



Pipeline

December 2003

The Newsletter of The Wellspring Community Inc.
An Australian Community Inspired by the Iona Community

Leaders' Letter

I am inspired to write about the children's activities I was part of yesterday in our annual church fair during the garden festival here on the Mountains. The children in their way spoke to me of 'incarnation' – a baby in a stroller whose older parents ran out of adjectives to describe the delight this child is bringing them; the smooth flesh of a young girl as we spread sunscreen on her shoulders; the delight of a three year old when he found 'gold' in his sieve as he shook out the sand; the pleasure children had in hammering a nail in straight. Perhaps it was the 'life' and liveliness in them that spoke to me.

'In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God ... In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.' John 1: 1–5.

With Kathleen Norris in *Amazing Grace A vocabulary of faith*, I like to think of the incarnation in terms of language, as a 'wonderful tension between the Word of God and human words, which is evident in the language describing the annunciation.' The angel Gabriel addresses Mary with great reverence – "Hail, thou that art highly favoured, the Lord is with thee."

But her human situation is very different from what one might expect. She is not really a saintly figure or high born or of royal birth. She is poor and powerless, very vulnerable in her time and place, a young provincial woman who is about to become pregnant before her wedding. What does she say when told that her son will be a king whose kingdom will know no end? Nothing to start with. And after being told that with God nothing was impossible, as her relative Elizabeth in her old age and barrenness has conceived a son, she says simply: "Here am I ... let it be."

'Incarnation' is a word you have to think about like 'eschatology'. You almost have to say *God with us* or *God in human form* as you hear it, just to remind yourself what the season of Advent is about. Leaders of worship are able to pop it into sentences

from the end of November until Christmas Day and it sounds appropriate and seasonal.

Those of us in the pews and out and about need to incorporate it into our vocabularies for ourselves.

During our Pilgrimage to the Centre, there were times when the places we visited and the space we occupied seemed touched by God, an overshadowing of Spirit on our plans and usual priorities. But in John 1 we are being assured that even in the worst moments and times of our lives if we sense that we are in the shadow of God, that we will find light, so much light that the darkness will not overcome it. We may even find that our vision improves unexpectedly. We may become aware that holiness is near.

And like Mary, we wait in puzzlement, hesitating. From a time of little hope, we have become aware that our ordinary lives are full of mystery and also of good news.

Peggy Goldsmith

Incarnation—God in the flesh

When I was asked to edit this issue of Pipeline, I suggested the theme 'Incarnation'. Not very original, you may say, given that this is a December issue and December is the time we traditionally celebrate the birth of Jesus.

But I thought it might be helpful for us to contemplate, alongside the Christmas story, how we experience God in the flesh and how we seek to en flesh the spirit of our Community. This year, on our pilgrim journey, we have sought God as a destination, encountered God at resting and meeting places, and been accompanied by God every step of the way. So, as we begin a new year, here are some stories of how people experience the Spirit of God and the spirit of Wellspring Community taking form, en fleshed in their everyday lives, reaching out to embrace people in the communities in which they find themselves, and in their actions for justice and peace.

Sorry there's a lot of text and not many graphics this time—you had your share of pictures last issue!

Anne McPherson

And Now ...

Crazy as it might sound, it seems to me that the Wellspring Community is rapidly approaching the present.

In what sense, you ask? In the sense that a foetus approaches birth as a live child, or builders approach the hand-over of structured building materials as a new home. What was a vision for the future, and a consequence of the past, at last becomes a vital reality in the present.

At this time of year we might recall that Christ was seen, in Apostolic times, as “the beginning and the end”; that is, as important in the past and important in the future. But things really got moving among the disciples when Peter put his experience of Jesus as the Christ into present tense, “You ARE the Christ”. That confession of faith, and the early Christian January celebration of the Baptism of Jesus the Christ, were the ways that the incarnation was celebrated long before Christmas was invented. The Christ of the beginning and of the end became Christ the Lord here and now by coming out as the Saviour, at the River Jordan, and by the confession of his disciple that he had discovered him as the promised redeemer.

It is a few years now since a ripple of excitement spread around the country when a small ad in Australian Church papers announced that several Sydney-siders were starting up an Australian community that would look towards Iona for inspiration. After that, there were many efforts and initiatives to get the thing up and running smoothly. It was always going to be tough, because this is Australia. We are so individualistic – matey but individualistic – that we prefer to take community in small doses.

