

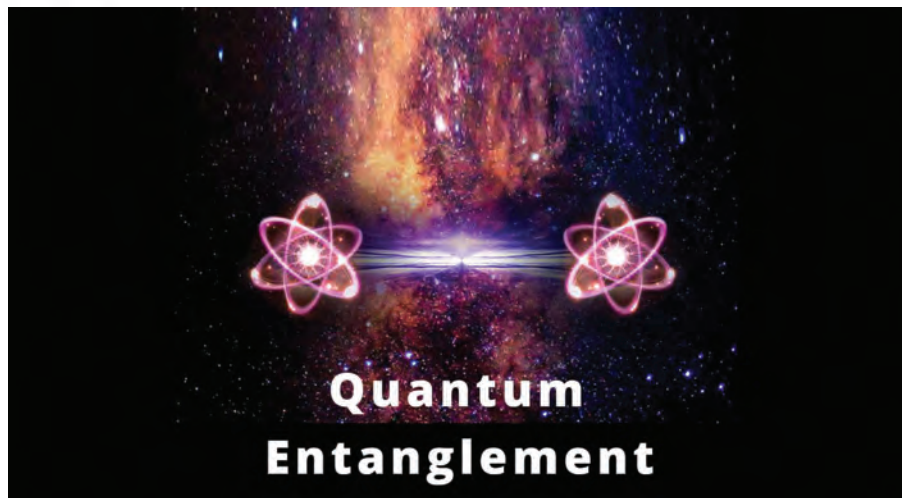
CONNECTIONS

Geoff Stevenson (Day 20)

There is a truly wonderful notion in quantum physics that I find fascinating, even though I don't fully understand it. It is called Quantum Entanglement. Simply put, as I can only really grasp the simple version, it says that when two related particles are separated as a great distance, they show signs of connection. If you take one of these particles and do something to it, then the other particle will instantaneously react. If you were to change the direction of the spin of one of the particles, the other will change its spin instantaneously. The curious and difficult part of this is that it does not matter how far apart they are, the connection between them is instantaneous.

Einstein called this 'spooky science at a distance' and didn't like it because it challenges the foundation of his work in that such instantaneous communication/connection would have to happen at faster than the speed of light if the particles were at a large distance. It is the deep sense of connection that fascinates me.

In the world of Quantum Physics this deep sense of connection and interrelationship comes to the fore. In traditional physics, there was less of a sense of connection and more a sense of parts in a large machine. If something stopped working, you



replaced the broken part, and all was thought to be good. Recent understandings in this amazing world of Quantum Physics has rediscovered the ancient and vital sense of the inter-relatedness of all things, of connection.

At the heart of our Trinitarian understanding of God is the sense of a relational community at the heart of all things. The Trinitarian understanding says that God is a relational community of 'Father, Son and Spirit.' This relational community consists of three persons united into a deeply relational community grounded in love. There is a flow of love where each 'person' of the Trinity self-empties to fill the other with love and this flow of love is the ground of everything.

God is the One in whom we live and breathe and have our being – our life is

in God and through the Spirit we are connected to everything. Colossians 3:11 speaks of 'Christ being in all things and all things being in Christ.' We are interconnected in Christ, and through the Spirit.

Richard Rohr reminds us that in Paul's writings *enChristo* is his most common phrase, used 164 times.



Paul is clear that in Christ all things find their place and identity. This is 'ALL THINGS' not just humans and not just those who confess Christian faith. This has been so from before time because the 'Word was with God and was God and through the Word all things were created...' We are part of a wonderful web of being across the created world and universe and God is central to everything.

When we recognise Christ in all things, we recognise ourselves as connected in Christ – connected to people of all cultures, creeds and faiths; connected to the Earth and all its creatures. We are connected and humanity has the responsibility to care for and be stewards of the Earth and its creatures.

We are connected and in this strange time of COVID-19, those

connections may feel tenuous as we are isolated and feel disconnected. In this issue we will hear some stories of connectedness and through our participation in this magazine and the Wellspring Community, to recognise some of this inter-connectedness.

We will hear something from people in different parts of our nation – and beyond. There is connection through faith, story and our shared humanity. This connection means we share the suffering, pain and joy of one another and all people of our world and the creatures of the Earth and Earth itself. This is the way and wonder of Christ who holds all things.

May God's peace be with you and may that peace flow through you into the world around.

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Leader's Letter



Alex Scutt (Day 22)

Over the course of the last six weeks, nine people from council contributed to an online discussion led and initiated by Helen Weavers, in response to the four questions posed by Ruth Harvey to the Iona

Community and the Corrymeela Community a few months ago. Elsewhere in this edition you can read a condensed version of the responses.

The predominant themes that arose as I read them was the extent to which Zoom and other online forums have affected in a positive way how our Wellspring Community has connected with each other in recent months of lockdown and how this might play a role in our ongoing life.

Another was the concept of emergence – emergent connecting, emergent prayer, emergent justice and emergent resources. All three communities – ourselves, Corrymeela, and Iona are “emergent communities” considering the opportunities presenting themselves to us under God during this time of pandemic. Will we emerge looking the same, or will we emerge looking very different? I suspect and hope for the latter.



Helen & Keith Weavers



Here is my response to each of the four questions viewed through the prism of leadership.

1. What are the emergent opportunities that are ours to explore?

The opportunities presented by the new technologies of Zoom as a way forward for pastoral care, prayer, governance and support of Community members in their passion for justice. I have alluded to some of these in my reference to the various Zoom meetings above.



Making leadership collaborative and expectations of the leadership realistic. The possibility of partnership with both Common Grace – with concrete ideas that go beyond just financial contributions, and the International Campaign to Abolish Nuclear Weapons (ICAN). At our last council meeting we agreed to commit from the accumulated funds a sum of \$4000 to support three projects suggested by Common Grace. Coupled with that are ongoing conversations about partnerships with Common Grace beyond that of financial contributions. A further \$2000 will be committed to an initiative to provide cars for refugees in the Blue Mountains and \$1000 to the Australian Religious Response to Climate Change.

2. What patterns are emerging from our past that speak to our future?

Our prayer diary and Pipeline and the various print resources released over the years. Our survey over the past summer has shown the production of print resources and the content they present are important to our Community. It also showed the value of cell and state groups in providing regular face to face contact, and support via telephone and email to members far from our main cities and larger towns. During this time of pandemic, these groups have begun meeting more regularly, including more people from isolated areas through Zoom technology. The potential of such technologies – actual and emerging - to decrease the sense of isolation and increase a sense of belonging to a community is a revelation and, in my perception, a working of the Spirit. Corporate worship for Wellspring members as a whole was really only possible at biennial gatherings, but now has greater possibilities through new technologies such as Zoom for far more regular meetings for worship – and has opened possibilities for a team of people keen to lead it using one of the Community’s strongest skillsets: active and retired Ministers and authorized lay worship leaders.

Wednesdays with Wellspring is the new initiative arising from this – on the first Wednesday of each month for 45 minutes in the evening at 7.30pm. It is an opportunity for us to worship together and for isolated members to join with others via Zoom. Three different people will be leading the worship over the next three months.

Patterns of partnership unique to our Australian community are also emergent – such as with Common Grace with its indigenous leadership and its aim in strengthening indigenous leadership in churches and campaigning for justice and reconciliation for our indigenous communities.

