

What Is God Saying to Us Through This Period of Lent-Easter?



The smoky skies surprisingly gave way to black clouds that dumped huge, unexpected falls of beautiful rain upon the dry and burnt landscape. Sadly, not everywhere received the rain they desperately need and drought continues to devastate rural regions. The unexpected rains came and kept coming. We received too much too quickly causing flooding, water damage and fallen trees. Our small local creek grew into a flooded torrent wiping out everything in its path.

A colleague in the Blue Mountains commented in disbelief: ‘We’ve had drought, then fire, flooding and now

Geoff Stevenson (Day 3)

Over the last few months the Eastern seaboard, along with other parts of our nation have been engulfed in flames as bushfires have ravaged vast areas of bushland and regional communities. The diverse and tragic images have shocked the world and the communities impacted will take many years to bounce back.

In our neighbourhood, we were never under bushfire threat but were daily confronted by smoky, darkened skies and air thick with smoke and ash. It was only a couple of weeks ago that I looked up and noticed a bright sun in a clear blue sky – for the first time in several months.



its hailing! Should I expect locusts on Friday??' It has been the strangest of summers in this land of droughts and flooding plains. Last year was the hottest year on record as our climate changes and we hurtle towards a new era in this Anthropocene Age. The debate on Climate Change has shifted somewhat, as many deniers have experienced the most cataclysmic scenes, have experienced the future predictions arising in the present, and beginning to re-think their views.

Our politicians have been caught out and look shocked and confused;



they don't know how to respond. A few who were involved in the midst of serious fire emergency (eg NSW Transport Minister, Andrew Constance) have become outspoken, especially on the conservative side. The corporate world seems to have grasped the significance of Climate Change from an economic perspective and how the world is changing in expectations – perhaps this is where the leadership will come from.

Across the ravaged communities, there has been very significant bonding and working together. Emergency and support services have demonstrated



self-sacrifice and courage in the face of very real danger. There has been an outpouring of generosity and a hope that we will learn from this experience.

Now we face a very different kind of threat – a virus that has no impact on property, trees and plants, land, animals... Only humans and humans spread it. In the other crises we held together and comforted one another, now we are separated and isolated. There is much grief upon grief, confusion, loneliness and fear. It is a time that is different from anything we have experienced and we are on

new ground. The world has changed and perhaps much will be different as we emerge from this crisis and strange time. It provides much in the way of threat and opportunity for the church, along with other organisations, businesses, economies... We hear the ever-present invitation and call of Christ to find our lives in the presence and love of God!

In the midst of Lent and approaching Easter, we are invited to reflect more deeply on the dying-rising life of Christ and what in our own lives needs to die in order to rise into new and deeper experiences of life and being. What are the attitudes, expectations, hopes and beliefs that we hold dear and are invited to release in order to grow more deeply into the way of Christ?

This edition of Pipeline has a varied palette of offerings from across our membership. There are articles related to Climate Change, peaceable living and being, inspiration from great saints, poetry to stimulate our reflection, Beatitudes and reviews and reflections on movies and books. There is no unifying theme as such,

but then perhaps there is? Perhaps as I look more deeply, I recognise a multi-faceted set of reflections on life and being that challenge me in this time of change and crisis. May this Lenten contribution challenge, stimulate and inspire you as you journey towards Easter. (Note: These contributions were all received just prior to the Covid-19 crisis but still have prescience.)

INSIDE this issue

- » LEADER'S LETTER
Page 3
- » COURAGE & INSPIRATION FROM FEMALE SAINTS
Marie McInnes (Day 20)
Page 4
- » GOD THE GREAT LOVER
Michael Hillier (Day 14)
Page 3
- » I'M TIRED
Heather Eckersley
Page 6
- » DAG HAMMARSKJÖLD
Neil Holm (Day 26)
Page 6
- » BEATITUDES FOR OUR TIMES
David Sloane (Day 15)
Page 8
- » THREE POEMS
Lucy Jones (Day 25)
Page 8
- » MAUNDY THURSDAY
Peter Millar (Day 30)
Page 9
- » CLIMATE CHANGE OR FAIR TRADE
John Martin (Day 28)
Page 10
- » GLOBAL WARMING
Peggy Goldsmith (Day 3)
Page 11
- » BOOK REVIEW: DAD & DARK EMU
Lisa Wriley (Day 8)
Page 12
- » REVIEW OF PARASITE
Clabon Allen (Day 20)
Page 13
- » PLANTED MORE DEEPLY THAN ALL THAT IS WRONG
Peter Millar (Day 30)
Page 13
- » THE PRIVILEGE OF SHARED REFLECTION
Helen Menzies (Day 16)
Page 14
- » REMEMBERING JIM TULIP
Page 15
- » CHANGING HEARTS & MINDS
Joy Connor (Day 2)
Page 16

Leader's Letter

Alex Scutt (Day 22)

These are extraordinary times to be writing to you all. Most of you as you receive this will be living your lives largely in your own homes in a way that you haven't done in quite a while, or even at all. Some of you, like me, will have transferred your workplace to an office or a space in your house for your safety and the safety of others around you. You will be discovering, like me, new rhythms of life where commuting or driving some distance to your work are, at least for the time being, slowing or stopping altogether; maybe they are changing to a different slow walking-bass kind of rhythm. Maybe you have become accustomed to working in your own home over many years and so from that point of view not much has changed; but also knowing that a lot of things have changed.

These are challenging times in which to be writing to you all. Most of you will have experienced over past weeks the anxiety in our communities of faith about whether we will need to cease meeting corporately or not – or when. This past Sunday – the fourth Sunday in Lent for many – was the last opportunity for most communities of faith to do so, with our places of worship being forced to close their doors for the first time in living memory. We are all having to discover new ways of expressing our one-ness in Christ through the benefits of twenty-first century technology such as live streaming, zooming, skyping, videoing. New-fangled words that haven't normally been a feature of worship, and we might be learning to love.

