

DECEMBER 2022

The Newsletter of the Wellspring Community Inc • An Australian Community inspired by the Iona Community



Every painting depends on its viewer to provide their own deeper personal meaning. To me, this painting gives a luminous sense of the presence of the creator within creation in this glorious beach scene and the focus of Christmas, Emmanuel, God with us, coming to us as a tiny baby in an ordinary family in the midst of their ordinary lives. Blessing us all in our ordinary yet sacred lives

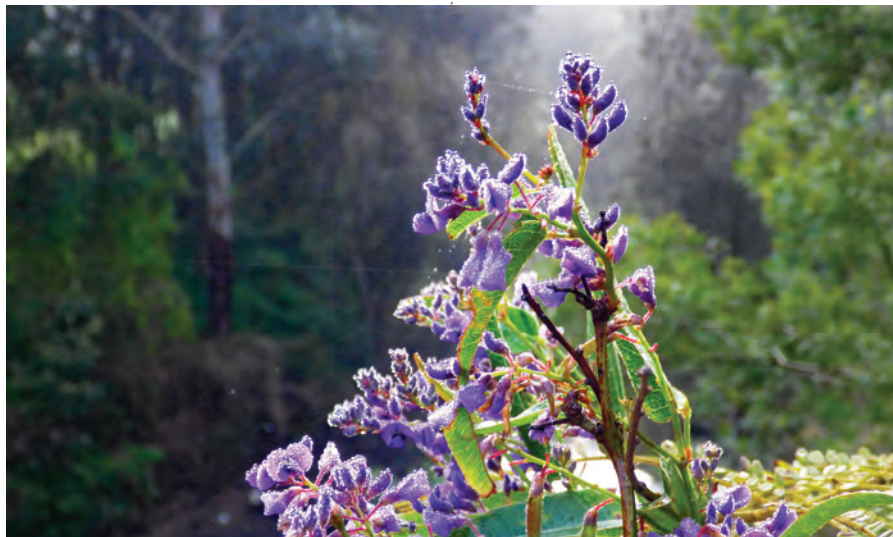
*From the artist*

The warm and quite accidental tableau of connection that this little family presented to my gaze as I walked the beach compelled me to ask if I could take a photo with a view to creating an artwork. When I got down to it I was soon relishing the broader tableaux the family was nestled in. Beautiful forms emerge as we humans connect with nature.

# Introduction to this Issue . . .

## Geoff Stevenson (Day 20)

“Care for Creation.” It is such a simple and obvious phrase, perhaps an injunction or command. Why wouldn’t one ‘Care for Creation’? Creation is us; we are creatures who share Earth and its wonders, reflections and images of the Living God. We, like all creatures, reveal something of the wonder, glory and grace of God, and if we look carefully, closely and well, we see the Divine Image in everything. We will experience the sacred, the holy, and rich beauty of all things.



It isn’t until we walk with open eyes, hear with ears open to the possibility and hearts filled with wonder and hope, that we encounter a sense that everything belongs. Everything is connected, and we are part of that web of interconnected beauty and life. When one part suffers, everything suffers. When one part rejoices, all may rejoice and feel blessed. It is so obvious and real but only comes into



focus when we stop and contemplate, look, see, hear, feel and embrace.

As we reflect on this deep reality and prepare for the deeper exploration of this theme through the next year, our Advent Pipeline edition reflects the beauty, wonder and presence of incarnation – God with us! God is with us in everything and reflected in all things; as Colossians 3:11 says, ‘Christ is all and in all!’

Enjoy the reflections, murmurings, words and images offered. Take a moment or two and ponder,

in the silent beauty of blue skies, sun-drenched days, trees, gardens, people’s faces, a gentle coffee or meal, a reflective wander, with wondering and awe as birds call out, cicadas sing, reptiles slither, and the world abounds with the raucous prayers and beauty of God’s creatures.



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# Co-Leader's Letter . . .