3. What are our young people and our seasoned friends pointing us to?

Our seasoned friends are asking us to work towards a smaller more

manageable governance structure the better to let Community members focus on “doing justice” in their particular areas of concern.

4. What are the glimpses of the Kingdom we see out of the corner of our eye?



Out of the corner of my eye, I see for Wellspring a possibility of partnership with at least two organisations – Common Grace and ICAN – which council agreed to at its August meeting. It will require a collaborative approach to leadership which will enrich Wellspring Community and our areas of concern beyond it. It will not be long, I strongly suspect, before that moves from being in our peripheral vision to one which is very firmly and more centrally in view. That in turn will guide us to a new style of leadership not just divested in one individual but shared by several – such as those who help to spearhead partnerships that align with one or more of our areas of concern.

Out of the corner of my eye I see people with specific interests in our areas of concern meeting online, initiating, informing and inspiring action in their local area and sharing ideas. Already this has begun to happen.

Out of the corner of my eye I see a world that is satisfied with less – a world that values stillness, calm and the value of human contact – both virtual and real – a world where we take fewer things for granted, and appreciate that which is near to us and around us as we live our lives closer to home. As it moves from being in my peripheral vision to being more centrally in view, I see that gossamer thin line between heaven and earth as that which I see outside my window every morning instead of having to board a crowded train, or get on a plane for many hours to see it somewhere else.

Interfaith Article

Col Jennings (Day 3)

"Perplexity is the beginning of knowledge" - Kahlil Gibran.

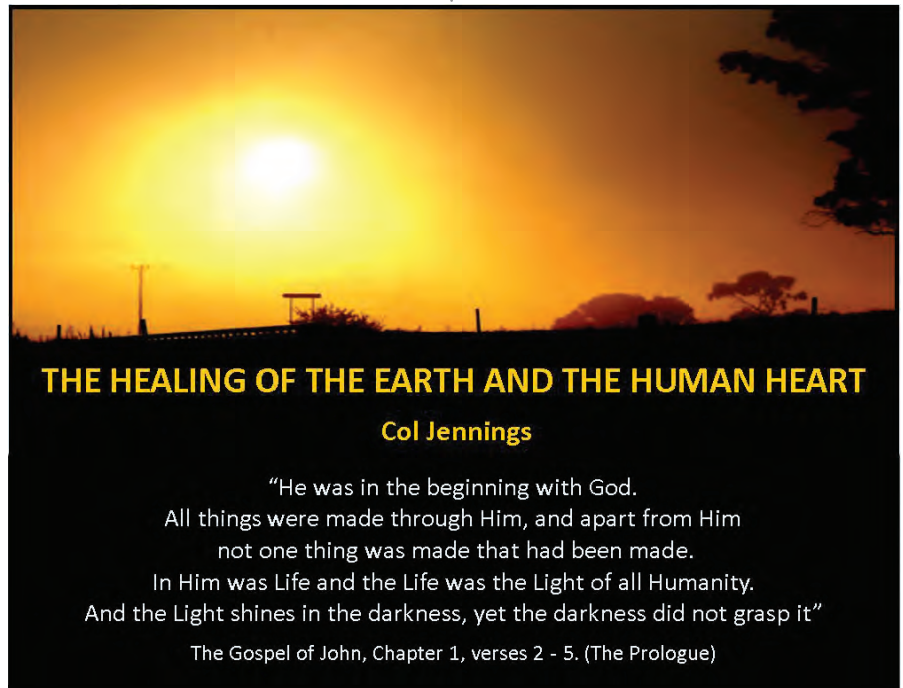
We are all called to be co-creators in life and to live our lives to the fullest.

In Saint Luke's Gospel we hear about a time of great distress and perplexity just like we are experiencing now. He says upon the Earth there will be great distress amongst nations with perplexity amongst people everywhere. The sea and the waves will be roaring, with strange tides affecting our shores; human hearts will be filled with fear and the courage of people will be tested. (Gospel of Luke, 21: 25).

Over the next eight to ten years I believe we will see unprecedented rapid change (the cleansing - the fire this time), as was predicted throughout the scriptures. The Gospels and the Book of Revelations give some indication of the times before Christ's Second Coming and we learned long ago that only God the Creator would know that exact time. However, the New Revelation prophecies that have been flowing over the last few hundred years have given us a far greater understanding of the time leading up to Final Advent and the time of Peace and Love (or 'The Millennium').

The mainstream Christian Churches, the Evangelistic Churches in particular; most of the world religious traditions and the spiritual movements have either ignored or have just not been aware of the New Revelation writings till now.

The availability of these teachings on-line has made a significant difference. Many people in the institutional church gatherings have maybe been too focussed on their own individual survival to look beyond their traditional boundaries. I have been



THE HEALING OF THE EARTH AND THE HUMAN HEART

Col Jennings

"He was in the beginning with God.
All things were made through Him, and apart from Him
not one thing was made that had been made.
In Him was Life and the Life was the Light of all Humanity.
And the Light shines in the darkness, yet the darkness did not grasp it"

The Gospel of John, Chapter 1, verses 2 - 5. (The Prologue)

fortunate to have been able to read these works continually over a forty year time-span and it has become clear that these immeasurable writings were meant to lead us through this time of distress and testing.

Most of us know today that God never just spoke to us through the books of the Bible. The Bible served humanity well, but we know now that many other Gospels and teachings were excluded. The oral histories of our Indigenous Peoples world - wide; the teachings of learned philosophers and those of most World Religions have known and experienced the light of God in some special way. When a Temple Tomb was opened in Egypt a decade or two ago on the inner wall was written: 'I was, I am, and I shall be'. God has always been with us in Spirit and in Truth. In the early nineteen eighties I began writing a small booklet 'The Rainbow Make a Promise' in which I described some paintings I had completed for Hope Hostel in North Parramatta. These panels described the Seven Advents of the Lord and the first of these seven

was of the Creation, the Painting and Poem 'The Light'...



The Seventh painting of the Advents or God's Presence among us was of the Final Advent. In the Great Gospel of John, the Lord says: "Finally I shall return as before - hand. This last, seventh coming shall be to all a permanent return"...,"I shall be with you to the end of the world in the power of My Spirit". (Great Gospel of John, Vol. 10, p. 194). The second Coming is mentioned several times in this Gospel.

Over the next ten years I believe we will see unprecedented rapid change world - wide, which could be seen as the predicted cleansing - the fire this time. The last verse or Epilogue of John's Gospel in the New Testament says: "Now, there are many other things that Jesus did. If they were all written down one by

one, I suppose that the whole world could not hold the book that would be written.”(Gospel of John, 21:25). Since the mid-1840’s far more detail of the Seventh Coming events have emerged through the New Revelation writings by prophets, Jakob Lorber in Graz, Austria; Gottfried Mayerhofer from Trieste, Italy and Leopold Engle, in St. Petersburg and Germany. Later during the 1900’s the Book of True Life, from a small part of Mexico; The Urantia Book writings from Chicago in the USA and many other works associated with the New Revelation of God have emerged slowly and quietly throughout the world, as ‘a thief in the night’ so to say. It is predicted that in the next ten years these writings will become known to many more worldwide.

