what dogma they should accept. He challenged them to do hard things, not to believe things that are hard to believe. You'd think that if creeds mattered to him, he would have included them in the only sermon that the crowd on the Mount would ever hear from him. But creeds just aren't there.

The miracle of the gospel

The miracle of the gospel is the gospel itself: a profoundly compelling myth that emerged from a community of people who were moved by their founder to turn the world upside down. The miracle of the gospel is the radical transformation of human consciousness that it exquisitely expresses and represents. As Jesus was quoted in the gospel of John, "Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these" (John 14:12). The early Christian community, out of which the gospel burst forth, practiced the miraculous compassion that it attributed to Jesus.

Translating the essence of Christianity into secular language

Out of billions of years of the universe churning with creation and destruction, a breathtaking reality has emerged: love. On Earth, love has evolved from the bond between community and family members into something deeper – unconditional and universal. The emergence of this love marks a profound turning point in natural history. This love flows through deeply attentive, open, all-embracing consciousness. This love lifts people out of self-centeredness and into lives of selfless compassion, creativity, service, and activism for justice. This love manifests in humble awe and wonder. This love is more extraordinary and beautiful than everyday prose can describe. It inspires poetry, music, ritual, and mythic narrative, and it brings people together in community to celebrate and practice it more fully. Christianity is one expression of the emergence of this deeper love.

A modern version of the Lord's Prayer

By James Burklo

Dear One, closer to us than our own hearts,
farther from us than the most distant star,
you are beyond naming.
May your powerful presence become obvious in our world.
Give us what we need, day by day,
to keep body and soul together,
because clever as you have made us,
we still owe our existence to you.
We recognise that to be reconciled with you,
we must live peaceably and justly with other human beings,
putting hate and bitterness behind us.
We are torn between our faith in your goodness
and our awareness of evil,
so deliver us from the temptation to despair.
Yours alone is the universe
and all its majesty and beauty.
So it is, Amen.

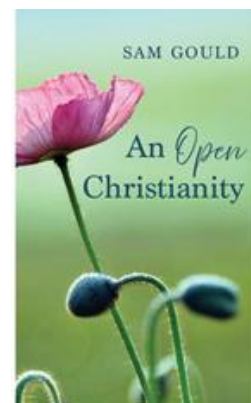
Rev. Jim Burklo – Senior Associate Dean of Religious and Spiritual Life – University of Southern California (retired) – pastor of the United Church of Christ of Simi Valley, CA.

Book Review

An Open Christianity by Sam Gould

An Open Christianity seeks to restore passion in the pews through theological simplicity and a call for rising above our own ego, daily worries, and narrow self-interests to connect with something larger.

Gould, an octogenarian, incorporates decades of scholarly study, thoughtful reflection, and complex theological ideas into a practical and readable no-nonsense volume unbound by doctrine, exaggerated claims, and institutional constraints. It is a timely perspective following years of defection from Christianity, especially by young adults, but also across all age cohorts. It is particularly appropriate for those who no longer believe many of the traditional Christian teachings yet yearn for a more relevant spiritual foundation for our time. It is an excellent resource for pastors seeking a more open and honest dialogue with those people they serve who yearn for a deeper faith journey. An Open Christianity will lead readers to a renewed understanding of God, Jesus, and their relationship with fellow human beings. It is about what Christianity was meant to be.



A call to contemplative prayer – based on Psalm 46:10

"Be still and know that I am God. Be still and know that I am...
Be still and know... Be still... Be..."

How extreme weather is challenging frontline care, and why it matters

From UCA National Update

Uniting Church agency, UnitingCare Australia, is urging the Federal Government to invest more in the care and community services sector following the release of new research highlighting the growing impact of climate change on frontline workers.

Launched at Parliament House in Canberra recently, the report reveals the significant challenges faced by care and community service workers as extreme weather events become more frequent and severe across Australia.

The research, commissioned by UnitingCare Australia and Uniting NSW.ACT and conducted by 89 Degrees East, surveyed more than 800 frontline workers. It found that 90 percent of respondents had been affected by extreme weather events in the past five years, including heatwaves, floods, bushfires, storms and cyclones.

Workers reported disrupted access to clients, increased workloads and mounting pressures on their mental and emotional wellbeing as they continued supporting communities through times of crisis.

UnitingCare Australia is calling on the Federal Government to strengthen the resilience of the care economy through targeted investment, workforce support and climate adaptation measures. National Director Tamara Thomas expressed that those who care for others must also be supported if services are to remain effective and accessible during future emergencies.

UnitingCare Australia's network includes 20 organisations operating across more than 1,600 sites nationwide, with approximately 55,000 staff serving communities throughout Australia.