Peg and I have visited many intentional Christian communities overseas, including Iona, and marvelled at how easily all those people over there seem to take to being a community! Here we seem, more than most, to have plenty of confidence and freedom to take up our own individual stances on faith, life-style and social issues, but to be having trouble with finding a like-minded community to live and work with. Or, to be frankly honest, it appears that we look for a community that will be like-minded with us, with ego, myself. I know what I think, now I just need a community that will think my way with me. So, for the first wave of Wellspringers, it has not been possible to satisfy the felt needs of many seekers and participants. But now, in spite of all that, a new thing is happening

Now, in Wellspring, it is my experience that I, and plenty of other Friends and Members, can answer the question ‘What’s Wellspring Community’ without umming and ering and talking about the past and Iona, or about future hopes and what Wellspring is meant to be or might become. It seems strange that it took Dorothy and Peter Millar of Iona living and working among us to show us that we were already a new thing, an Aussie initiative, and did not have to become something else to qualify as the Wellspring Community. Dorothy insisted that we had already become what we were to be, and Peter pointed us into exploring our own ‘engagement’ and our own ‘spirituality’ which are more than enough to keep us

busy for a life-time. They could see, and showed us, that we had more common ground between us than we needed in order to gather and uphold each other in our various endeavours, our contributions as practical Christians.

Questions like where is Wellspring coming from, or what is it driving at, became irrelevant as we were touched by the realities of our existence where we are, and supported each other's resolve to be prayerfully engaged in peace-making and working for a just future. Now, it appears, Wellspring is a present reality, because of, and also in spite of, all the hopes and efforts to have it “built here” in Aussie's dry and pleased land. Not by having all our needs and questions answered, or by getting the right Australian spirituality, or having a nerve-centre, or focal point, like other thriving communities have, or being radical enough, or being mystical enough, or being critical enough, or any other qualification, but simply by the experience of being a bunch of people with a critical mass of common experience, as good companions, encouraging one another in a life of prayer and of enlightened service.

National gatherings at Adelaide, Geelong, Blue Mountains and Central Australia and local gatherings in small groups across the land have heightened our awareness of what we are; and our excellent little paper, Pipeline, is a vehicle for sharing accounts of relevant experiences in spiritual engagement in the world around us and the world within us. We even have a small national list of Wellspringers who offer accommodation for brief visits. When we have developed our Home Page on the Internet our sharing will be more accessible to more people, and that will be a challenge for us to continue to just be who we are, rather than trying to impact the world with some kind of campaigning.

Other efforts in which I have been involved, such as trying to get a national Wellspring conversation going on the “new” justice and peace issues, have not proved to be appropriate in our community, too much like directing people's attention to yet more concerns when they already have their own agenda. It seems more sensible to stick to sharing our own ways of being engaged, rather than trying to raise each other's awareness to more needs. What we have become is already significant, fellow pilgrims, sharing how we respond to God within and to the want of peace and justice out there.

What we are now: that's what I am saying. Let us be whole-heartedly what we have become. Rather than wanting Wellspring to take on this character or that, let us be thankful to have ways to identify with others who find support and encouragement in lives of engagement with God in Christ and in the world around us. After all, the incarnation of the eternal Christ has not been marked in the past by turning the world upside down, but rather by the signs of God's reign in the cross and in the lives and deaths of those who willingly became expendable for his sake. Why not celebrate that we are engaging in the showing forth of Christ, hopefully a little extension of the Incarnation, here, now.

Jack Goodluck

A SPECIAL PERSON

His name is Frank.

He surveys the room with tired, kindly eyes. He would rather not be here. He is ill with kidney disease, and two days earlier he had slipped and broken a rib. It is painful. A colleague has driven him on the seven-hour journey from Melbourne to Galong, in south-western New South Wales. His slow grin lights up his face as he looks around the room and begins to talk.

“I live in the former 1956 Olympics village of West Heidelberg”, he tells the 20 people who are gathered in the conference room at the Retreat Centre. “It’s a suburb of Melbourne where there is 80% unemployment. Four of us live there in a shared communal household. It’s a Housing Commission area and most people are poor and powerless. We live among them listening to them, and helping them become more empowered – if they want us to help.”

Father Frank Smith, a priest, is telling his story to us at a weekend at St Clement’s at Galong, a Catholic Church Retreat Centre between Yass and Harden. It had formerly been a monastery, then a school, and now it holds Retreats for a wide variety of groups, including ecumenical weekends like the one I am attending, based on the Iona community off the west coast of Scotland.