Unfortunately they will still be ignored, criticised or not recognised by most people. The demise of the church in nearly every Christian denomination worldwide is being paralleled with a growth of a spirituality based on love, the generosity of the spirit and the building of new communities of unity, love and peace. As many know Jesus said he would return before two thousand years to lead us, all those people of good will, regardless of

their path trodden - their religion or philosophy.

The New Millennium I believe is already under way - and the return of Christ will follow the cleansing now taking place right around this troubled world.

The Sermon on the Mount, Jesus’ most important Sermon, explains how there is a higher love, the unfathomable and totally unconditional love of father or a mother for their children. For most of us the practise of living by the teachings of the Sermon on the Mount is so hard, yet it has been seen by Leo Tolstoy, Mahatma Gandhi, Bertrand Russell, Martin Luther King Jr. and so many others as the very pivotal teaching of Jesus Christ. Happy are those who can live by it, but it is oh, so hard! I guess it is much easier for the poor, the disadvantaged and our down-trodden to adopt these teachings in full. In the decade ahead I believe we will all be strongly tested. For all those who are good-willed and generous the future will be as bright as the Morning Star. For those who are peace-makers and who will adopt the law of love, (the first commandment of Jesus - to love God, others and ourselves), life will be very good. Unfortunately it is foretold it will not

so good for all those who are solely driven by money, power, prejudice and temporal things. We were promised that there would be one Lord and master of all humankind. This is what I believe. No prejudice, no racial hatred, no war-mongering, no fear-monger and no amount of money by the super-rich will stop the love of God breaking through into this broken and troubled world.

It is obvious this strange time has brought some renewed light to the souls of many people, regardless of the hardships endured by those less fortunate. I have now come the conclusion that we have passed the tipping point and our turning to God and the love of others is now a priority. Our worldly systems have let us down. Our future lies in a new transformation led by Jesus Christ, and in a community of communities united throughout the world.

This, I believe, is nearer than most people might think.

“The heart’s mind is developed through true love, gentleness and patience.”

(Great Gospel of John, 8, 220).

Peace and love to all,

Col

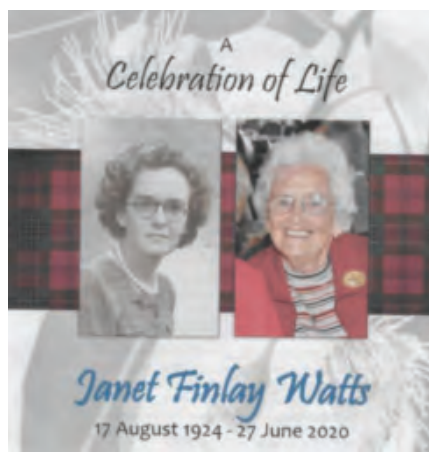
Janet Finlay Watts

Betty Matthews (Day 29)

Thanks to the family for the info on Janet’s life.

Janet is remembered by friends in Wellspring, where she has been involved in the initial meetings and formation of the Wellspring Community in Australia and WA.

With others she visited Iona and when John Martin suggested that the Iona Community which held meetings in other parts of Australia started in WA Janet with Keith Dowding and others were keen to form a group. When an Australian



Wellspring group was suggested informed by the Iona Community. Janet, with others including Lee

Edwards kept in touch with Iona folk and a few of them joined Wellspring from 1992. Lee acted as Leader for few years until in 1999 when Wellspring was formed in WA. Janet kept up her secretarial assistance.

She also made a long contribution to the Australian Church Women where she became a Life Member for WA and National ACW. and made a great and regular contribution to the Council of Churches WA,

Those of us who worked alongside her appreciated her gentle faithful service. THANK YOU JANET.

Wudjeh / Red Cedar Background

Judith Keller (Day 26)

In August this year, Gerard and I facilitated an online reading group with 12 people (4 of us members of *Wellspring*). Gerard and I (Day 28) were delighted to have Jacinta Shailer and John Martin join us for the 7 weeks. The book we chose is a recently published text by the author, writer and poet, Christine Valters Paintner, 'Earth Our Original Monastery' (Sorin Books, 2020).

Over the 7 weeks while the Reading Group was in progress, some participants, including me, were drawn to respond to a number of sacred writing invitations in the book. The Red Cedar *haiku* poem at the very end of this piece is one of many earth cherishing *haiku* that I wrote over the time. Then, a week after our Reading Group concluded I was invited by the co-ordinator of a meditation group that has been meditating online on Fridays over these months of COVID 19 to lead the meditation group in their acknowledgement of country.

The online meditation group to which I refer is under the umbrella of the ANSD network, the Australian Network for Spiritual Direction. The ANSD is an Australia wide network and members are spiritual directors, spiritual directees, or others who feel drawn to 'Godly listening' in their lives. Over these months there have been anywhere between 40-60 meditators in the Friday meditation sessions mostly drawing from the spiritual direction network around Australia, but anyone who feels drawn to participate, may do so.

Each week one volunteer has offered an acknowledgement of country, and following on this another volunteer has offered a brief introductory reflection/teaching. The participants

then settle into around 30 minutes of sitting in silence together. At the close of the meditation some participants simply leave the meeting while others may stay on for a breakout group and an opportunity to meet with others from around the country.

There is no formal liaison before the session between the person who acknowledges country, and the person offering the reflection/teaching. The acknowledgement of country each week has been an opportunity for the person leading it to both follow protocols for acknowledgement but also to weave in something personal related to their own connections and stories diversely linked to the lands of the First Nations Peoples on which they live. While the acknowledgement is only a few minutes in length, many of them have been moving, sincere and insightful, striking even, intended to engage us not only in the formal acknowledgement but to say something from the heart too.

In their own small way, the acknowledgements over the weeks, are a form of 'walking together' with the First Nations Peoples of this country for a better future. They invite, even if briefly, a deep listening, and a form of breathing into an experience of *dadirri*, deep inner stillness and listening, descriptions of which are associated with the writing of the Indigenous activist, artist and teacher, Miriam Rose Ungunmerr Baumann from the Daly River in the NT and member of the Ngangiwumirr language group.

If anyone in *Wellspring* feels drawn to the ANSD Friday meditations, the zoom link is set up on the ANSD website. Over the first three Friday afternoons in October, I hope to lead participants in the ANSD online meditations drawing more

extensively from our Reading group book experience. Those meditations will invite a leaning in to earth communion consciousness, based on Christine Valters Paintner's book mentioned above, 'Earth Our Original Monastery'.



Acknowledgement of country, ANSD Friday Meditation, 28 August 2020

Greetings I live at Southport, South of Brisbane, on the lands of the Yugambah speaking peoples of the Gold Coast region. Yugambah speaking peoples, who include the Kombumerri peoples have lived on this land, as far North as the Logan River, and as far South as the Tweed River for over twenty five thousand years, 'according to science' [Uluru Statement]. With reverence I acknowledge the traditional owners of the lands on which I am sitting this evening and I pay my respects to elders past and present. I acknowledge the dances, songs, and ceremonies that expressed, and continue to express Yugambah and Kombumerri connection to these lands and waters as sacred.