These are fearful times in which to be writing to you all. Many of you, indeed like me, are in high-risk categories and so we are forced to be more wary of

placing ourselves in harm's way and avoiding the possibility of contracting the coronavirus. Some fear is real and reasonable and can serve us. All of us have to stay away from people – the “social distancing” that requires us to allow 1.5 metres of space around ourselves and another. It is unnatural and feels so – because we humans need each other. Humanity as a whole is becoming aware of its own fragility, our ways of organising ourselves as a society is under severe pressure as the coronavirus affects stock markets, movement from one place to another, work practices, currencies and exchange rates and a lot else besides. As I think of what might lie beyond this time and consider what (and indeed whom) we might be without at the end of it, T.S.Eliot's words have added meaning: will we just go back to the comfort of the way things were or will we, like the Magi, “return to our places, these Kingdoms, no longer at ease here in the old dispensation, with an alien people clutching their gods.” But Christ is the same yesterday, today and for ever; he has promised to be with us until the end of time and the source of the perfect love that casts out all fear.

These are nurturing times to be writing to you. This year for the first time the Wellspring Community published the Prayer Diary and Directory in a one single volume instead of two. It was a practical and sensible move. Many of you who responded so warmly to the invitation to participate in a questionnaire told us how much you value it – and I think this time of coronavirus we will come to value it even more as each day we pray for others far away from us, or not so far; consider prayerfully on each day one of the areas of concern. As well as an “instrument of unity” it might even be a lifeline – a lifeline of prayer. I

like to remind myself always that, in the words of the evening hymn, “the voice of prayer is never silent”.

These are working times to be writing to you. Wellspring Council has been meeting monthly to consider the responses to the questionnaire which was conducted this past summer. Some of the things that have come out of our work in response to the results of that questionnaire is the need for a smaller structure, starting with a resolution which we will formalise at the AGM for one level of membership and for those who are currently Friends to be considered Members. A small group is looking at how that will work in practice. We are looking also at further questions of structure and identity. But we are very clear, from what you have told us, that Wellspring Community is important, and it will continue – but differently with a smaller and simpler structure. Maybe that will also be true of all our human family.

Some of you might be wondering about the status of our next national Gathering. I had envisaged a gathering for this year, but even before coronavirus I was beginning to think differently. We certainly won't be considering anything earlier than 2021. It will find its time.

The prayer diary for Tuesday – Healing that struck both Stephanie and I this week as being very timely, and as I quote it in conclusion, I thank John Connor for his insightful distillation of Christian spiritual thought which appears at the top of every page in our Prayer Diary which is a gift to us all.

Grace Jantzen writes, “For all of Julian of Norwich's realism about sin and suffering, she lends no support at all to the idea that it is somehow more practical to be in pain and distress, physical or mental, than to live in

joy and enthusiasm. Of course it is better to own up to inner pain than to pretend it is not there and live in a superficial and dishonest cheerfulness. But as the wounds are open to the healing love of God we are gradually enabled to let go of the pain and depression which they caused, and enter into a life of gladness and delight which mirrors the joy of God and is a foretaste of the joy of heaven.”

In Christ,
Alexander Scutt



St Hilda



St Jagwiga of Poland

Right: St Clare of Assisi

Courage and Inspiration from Female Saints

Marie McInnes

Marie attends the Blue Mountains Wellspring group. She is a medievalist with a special interest in religious history and Biblical theology.

I run a course on medieval history for seniors. Because the position of women was not high in this period, I always include a ‘Woman of the Week’. There are some monsters but my favourites are St Hilda of Whitby, St Jadwiga (Hedwig) of Poland and Sts Clare and Colette.

St Hilda

Hilda ruled over a double monastery at Whitby. It is a sign of the respect in which she was held that the Synod to determine the future of the English church was held there. She accepted the majority decision though some of the monks could not.

St Jagwiga of Poland

Jadwiga was betrothed to Wilhelm Habsburg of Hungary but renounced

him in order to conform to the Polish nobility’s pact with Jagiello, Grand Prince of Lithuania, to counter the aggression of the Teutonic Knights. Jadwiga, bright and highly educated, was forced to marry a man three times her age and an illiterate heathen. After 7 years she died giving birth to her first child, a daughter who only survived a few days. Jadwiga is a saint in Poland.

St Clare of Assisi

Clare had to fight against modifications by popes and other church authorities to the rule which Francis had drawn up for her order. She is said to have articulated ‘the most authentic expression of evangelical perfection as understood by Francis’. Two century later, Colette had a vision in which Francis charged her to bring the Poor Clares back to their original rule. She founded 17 new convents and reformed others.



God the Great Lover

Michael Hillier (Day 14)

Sooner or later every small child asks their parents, 'Do you love me?' It may not be spoken, and may not even be formulated as a question, but it's there in the eyes of the child. And how terrible it is when a child discovers that the answer is 'No', and how wonderful it is when a child realises that they are deeply and passionately loved. With the latter – they will go forward in life, secure, happy and trusting; with the former – there will always be something missing from their life, and depending on the circumstances, they will struggle at the emotional level.

I suspect most human beings ask this same question of God: 'Do you love



me?' Again, it may not be formulated as a question, but it is still there.

I want to say the answer is a resounding 'Yes!' There may be those who say the answer is 'No', and though I would strongly disagree with them, I don't wish to explore that here.

Tragically, at times through the centuries, many people have focused on the wrath of God and so God has become for them something of a bully or dictator. It has been more a relationship of fear: 'Step out of line and you will be punished.' (Proverbs 1.7) The Bible does say that 'the fear of the Lord is the beginning of knowledge', but this is not so much about fear as such, but, recognising who we are and who God is; that is remembering our place in creation. This is not to say there is not judgement in our relationship with God, but it is not a good place to start.

I would suggest to you that God is 'The Great Lover' who loves you passionately, to an extent you can't begin to imagine, in the same way that a small child cannot comprehend the passion and love their parents have for them.

Look at the accompanying photo which was drawn to my attention. It shows a stone statue of Christ and Adam in the North Porch of Chartres Cathedral and is indeed very beautiful. Look at the figure of Christ gently holding Adam with one hand and caressing him with the other.

Notice how Adam sits at his feet with one hand on Christ's knee and seems happy just to be there. It is an image of deep love and contentment.

Could you see yourself in the place of Adam?

If you can, what might that be saying about your journey of faith and your relationship with God? if

you can't, what might that also be saying? Spend some time thinking about this. You might want to talk to someone about this if needs be.

God does love you passionately – think of those parables in Luke 15: the parables of the Lost Sheep, the Lost Coin and the Prodigal Son. In fact the latter would best be called the parable of the Profligate Father. A middle-aged Jewish father running across a field with arms outstretched to welcome home a wayward son, was simply unheard of and beneath his dignity, particularly when the son had previously asked for and been given his inheritance. In effect this son had said to him, 'I wish you were dead'. And yet this is the image of God's passionate love for us as portrayed in the parable, despite the son's behaviour.