Everyone is listening intently. This is different from what we normally hear in our own local churches.

“What you normally hear in your local churches”, he continues, “is that you should preach the Gospel, tell people the Good News about Jesus Christ. It is Good News, too, but we haven’t gone into the West Heidelberg community with the aim of talking at the people there. We went there with the aim of listening and helping.”

His pause makes us deeply aware of the silence.

“At one stage as a priest, I was located in a three-storey building, working, but not too hard. I was waited on. My food was prepared, my cleaning done. We saw people by appointment. If I didn’t want to see them, I could say I was busy. I lived a very comfortable life.”

“I became disquieted by this. It was OK if I was dealing with people who were settled, who could wait, who operated within timetables. If they couldn’t, they didn’t come. They missed out. I gave up that life and went to live in a poor area on the outskirts of Perth. I lived there for about ten years.”

Again he pauses, remembering his time there.

“When I came to Melbourne, to West Heidelberg. I had already learned the importance of listening. Listening to your neighbours leads to community, to understanding and empathy, to acceptance and compassion, and thus to worship and celebration. Listening also leads to contemplation, meditation,

concentration, and thus to worship and celebration. All lead on to serving.”

“As my neighbours I have people who many would think of as the dregs of the earth. There is an asylum seeker and his family on their temporary visas. It’s been my privilege to listen to their horrendous stories and reach out to them in love and friendship. I was then able to point them in the right direction to obtain services to make their lives more possible in this alien part of their world. Their hospitality is very generous. I do need a strong constitution sometimes – I can’t say ‘no’ when I’m offered a cup of tea, or they would be offended. But I now feel very welcome if I drop in on my way by.”

“One evening, two of us in our household were returning home fairly late – about 9pm – and heard Joe across the road screaming with rage as a gang were tormenting and bullying him because of his mental slowness. We needed all our strength to help free him, and made him promise that if they attacked him again, he would run to our house for shelter.”

“We had four alcoholic blokes three doors down from us. They were laughing and singing and talking in loud voices, so we went to see what they were up to. They were making a campfire in their small front yard, with the palings from their Housing Commission fence. A month or so later, one died. They were distraught.

“What do we do, Frank?” they asked me.

“Well, first you call a doctor – here, use our phone – and then you try and get in touch with his former wife’.

“After doing this, and locating the wife, they came to us and said they wanted to give him a send-off, and could we do it for them. Sandra – who drove me to this weekend – made a campfire out of stones and wood and red cellophane in the centre of our lounge room, and we held a service for him, and his wife and some neighbours came as well. At the end, Brian, one of his mates, emptied his can of beer into the centre of the ‘campfire’, saying ‘Peace be with you, brother’. It was an act of giving. Who cares about the mess it made. We can clear that up. It was a time of healing, a time of community.”

“We held our own services of Mass together in the household, and just went around the streets, getting to know the people there. I was recognizable as someone associated with the church because of this cross around my neck. I found it in South America. But I didn’t talk about church, or God, or Jesus. I listened. After about 12 months a few people from the community came to us and asked if they could join us on Sundays for Mass. They would never go into a big, forbidding stone church building. Now we have about 70 join us each Sunday.”

Continued on page 4

Incarnation to the Environment

Why we didn't hear David Suzuki.

In early November, 2003 our local ABC radio station, 702 in Sydney, ran a competition. David Suzuki the great Canadian environmentalist was coming to town and ten double passes to his only public lecture were being offered free to 702 listeners.

All entrants had to do was indicate what innovative things they were doing to assist the environment. Entries could be submitted on-line. My wife, Noelene, listened as some of the early entries were read out on Angela Cattern's breakfast programme. They covered the usual things many of us take for granted: recycling of paper and bottles being the most common.

"We can do better than that," said Noelene. So we put in our entry which included worm farming, solar hot water heater, buying a smaller car, walking and taking public transport .. a very long list. When our entry was read out and described as 'thorough', we thought we were in with a chance.

Well judging took place and the ten successful entries were read out. Sadly ours was not among them. It gave way to entries like the one from a person who said that they had become rather slack on the environmental front and needed to have their enthusiasm lifted. They suggested that hearing David Suzuki was one way to do that.

That response prompted us to console ourselves by thinking that we didn't win because they thought we have made a lot of progress already and with us in the audience David Suzuki would be just preaching to the converted. In fact David Suzuki might ask us to give the lecture.