These lands have never been ceded and their sacredness to the peoples of the area has existed since 'time immemorial' [Uluru Statement]. At the same time I acknowledge with sadness the impact that settler society has had on the Indigenous and Torres Strait Islander cultures here. One of the impacts I know about is the desecration of forests of red cedar trees around Nerang, a



small town a short distance from where I live. The trees drew white settlers to the area, as they did up and down the East coast of Australia, to feed the colonial desire for precious timber, for what came to be known as 'red gold'. To the Indigenous Peoples of the area,

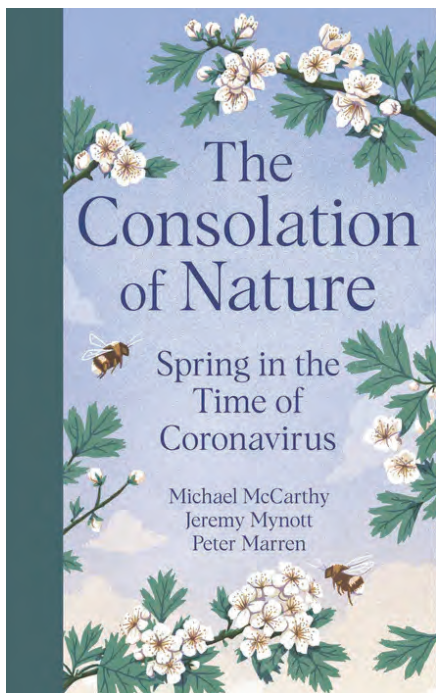
red cedars (*wudjeh*) were part of the rainforest environments around them and part of their traditional hunting grounds. As the rainforests disappeared with their biodiversity, so too did communities and culture, connections between earth and human beings in a sacred web of life.

There is a Gardens space I know not far from where I live, bordered by the Nerang River. There is a bench there under a small stand of 6 red cedar trees. Currently, it is the 'coming out' season for Kombumerri peoples: turtles come out, echidnas emerge from hibernation, magpies start their pre-breeding activity,

black cockatoos are around feeding on casuarina seed, the wattles are turning as the silky oaks start blooming. I go to this bench to sit and listen to the trees. Deep calls to deep. I allow the words of the Uluru Statement to arise: 'We leave base camp...and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future'. One day I wrote a haiku...

Six red cedar trees
Leaves in bud
Love's deep connection.
Judith Keller

The Consolation of Nature



An extract from *The Consolation of Nature*. If there was one mitigating circumstance about the coronavirus that first hit Britain in January 2020 it was that the virus struck in the early part of the year, when the northern hemisphere was entering into springtime. The coronavirus spring that followed turned out, in fact, to be a remarkable event, not only because it unfolded against the background of the calamitous disease, but also because it was in Britain the loveliest spring in living memory. It had more

hours of sunshine, by a very substantial margin, than any previously recorded spring; indeed it was sunnier than any previously recorded British summer, except for three. It meant that life in the natural world flourished as never before, just as life in the human world was hitting the buffers.

I have loved wildlife and the natural world since I was a small boy, but I never recorded a spring before. Yet the COVID -19 spring was different. It seemed unlike all others, not least because it was proving exceptionally beautiful, yet by unfolding in parallel with the disease it was producing a sort of bizarre and tragic incongruity. Our beloved summer migrant birds – the swallows and cuckoos, the swifts and the willow warbler – were returning from their winter in Africa; the spring butterflies – the brimstones, the orange-tips and the holly blues – were emerging with their flashes of brilliance; and the spring flowers were each day adding new colour to the landscape, which was only intensified by the sunshine which seemed to pour down uninterrupted from morning till evening. Yet even as all this was happening, people were dying every day in their hundreds, often away from their loved ones, alone and in

distress, and the health workers and care workers who were trying to save them were also dying, while millions of others were struggling to cope with the loss of jobs and the stress of being confined to their homes. You almost felt that nature should have switched off, out of sympathy. Yet it went blithely forward, as nature has always done. As the spring evolved, so did the pandemic. Yet there was something more; spring in the time of the coronavirus felt not just unusual, not just paradoxical and incongruous in its character, but important somehow. What we could see initially was solace. "There is no salve quite like nature for an anxious mind," wrote Richard Deverell, the director of Kew, as he reluctantly closed the world-famous garden as the pandemic took hold.

The idea of the consoling power of nature goes back many centuries, but it is strange how recently the beneficial effects of the natural world on our physical and mental health were proved to be real.

From: *The Consolation of Nature: Spring in the Time of Coronavirus* by Michael McCarthy, Jeremy Mynott and Peter Marren. (Hodder Studio, part of Hodder and Stoughton, UK.)

Council Conversations – July-August 2020 – A Distillation

In an address given to the Corrymeela Community in July 2020, Iona Community Leader Ruth Harvey posed a series of questions about the future of that community, and of Iona Community. It has something to offer Wellspring Community too. Here is a distillation of the responses to the questions from people from Wellspring Council as they were posed and responded to over a period of five weeks in July and August.

The questions are as follows.

1. What are the emergent opportunities that are ours to explore?
2. What patterns are emerging from our past that speak to our future?
3. What are our young people and our seasoned friends pointing us to?
4. What are the glimpses of the Kingdom we see out of the corner of our eye?

And an additional question from Neil Holm (Queensland Wellspring Group)

5. What are the resources available to us as a Wellspring Community

RESPONSES TO QUESTION 1

What are the emergent opportunities that are ours to explore?

Time to consider our future, drawing on the expertise of our present leaders. Can more people be invited to Zoom meetings?

Where cell groups do not meet or meet sporadically, or where a member is the only one in their area – people are feeling more isolated, despite the Prayer Diary and Pipeline.

Especially at this time of the pandemic, should we be communicating on a more personal level via telephone?

Helen Weavers

In responding to this first question, again I wish to use the ideas in Ruth Harvey's paper... as foundation for my responses.

Reflections on Emergent Community:

I hope that we can also adopt the challenge of re-framing our community in the face of the COVID-19 pandemic. Although, as a dispersed Community, we have not been impacted as much as organisations which depend on regular face-to-face contact, the pandemic has affected us as individuals. Ruth depicts the Crisis, with its images of "danger" and "opportunity" in the Chinese symbol for "Crisis." Later in the paper she gives the analogy of life in the time of Christ. Our Community is undoubtedly a reflection of "koinonia," as a community of believers grounded in hope. But we know that we must develop new patterns of relationships if we are to survive into the future.

Her reflection follows the theology of the 'eschaton,' when we have a glimpse of the kingdom that we catch out of the corner of our eye but can't quite fully see. She refers to George MacLeod when he talked about the space between things spiritual and things material being as thin as gossamer. We live in this thin place, between things seen and things not seen, between the now and the not yet. Another analogy Ruth uses is the concept of lament, or waiting, as in the period between Good Friday and Easter Day.

This leads us to consider in what habitat/environment will we flourish? This period of review is the time when we can fly kites, and try to imagine an emergent form of community in which the kingdom might be brought closer. Ruth has Three Dimensions of

Emergence, which can be explored for the future of Wellspring Community. These are helpful to consider "emergent opportunities" available to us:

Emergent Connecting: how can we use new technology to relate to each other, making sure all can share?

Emergent Prayer: how can we build on our existing Prayer Diary, and encourage new forms of exchange?

Emergent Justice: some local examples for our action as a Community - the homeless, asylum seekers, First Nations people, fair pay for all, our carbon footprint, abuse (domestic and work place), racial and cultural discrimination. If we take seriously our Areas of Concern, they could be channels of communication to encourage action, and avenues through which we can report on local achievements.

