

Helen's Painting, the News Flash and Joy's Photo



Above: Painting, "Madonna and Child on Christmas Island" by Helen Barnes Day 13

Right: Joy Connor in Canberra at the Medivac Rally

News Flash

Eleven members of Blue Mountains Refugee Support Group were part of a Rural Australians for Refugees vigil at Parliament House last night November 10, to protest about the Medivac Repeal Bill. It seems that their presence made a difference! Joy took the Wellspring banner with her.

Joy Connor

It was a cold night but good support from churches. Lots of press this morning. Who knows if it goes anywhere but the Government has taken the Medevac Repeal Bill off the senate agenda for this week and 15 seriously sick people have just been put on a plane to Melbourne for treatment. Cheers Joy



Short history of Blue Mountains Wellspring Group

**Collated by
Peggy Goldsmith (Day 3)**

The Blue Mountains Group was formed after **Jim Tulip** and I married in 1999. It included the late **Anne McPherson** from Kurrajong as well as members from Springwood to Katoomba.

In 2001 at a Wellspring meeting in our home after the Tampa incident, Jim proposed that we hold a public meeting to support refugees and asylum seekers. **Marie Standen** had a letter in the BM Gazette, suggesting the same idea. We worked together with others of like mind and Blue Mountains Refugee Support Group was born. Marie has continued to play a very active part, and **Joy Connor** is Chair of our 800 strong Refugee Group for a second term. John ably supports Joy and is one of our meditation and devotional resource people.

Jim also set up an Interfaith Group in the Mountains, still thriving today. **Fr Eugene Stockton** plays a lively part in Wellspring and also in Interfaith. In addition, Eugene and others including Jim established a Trust for the purpose of publishing books on the Blue Mountains. These focus on Spirituality of the land, Aboriginal history, archeology and features of the landscape of the BM. **Sr Jacinta Shailer** is a member of our Wellspring Group and she produces beautiful photos of our landscape, flowers and plants in booklets accompanied by spiritual sayings. She also keeps us on our toes if we stray from the issue at hand. Jacinta & **Louise Mattay** prepare each year for the Ecumenical Sunrise Service held in the Evatt Amphitheatre in Leura.

We also have regular forums for elections reminding us what democracy is all about. These now are named in Jim's honour as he initiated them originally.

John & Elaine Telford keep us in touch with our Aboriginal community and with reconciliation issues. They have a special interest in East Timor and have been responsible for building a school and other buildings in a remote village.

Mark & Mary Hurst have been known to us all from the Northern Peninsula of Sydney, and we were delighted to have our meeting at their new home in South Bowenfels last Saturday. Mark sends out the AAANZ Mailing for the Anabaptist Community and many of us receive it.

Col Jennings is a long time Wellspring member and he is about to publish a book 'Ready to Transform'. Col is always supported by Pat in their journeying and publications.

We do have some newer members: Marie McInnes, Annie & John Cox.

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Some Blue Mountains folks

Our members agreed to write a paragraph after their visit to Mark & Mary's place last Saturday.

Mark & Mary Hurst: We were pleased to host the Blue Mountains Wellspring group on 9 November at our home in Magpie Hollow. The warm fellowship did us good on a cold and windy day. Discussing the Uluru Statement and our theme of the day, "Living Nonviolently", uncovered the breadth of experience in our group and the passion to see justice and peace lived out in Australia. Reflecting on Shalom in all of its fullness reminded us about how counter-cultural the path we have all chosen is and the importance of having like-minded companions on the journey."

Shalom

Jacinta: Our wellspring meeting this month was a little different! It was held at Magpie Hollow in the country outside Lithgow. On this cold, windy day it was a treat to have our meeting in a huge room with a view while being warmed by a roaring log fire behind us.

We had all prepared the first two chapters of *A VOICE IN THE WILDERNESS: Listening to the Statement from the Heart*. This resulted in an enriching discussion on the tragic Aboriginal situation in our country. The stories from the book and our own shared experiences were heart-breaking, but they opened our hearts to work toward reconciliation in any way we could in the future.

Sharing stories of Reconciliation gave us hope for the future. Our hosts, Mary and Mark, spoke to us of the true meaning of PEACE and of their efforts to work for peace. They then led us in Prayers of Affirmation of Faith and a Prayer Against Violence. Our gathering ended with general business and a delicious meal round the table near the warming fire.

Annie Cox: New to Wellspring. The meeting at Mark and Mary Hurst's was warm and welcoming with lively discussions around The Statement From the Heart and other topics. I found them to be a caring and committed group who've either initiated or are currently represented in numerous social action activities.