## From Joy Connor (Day 2)

Recently John and I called into Lisa's place so Lisa and I could be on a zoom together with the people from Iona talking about next year's "Caring for Creation Project". We saw her newest action to save the environment, a second-hand electric car powered off the roof panels and a long-term project of work to bring back the bush and native flora and fauna to an old creek easement.

Here we are together with the car behind.

It reminded me that Caring for Creation needs us to be both quietly present to the created world around us and ready to try new ways to tread lightly on the earth.

Christmas is coming, faster than I can cope with, but when I stop long enough to feel it, the incarnation makes the whole of our world and everything in it translucent with meaning.

I remember back when I was a young mum and expecting a child at Christmas time, somehow feeling



holy, aware of beauty and the glorious knowledge, as I joined in the carols, that every child was a blessed one, mine and every other because of the baby in a manger. Blessings from our place to yours as we move into Advent.

## From Lisa Wriley (Day 8)

I recently attended the ARRCC\* Interfaith service on Climate Justice at St Patricks Catholic Cathedral in Parramatta.

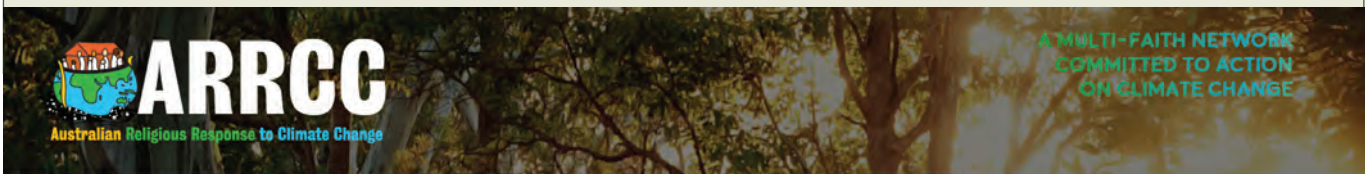
It was so powerful to join with people from Jewish, Muslim, Buddhist and Christian faiths united in our support for urgent, courageous and visionary responses to the climate emergency. This service coincided with a letter to Prime Minister Albanese from

multi-faith leaders calling for several actions, including an end to public subsidies for coal and gas projects and to fully respect First Nations' people's rights to protect country.

As I write this letter, I have been in another Catholic Church, this time for a service to farewell a family friend who sadly died suddenly at the age of 55 years - at the prime of his life as Head Music teacher at a Catholic school and married to another music teacher. He has two adult children - only 21 and 19 years of age. The pain felt by his family was palpable. The church was full of family, friends and students. There were many tears. I felt like I discovered what music is for. What a blessing it was, and the homily gave me a whole new way of considering how we are instruments of God.

As we near Advent, I too, wish everyone a blessed time as we contemplate the wonder of 'God with us'.

\*ARRCC = Australian Religious Response to Climate Change (<https://www.arrcc.org.au/>)



## Deluge

The azure sky faded to oblivion,  
floods of tears permeated the earth  
drowning cars and dwellings  
up to the rooftops,  
earthly treasures perished,  
drawing their last breath,  
*Unprecedented!* — a word that once more  
echoed from the burning bush  
that licked the forest to ashes,  
what short memories we have even when  
the space between disasters shrank!  
From our deepest lament over the glitter  
of what we once worshipped,  
our eyes at last opened to a new awakening:  
who really *is* the supreme Lord of the Dance.

Deborah Ruiz Wall (Day 27)



# A Most Treasured Gift of a Porcupine – A caricature and an icon

## Ingerid Meagher (Day 16)

Sometime around 1997, I received a gift of a little silver porcupine with numerous holes all over its body designed to hold toothpicks. My appreciation of this gift initially was because it was a thank-you gift from a dear friend and reminded me of the memorable circumstances surrounding our meeting. But over the years and especially of late, as I pay increased attention to my memories, its significance has grown. I have learned much about perseverance and letting go, about awe, wonder and thankfulness. This little creature has become symbolic of these life lessons. And there are some quirky parallels between the porcupine and my benefactor, 91-year-old Mizzi, a Viennese Jewess who lost nearly all of her family during the Holocaust.