In the coming weeks, as we respond to the remaining questions posed by Ruth, we should spell out how we can achieve these patterns of emergence in our setting of greater geographical distances.

Doug Hewitt

We find emergent connecting, emergent prayer, and emergent justice helpful in thinking about the emergent opportunities that are ours to explore. We have also added "emergent resources" as a fourth example.

Emergent Connecting

Queensland found Zoom to be helpful in drawing our community closer. ... Zoom provides an emergent

opportunity to build community across Australia. Zoom groups could emerge across Australia, perhaps state based... but that does not necessarily need to be so. Many within Wellspring who find it difficult to connect with current cell groups may benefit from Zoom-based cell groups. Zoom also creates an emergent opportunity to invite members of Aiden and Hilda (or like-minded groups) to join regularly or occasionally.

Emergent Prayer

Judith and Gerard's Zoom contemplation session is an emergent model that could be replicated across the country.

A further emergent prayer/worship possibility is the creation of a monthly or weekly Zoom worship time, say compline in the Wellspring tradition.

Emergent Justice

COVID-19 created new justice actions in the wider community: clapping for essential workers as evening falls, candlelight vigils at home with photos uploaded to the web, and Brooke Prentis' call to people everywhere to stand on the land and photograph their feet. Wellspring could create such events within Wellspring, but we could also try to create a similar wider justice event. We could encourage each other and our friends to create signatures to our emails that include our name, contact details, our membership of Wellspring, and the name of our local Aboriginal language or land.

Emergent Resources

Wellspring agreed to put some of our considerable resources to active use. We might do well to view spending suggestions through the emergent lens. Some emergent ideas might include: employing a "project officer" for a short time to assist a project to emerge. Projects could be any of the suggestions above.

From Neil and Margaret Holm

I have enjoyed reading and support all the comments you have all made so far whilst I struggle to provide my own contribution. I have approached the topic slightly differently keeping in mind Helen's paper.

Current areas of opportunity: The questionnaires we reviewed affirmed several areas of communication viewed as relevant such as the Prayer Diary, The Pipeline, direct communication via meetings, phone etc. These are areas of opportunity for being presented differently either in content, medium etc.

Technology : Our Zoom council meeting demonstrated it is possible to "meet" as a Community/specific group etc, have workshops, speak on topics related to our areas of interest, show presentations/films (or on website), obviously money, and meeting capacity are factors. Non computer persons could link via phone.

I would like to share one example on how a Community/Group emerged as an example of technology. Several years ago I attended an International Conference in Perth (300+attendees). It was excellent. I discovered it was presented by the Museum of Freedom and Tolerance WA. It is a Museum with no walls and everything is conducted online and has a focus on the Declaration of Human Rights. Currently there are activities and questions as each week they work through each declaration, next week is no 15. The Museum is aiming to build Australia's first (virtual) International Museum of Freedom and Tolerance. Have a look at www.mftwa.org.au

Jane Robertson

1. The availability of zoom and other platforms that allow more contact with each other and therefore more opportunity to discuss and take action as a whole community.

2. The up-swelling of protests around Black Lives Matter, which makes our Reconciliation mandate even more relevant

3. The increasing interest in Aboriginal Spirituality and its relevance for Australian Spirituality as a whole, which heightens our already existing commitment to exploring a relevant and connected Australian Spirituality.

4. The growth of networks in the justice area (especially around refugees, sustainability and reconciliation) and the beginning of coalitions and partnerships between them –especially between those from Christian groups

5. Growing concern in the community about the growth of tribalism, patriotism and the focus on armaments in Australia coupled with the loss of commitment to share national resources with the poor at home and abroad.

Joy Connor

1. The continued use of zoom and other means for meeting and discussion. It is better to meet by zoom than teleconference because of seeing people's faces. Perhaps decision making is easier too.

2. Exploring and supporting Aboriginal spirituality and the possibility of our accepting Aboriginal overtures to take on 60,000 years of history in Australia, not just 250.

3. Recent networks between faith groups with similar goals and aspirations, and the possibility of our networking with them.

4. The knowledge that big business sees the way ahead to be renewable energy and is actively diverting investment into solar, wind and other renewables, gives encouragement to those calling for action on climate change.

Peggy Goldsmith

Thank you, Helen, for inviting us to consider these questions which arose from Iona Community Leader Ruth Harvey's address to the Corrymeela Community. I believe with you that they do indeed offer us – albeit in a quite unique and distinct context – a way of approaching the crucial questions before us in Wellspring Community (Australia).

I believe that this time of COVID-19 offers us a unique opportunity to try new ways of using technology that many other groups and community organisations have done to bring new perspectives and “emergent opportunities” and to link people together across distance. So I want make a concrete proposal taking up on what Neil and the Queensland group have suggested.

Introducing WEDNESDAYS WITH WELLSPRING

A once-monthly opportunity to participate in evening worship in the Celtic tradition on the first Wednesday of each month starting on the eve of the Transfiguration, Wednesday 5 August 2020 from 7.30pm-8.00pm and continuing on a trial basis on Wednesday 2 September and Wednesday 7 October. ... It is an opportunity for those who have found Zoom a good medium with which to decrease the sense of isolation and for the community nationwide to meet on a regular basis for prayer and worship and to invite others through publicising it on social media and the website to join us too.

I am suggesting a weekday deliberately – Sundays are often very full up with church activities and many of us, I think, have evening service commitments either real or virtual or both depending where you are in the country. A mid-week opportunity for worship frees us from the constraints of Sundays.

Alex Scutt

RESPONSES TO QUESTION 2

What patterns are emerging from our past that speak to our future?

As part of my personal review of Wellspring, I have been re-reading past editions of Pipeline as well as another look at ‘The Spirit of Community’. This book – a resource book for worship, reflections and devotions – was published in 2013 on the 20th anniversary of Wellspring. It is a book to return to, exhibiting our many talented poets, writers, artists and liturgists.

Legacy of the past includes the faithful example of – especially for me - Jenny Johnson a very pastoral and loving member, the leadership of Ann McPherson and the emphasis on academic study from Jim Tulip.

Other leaders who led by example are John Martin, Jill Robertson, Janelle McGregor, and Jo Inkpin, (I am sure to have left somebody out). The academic contribution of Eugene Stockton has inspired many. Our current leaders and editors have also shown leadership.

So what are these patterns? Faithfulness, commitment, support, celebrating our diversity and talents, communication through print are some.

I am sure others will see patterns emerging.

Helen Weavers

Ann McPherson was Leader of Wellspring from 1999 to 2003. In 2009, she published a book entitled Wellspring Community: An Introduction. She begins by discussing Wellspring as a Christian community that is inspired by the Iona Community and is an Australian Community.

Community

Ann does not discuss community itself but it is worth noting that we have

always aspired to be a community, a dispersed community, rather than a network.

In a network, you can opt in and out as you wish. There is no obligation to stay around, to commit. You can participate if you choose or you can watch from the sidelines. Networks don't have much depth and their boundaries are weak and elastic.

Communities require a degree of commitment. There is an expectation of engagement. They are systems of relationships built on trust and mutual understanding. Community members are reliable, resilient, and empathetic. Communities have an agreed ethos or set of foundational values. These core understandings tend to define the boundaries and require a degree of accountability.