The Spirit reworks us

Adapted from a post on Center for Action and Contemplation, by The Rt. Rev. Michael Curry

There will be a time when God's GPS points you in a direction that makes people uncomfortable.

The evolution of long-held beliefs can be a spiritual earthquake; the ground beneath us shakes, the very fault lines of our identity shift and seek to resettle. But if we can make it through, we find the reward: not an easy journey but a share of what the Bible calls "peace that passes all understanding," the peace of knowing we are living love's way, without contradiction...

Experience and friendships had long taught me that gays and lesbians were as Christian as anybody else. Still, when it came to the public blessing of unions (marriage wasn't yet on the table), I was stuck in the unspoken disapproval of my upbringing. Homosexuality happened behind closed doors, not at the altar.

And yet, during that same upbringing, ... "love your neighbour" was held up constantly, forcefully, as a core value and commitment. That conviction fuelled the civil rights movement that had given me birth. I heard it all the time. But somehow it hadn't occurred to me that that truth must be true for gay and lesbian friends in every respect.

As a bishop, I made a solemn vow to "guard the faith, unity, and discipline of the Church." I had also vowed to "be merciful to all, show compassion to the poor and strangers, and defend those who have no helper." I was beginning to see that obedience to the letter and the spirit of both of those vows was leading me to a real contradiction...

I was growing, and my own beliefs had evolved. Another way to say it is that I was becoming more and more open to letting the spirit of God breathe through me and make me new. Therein is the source of real personal change, evolution, and transformation, and it's never ending...

The late lay theologian, Verna Dozier, was a real mentor, teacher, and soul friend to me. In her book 'The Dream of God', she offered this wisdom: "We always see through a glass darkly, and that is what faith is about. I will live by the best I can discern today. Tomorrow I may find out I was wrong. Since I do not live by being right, I am not destroyed by being wrong."

Editor's note:

In 2000, Curry was elected bishop in the Episcopal Church as the church wrestled with questions about the full inclusion and equality of LGBTQ persons in the church.

Prayer

Rev Anne Butler (Worship 23rd August 2026)

Eternal God, we celebrate the new life which you have given us. We have experienced broken lives made whole, old wounds healed over and tired spirits rejuvenated with new vision. With gratitude we embrace the purpose and possibilities you have placed before us. Help us to move joyfully into a future that more fully points to your love and justice. Amen.



Guess who came to lunch

The 16th of August was the day of our annual "Guess Who is coming to Lunch". 44 people participated - 13 hosts, who welcomed people into their homes and served lovely meals to their 31 guests.

Everyone has reported a most enjoyable day and we thank the hosts for their generosity.



The cat that mastered public transport

A bus driver on a morning route outside of a mid-sized city in eastern Oregon was driving his route one morning when a small black and white cat started appearing at a bus stop near a housing complex. She would sit on the bench at the stop and one morning when the doors open she jumped on. Now every morning she walks straight to the fourth row, jumps on the window seat, and rides. Six stops later – near a fish market that opens early – the cat walks to the front of the bus, waits at the door, and gets off when it opens.

The first time it happened the driver tried to shoo her off. But she walked around him and sat down, so he drove the route and she got off at the fish market stop.

He figured it was a one-off but she was there the next morning. After a month, the morning regulars on that route had accepted a cat as a fellow commuter. A woman who rides every day started saving the window seat in row four. She has been doing it now every weekday morning for three months. Same stop. Same seat. Same exit.

The fish market owner confirmed the rest of the story. He said a black and white cat shows up at his back door every morning around 7:15. He throws her scraps from the morning prep, which she eats and then leaves.

It seems that a feral cat with no owner, no training, and no understanding of public transportation figured out that a big vehicle stops at the same place every morning and if she gets on board she ends up near food.

She doesn't know she's remarkable. She just knows the bus goes to where the fish is.



Kym Purling Trio at Morialta UC

Kym will be supported by Tim Bowen on bass and Jackson Mack on percussion, at Morialta Uniting Church on **Sunday 4th October from 2 pm**. The concert will be followed by refreshments and tea and coffee - which are included in the ticket.

Tickets \$30 (children under 12 free) can be purchased through the office or on Trybooking at <https://www.trybooking.com/DPCSH>

Don't forget to invite friends, relatives and neighbours!

An instrument of love

Mother Teresa felt that if she took sides, or played the firebrand, that she could not be what Jesus had told her to be—love to and for all. She said that if she started correcting and pointing out "sinners" she could no longer be an instrument of love and reconciliation for them. *Richard Rohr*