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"We ask how he recuperated, when he had time off, when people listened to him.

"I go away on Retreats, I have every Monday off – I must, or I would just burn out – or we can go away to the beach sometimes for a break. Sandra and I will drive back on Monday and we'll probably be quiet. She asked that she not join in on your weekend because she needed the quiet time here at this retreat centre."

That afternoon we divide into groups to work on presentations of four of the Stations of the Cross. Our group had taken the event of Jesus comforted by Veronica. As we discuss this, it leads several people to unburden some of their grief and pain and turmoil in a sympathetic, healing climate as we listen. It was an unplanned outcome but one that draws us closer to each other.

I saw Frank shortly before he left for his return to

Pipeline Readers can have their say.

That whole experience prompted me to think that we could run a similar 'competition' amongst Pipeline readers. Many Wellspring people have indicated that 'Environment' is their area of concern. I know who they are. Our internal surveillance unit is very efficient.

I thought it would be a good idea to contact every Wellspring person to ask what is being done to help preserve, maintain and treat with respect God's wonderful earth.

- What are you doing to reduce energy or use energy more efficiently?
- How are you controlling water usage?
- What are you doing to reduce waste?

Not only do we need to reduce our personal impact on the world we also are called to advocate for better environmental practices in our community. I want to hear from people who have talked to politicians or industry leaders in their community about something that has made them mad.

- Tell us about the letter you wrote to the newspaper
- What response did you get when you made a phone call to talkback radio?
- What was achieved by picketing the waste management plant?

Tell us all about it. The best way to do that is to email me at revj@bigpond.com. The second best way is to post your response to 11 Vista Street, Penrith NSW 2750

Prize Cupboard

We don't have any tickets to David Suzuki lectures to give to the best response. In fact 'Mother Hubbard' best describes our prize store. All I can do is ask the Pipeline Editor for a little space to share some of the responses received.

Melbourne. He looked haggard and in pain, and had not slept well. "I was in some pain during the night, but I got to sleep a bit before dawn. I feel fine."

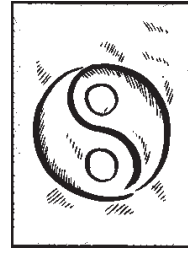
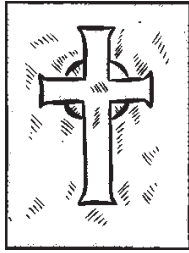
He didn't look fine. His kidney operation is not until the end of next year. Why are the doctors waiting so long? I wonder if I'll ever see him again. There were hugs and waves and promises of prayer as we farewelled Frank and Sandra.

He is a remarkable, gentle, caring, truly memorable and inspirational man.

Jeannie Walker, wrote this story after attending an 'Iona Ecumenical Weekend' at Galong near Yass in NSW. The weekend was led by Wellspring Friend Joan Forrester and Fr Frank Smith (who will be remembered by those who participated in the 1st National Gathering in Adelaide in 1997).

Incarnation in a Multi-Faith World

Some reflections



Once a month a group of us meet at our church to share food, conversation and friendship. The people who come are also connected to our English conversation classes, and come from all around the world. They also come from different denominations and different faiths. Our November meeting was small because some of our friends were observing Ramadan. In December we will be having some kind of celebration of Christmas and hope to discuss what Ramadan meant for people this year, and what Christmas might mean for some, and for all of us: Buddhists, Muslims, Catholics, Protestants and agnostics.

In this complex society to which we all belong, the questions that relate to our identity and have shaped us as individuals, families, members of religious groups, and neighbours become very important. I may be a Christian by accident of birth, and my neighbour a Muslim, but we are now part of a greater whole. How then can I celebrate the incarnation, the coming of God in the person of Christ, with all the hope that I believe that brings for the world? How do I relate that life, that gospel of compassionate justice for all, that belief that "God so loved the world...", when a year draws to a close that has seen war and violence fought, apparently, under religious banners and the Christian West has been seen as taking part in planned aggression.

The incarnation we celebrate at Christmas was not just that particular expression of God's involvement at that particular time. It also calls us to see God's ongoing activity of love in our midst. Those of us who are Christian may take great comfort and strength as we re-live the story of the Christ-child, the homeless, un-welcomed one, who, from his first breath was identified with those on the margins. It is this miracle of God's involvement in such a way that gives us hope of breaking through the barriers of misunderstanding as it calls us to live in a celebration of incarnational life.