Community speaks to our future. We want to retain, enhance, and deepen our community.

Like the Iona Community, Wellspring aspires to be ecumenical. It is committed to following the gospel of Jesus wherever that may take us. We seek to be engaged in acting, reflecting, and praying for justice, peace, and the integrity of creation. We are convinced that our community must exemplify the community we seek to be. These ideals speak to our future. The Iona Community is inspirational in its actions. We might consider this as a potential goal for the future.

Australian Community

Ann begins her discussion of an Australian community with these words, “Even before it had a name, it was important for Wellspring Community to put down roots and be earthed in Australian soil.” Reconciliation and the development of an Australian spirituality are expressions of being rooted in Australian soil. She concludes this section by suggesting that Wellspring's “future will depend on its relevance to

people of many backgrounds, living in multicultural Australia.”

The future

Ann’s thoughts are worth considering as we contemplate the future: how are we progressing with an Australian spirituality? Are we deeply committed to a reconciliation based on a profound appreciation and understanding of our indigenous brothers and sisters? Have we even begun to be relevant to multicultural Australia? In what ways can we enhance community? What can we continue to learn from the Iona Community, especially about acting for peace and justice?

Neil and Margaret Holm

In contemplating my response to this question, I turned to several resources from earlier years. Issues of Pipeline are valuable, and ... Anne McPherson’s history, published in 2009 is another essential resource (it is worthy of an update, maybe in time to mark 30 years since Wellspring’s commencement in 2021). Then, I have valued that momentous dialogue between Anne and Peter Millar Campfires and Wellsprings in Surprising Places (2007) Much of that conversation is still relevant today: eg. ... “we remain deeply fractured by massive disparities of wealth and by conflicts related to our varied cultures, religions and identities.” They also quote George MacLeod (1985): “All is in flux; turn but a stone and an angel moves. Underneath are the everlasting arms.” I urge you to read again the prophetic words of two of our inspiring leaders, who have enriched us all.

Past experiences of life in Wellspring Community are also worth sharing. As the current convener of the Ecumenical and Interfaith Area of Concern, I was delighted to read a contribution in Pipeline in February 2001 from Janet Watts, which we discovered when researching Janet’s

contribution to our Community, for use in a tribute at her funeral.

In the February 2001 issue of Pipeline Janet wrote about her idea “to develop a network, so that we can exchange information about what is happening in our regions, about books and articles, or personal experiences in the area of Ecumenical and Interfaith.”

“The reasons I’m interested in ecumenism,” Janet writes, “is that Jesus Christ wants all his followers to be one. I’m sad that Christian churches are divided when we have so much in common. I love it when we do worship, pray and witness together – we have so much in common.” I have invited those who receive my newsletters to respond the Janet’s idea, and we hope to share their responses.

As I have expressed before (see my article in Pipeline June 2020), we need to maximise the possibilities that are offered in the Areas of Concern to which our Members/Friends have committed themselves. Let us breathe new life into our Community through faith in action!

I offer these ideas as a contribution to the process of review that we are undertaking. Both Corrymeela and Iona...have said that they will take at least two years in their re-evaluation of their communities. So we are in good company in the time we are taking to determine the future of Wellspring.

Doug Hewitt

Hospitality and relationships with people are a part of Wellspring that are stronger for me than in almost any other group. The use of the Prayer Diary in being in touch with people speaks to our future. Visiting and staying with people has been a wonderful way of making new friends. As with other leaders in the past, we have visited and stayed in many states and with many Wellspring people, and they with us.

Supporting issues whether it be live protests, virtual protests or writing letters to politicians, filling in petitions, in relation to climate change, refugee issues, Aboriginal Black Rights or recognizing Palestine as a State will be actions we do into the future.

Ways of worship including using new words for hymns and songs, use of attractive settings eg candles, leaves and twigs, items from our environment, will continue to inform our worship. Worship will be influenced by our environment and the culture in which we live: an Australian spirituality will continue. Past issues of Pipeline and other publications inform this aspect.

Peggy Goldsmith

Dear All, Last term was busier for me than ever and we just had five days away in Dalgety helping Aunty Colleen (my mother in law’s sister) give an old cool room (from the old General Store she owns) a makeover. Four long days of physical work and cooking soups :).

I just have many other things on my to do list - minutes, newsletter and facebook updates for Kariong Eco Garden, letters to Darkinjung Local Aboriginal Land Council about cultural burning and related to planned development, responsibilities with Kariong Progress Association (as Secretary) and our solar power system we are trying to share the data with the community.

On Friday I cooked pumpkin soup and offered it to two of my friends who are in a serious conflict - Gavi Duncan an Aboriginal Elder with a long association with the Eco Garden and who works for the land council and Jake Cassar, local environmental activist, also with a long association with the Eco Garden, who is challenging the Land Council on their plans to develop land in Kariong, adjacent to the National Park... building 70 houses and there is a local

war on social media and front page of local papers. I am caught in the middle and as I said to Jake - it feels like a fight in the family and hurts my head and heart.

Please pray for all of us.

I hope that gives you a little more of an idea what my life is like. I am nourished by the Prayer Diary on a regular basis, I wish for more younger folk to be involved in Wellspring Community and want you all to know that your wisdom and experience and spiritual resources are sooo valuable, younger people need them, the world needs them and I hope we can combine our roots in Iona's theology and version of a global progressive Christianity, our own Australian way of living that in our context in a country that has a long way to go before we achieve reconciliation, truth telling and valuing of Indigenous culture and knowledge, not to mention our appalling treatment of refugees and asylum seekers.

Lisa Wriley

RESPONSES TO QUESTION 3

What are our young people and our seasoned friends pointing us to?

Looking back to when I was younger and part of Wellspring, I remember being impressed by the amount of sharing the older Members took part in. Most of them seemed to be keen to discuss deep questions but yet were prepared to listen to younger ones. National Gatherings held small groups and the depth of discussion I remember as being thoughtful and relevant. Are the younger ones amongst us getting a fair hearing today?

A seasoned friend - someone whose opinion I respect suggested that 'we listen to the views expressed by those currently doing the heavy lifting'.

In a previous Pipeline, David Sloane asked the question 'how do we talk about Wellspring?' The issue of Pipeline did hold answers to that question, but David's goes to the heart of how deeply we think through the commitments we have given.

Helen Weavers

My contact with young people, both those who have some association with the church and those who have become disillusioned with the institutional church, continues to give me inspiration. Some examples follow of positive relationships I have experienced with many who possess a deep spirituality, which doesn't necessarily result in participation in what we recognize as "church." This translates into reluctance to join groups such as Wellspring Community. However, we can still listen to their voices!

In recent years I have worked closely with university students who are members of Christian Students Uniting and who attend regular study groups, as well as living out their faith in action for justice. The annual weekend School of Discipleship (SOD) for NSW students, with leading theologians from Australia and overseas as speakers, still attracts significant numbers. ... These young Christians take their faith seriously and continue to witness through example on their campuses. Many belong to congregations which encourage them to demonstrate their faith through action.

In the past two years the #StudentStrikesforClimate movement has shown the frustration which youth have with the inaction of our political leaders who continue to ignore the climate crisis and pretend that they are taking the necessary action. My experience in Newcastle is that it involves young people who have a greater ethical commitment than

many from older generations. I have been privileged to join their strikes. They give me hope for the emergence future decision-makers. Within the Uniting Church much of the impetus for action on a climate strategy comes from the younger members who are leading the way.