Incarnation

Geoff Stevenson (Day 20)

In the beginning was the Word and the Word was with God and the Word was God...

...The Word became flesh and dwelt amongst us (*alt. God pitched tent and moved into the neighbourhood*).

God loved the world so much that God embraced physicality and lived amongst the people and world God loves, expressing that love to all.

In this edition of Pipeline, we hear stories of incarnation; of how people are living out the love and grace, justice and peace, inclusion and generosity of God in the life of the world – in both joyous and dark places. May we be inspired to live into the faith and incarnational life Jesus invite us into.



“Hope where there is no Hope” The reality of life in Palestine in 2019

Doug Hewitt (Day 9)

And the one who was seated on the throne said, “See, I make all things new.” And he said, “Write this, for these words are trustworthy and true.” (Rev. 21:5)

On December 6-7, 2018, more than 300 people met in Bethlehem, comprising Palestinian Christian church leaders, Kairos Palestine leaders, people of many faiths, representatives of the Palestinian civil society, and around 100 international Christians representing the global Kairos for Justice movement and different church bodies. Bishop George Browning, formerly from Canberra-Goulburn, and guest speaker at the Wellspring National Gathering in 2013, represented Australia.

The Bethlehem conference issued a cry for Hope where there is no Hope and adopted the following joint position

for action, prompted by a resolution from the National Coalition of Christian Organisations in Palestine. They urged fellow Christians to:

Recognize Israel as an apartheid state in terms of international law, and act with it accordingly; take a clear and the strongest theological stand against any theology or Christian group that justifies this apartheid; take a stand against religious extremism and against any attempt to create a religious state in our land or region; defend our right and duty to resist the occupation creatively and nonviolently; speak in support of economic measures that pressure Israel to embrace the way of justice and peace and stop the occupation; stand with those who speak for the right of Palestinians in response to the attacks and create lobby groups in defense of Palestinian Christians;



and, to publicly and legally challenge organizations that discredit our work and legitimacy.

In response to this call the Palestine Israel Ecumenical Network (PIEN), a network of Australian Christians from numerous walks of life and denominations, united in Christian faith and commitment to Jesus' mission of justice and peace, is taking action.

It has issued an invitation to the Wellspring Community to continue its historical support for the people of Palestine, who are suffering growing oppression in the Israeli occupied territories of East Jerusalem, the West Bank and Gaza by supporting its campaign for Boycott, Divestment and Sanctions (BDS).

The Australian BDS campaign will be publically launched in Sydney on 12th March 2019, on the steps of St James Anglican Church, Queens Square. Keynote speaker will be the Honourable Bob Carr, former Foreign Minister, supported by national church leaders.

The following statement has been released by PIEN in advance of the media launch.

Palestine Israel Ecumenical Network Policy Statement on Boycotts, Divestment and Sanctions (BDS)

As an organisation that seeks lasting peace and justice for the people of Palestine and Israel, PIEN is greatly concerned by the situation in Palestine and Israel, including the Occupation since 1967, gross human rights violations, and the consequences for Palestinian and Israeli people on a daily basis.

We have heard the calls of our brothers and sisters in Palestine and Israel who are actively working for justice and peace, including those voiced in the 2009 *Kairos Palestine document*, the 2017 statement from the National Coalition of Christian Organisations in Palestine and particularly the call from the Palestinian BDS National Committee. Christian church leaders in Jerusalem have urged support for BDS.

In response, PIEN has adopted this policy statement on Boycotts, Divestment, and Sanctions (BDS) to

guide our actions in support of peace and justice in Palestine and Israel.

PIEN:

- **Recognises** that all Israelis and Palestinians are entitled to live in freedom, security and justice.
- **Endorses** the Palestinian BDS National Committee's call which would involve ceasing patronage of the State of Israel and other entities (international and Israeli) that are involved in the violation of Palestinian human rights as well as complicit Israeli and other sporting, cultural and academic institutions. This action will continue until Israel meets its obligations under international law including ending the Occupation and opening the borders with Gaza.
- **Affirms** that the BDS movement is a non-violent human rights movement and resolves to support and participate in selected BDS campaigns promoted to the Australian public.
- **Recognises** that such campaigns are a legitimate form of non-violent engagement and protest, used by many individuals and organisations in a variety of contexts around the world.
- **Recognises** that many Israeli and Jewish organisations across the globe have also endorsed BDS measures, including Jewish Voice for Peace (USA) and the Israeli Committee Against House Demolitions.