The porcupine is the prickliest of rodents. Curiously, its Latin name means “quill pig.” The Mohawks call it anêntaks, literally, “bark eater”. Porcupines have large front teeth. They are tree climbers and herbivores and, depending on which continent they live on, eat bark, fruit, leaves and springtime buds. They love salt with a

passion and will eat anything tainted with salt, even wooden tools that have been handled with salty, sweaty human hands.

Apart from raising their needle-like quills in self-defence, which serves as a reminder that this animal is no easy meal, they’ll also stamp their feet, growl, chatter their teeth or possibly charge the approaching enemy.

And now, where does the porcupine fit into my tale? In 1995 I was engaged in a research project investigating *Hearing Loss in An Australian Population*. Some 1700 participants had to be recruited to the study and hearing tested. In addition, people were required to complete an extensive questionnaire. Part of my task was to locate a convenient audiology practice for the participants and arrange an appointment for a hearing test. Some people would require assistance with the questionnaire or needed prompting to complete it or be followed up re missing data.

And so it happened that I phoned Mizzi. It turned out that her hearing loss was significant and she misunderstood the nature of my call. Her response to the invitation to participate in this study was a gruff and firm NO THANK YOU. I suspected she had not really heard the question or may have thought I was a hard-sell phone hawker. I felt it was worth another try at a later date.

On the second attempt, she must have had the amplifier working on the phone or had her hearing aid switched on. This time Mizzi was delighted to take part! Because of her advanced years, I offered to collect her and take her to the audiologist and assist her with filling out the questionnaire.

On the way to the audiology test, Mizzi saw a perfect opportunity to stop off at the Adelaide Central

Markets to purchase her favourite authentic Viennese Frankfurters.

A friendship had started. I learned of Mizzi’s determined efforts to reach the end of her life, independent and in relatively good physical condition. She was still doing yoga classes aged 92 and claimed they were a lifesaver for her, especially since she had a pronounced curvature of the spine.

Some years after the research project had ended, Mizzi was in the news. Outrage reigned in the Adelaide media. Mizzi, who lived on her own, who adored her house and who was still active in her garden in Malvern, a leafy southern suburb of Adelaide, had been attacked and robbed by a bag snatcher right in front of her house. She was knocked to the ground and suffered a broken collarbone. Her days of independence were ended through this vicious act. A room, with the usual mod cons, was found for her in a nursing home in Glenelg. She had it decked out with ornaments, memorabilia, books and newspapers. It had a delightful leafy garden outlook. Her comment on her new circumstances will stay with me always:

“When I get up in the morning and stand in front of the window and look out over the garden, I thank God I am still alive”.

What a marvelous example of eternal optimism and gratitude despite the grief, pain and disappointments life had thrown at her.

Mizzi was vulnerable because of her hearing loss. Recruiting her to the study had had its difficult moments. Like the porcupine that puts up its quills, stamps its feet, and growls, she put up her defences, albeit not quite as fierce as the porcupine! But her irrepressible zest for, and appreciation

of, life caused her to smooth down her quills and engage in social interaction that spared her the isolation so often associated with advanced age and hearing loss.

And so, apart from the charm of the gift of the porcupine, Mizzi's philosophy in life and her example will forever be a gift to me. I pray I will manage the last quarter of my life as well as she did hers. And I hope that by telling her story it will, in turn, be a gift to you. Mizzi lived until she was 96. She is unforgettable.



## junction 142

## Commitment to Social Justice

### John and Annie Cox (Day 2)

We have been involved in social justice issues throughout our working lives. Now retired and living in the Blue Mountains, we attend Leura Uniting Church. We are both deeply involved in Junction 142, an activity of Leura Uniting Church and the Community. We are part of a welfare service focused primarily on homeless and marginalised people in the upper Blue Mountains.