Why is there so little progress on Closing the Gap, and the growing incarceration of our First Nations people? The inaction of our leaders is inexcusable. My personal participation in the [Black Lives Matter] marches convinces me that youth can show the way to achieve results.

Movements for asylum seekers such as Love Makes a Way often involve many from younger generations (well younger than 40!) in the leadership. Common Grace is another movement inspired by the faith of young adults. In the organization of Taize Prayer and Taize Retreats, when a Brother from Taize visits, there are always young people involved. They seek a spirituality which is expressed in prayer and chants.

From these examples I believe that young people are pointing us to different ways of living out their faith, that do not always fit with structures of the past. They often express frustration with what they perceive as double standards between speaking and acting, in church as well national leadership. For me the way forward is to become partners with these movements.

Doug Hewitt

Jason MacLeod is a young friend of ours. He lives close to us and Neil and Jason became friends through the local writing group. He is a Quaker and he gave the 2019 James Backhouse Lecture to the Annual Meeting of Friends. As we read the lecture, we discovered that for more than 30 years Jason has been involved as a peace activist in West Papua.

Jason concluded the lecture, Animating Freedom, by being “bold” and drawing out implications from his journey with the West Papuans for the Society of Friends.

Observation 1: Primacy of “the still small voice”

His first observation focused on the importance of listening to “the still small voice.” He acknowledged the way in which our Western society with its emphasis on individualism captures all of us to a greater or lesser extent. Too many of us have a sense that we have no value apart from being consumers and this leads to feelings of powerlessness and an implicit acceptance that “broader change is not possible.”

Jason asked the Friends to consider if they are “ready to commit to truly doing something together”? This something need not be huge. It may be engaging with each other at a deeper level, sharing stories, learning to habitually listen to each other. “What would it take for our Meetings to become deeper, so that we truly meet one another”? This might lead to sharing what keeps us awake at night and this might lead to a discernment of whether the whole Society of Friends might act jointly. This action might take the form of nonviolent collective action once people have engaged in training and preparation.

Observation 2: Combining faith and strategy to go beyond “magical thinking”

Becoming not only bold but blunt, Jason observed that sometimes the faith of Friends looked like “magical thinking.” He suggested that “activities like vigils and letters” and wishing that change would occur are examples of “magical thinking.” Change comes from “persistent and escalating expressions of power.” “Do we really want to act as co-creators with the Spirit to transform the world?” If so, the Friends need strategy and

movement-building skills. And they may need young people as co-leaders.

Neil Holm

Younger people, I think, are telling us that they are leading a much more fluid and action lifestyle, using multimedia communication, swapping groups as their interests develop, are interested in many world and local issues but are not at the stage of embracing and committing to a more formal group such as Wellspring. Those who are a little older and perhaps bringing up a family have limited time.

Jane Robertson

RESPONSES TO QUESTION 4

What are the glimpses of the Kingdom we see out of the corner of our eye?

Before using Zoom, we might not have thought it possible for the kingdom of God to be spreading beyond our local churches, that we were in fact held hostage by an aging population, even with younger people present. That a local church can reach many more people through youTube, Facebook or Zoom in their homes means many more people are able to connect.

Similarly, Wellspring in the Blue Mountains has been meeting by zoom once per month by request (we had gone to alternate months) and we have been informing and equipping ourselves on the Uluru Statement of the Heart through discussions on A Voice in the Wilderness... as well as now Dark Emu. We have gained three new people over the time, and members who have not been able to join us always, have now mastered zoom and attend each time. As members of Wellspring, we always plan to act when we see a need for social justice. We are in a better position to act as Kingdom people fortified by our reading and discussion.

Perhaps we won’t remain locked down forever, but for many of us meeting in our homes together is not possible for a very long time, both for reasons of people being at-risk and also the numbers -- sixteen people now.

Peggy Goldsmith

Robert Frost’s words speak to me:

“I took the road less travelled, and it has made all the difference.”

I am recognizing that glimpses of the kingdom, or signs of hope, often come from unexpected places. As people of flawed vision we cannot always easily recognize where the “misseo dei” is to be found. It may not always be within our churches, but in people of spirituality and ethics in the wider community.

In the midst of the COVID 19 pandemic we must not ignore another great crisis, that of the impact of climate change, which fortunately for the future of God’s marvellous creation, many people are still focused on. The voices of #students4climatechange give me hope that coming generations will not fail as their parents and grandparents have done in addressing this.

As the hands of the Doomsday clock move inexorably closer to midnight we have glimpses of hope in the work of ICAN, and other dedicated disciples of peace, striving to end the stockpiles of nuclear weapons...it is time for Wellspring Community to become a partner organization of ICAN, joining nearly 100 such groups in Australia.

I see hope in movements such as the international Wellbeing Economy Alliance, which is beginning to make an impact. It stresses that human wellbeing needs to have priority, instead of the current economic structures which ensure that inequality will increase. Just this morning I linked with a webinar hosted by Scotland, one of the

partners in WEALL. Other nations which have signed up are Iceland and New Zealand, all with women leaders! A local parallel is the Commission for a Human Future based at the ANU with many Christian people involved.

These are some of signs for me of the kingdom, which I glimpse is just around the corner.

“The kingdom of God is justice and peace, and joy in the Holy Spirit.” (Taize chant.)

Doug Hewitt

My contribution concerns those with whom we have journeyed through Pilgrimages and within our own ranks who are continuing to lead through their writing and example.

Some years ago there was a pilgrimage to Western Sydney where we met many contributing to enhancing community life in Mt Drutt. One whom we met was Jon Owen who at the time was involved with ‘Urban Neighbourhoods of Hope’. His outstanding contribution continues in his role of CEO/ Pastor at the Wayside Chapel in inner Sydney. News of the chapel’s work with the marginalized can be seen through their weekly newsletter ‘Inner Circle, Wayside’.

The Sydney cell groups invited others, particularly the Newcastle/Hunter group to visit one of the earliest churches in Australia, in Ebenezer, Western Sydney. Geoff Stevenson (Day 20) was minister of that area and gave us an insight into the history of the setting up of the church and its influence in early Sydney Christian outreach.

As you know Peter Millar (Day 30) has been distributing his Candle in the Window with encouragement in these unsettling and troubling times.

Remembering our Pilgrimage to the Centre, memories of Eugene Stockton and re-reading Eugene’s book Wonder

– a way to God enriches our journey toward an Australian spirituality.

Helen Weavers

Good to be reminded of significant moments in our history.

Clabon Allen

What kind of a kingdom do I catch a glimpse of in the corner of my eye? I glimpse the whole world as a system of many small, interlocked and inter-connected families, clans, or communities.

When we think of landscape, we may imagine ourselves in the bush, in nature, where we become aware of some trees, creeks, waterfalls, open plains, clouds, hills, houses, roads and so on. In the main, we see individual objects or groups of objects, or some objects in relation to others. Rarely do we perceive ‘landscape’.