There is nothing you can do to stop God loving you. He is the Great Lover. He may not always be happy with what you do, He may not be happy with what you have become and what you are doing with your life. But he will not stop loving you. Could you, as a parent, ever stop loving your child? You may be able to think of situations where you would, but I do not believe that this is possible with God, for it would mean that His love is limited and by definition that cannot be true.

One thing to note with the photo is that Adam, in the position where he sits, does not see Christ. He simply trusts that He is there. And that is true for us as well. As with Moses, who only sees the back side of God as He passes (Exodus 33.19–23), so too with us. We can ever only see the traces of God after the event. We simply have to trust in the love and goodness God has for us.

I'm Tired

Written by Heather Eckersley November 2019 (Day 17)

I'm tired of judgement and fear of rejection
I'm tired of the so called moral high ground
Of those with power ignoring the vulnerable
I'm tired of people who judge others less worthy

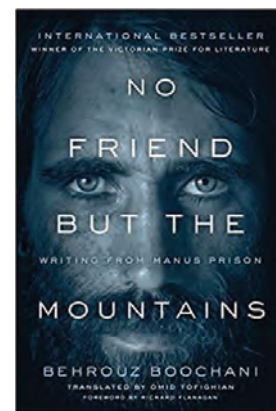
I'm tired of living comfortably with beauty and peace
When many others are without shelter or hope
When each of us shuts ourselves off from the other
Who poses a threat to my personal wellbeing

When Behrouz* had to leave to find a safe haven
Because our compassion was lost and we failed to notice
That he is me in another situation
I'm tired of rhetoric that fails to listen

I'm tired of speaking up to the rising tide
Of hate and ignorance and lack of connection
I long for the way to be part of good change
O what is my part in building compassion?

**Refugee Behrouz Boochani free in New Zealand after years of detention in PNG*

Seen by many as the voice of asylum seekers held in off-shore detention, the refugee and author Behrouz Boochani has been allowed to travel to New Zealand to speak at a literary festival. He isn't ruling out claiming asylum there, which could create political tension, as Australia has long rejected the New Zealand offer to resettle refugees.



Dag Hammarskjöld



Neil Holm (Day 26)

I wrote recently to the Prime Minister as a fellow follower of Jesus. Among other things, I urged him to find role models to guide his practice

of humility. As an example, I recommended Dag Hammarskjöld, former UN Secretary-General. He was a spiritual man. When he died in a plane crash, his briefcase contained

the New Testament, a book of Rilke's poems, a novel by French author Jean Giono, and Martin Buber's *I and Thou*.

Hammarskjöld described his apartment as monastic. In many ways, it symbolised his life. He lived a disciplined life that focused on working for a better, more peaceful world. He was a man of desire. Here I take desire to mean that he was a man characterised by a particular state of mind. A person with a desire "tends to act in certain ways, feel in certain ways, and think in certain ways."¹ Such a person has a strong feeling that impels them to the attainment of something. Desire incorporates thinking, feeling, and action. If I desire to be a prayerful

man, I will find the idea of being in prayer a pleasant and attractive idea and I will do something to actualise that idea. When I am not in prayer, I will find this to be an unpleasant or less than satisfactory state and I will act to remedy this situation. Hammarskjöld desired the good. He desired to be in the presence of God and through prayer to receive God's guidance and the power to be willingly obedient. This desire led him not only to engage in prayer and meditation; it led him to act for peace through the United Nations.

His briefcase typifies the man. The New Testament is central and he read widely. Rilke's poems are characterised by haunting images that focus on "the difficulty of communion with the ineffable in an age of disbelief".² They also focus on the importance of solitude, of reaching inside oneself, of meeting yourself. Jean Giono "rejected the modern, industrialized world and advocated a return to a simple existence in harmony with nature. His characters are often peasants who love the earth and artisans who find their satisfaction in work well done."³ The theme of Jewish philosopher Martin Buber's *I and Thou* is expressed in the I-You relationship. In this relationship an individual encounters others and God as Thou. In this encounter, the other is not an object: the other is a presence. This encounter transforms each partner "into an ultimate and mysterious center of value".⁴ A sense of unity develops between the partners and community begins to grow. Barriers begin to fall and a truer sense of reality emerges.⁵

Hammarskjöld emphasised that a peacemaker should be characterised by a heightened awareness combined with an inner quiet and humility. We can see Buber's influence in his belief that these qualities enable the peacemaker to treat the other to respect, to apprehend the other's

perspective, to understand their logic, while at the same time remembering to respect themselves for who they are and what they stand for. His touchstones of peacemaking were inner quiet, heightened awareness, humility, seeing the other's point of view, and allowing that point of view to engage with his own understanding.⁶

Roger Lipsey, whose article in *Parabola* cited above is the main source of my writing, affirms the Garrison Institute as a contemporary centre that embodies Hammarskjöld's ideals:

The Garrison Institute's mission is to apply the transformative power of contemplation to today's pressing social and environmental concerns, helping build a more compassionate, resilient future. Working collaboratively with practitioners in diverse fields, the Institute develops and hosts retreats and symposia, produces research and publications, and provides a hub for ongoing learning networks.

....

Research shows that even in adversity, contemplative practitioners respond to the world around them with decreasing negativity, anxiety or aggression and increasing compassion, creativity and altruism. This experience can inspire individuals and transform societies, breaking through old obstacles to achieve systemic change.

....

Contemplation – broadly defined as the practice of deep reflection – nourishes and stimulates new patterns of thought and behavior. A contemplative mind recognizes interdependence and connectedness. It is open and present, with an expansive view that crosses disciplines and breaks silos.^{7,8}

These ideas lead me to wonder if our current structure of Wellspring Community fails to recognise

sufficiently the interdependence and connectedness within and between our focal areas. We describe Wellspring in terms of faith and worship; peace and social justice; reconciliation between indigenous and other Australians and respect for all; healing; hospitality; care for the environment and sustainability; and ecumenism and interfaith relations. Are these seven silos? Do we approach them with a contemplative mind? As we engage in justice activities, I am sure that we undergird these activities with prayer. However, within the practice of contemplation, are there understandings, concepts, practices, skills, techniques, or principles (call them what you will) that help us to shape and sustain our justice activities? I am searching for words because I am a neophyte, a novice, in the world of contemplation and meditation. In a future piece, I hope to advance my understanding and thinking on this question. I value any help or guidance from those with experience and understanding.