With the help of a committed and valued team of volunteers and two

part-time staff, meals are provided three days a week and food hampers created from food rescue. A free shower and laundry service is available three days a week. The shower and laundry service also provides clothing, sleeping bags, shoes, toiletries, and other necessities. Secure lockers are available for people to store bags and other items.

Many people regularly use our services and other transient people who are told



about our service. No one is turned away. Many have drug, alcohol and mental health issues. Others are poor through a range of circumstances. Some live in social housing. Others live in caves, cars and wherever they find shelter. We provide support in finding housing and advocate for them with government and "institutions" they find intimidating to deal with.

In Matthew 25, Jesus was asked, "Where did we see you?" Jesus responds, "In the poor, homeless, those who are in (or for us have been in) gaol, needing food, clothing." When we see a homeless male, in winter, with size 12+ feet give his only pair of shoes, size 11, to a person with smaller feet, we see Jesus.



# GREVILLEA - Through My Window

Helen Weavers (Day 9)

Laden with flowers  
bent with the crop  
buzzing with bees  
welcoming lorikeets  
flashes of green and gold wings  
among the crimson flowers

Issuing invitations to join their feast  
crawling  
hopping  
sliding  
stretching for the best blossom  
chirping  
a pair twittering  
moving with nimble claws  
searching  
disturbing the bees

A visual delight  
under a gumtree canopy  
against a leaden sky  
wonder and birdsong  
echoing through my mind.



# WEDNESDAYS WITH WELLSPRING



## Worship in the Celtic Tradition

1st Wednesday of Month on Zoom

<https://us02web.zoom.us/j/8862483446>

6.15pm Queensland

7.15pm NSW, Victoria, Tasmania,  
the Australian Capital Territory

6.45pm South Australia

4.15pm Western Australia

# Taking Action for Peace

Joy Connor (Day 2)

*Keeping Weapon Manufacturers out of our schools.*

Some things grow and spread when we aren't looking, like mould and white ants in houses. When we are looking at the direction of nations, these white ants can undo many years of work for peace and justice in the world. The increasing influence of international arms manufacturers and their investment in Australia's growing weapons manufacturing industry is a case in point.

In August this year, a Conference was held in Brisbane sponsored by one of the World's biggest arms manufacturers, Lockheed Martin and involved at least 6 other major weapons manufacturers. The stated aim of the conference was "to enable weapons manufacturers to associate with education department personnel to integrate more defence content into high school science education as a way

of "securing the talent pipeline." This also involved negotiating access to schools to offer scholarships at senior level to the brightest students leading to university studies which would lead to a career in weapons manufacturing.

Thanks to the tireless work of Doug Hewitt, our representative on ICAN (the International Campaign to Abolish nuclear weapons,) a letter was drafted which the Wellspring leaders signed and sent to the Prime Minister. The letter expressed our concern that the brightest and best students should be channelled into producing weapons that destroy rather than enhance communities, the environment and world peace.

However, the reply that we received was even more concerning.

One sentence stood out, "The defence industry (read *weapons manufacture*), offers a unique opportunity to develop sovereign industrial capability, a more

advanced manufacturing sector and secure decent, long-term jobs for Australians."

Is that the future we want for our children and grandchildren? Is that what is a "decent job"? Should weapons manufacturers be able to have access to schools to recruit the brightest and best?

If you want to take action, you can write to the Prime minister online

[www.pm.gov.au › contact-your-pm](http://www.pm.gov.au/contact-your-pm)

or by post to The Hon Anthony Albanese MP, Prime Minister Parliament House, CANBERRA ACT 2600. Tell him you are concerned at the partnerships developing between schools and the weapons industry. let him know you do not want weapons manufacturers to access our schools. Education is about students reaching their full potential and contributing to a better world, not to destruction of people and the earth.