We see very clearly at this time of year the hunger in our secular society to grab hold of something of the joy and light and hope of Christmas. If we see the incarnation as God's response to human

hunger and darkness, then we know it is something we can share across religious boundaries, even if we name its happening in different ways. We know that that happens on the basis of the friendships we build between our neighbours, and it was at that level of connection that the birth of Christ was celebrated, met by the shepherds, the strangers who gathered around.

The incarnation shows us God's involvement in our human story, identified in Jesus who was not bothered about people's race or religious background, but only about making connections that lead to wholeness and just relationships between all peoples. It is indeed something to live and celebrate across all the narrowness of our human understanding as we hear the breathtaking first cry of the baby who bears God's love for us to hold and nurture.

Mary Pearson

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The Waiters Union

An excerpt from 'Not religion but Love' by Dave Andrews

When Ange and I started to get involved in West End [in Brisbane], we began, as a couple, by trying to find at least one other person whom we could link up with, so the three of us, as a group, could have *within* ourselves, the *personal and relational resources* that we needed in order to work towards developing community in our locality. As it turned out we found not one person, but two, a couple by the name of Chris and Ruth Todd, who had moved into the area with the intention of getting involved in developing community in the locality themselves. We had *no external resources* at all, only our *internal resources*. Our time, our energy, our knowledge, our skills, and our love. We had no plans, no projects, no programmes. Just the hope that, together, we might be able to find a way of developing a Christ-like life in the community; a lifestyle characterised by the radical, nonviolent, sacrificial compassion of Christ; distinguished by commitment to love and to justice; working from the bottom up to empower people, particularly the marginalised and disadvantaged; so as to enable them to realise their potential, as men and women, made in the image of God; through self-directed, other-orientated intentional community processes and structures. It sounds like a pretty grand vision. But it was more a passion than a vision. Because we didn't have a clue what to do – or how to do it.

So Chris and Ruth, and Ange and I, began to meet regularly for prayer. Praying that God would fill us with the strong but gentle 'power of the Spirit', so we could respond to the plight of the people around us appropriately. Slowly but surely, the dream of the West End 'Waiters Union' began to emerge, and as we discussed it with others a few friends gathered round in the hope that, perhaps, together we could make this dream come true. We decided to call ourselves the West End 'Waiters Union' because we wanted to be 'waiters' in West End. We didn't want set agendas for people. We just wanted to be available, like 'waiters', to take people's orders, and to do what we could do, to help them. We particularly wanted to help to develop a sense of hospitality in the locality, so that all people, especially people who are usually displaced in areas like ours, could really begin to feel at home in the community.

There's never been many people in the Waiters Union. We started with two households fifteen years ago; there aren't more than twenty households associated with us now.

The Waiters Union is not a high profile group. As 'waiters', we try to keep a low profile in the area. None of the activities that we are involved in carry

our name. They all carry the names of the groups that organise those activities – which we contribute to - but we do not control.

As a result, a lot of people in our area may know us well as people, but may not even know that the group we are part of exists. Which is fine, because the group exists to promote the community, not the group; and the group can function more effectively as a catalyst in the community if it is prepared to be more or less invisible, rather than attract attention to itself at the expense of other groups. However, we are not secretive. We welcome enquiries and answer questions as freely and as fully as we can. And we are inclusive. We invite anyone who is interested in our work, to work with us, alongside of us, as partners in the work together.

All the work we do is *self-directed* and *other-orientated*. Each person has the right to shape every group that they are a part of. Being part of a group depends on participation. A person becomes a part of a group, not by jumping through any hoops, but simply by participating in the group. Once a person is a part of the group, they have the right to manage the group they are a part of. We believe people should have the right to shape all the decisions that impact on their lives. And we believe the best way for us to shape the decisions that impact on our lives, individually and collectively, is through the process of consensus. So all the groups nominate rotating facilitators for their meetings so as to 'be careful to do what', the good book says, 'is right in the eyes of everybody.' (Romans 12:17) As the groups work from the bottom up, to empower people, particularly people who are marginalised and disadvantaged, we particularly include people who are usually marginalised and disadvantaged in the decision making process of the groups. So all the groups actually work *with* the people that they work *for*, and, in so doing, seek to enable the people they work *with*, as partners, to realize their enormous potential as men and women made in the image of God

Through one group, we seek to promote the aspirations of the original inhabitants of our neighbourhood, for whom Musgrave Park – in the middle of the neighbourhood – is still 'sacred ground'. Through another group, we seek to support refugees by sponsoring their settlement and the settlement of their families, working through the anguish they go through as 'strangers in a strange land'. Last, but not least – though they are often considered 'last', and treated as 'least' by the powers that be – through a whole range of

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groups, we seek to relate to the people in our community, who are physically, intellectually, and emotionally disabled – not as ‘clients’, nor as ‘consumers’, still less as ‘users’ – but as ‘our friends’! None of these things that any of us are

doing seem that great. However, we constantly encourage one another to remember that true greatness is *not* in doing *big* things, but in doing *little* things with a *lot* of love over the *long* haul.