Singing for 'Voice, Treaty, Truth'

Judith Keller (Day 26)

Background The background to this set of sit dance/movements is the association that Gerard and I have (Diary Day 28) with a community outside of Woodford on the Sunshine Coast of Qld. This community, Archer Mountain Earth Community AMEC is made up of residential members, currently 3 Christian Brothers, and a wider community of people who connect with this community on a regular basis, especially on second Sundays of the month between March and December for an Agape gathering. This gathering on Sundays for a few hours combines a ritual, followed by a shared meal together.

In September 2019 AMEC celebrated an Agape to focus its commitment, among a broader range of earth centred justice centred commitments, upon 'The Uluru Statement: From



Archer Mountain Earth Community

The Heart'. The Agape gathering in October will also focus on The Statement.

Over the years, AMEC Agape rituals have included music and dances. The following sit dance notes are to accompany a video clip which will be incorporated in the October 2019 ritual of the Indigenous choir Spinifex Gum. Spinifex Gum has taken its name from spinifex gum which is the sticky resin which is left behind after fire burns off spinifex grass.

Spinifex Gum recently launched a singing project called Dream Baby Dream at the Garma Festival in Arnhem Land. A few weeks later the choir also launched this project in Parliament House. Dream Baby Dream invites everyday Australians to use their voice - in song - to call for change for First Nations people of Australia. It calls on Indigenous and non-Indigenous Australians to sing together to both dream about and to



Anhem Land Escarpment

demand a First Nations Voice in the Constitution.

While the following notes have been created for the AMEC Agape in October 2019, Wellspring members may also like to watch the video and to sing and move with it. One of the most important experiences for me at the Wellspring Gathering in Brisbane in August this year was the final session when attention was focussed on 'The Uluru Statement: From The Heart' in a session led by Elaine and John Telford (Diary Day 27).

SitDancenotesMusic: on video <https://www.theguardian.com/culture/video/2019/sep/05/indigenous-choir-spinifex-gumperform-dream-baby-dream-video> Note: There are a number of versions of Spinifex Gum singing Dream Baby Dream including a CD version but these notes specifically accompany this particular video which combines two songs and which was produced by The Guardian with accompanying article about the launch of the choir project. The Guardian version can be clicked open on youtube. The video footage moves between the Garma Festival and Parliament House.

The video is really moving and stirring, and the emphasis ought to be on joining in the singing. The following notes are an invitation, while seated, to connect singing with some additional easy movement in our bodies, so that singing might 'move' in us and through us to each other and out through the world around us as we join our aspirations with our Indigenous brothers and sisters for justice and inclusion.

Time: 4/4.

Choreographer: Judith Keller 22/9/19. Movement Movements are while seated, watching video, SINGING with the choir. The song includes a verse in Yindjibarndi language which



Spinifex Gum - A voice to Parliament

is the language spoken by the people of the Pilbara region in North Western Australia (in the 2016 census, there were 377 speakers of this language).

Song One - Dream Baby Dream Verse 1 [Video of choir members in light brown tops, singing at Garma festival] Movement throughout: Suggest some very slow sways, in time with music, while seated move body to R, then to L, big sways. The opening verse is SLOW it features harmonium music. Dream baby dream Dream baby dream Dream baby dream Come on and dream baby dream Come on and dream baby dream

Verse 2 [Video moves to Parliament House, choir members are dressed in dark brown clothing] Movement can mirror that of the choir as they raise and lower their Left arms, whole body can be swaying to the music too! Speed of music picks up. We gotta keep the light burning Come on, we gotta keep the light burning [start to raise L arm slowly] Come on, we gotta keep the light burning [take L arm a little higher slowly] Come on, we gotta keep the light burning [take L arm a little higher so that it is fully raised now] Come on and dream baby dream [bring L arm down in one movement] Verse 3 [Video of choir members is at Parliament House still and they move with their microphones] Movement can mirror previous movements, but this time, while seated, raise R arm. Again, whole body can be swaying too. Come on, we gotta keep on dreaming [start to raise R arm slowly] Come on,

we gotta keep on dreaming [take R arm a little higher slowly] Come on, we gotta keep on dreaming [take R arm a little higher so that it is fully raised] Come on, dream on, dream baby dream [lower R arm in one movement] Verse 4 [Video is of choir members at Garma festival, a line of them which then pans to choir singing with microphones] In language - Yindjibarndi Movement - suggest bodies sway from R to L, hands can be palms down, as in tai chi movement gently and intentionally pressing down to earth energy, feet can be 'tapped', from R to L in movement with body, or can stay planted on the earth/floor. Eventhough seated, enjoy whole body movement with the music, from R to L. 2

Song Two - Voice, Treaty Truth [Video switches to Parliament House and moves between here and Garma festival] Movement - while seated, simply sway to the lyrics and music, sway with whole body, take your shoulders and hips with you, arms can be moving too. You will notice on the video that the choir members begin to turn their bodies from R to L, stepping on one foot and then bringing other foot to close beside it, to L, then to R. Do this while seated, mirroring the choir's movements if you like. SING WITH THE MUSIC!