1 <https://plato.stanford.edu/entries/desire/>

2 <https://udayton.edu/imri/mary/r/rilkes-poems.php>

3 <https://www.encyclopedia.com/arts/encyclopedias-almanacs-transcripts-and-maps/giono-jean>

4 <https://plato.stanford.edu/entries/buber/>

5 <https://pdfs.semanticscholar.org/8bdb/40299a8ce1e2d409aa7d9278b30e6f823d28.pdf>

6 <https://parabola.org/2016/10/17/desiring-peace-a-meditation-on-dag-hammarskjold-by-roger-lipsey>

7 <https://www.garrisoninstitute.org/about-us/purpose/>

8 The principles outlined here reflect the ideas expressed in Eugene Stockton's book "Mary and Martha of the Mind".

Beatitudes For Our Times . . .

David Sloane (Day 15)

This was penned by Jennie Gordon of Melbourne at the height of the Victorian bushfires on the 1st January this year.

It first appeared on the website of the North East presbytery of the Vic-Tas Synod of the UCA. I have re worked it and used it in rural parishes.....



Blessed are you who walk the scorching beaches, sheltering in the ocean and brushing aside burning embers.
GOD COVERING YOU....

Blessed are you who weep with grief and sorrow, bearing an ashen image of a life once green and growing.
GOD BESIDE YOU.....

Blessed are you who face the firestorm`s fury and volunteer for danger, all companions in the battle.
GOD BEFORE YOU.....

Blessed are you who work to bring together the unseen deeds of angels, shaping a place of rest and respite.
GOD WITHIN YOU.....

Blessed are you who set a bowl of water in the wilderness of burning, caring for little creatures.
GOD WORKING THROUGH YOU.....

Blessed are you who wait with calmness and coping wisdom, engaged in patient listening and welcoming with wine and bread.
GOD INSPIRING YOU.....

Blessed are you who cook for crowds of strangers, clothing and housing your neighbors and praying for rest and rain.
GOD LEADING YOU.....

Blessed are you who erect fences across fire blackened paddocks and give tired farmers new hope.
GOD AROUND YOU.....

Blessed are you who gave generously of time, money and goods. MAY GOD REWARD YOU`.

Three Poems From Dr James Charlton

Lucy Jones (Day 25)

Without Images

the sight of the invisible
will be no blazing illumination
but inner sight I mean to say insight
which means seeing without images
the sight of the invisible
will be possible only to eyes large
enough
or rather enlarged enough to see the
sacred
everywhere



One Fruit

Come outside
to my apricot tree,
where galahs have left
but one fruit.

Let me have pleasure
in your pleasure
in its taste.

You have watched bees load their legs
with rosemary pollen;
you have seen spinebills
eat the bees.

Sensory impressions,
fragments of information,
deductions which might feed
an intuition.

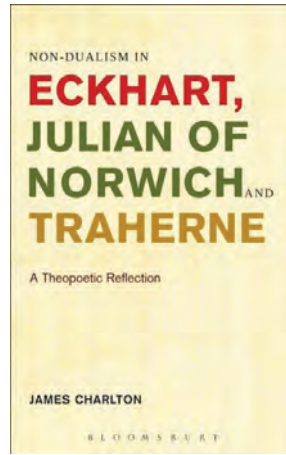
To be alive,
to be here this moment.
Loved in the nearness;
drawn to an otherness.

© James Charlton 2007
*First published in So Much Light,
Pardalote Press, 2007*



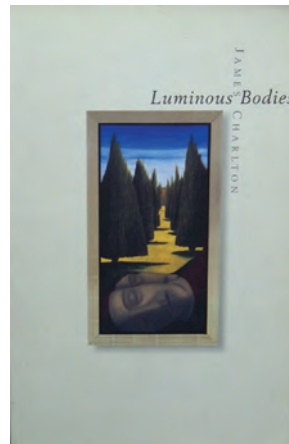
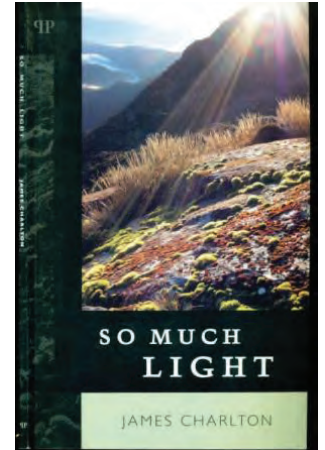
Sister Spider

This large, sedentary spider
which shares our bathroom,
spending hours wiping droplets
from her leg hair,
has a dusting of animated poppy seeds
on her back.
Greetings, spiders, with whom we inhabit
common space;
and potoroo and magpie, also having a part
in us, and we with you.
Greetings to everyday epiphanies;
not forgetting you insects,
in bodiliness our brothers;
and you, the unseen forms
which might infect, or assist,
being heirs with us and all the other creatures
which walk, crawl, fly, slide, multiply,
divide or stay put;
joint heirs of such molecular inheritance
that where our skin stops,
our bodies do not stop,
greetings.



Left: Non-dualism in Eckhart, Julian of Norwich and Traherne: A Theopoetic Reflection, Bloomsbury, New York, 2013.

Below: So Much Light, Pardalote Press, Hobart, 2007.



Left: Luminous Bodies, Montpelier Press, Hobart, 2001.

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Maundy Thursday

Peter Millar (Day 30)

During the years when I had the privilege of working at Iona Abbey, I always felt that Maundy Thursday there was celebrated in an amazingly rich and meaningful way.

We would begin in a crowded Abbey refectory by singing some of the wonderfully relevant and challenging Iona hymns (which now touch hearts around the world), followed by a symbolic washing of feet. Then, in the beauty of that restored room, with its stout walls and glorious, . roof, we would silently share the bread and the wine. Few words were spoken but the refectory that evening held a thousand emotions.

Then, again in silence, we would make our way down to the dark cloisters to watch a short drama reminding us of

the extraordinary events of the day before Jesus was killed. And from the cloisters we slowly walked into the Abbey church.

We stood quietly in the darkness as, one by one, the candles were extinguished and the cross covered or taken away. All was made ready for the morrow: the day on which we would recall the death of Jesus.