And that is exactly what we are trying to do!

Practical Reconciliation Way too slow and only half the story

The people’s movement needs support, resources and national leadership but the Commonwealth is letting it down on all three fronts. Governments should speed up changes which return genuine decision-making power to Indigenous communities. Agreed targets and clearer information about government performance are needed to ensure genuine improvements occur in the lives of Australia’s Indigenous peoples.

These are the findings of the Senate Legal and Constitutional References Committee report on the progress of Reconciliation and a review of “Practical Reconciliation” by the ANU’s Centre for Aboriginal Economic Policy Research.

The Senate Committee inquiry into progress on national Reconciliation was instigated by leading Indigenous figures Dr Bill Jonas and Senator Aden Ridgeway out of frustration at the Commonwealth’s failure to respond to the Council for Aboriginal Reconciliation’s blueprint from the year 2000. The Committee’s report “Reconciliation: OffTrack” reaffirms the wisdom of CAR’s national strategies and final recommendations, which were based on exhaustive community engagement over 10 years from 1991.

“Monitoring Practical Reconciliation” was produced by the ANU’s Centre for Aboriginal Economic Policy Research. Using census data from 1991 as a baseline for the decade of Reconciliation, it compared statistics on Indigenous disadvantage across two five year periods

The 1996 and 2001 census figures give a report card on five years of Hawke/Keating policies as against five years of what the Howard Government calls ‘practical reconciliation’.

The CAEPR study shows that the Howard Government has performed no better than its predecessor in tackling disadvantage, despite an Indigenous affairs policy focusing almost

exclusively on practical measures in the areas of employment, education, housing and health. In relative terms things have got even worse on some fronts in the past five years, as Indigenous people

have not shared in the benefits of sustained economic growth and wealth creation. In Education, ‘the most important indicator of future prospects’ the study says the Howard Government has failed ‘even on its own terms’.

CAEPR highlights the limitations of practical reconciliation: a disregard for social, cultural and spiritual needs, for the impact of historical disadvantage, for the restitution of commercially valuable property rights in resources.

That analysis echoes the stance taken by the Senate Committee. It found that the Commonwealth had fully agreed to only one of the CAR’s six final recommendations: that the Council of Australian Governments implement a national framework to overcome Indigenous disadvantage. Even on that score the Committee said progress was far too slow. ... [The report] gives a snapshot of where Reconciliation is going well and where it has gone off the track.

Reproduced from ANTaR NSW Newsletter November 2003

See also:

- *Altman & Hunter: Monitoring Practical Reconciliation (ACEPR 2003) www.anu.edu.au/caepr/Publications/DP/2003_DP254.pdf*
- *Senate Legal & Constitutional Committee: Reconciliation: OffTrack (October 2003) www.aph.gov.au/senate/committee/legcon_ctte/reconciliation/report/report.pdf*

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Welcome to New Friends

Please add their names to your Prayer Diary on the days indicated

Day 1: Please add Jean Groom's husband, **Howard Groom**, to this group.

(Sorry we haven't done this before, Howard!)

Day 5: Melody Barrow Matong NSW

Day 6: A move from one day to another! **Isabel and Alan Telford** have moved to Weldborough, Tasmania. (03) 6354 1021. To acknowledge this move, it would be good for us to move Isabel and Alan from Day 16 in our Prayer diary to **Day 6**.

Day 11: Clabon and Margaret Allen Ashfield NSW (02) 9798 4663

Day 13: Bev Chidgey Semaphore SA (08) 8249 9805

Day 28: John Kubale has joined Jenny as a Friend. Please add John's name with Jenny's.

Louise Robinson, Lake Heights NSW 0423 769 502; e-mail louisero@tpg.com.au.

Louise asks that we pray for her as she moves to Wollongong and she would also like prayer for wisdom and strength in her new job.

Wellspring Council

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