Voice Treaty Truth Now Voice, Treaty, Truth Now Voice Treaty, Truth Now, Voice Treaty, Truth

- Repeat these 4 lines [a cappella singing on video]
- Repeat these 4 lines [a cappella singing on video]
- [Music 'explodes']
- Repeat lines of song x 7
- Final two lines - Louder proclamation of voices, Voice, Treaty, Truth NOW! Voice, Treaty, Truth NOW!

[The video returns to the Garma festival audience at the end and there is clapping].

On the theme of Reconciliation

Linda Murray (Day 29)



I feel called to make a contribution on all I have learnt and experienced recently on experiencing the Indigenous journey to Peace. As it is closely connected to Reconciliation between people, I begin with my experiences of being involved in Madjital Moorna Choir (Perth WA). It was founded for a short performance combining Indigenous and non-Indigenous singing Noongar songs.

Now 13 years later it is still expanding and spreading a beautiful message of harmony in voice and spirit. The Noongar leadership is intrinsic to the choir and its outreach to schools and many performances. The latest being the huge privilege of singing the farewell song to Polly Graeme Farmer at his state funeral.

The support of all people is encouraged and the inclusive nature of the choir and management committee is an example of respect and equality between people of all backgrounds. I was particularly impressed to hear our Musical Director Della Rae Morrison talk about inter-generational healing; not just for the Stolen Generation but for the guards and officials who perpetrated the tragic situations. No hate or malice just a genuine desire for empathy and true healing and forgiveness. We rehearse in a circle formation and the experience of a yarning circle is profound in the recognition of the equality of all contributions.

The power of the Circle is acknowledged in many traditions



from Arthur's Round Table to American Indian powwows, African tribal meetings and corroborees and

"I know I learn so much from the culture these original peoples."

yarning circles. As an avid Circle Dancer, I can personally testify to the spiritual reverence and peaceful, inclusive nature experienced in moving with a group of disparate people around a circle.

A lovely communication I received from Grandmothers for Peace in USA is profound and can include all of us. Their work includes interactive dialogue, prayer circles and teachings on ancestral healing, water and land issues, and the future for the generations to come.



Not just on World Peace day in September but every day we can be people of Peace through respect for Our wonderful environment with which God gifts us and which Indigenous peoples have guarded and preserved for tens of thousands of years.

I know I learn so much from the culture these original peoples.



A View on Reconciliation in Australia

Eugene Stockton (Day 27)



Reconciliation must go beyond amicable relations between indigenous and non-indigenous, an “us and them” mentality. It calls for a radical conversion of heart and mind, recognising that the true Australian identity, no longer founded on the lie of *terra nullias*, is yet to be realised from the coming together of all the cultural streams flowing into this land.

Before British colonisation this continent was no *terra nullias*, but a land long settled by its First People, to whom were added recently peoples from across the sea. Given the great antiquity of Aboriginal presence in Australia, by far the vast majority of Australians who have ever lived have been Aboriginal. I have seen a calculation that estimated there have been half a billion Aboriginal Australians as against 40 million Australians with ethnic origins from overseas. So it makes sense to see our history from the point of view of the majority, as an indigenous core with successive additions by migration in recent centuries.

For our purpose St. Paul offers a useful analogy as he described relationship between the Chosen People and Gentile converts of his time (Rom. 9-11). Paul lists the privileges of the Israelites: “to them belong the sonship, the glory, the covenants,

the giving of the Law, the worship and the promises; to them belong the patriarchs; and of their race, according to the flesh, is the Christ.” The Chosen People is likened to a venerable olive tree and the Gentile believers are branches of a wild olive now grafted on the old stock “to share its richness” (Rom. 11:17). The wild olive branch now sharing the roots, sap and life of the old stock, share the glorious heritage of the Jews, as related in the Old Testament. I have personally experienced such grafting in two ways. My family migrated from England in the 1920s, but I feel I have inherited the whole Australian



story from its beginning – Captain Cook and all that. Then my family converted to Catholicism and, despite my Protestant antecedents, I feel I have inherited the age-old traditions of the Catholic Church. So in our present case the Aboriginal people can be likened to a venerable olive tree, deeply rooted in Australian soil, while the newcomers of the last few hundred years are like branches of wild olive, come from across the sea, now grafted on the old stock, sharing its roots, sap and life, so that the two form a single living entity bonded on this continent, our common home. In this perspective our story is now seen as it goes back 60,000 years or more. Aboriginal heritage is our heritage.