And then a total silence enveloped us as we just stood - held in God's wide embrace - and together were caught up in a mystery two thousand years old. And more than once in that great Maundy Thursday silence I heard a pilgrim's tears, reminding me of the mystery and wonder of our human condition.

Some stayed in the Abbey church long into the night, often reflecting not just

on themselves but on our beautiful yet violent and divided world.

One by one, we went from that sacred place - permeated with the prayers of the centuries - into the often wild Hebridean night. Our hearts had been moved by a power far beyond ourselves as we re-imagined the events of that first Maundy Thursday. Once again, the fragile yet ever-present Spirit of the One who still suffers so much on our behalf had taken us all into a deeper place. A place articulated in this traditional Gaelic prayer:

*Each thing we have received,
from you it came, O God.*

*Each thing for which we hope,
from your love it will be given.*

*From Peter Millar, A Time to Mend:
Reflections in Uncertain Times,
Wild Goose Publications, 2013, p. 83-4*

Climate Change or Fair Trade?

John Martin (Day 28)

Addressing Environmental issues was one of the factors that prompted the establishment of Wellspring and will be a major factor for our future. We want to minimise 'Food Miles' and have a desire to purchase Australian products that have travelled the least distance.

But, let's think of some of the countries Fair Trade products come from: Africa, India, Kenya, Sri Lanka (Tea) Ethiopia, Honduras, Columbia, Indonesia, Peru (coffee), Peru, Ivory Coast and Ghana (Chocolate). These countries have limited exports to lift their people's standard of living.

In spite of bushfires, droughts and floods, we are a wealthy county with a vast range of export products from iron ore and wheat to knowledge and education to help us along.

Fair Trade addresses Climate change. Principle 10 of the World Fair Trade Organisation 10 Principles of Fair Trade is all about sustainability, the environment and addresses climate change. <https://wfto.com/sites/default/files/WFTO%20-10%20Principles%20of%20Fair%20Trade%202017%29.pdf>

In summary, Fair Trade producer groups maximize the use of raw materials from sustainably managed sources. They seek to reduce energy



consumption and where possible use renewable energy technologies. They seek to minimize the impact of their waste stream on the environment. Agricultural commodity producers minimize their environmental impacts, by using organic or low pesticide production methods wherever possible.

Buyers and importers of Fair Trade products give priority to buying products made from raw materials that originate from sustainably managed sources, and have the least overall impact on the environment.

Where possible recycled or easily biodegradable materials are used for packing, and goods are dispatched by sea wherever possible.

All relevant for the future of Wellspring

10 PRINCIPLES OF FAIR TRADE



What we think about when we try not to think about Global Warming: Toward a new Psychology of Climate Action by Per Espen Stoknes, Chelsea Green Publishers, Vermont. 2015

Peggy Goldsmith (Day 3)

It has long been a puzzle to me and to others I talk to, why people can't acknowledge global warming. We've read and heard the facts from climate scientists and observed seasons in our own areas that have changed over thirty or more years. Droughts seem to last longer, heat is much more intense and the temperatures in the summer higher for longer than we recall ten or 20 years ago. Rain events are more torrential and damaging to our homes and gardens. And we feel concern for those on islands in the Pacific that we know of where tides wash higher and higher and threaten to engulf villages even on high ground. We believe that the earth is becoming warmer and that we humans are affecting the climate because of the way we have been living. Why can't our leaders agree with us that we need to do something immediately to reverse the direction of climate change and improve the outlook for us, our children and grandchildren?

I would like to recommend this book by Stoknes, as he not only masterfully identifies the five main psychological barriers to climate action, but addresses them with five strategies for how to talk about global warming in a way that creates action and solutions, not further inaction and despair.

Stoknes suggests that the psychological barriers are because *'For decades now,*



climate change has been framed as disaster, destruction, cost, uncertainty, and sacrifice.' p. 110. Media reports from six countries showed that the two dominant framings of climate change were disaster and uncertainty. But negative messages rarely work to motivate people, and haven't shifted the public to support more ambitious policies by the Government. Uncertainty kills any determination that people have to do something about the problem. Fortunately new framing of the subject is now emerging, more conducive to action. We can begin to talk about climate in terms of insurance, health, security, preparedness and opportunity. Here's how Stoknes thinks it can be done:

*Make the issue feel near, human, personal, and urgent.

*Use supportive framings that do not backfire by creating negative feelings.

*Reduce dissonance by providing opportunities for consistent and visible action.

*Avoid triggering the emotional need for denial through, fear, guilt, self-protection.

*Reduce cultural and political polarization on the issue. p. 90

And the issue needs to be introduced by way of stories, not facts and figures which are so abstract for people to take in.

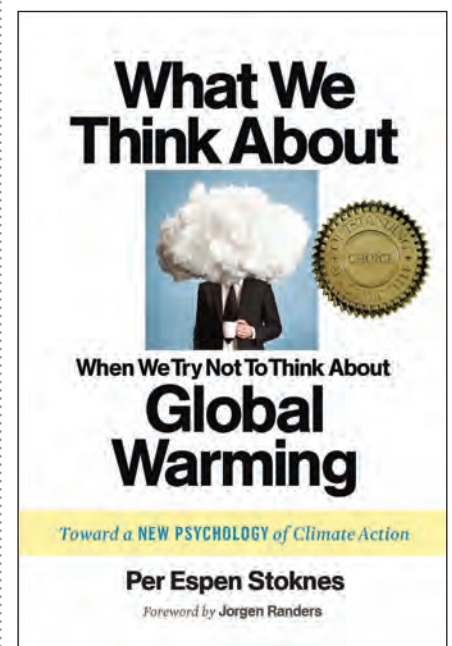
This book is a relief. It is one thing to identify a problem, a bigger problem than one person can deal with, or even a community, but to suggest some solutions that we can work on and communicate to others, is powerful and brings hope. Stoknes make it



Per Espen Stoknes

clear that most of us can't work alone (although Greta Thunberg has done a splendid job!) and that we need to link in with groups that are working towards the same goals that we are. That doesn't preclude our recycling, eating less meat, taking shorter showers and all the other things we have given thought to in our lives following years of seeming abundance.

Request that this book be in your local library! It's a book everyone should read and absorb. Good reading!



Memories and A Review – Dad and Dark Emu

Lisa Wriley (Day 8)

A special book I read over the summer was *Dark Emu* by Bruce Pascoe. I recommend everyone reads it and send a copy to your local MP/s. This book goes a long way towards righting the wrongs of history - if people have ears to hear it. I have bought myself a copy of the *Young Dark Emu* for Christmas - written for children. I am glad to hear it is also going to be a TV series.