The scene in John 12: 1-8 expresses something of the landscape quality. The scene follows soon after Jesus raised Lazarus from the dead. The family of Lazarus and his sisters, Martha and Mary, host Jesus for a meal, perhaps an overnight stay. This is an intimate family scene. Jesus loved Lazarus (John 11:3). He loved this family and they loved him. Mary suddenly took it all in. Jesus was part of the family. ... As Jesus approached the home before raising Lazarus, Mary had knelt at his feet saying that Lazarus would not have died had Jesus been there. It seems as though during the meal, Mary suddenly sees the landscape before her. She is aware of its “flowing unity.” She intuitively who Jesus is. She senses Jesus’ impending death. Then she is shattered by the significance of the chief priests’ and Pharisees’ order that “anyone who knew where Jesus was should let them know” (3:57). Overcome with emotion, she anoints him in preparation for his death as any sister anoints her dead brother in preparation for his burial. Jesus

understands what she has done with his comment in 12:7, “she bought it [the nard] so that she may keep it for the day of my burial.” She uses her hair because in this way, Jesus is also anointing her. This was Mary’s mystical moment.

Viewed in these ways, when followers of Jesus inhabit the body of Christ, the Church, as a landscape they become aware of the unity, the wholeness. Without losing sight of the individual elements, they become aware of the flow that exists between these brothers and sisters in the body, they become aware of the flow of Christ’s presence in the body. They sense the reality of the body. They, too, have mystical moments.

This is my glimpse of the kingdom. It is a kin-dom. When God’s people truly see each other and those around them, justice and righteousness follow.

Neil Holm

RESPONSES TO QUESTION 5

What are the resources available to us as a Wellspring Community?

These are the resources available to us as a Wellspring Community:

well educated community; retired people with some time and money; the possibility of networking with younger people; a large number of ministers and theologically educated people as members; passionate and committed people.

Peggy Goldsmith

Like Peggy, in her response to this question, I believe our greatest resource is our Members, with the skills, talents and life-long experience which they possess. We need to give them greater opportunities to participate. Increasing use of Pipeline to share news, and use of email or phone contact, can encourage this. Continuing invitations to write for Pipeline are also needed, to give all a forum to share dreams and visions of “the kingdom.” The Prayer Diary

gives the chance to see the faces of those for whom we pray.

Our Areas of Concern are still an untapped resource, and the regular distribution of ideas for action and reflection to all on these contact lists could be asked of each coordinator. We recognize that many are as active as age and physical ability allows, but suggestions can still be made to

widen the vision of people with time to spare. I am encouraged by the number of positive responses I receive to mailings about coming Ecumenical and Interfaith events in the calendar.

Doug Hewitt

Participants

Clabon Allen (NSW), Joy Connor (Blue Mountains, NSW), Peggy

Goldsmith (Blue Mountains, NSW)
Doug Hewitt (Newcastle, NSW)
Neil and Margaret Holm (QLD)
Jane Robertson (WA), Alexander Scutt (VIC), Helen Weavers (Belmont, NSW), Lisa Wriley (NSW)

Thank you to all.

Alexander Scutt,
Leader

Reflections on Praying with the Earth Retreat Day

On 3rd October 2020 I attended a Quiet Day retreat led by Sister Catherine Hefferan rsm at the Faber Centre in Brisbane. This day was based on Praying with the Earth A Prayer Book for Peace by John Philip Newell. I have been using this book as the basis of my daily prayer rhythm since it was gifted to me in 2018. On that day Catherine used the prayers from Thursday - Sunday and my focus was on the Prayer of Awareness for Thursday:

We wake
to the forgiveness of a new day.
We wake
to the freedom to begin again.
We wake
to the mercy of the sun's redeeming light.
Always new
always gift
always blessing.
We wake
to the forgiveness of this new day.

A few days before that day I had read this piece from Candle in the Window by Peter Millar 30th September 2020 I heard a delightful story of how the roof of New College, Oxford needs some major repair work carried out. The problem is that the roof has some massive oak timbers in it, and these don't just grow on trees (if you know what I mean). But the best part of the story is this.

When the college was built in the 14th century, someone said, "One day this roof will need to be repaired

or rebuilt. We had better plant some oaks now, to be prepared against that time." So they did just that. And the grove of trees, planted when the building was new, has now matured and is just right for the job.

One has to admire the blend of inspired common sense and practicality which looks forward in that way, unlike the philosophy which says, "Och, it'll see me out!" ---

This is part of a BBC radio broadcast - Thought for the Day - given some years ago by Reverend Rachel Dobie, a minister in the Church of Scotland.

And on Saturday 3rd October I found myself in a beautiful grove of Silky Oak trees and I was reminded of my dearly loved first husband who passed away in March 1996 aged 44. He was a man with visions and dreams and one of them came back to me..... a long while ago when our two sons were very young, he wanted to plant a grove of Silky Oak trees that could grow for several decades and then be harvested to make beautiful furniture.

That man had really loved the grain of Silky Oak timber and the smell of red cedar. So in my reflecting that day and after reading the story of the ancient trees of Oxford, I was enfolded in Love and Gratitude for the lives of those we love and especially for The Beloved who watches and tends gently to our needy hearts.

I would like to finish with some poetry that I wrote on that day. Some three lined verse, trying to be Haiku!

Silky Oak blooms
Tall majestic native tree
Cascading blessings
Memories of Love
Lived well never lost
Always present
Cool Spring air
Stirring breezes carry fragrance
Clouds race
Transition time
Winter past now sun and sap rising
Rain promised
Dusty earth all round
Scorching winds raise dust
Trees hold on.
Heather Eckersley (Day 17)



Wednesdays and Wellspring Evening Worship in the Celtic Tradition

Join Members of Wellspring Community from all over Australia online for half an hour of worship in the Celtic tradition of Christianity on the first Wednesday of each month at 7:30pm AEST via Zoom.
More info: scuttaj@bigpond.com

THE LIGHT

by Col Jennings (Day 3)

God is
from the beginning
to the end of time -
an eternal flame.
We
pin-pricks of Light
reflecting the source
of life,
alive only as long
as the Divine Light
shines in our souls,
on this planet -
one amongst billions.
For one fleeting moment
in time
we inherit this body,
use this mind,
and learn of a man
called Jesus,
a
Light
Eternal.

I slightly altered this poem
that I wrote in 1981.

Col Jennings, Springwood, NSW.



Thoughts from Peter Millar:

Hope means more than just hanging on.

It is the conscious decision to see the world in a different way than most others see it.

To hope is to look through the eyes of faith to a future not determined by the oppressive circumstances of the present.

To hope is to know that the present reality will not have the last word.

It is to know, despite the pretensions and cruelties of idolatrous authorities, that God rules.

It is God who will have the last word.

We need more than resistance; we need hope and a positive vision of where we are going.

We begin to live out new possibilities in our daily living.

Jim Wallis, theologian, writer and campaigner for justice for many years.

WELLSPRING COMMUNITY INC.

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

NEXT ISSUE: September 2020.

Pipeline Committee: Geoff Stevenson.

Deadline for material is Friday 12 March 2021. Theme for the September issue is "A report (<https://bit.ly/ChnIssues>) marking the 30th anniversary of the United Nations Convention on the Rights of the Child (CRC), identified the top five challenges facing young people: 1. Children, young people and COVID-19; 2. Climate change; 3. Indigenous children's rights; 4. Youth and citizenship; 5. Mental health and resilience. What are we doing about it?"

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