Leader's Letter

Alex Scutt (Day 22)



I have been much encouraged and supported by everybody who has responded to the questionnaire sent out by the last Pipeline about the things you appreciate and love about Wellspring. The responses are quite nuanced, but a common denominator is the friendships and support found within the local state groups, the value of the prayer diary and Pipeline. There is still time for you to respond to the questionnaire if you do so quickly after receiving this Pipeline. The next step is for the results to be collated and discussed and then for council to meet towards the end of January to discuss the way forward.

One of the big ticket decisions will be about whether we remain as incorporated association or not – taking into account the benefits of this. If we decide that we should, we will need a simpler structure. Along with that decision will come one about management of the finances that have built up over the years through membership dues. For this coming year – for 2020 at least, membership

dues will be collected and information about renewal should be arriving shortly.

I also raised with council the possibility of having our next Gathering sometime in the second half of next year – with perhaps somewhere warm and comfortable and easy to reach, in Adelaide or Melbourne, for two nights rather than the usual three. I would hope that this would be a time for as many people to attend as possible – as well as those who have been associated with Wellspring in the past. It would be a chance to meet, to gather, to honour what has been, vote on important decisions about the future, and to pray for and welcome what God might be calling us to in the future. People I have talked to about this in most of the states have been very encouraging – as have members of council.

Since my last letter, I have had visits to South Australia, Western Australia and Tasmania. At the beginning of September I visited Adelaide where I spent three days with Lynona and David Hawkins and met with Wellspring people at their meeting where there was an opportunity to discuss the questionnaire and what Wellspring Community might look like in the future. After lunch the eight of us gathered around a TV screen to watch a film “These Stones Will Shout” about Christians in Palestine and Israel.

A week or so later I spent some time in Perth with two Wellspring-related things during my stay, the first of which was to attend a day conference called Surrender!Perth19. This was held over the course of a Saturday and was the first such conference held in Perth. Surrender! is really a series of conferences held in different parts of the nation at different times – it does not have a formal structure like Wellspring – but rather is an opportunity of indigenous Christian



Surrender, Perth

leaders to meet together along with others. I went along, together with John Martin, to get a feel for what it was all about and whether it would be a group with which Wellspring people could identify in some way.

From the point of view of Wellspring, I believe attendance at a Surrender! event would speak powerfully to many of our members. The age demographic was varied, but middle-aged people, I think predominated, but there were activities for the children as well, and there was a good proportion of younger indigenous people there too. The main Surrender! event occurs in the early part of the year in Melbourne and is a big affair in an outer suburban church involving many hundreds.

A few days later I met with Wellspring people in a restaurant in suburban Maylands. One person in the group was particularly gratified that we were naming the fact that we need to make some changes to the organisation of Wellspring, and another spoke of how

there is a season for everything and seasons come and go.

News of the death of Roslyn Hunt came barely a week after I had returned from Perth and I went to Hobart for her funeral. This was a solemn and worshipful event with a traditional Anglican Requiem Mass at All Saints South Hobart where Roslyn and Adrian have been worshipping. There was little by way of a eulogy in the sense of talking about Roslyn – she did not want that – but Fr David O’Neill spoke of Roslyn’s remarkable



All Saints - Sanctuary



South Hobart Garden



Detail from South Hobart Garden

gift of “looking through” to see what people truly are. He quoted George Herbert’s famous hymn and the words,

“A man who looks on glass, on it may stay his eye; yet, if he pleaseth, through it pass, and there the heaven espy...this is the famous stone which turneth all to gold; for that which God doth touch and own, cannot for less be sold.”