# Prayer for the ending of the year written for St Mary's in exile.

## Ingerid Meagher (Day 16)

*Feel free to use for your own faith group*

“As we reflect on the year, we realise that as the SMX community, we walk with and alongside a loving presence just as the disciples on the road to Emmaus. In this presence, we can open ourselves to change, here we can transform old opinions and expectations. It is here our sense of separateness melts, and we are aware that we are part of the dynamic whole.”

*Opening Prayer*

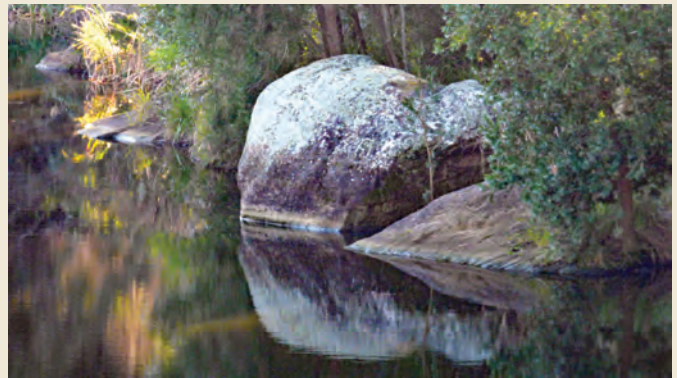
God our Counsellor,

In deep listening and quiet stillness  
our hearts and minds open  
and our souls catch the wind of your spirit -  
the spirit that inspires us to walk together  
with love, courage, hope and deep gratitude  
for the diversity of gifts and abilities within  
the Community of Faith and indeed all of humanity.  
We pray this leads to a common purpose  
and the good of all.

Amen

*Blessing*

As we go from this place  
may we remain full of courage and  
continue to embrace the freedom  
to choose all that is life-giving –  
the basic and simple discipleship of Christ  
Amen



## BOOK REVIEW: The Genesee Diary - Henri Nouwen

### David Sloane (Day 15)

*The Genesee Diary*, subtitled, ‘A report from a Trappist Monastery’, written by Henri Nouwen in 1974, has become a spiritual classic for the modern age.

Nouwen was a Catholic priest who felt he had grown stale as a writer, lecturer and speaker and needed time out to reflect on his spiritual journey. He was ‘guided’ to the Trappist Abbey of Gethsemani in Kentucky [USA], where he requested to spend time as a guest ‘Trappist Monk’. His request was eventually granted, and for seven months in 1974, he did everything the

monks did, from attending to their rigorous community prayer schedule to doing the backbreaking farm work and helping in their community bakery.

Nouwen was fortunate to be guided by the Abbot, John Eudes Bamberger, a very perceptive and compassionate spiritual director. The book is based on Nouwen’s day-by-day diary at the Monastery and his interactions with John Eudes and other monks.

His reflections and ‘spiritual insights’ form the crux of the book and can be read on a day-by-day basis. I particularly valued his insights on



The Genesee Diary

Report from  
a Trappist  
Monastery

Henri J. M. Nouwen

Author of *The Inner Voice of Love*

prayer, a discipline I think the modern Church, including myself, has neglected. For example, he reflects on the feeling many Christians have that nothing seems to happen during the silence of prayer. However, Nouwen found that something is happening, but we are not aware of it at the time. Only in retrospect did he realise that something very important did take place during his time of prayer.

Nouwen ‘discovered’ that prayer which often feels dull, distracting, and uninspiring, is not a waste of time. God is much closer than we think and is not limited to our feelings or thoughts.

The book is filled with such rich veins of thought that make it worth reading again and again (I am on my third reading!). It is also laced with

humour, like when Nouwen upends a truckload of rocks and turns over a tray of raisins, much to the amusement of his fellow monks. As the American periodical *Christianity Today* said of the book, “It beautifully lifts the heart and mind to God”. In our age when Social Activism seems to dominate many modern churches’ agenda, this little book is a gentle reminder to get our priorities back into balance.