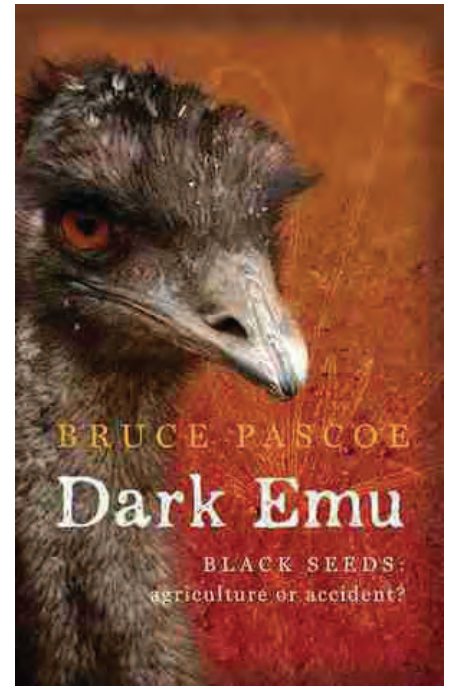
I started reading my Dad's copy on a train ride with him into Sydney for an Extinction Rebellion event in the Botanic Gardens on the long weekend in October. Just a few weeks later, the day after I met Dad for a coffee/smoothie, on 30th October, my Dad had a massive heart attack and cardiac arrest. It was the worst day/week of my life. I collected his book and his favourite music from his home and I read some more to him, tearfully, while he lay in Gosford Hospital on life support. I wanted to help him finish it before he died. Sadly he passed away in the early hours of 3/11/20 at only 72 years of age. I had to finish it myself.

A 12 hour train trip home from Melbourne in early January was the

perfect opportunity. I wrote in my diary: "Having just finished *Dark Emu* I am looking out the window with new eyes. I am wondering how many of the grasses I can see were the grains harvested by Aboriginal people, processed, stored, planted - they say some have survived in pockets eg where sheep have not been and some yams have survived along train lines. I am so ashamed of what has happened in our country"

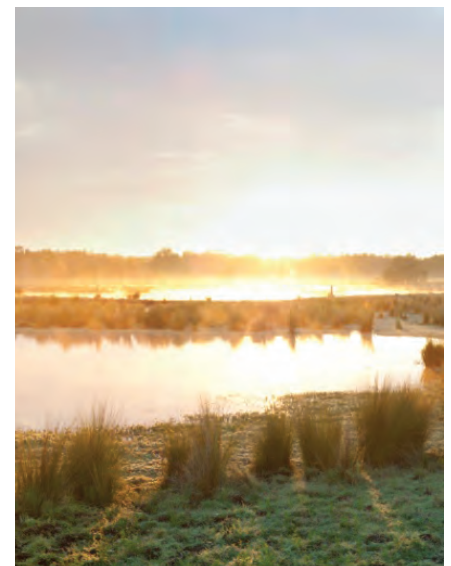
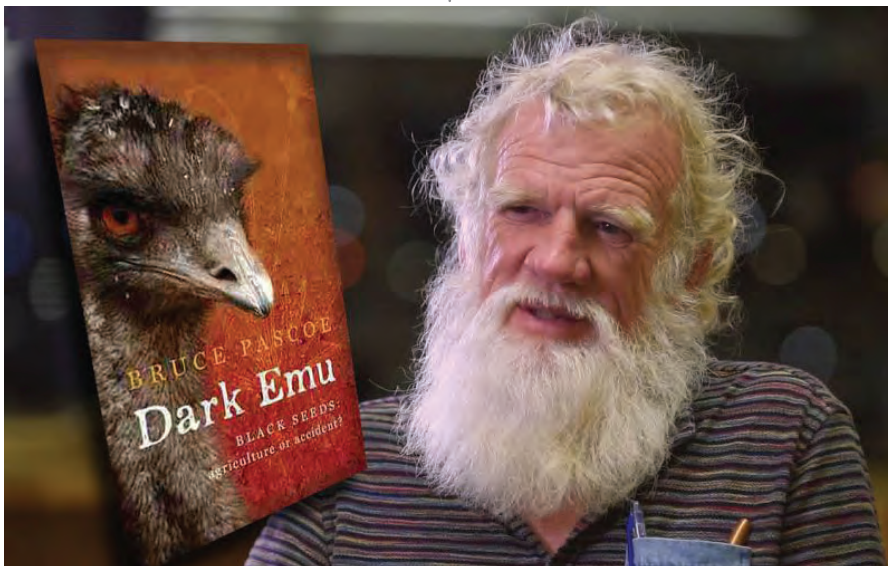
I wrote out quotes including: "In the excision of the unpalatable parts of our history (the illegal occupation of land and the slaughter of the occupants for instance), we have lost elements we never knew existed. Those elements - such as the crops, houses, irrigation systems and fisheries - may hold the keys to future prosperity" (p 224)

May we listen and learn from our First Nations brothers and sisters, particularly in regard to fire management in this land. I still have a plaque at my front door that I bought from Ailsa O'Malley (dear WA Wellspring Member who has passed away but will never be forgotten): "As you take your next step remember the Aboriginal People who first walked this land".



My Dad's Thanksgiving Service was held at Killara UC on the 8th November 2019. 8 was his favourite number. Thank you for your prayers for me and my family as we adjust to life without Dad. We are planting a forest for Dad on Saturday 28/3/2020 at the Central Coast Wetlands Centre, in Tuggerah and will be spreading his ashes in his favourite place on his birthday, Good Friday.

(Author, Bruce Pascoe, with his book *Dark Emu*)



Review of Parasite

Clabon Allan (Day 20)

The response to the South Korean film "Parasite" is a good example of the strange ways of the modern media. For months and months it was showing in a small arts cinema in Melbourne. Word of mouth kept the film alive. However the broader film world tended to ignore it. It was South Korean. It had subtitles. It didn't look like a money-maker.