Here in Victoria, Wellspring people have been meeting also to discuss the questionnaire, and have met together on two occasions over lunch at a city venue. Peter Fensham, Stephanie and I, Margaret and Mac Nicoll, Jim and Marjorie Houston and Bernadette Madden have all been part of these discussions. We are planning a quiet day in March next year to beginning our years’ programme. As I write this, I have just returned from a memorial service for Bill Anderson who died on 2 November. At the Uniting Church in Nunawading we prayed for Bill, sang some hymns, listened to a reading from St Paul’s letter to the Romans and heard and shared stories

about Bill’s long life, one of adversity and hardship, but steadfast faith. We caught up with Gail Pritchard, Leo van Neuren and Peter Fensham. Bill is remembered fondly by many of you for his unique way of Christian service and telephone ministry.

I also look with sadness and alarm at the news reports of the fires in New South Wales and Queensland and other parts of Australia, and am thinking of you all and praying for your wellbeing and safety. There can be little doubt that this is the effects of climate change and government inaction.

This edition of *Pipeline* on the theme of Incarnation will be Janelle Macgregor’s last as *Pipeline* editor. I want to take this opportunity to thank her for her creative and thoughtful curation of *Pipeline* over the past few years and for the hard work and effort that she has put in to ensuring that this magazine has been inspiring and stimulating for all of us. Janelle feels called to other endeavours, and on behalf of us all, I thank her for her friendship, her leadership, and

her support over many years now. May God bless her and all of us as we prepare to receive God the incarnate one into our lives through the infant Jesus.



Janelle Macgregor



*Peace on
earth and
goodwill
to all people
for all time*

VALE

Bill Anderson

9 September 1929
to
2 November 2019

Excerpts from the Eulogy given at Bill's memorial service at Box Hill North Nunawading Uniting Church, Tuesday 12 November 2019 by his son Jon Anderson.

In 1946 while at the Trustee company Bill experienced a near fatal accident being hit by an oncoming tram in Collins Street and was scooped up in the cow catcher, compound fracture of the skull laying in Royal Melbourne hospital unconscious and months of hospitalized convalescence. It all could have ended there but we all know that Bill went on to lead a long meaningful life and had a genuine caring for people and his favourite causes.

Bill was bought up by an aunt and uncle who had a strong church background. Bill was a member of the Glen Iris Presbyterian Church in his youth and became a Church elder developing an unshakable faith which he carried unwaveringly for the rest of his life.

After becoming a fully qualified accountant, auditor and company secretary Bill joined Mobil Oil in 1954, holding several positions there for the next decade. Following a courtship which I have am told lasted four years Bill married my mother Dorothy, or Gock as she preferred to be called, in January 1957 and moved to Kett Street Nunawading later that year. I was born in December 1961.

Bills life was full of adversity, born prematurely - mother and son nearly dying, no optic nerve in one eye resulting in partial blindness and poor eyesight, poor sense of balance precluding him from sport, dancing, riding a bike and inability to drive. I

believe that together with his faith it was not in spite of—but because of—his adversity in his life that he could empathize with others so well.

To add to complications my mother fell ill not long after I was born and was ill for the next 30 odd years until her death. Bill always tried his very best as a husband to look after my sick mother and as a father to me. There were many outings and special times usually by train, visits to relatives, church fetes, family get togethers, trips to the Show, the zoo, sightseeing, and on Saturday the morning shopping trips where he would spend money like a drunken sailor.

Prior to being married Bill was instrumental in having the Presbyterian Church in Glen Iris being re-built and after moving to

Nunawading was an active member of the Presbyterian church in Mountain View Road, famously selling off the prized corner block to an oil company on behalf of the church to raise much needed funds. Many hours were spent on foot door knocking to raise funds for his favourite charities such as Freedom from Hunger with yours truly in tow in the later part of the Sixties.

Thank you to all that visited Bill in hospital. Bill always did like a captive audience.

Thank you especially to the special people that cared for and looked after Bill in later life. This is not lost on me. This enabled Bill to remain in his home, as was his wish, to the end despite ever-declining eyesight and mobility issues.





‘I want to help people find bigger categories in which to hold God and Christ and Spirit—and themselves. I want to help them supplement and expand their images of God beyond those old images we’ve inherited.’

John Bell



A thought from Lorraine Riggall (Day 7)

Praying for peace to encompass each other,
Encouraging and caring for one another,
Accepting our differences that may abound,
Carefully recognising our common ground,
Each one reaching out, to spread, our love and compassion around.



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NEXT ISSUE: March 2020.

Pipeline Committee: Geoff Stevenson.

Deadline for material is Friday 20 February 2020. The theme for the March issue is ‘New Possibilities – New Directions’.

Please email material for that edition to Geoff Stevenson geoffs81@gmail.com