Then word got out that it was a powerful film that was in the running for an Oscar. Cinemas in Sydney and elsewhere began to show it. It still wasn't a blockbuster but it began to attract some keen film goers. When it won the Oscar for best film, it really began to take off. The Oscar authorities deserve praise for going beyond the standard popular film. They recognised that it was an outstanding film that was outside the usual categories. It had a dramatic

story that carried you along despite the subtitles. It had a strong social comment dimension. It was about how poor families are so desperate that they will use all sorts of underhand and ultimately illegal ways to get on in the world. The poor family, depicted in this film, were happy to exploit and almost destroy the rich family. At times there is some frightening violence which shows the influence of video games.

This is not an obviously Christian film. There are no saviour figures. Almost everyone is a mixture of good and bad. Yet it challenges us to look at the reality of society and understand the pressures on poor people and wealthy people. It asks us questions about the nature of morality.

By contrast I saw the film "Emma" recently which is a totally different sort of film. It is a "comedy of manners" but it also raises moral questions about



love and marriage. As Christians it is good to see a range of films that raise moral issues and challenge us to find new way to express our love and compassion in society.

Planted More Deeply Than All That Is Wrong

Peter Millar (Day 30)

During the last few years in the Iona Community we have used an Affirmation of Faith, words which reassure me when all around looks fairly bleak. Or very bleak! The words in this affirmation are simple, yet I know that they help me to refocus, to calm my spirit, to see the wider picture and to believe that my journey has meaning. Part of this affirmation contains these lines:

With people everywhere
WE AFFIRM GOD'S GOODNESS
AT THE HEART OF HUMANITY,
PLANTED MORE DEEPLY
THAN ALL THAT IS WRONG.

At one level this is a magnificent proclamation of God's essential goodness permeating the very core of

our human Story. It reminds me of that soaring passage in Paul's letter to the Christians in Rome, at the end of Romans chapter 8, and here I put it in my own words: *We have, even on bleak days, this truth: that nothing can separate us from God's love, neither death nor life, not a single thing in all creation will be able to take from us the tender compassion of the One who made and holds us all.*

That seems to be saying to me that when all the chips are down this divine power of love is embedded in the human fabric in such a way that the accumulated ills and wrongs of the centuries are never the final word. That there is always and everywhere 'another word' - one which is not about hatred or violence or betrayal. A word which enables us to discover

who we truly are in our shared humanity. A goodness which cannot be extinguished, and which threads through our common heartbeat. A goodness which enables us to recognise that the very ground we walk on is holy, is good, is blessed. Is of God. And when I am asked about what it means to have faith in Christ, I come back to these words in the affirmation which I believe sum up a truth which is at the core of the Christian message. This goodness is not an abstract idea but resides wherever love wins over hatred; hope over fear; truth over cruel lies. Truly goodness is planted more deeply than all the evil. Yet we often only understand that truth as we learn to accept the broken, ugly bits in ourselves. The vulnerabilities, the failures, the easy turning to self-

pity. The sheer lack of goodness! As I have grown older I have become more conscious within myself of two realities, which at first may seem contradictory. The first is my recognition that I carry within me a lot of brokenness and many unhealed memories. The second is that even when I feel burdened and bewildered, I also 'feel held'. I know that I am not the only person to feel like this! In other words, there is a goodness working its way through the tangled layers of awareness in

me, even if I am unable to define it in an exact way. And somewhere, deep inside me, I also believe this goodness to be at work in the life of the world - a world which bears witness to numberless cries of pain. Eddie Askew, who worked tirelessly for The Leprosy Mission, wrote many beautiful prayers, one of which had this line in it: *Lord in you is strength, however contrary the tide.* That is such a tender and encouraging insight into the energies of God. An insight which reaffirms for us this working out of

goodness in all things; through all of time and through the vast tapestry of human drama. And what helps me to go on when days are hard is that it's a goodness seeping through the cracks of everyday life, appearing again and again in the very places which we do not imagine would be touched by God's surprises. But which in fact are.

From Peter Millar, A Time to Mend: Reflections in Uncertain Times, Wild Goose Publications, 2013, p. 139-141

The Privilege of Shared Reflection

Helen Menzies (Day 16)

One of the privileges of living in Iona Retirement Village in Kenmore Hills (Qld) is being next to the Old Friary and worshipping on Sunday evening in the Chapel.

Heather Eckersley leads us in reflection on the third Sunday. Last month, the opening prayer and meditation were inspiring...



*Kenmore Hills,
Brookfield Old Friary*

Meditation and Opening Prayer

Spirit of Life, bless us as we enter this new time, and bless us as we bless one another in peace.

In this time of hope we wish to affirm life for all.

We commit ourselves again to bring your hope of freedom to all who suffer despair.

Fill us with a thirst for your justice and teach us to move beyond reliance on empty promises and false hopes.

Spirit of Life, renew our vision of a different possibility, a different world.

Open the eyes of those who are fed to the cries of the hungry.

Move the hearts of those who are whole to offer healing to those who suffer.

Turn our eyes inward and outward to the beauties within and without.

Help us to care for your Presence in the sap-filled plants, in the soaring birds, in the murmuring oceans, in the gurgling streams and their families of fish, in our own hearts, often broken, sometimes healed.

Spirit of Life, renew our dreams.

Help us to attend to your voice and to know your call amid all others.

Repair our dreams for the future when they have become ragged.

Bless all the women and men of the future, and grant them loving and listening friends and family.

Open for them a way of peace so that their children and children's children may receive the inheritance of love, grace and hope.

Amen, we pray, Amen. (Hildegard of Bingen – 1098-1179)

Prayers:

Blessed are those who know their need for theirs is the grace of heaven...

Blessed are those who weep for their tears will be wiped away...

Blessed are the humble for they are close to the sacred earth...

Blessed are those who hunger for earth's oneness for they will of Jesus be satisfied...

Blessed are the forgiving for they are free...

Blessed are the clear in heart for they see the Living Presence...

Blessed are the peacemakers for they are born of God...

(The Casa del Sol Blessings – based on Matthew 5:3-9. From: Praying for the Earth: A Prayerbook for Peace. John Philip Newell)

Closing Prayer: Song

Let nothing trouble you
Let nothing frighten you
Everything passes
But God will never change
Patient endurance
Will obtain everything
Whoever has God
Wants for nothing at all
God alone is enough
God alone is enough
Whoever has God
Wants for nothing at all
(God Alone is Enough – from, John Michael Talbot – 'Simple Heart')

Remembering Jim Tulip

Jim Tulip was a great Wellspring Member and significant Editor, contributor and encourager of people to contribute to Pipeline. I am relatively new on the 'Pipeline block' and worked as part of the team with Jim in the early days. He was always encouraging and pushing people forward to have a go and express themselves in words. He always had a book (or two or three) that people might like to draw wisdom from, review or provided themes and ideas.

Jim was always a positive, encouraging person who had the ability to listen and help guide a way forward. He didn't impose himself but allowed conversation to proceed and then guided the direction, nurturing each person to discover their best ideas and gifts. He listened well and out of us drew our best.

Rev Dr William Emilson (Uniting Church Minister, Historian and Friend of Jim's) and Lawrence Woods (A lecturer at Catholic University, Strathfield, where Jim and Michael Griffiths held Religion, Literature and The Arts conferences each year). **have edited a new book on Jim, called: Spirit of the Mountains: Tributes to Jim Tulip.** Many friends, colleagues and former students of Jim's are represented in the book. There was to be a launch of the book on Palm Sunday but that has had to be postponed, although the book is now available.

In introducing the book, Co-editor, William Emilson says:

"Deep in the hearts of many people there is sadness that their passing might go almost unnoticed. Yes, some friends will gather. Kind words will be said. A few pleasantries will be exchanged and then they may be forgotten. Their legacy lost; their names like fallen leaves. These are challenging thoughts and they raise questions about how we remember those who have died and how we affirm a relationship with those who have gone before us.

The publication of *Spirit of the Mountains* contests the modern



world's too easy tendency to forget those who have died. It is a token of trustful remembrance, a communal remembering rich with possibilities. In remembering we are drawn closer together with each other and with those who have gone before and those who are yet to come.

We remember the late James George (Jim) Tulip (1934–2018) in this book because of the influence for good he had on us as individuals and on our community. In Christian tradition, remembering has moral and spiritual consequences. It is deeply woven into the faith we have inherited. Remembering sustains community through times of doubt and discouragement. Remembering Jim, however, is more than seeking solace, though it may be that. It is more than indebtedness to him, though it is certainly that. It is a 'sanctified remembering'—spiritual conversations with a person we respected and loved and sometimes disagreed with. Just as Jim challenged and delighted us with his intelligence and imagination, it is still possible to hear his voice clearly guiding us and feel his Christian faith inspiring us as we join in the communal remembering contained within this slim volume."

One of the chapters in the book was written by Wellspring Member, Joy Conner. This is an excerpt.

Jim Tulip: A Renaissance man Committed to the Common Good

Jim was a Renaissance man with a huge range of interests.

Public affairs, literature, music, the environment, theology, interfaith and ecumenical dialogue and the future

of the church all benefitted from his enthusiasm and energy. Through all these activities Jim was committed to working for the common good. It was part of the way he lived the Lord's Prayer. Being part of God's 'will being done on earth as it is in heaven'. He thought about it often. His commitment led him into encouraging the establishment and growth of organisations which worked for justice and interfaith dialogue, to public involvement in the democratic process, and involvement in an independent publishing house.

I first remember meeting Jim in 2001 when he and Peggy hosted the first Wellspring meeting in the Blue Mountains at their home in Woodford. Peggy and Jim were inspired by meeting Iona community members Dorothy and Peter Millar from Scotland and a group of Australians including Isobel Bishop, John Martin and Anne McPherson who were promoting the growth of Wellspring as a spirituality and justice network along the lines of the Iona Community.

Anyone in the Mountains who had stayed with the Iona Community in Scotland was invited by Peggy and Jim to this first meeting. Jim and Peggy were always the most welcoming of hosts making you feel very special whenever you visited them. Jim reveled in loading you up with vegetables produced from his prolific enclosed garden of raised beds built on a rock shelf.

Wellspring was a good fit for Jim. It gave a focus to the different areas encompassed by his sense of the common good and the interface between spirituality and justice. The Wellspring themes of Spirituality and Worship, Peace and Social justice, Healing, Reconciliation with Indigenous People, Sustainability, Ecumenical and Interfaith dialogue, continued to inspire Jim right up to the end. Wellspring Blue Mountains remains one of the largest Wellspring groups in the country mainly due to the hard work of Peggy and Jim.

Social Justice: Changing Hearts and Minds

A competition for schools

Joy Conner (Day 2)

The treatment of asylum seekers (especially those that have come by boat) has been a national disgrace for the last 20 years at least and it continues to get worse. If Australians really felt this was the wrong way to behave then our governments wouldn't continue to lock up innocent people indefinitely and ignore their basic human rights. As those who believe being part of God's "will being done on earth as in heaven" changing hearts and minds is one area where we can be active.

This year the Blue Mountains Refugee Support Group, which was begun by Wellspringers in 2001, is hosting the National Rural Australian's for Refugees Conference in Springwood NSW. As part of the conference preparations. I am facilitating a Video and Poster competition for schools.



Blue Mountains Refugee Support Group & Rural Australians for Refugees

present

RAR Student Video and Poster Competitions 2020

We are challenging young Australians of High School age to make a 1 minute video or an A3 poster which seeks to make a positive change in attitudes to people seeking asylum.

**\$500 PRIZE FOR THE WINNING VIDEOS
\$100 PRIZE FOR THE WINNING POSTERS
ENTRIES CLOSE 30 MAY 2020**

**Winners will be announced at the Rural Australians for Refugees sixth National Conference held in the Blue Mountains July 2020
more information for teachers and students at bmrsg.org.au OR ruralaustraliansforrefugees.org.au**

All high school students in Australia can be part of making a positive change in attitudes to people seeking

asylum through developing a 1 minute heart changing video or an A3 poster! There are loads of resources for teachers and students, including assessment tasks across the curriculum, to help make entries fun and powerful.

All the information: <https://www.ruralaustraliansforrefugees.org.au/rarcomp2020/>

Wellspring members can cut and paste the last paragraph into an email and send it with the ink to any contacts you have in High schools. Lisa has already sent it to Gosford and Erina High schools and they have been positive! Thirteen schools in the mountains and the Hawkesbury have signed

up. Lets hope and pray that hearts and minds are changed from negativity to compassion.

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Visit our webpage at: www.wellspringcommunity.org.au • Follow us on Facebook

NEXT ISSUE: June 2020.

Pipeline Committee: Geoff Stevenson.

Deadline for material is Friday 12 June 2020. Theme for the June issue is "Resurrection glimpses within a Coronavirus world". Please email material for that edition to [Geoff Stevenson geoffs81@gmail.com](mailto:geoffs81@gmail.com)