## BOOK REVIEW: The Aboriginal Gift - Spirituality for a Nation

*Author: Eugene Stockton - Day 27 (available from Blue Mountain Education and Research Trust <https://www.bmert.org/shop/index.php>)*

### Joy Connor (Day 2)

Eugene uses the treasure trove of conversations and observations from his long connection with First Nations people in the Blue Mountains, Western Sydney and Central Australia and his solid academic research to explore a spirituality he sees as closer to the mind of the Semitic people of scripture than to modern western capitalism. The biggest gift, however, is his observations of the impact of integrating this way of being into a spirituality for Australians at this time of ecological crisis.

Eugene points out that:

*“The starting point of and foundation of Aboriginal traditional religion is creation. Although the stories and emphasis vary greatly from region to region, the general order of the founding drama, common to all, can be told. It is a cosmology, an account or theory, (In mythological form) of how what was created became an ordered system. To be more precise, how the universe became a moral system (p.40).*

*The purpose of ceremony was not to worship the ancestral beings or to placate or petition them .. but to participate in the original creative acts, ensuring their*

*continuation into the present for the continuing well-being of the world” (p.50). Ceremonies are ...what life is about, a living within the myth (acting out the deeper meaning of life) or the common Pauline expression of ‘being in Christ’.”*

While much has been lost to First Nations people living in urban areas, much remains in the connection to creation, to the land, to families, to caring for one another and to mutual support and hospitality, whatever the cost. As Eddie Kneebone, an elder from Victoria, pointed out:

*“Aboriginal spirituality is the belief and the feeling within yourself that allows you to become part of the whole environment around you...not the built environment but the natural environment ...Birth, life and death are all part of it and you welcome each.*

*Aboriginal spirituality is the belief that all objects are living and share the same soul or spirit that Aboriginals share. Therefore, all Aboriginals have a kinship with the environment. The soul or spirit is common - only the shape is different but no less important (p.77).”*

The centrality of creation and land to a person’s actual being for First Nations people is in stark contrast to a capitalistic world view of a resource to be used for individual or corporate

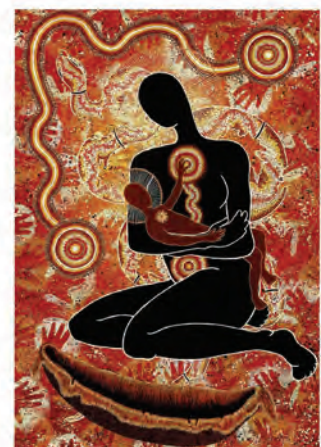
use. Eugene quotes David Mowalhari who says:

*“land and mountains and spring water- the heart of sacred sites is really our body. bulldozers are pressing down on our body liver, kidney bleeding. The graders are scraping the skin off our flesh (p.80)”.*

Within Aboriginal spirituality

*“Life itself and in itself is sacred in the sense of being an ineffable miracle.. Whereas Western concepts of religion contrast the sacred and the profane, the natural and the supernatural, there is no basis for such distinction for Aboriginal religious thought, as everything is alive and therefore everything is sacred.... living itself is religion(p73)”*

A book well worth reading!



### the Aboriginal gift

Spirituality for a Nation

Eugene Stockton



## Art

### Joy Connor writes:

My friend Heather McClelland from the North Coast has just had a beautiful art show and I asked her if we could use some for Pipeline. They are for sale and the money goes to a poverty alleviation program for women in Bangladesh where Heather was involved in mission. (Email [hmcclelland66@gmail.com](mailto:hmcclelland66@gmail.com))

### From Heather McClelland, the artist

During the pandemic, I enjoyed some en plein air painting with my friends. The dove in the rock and its reflection spoke to me. In the midst of uncertainty God's Spirit always surprises. The work is called *Clarry Hall Chasm*. It's at the site of a large dam providing water to the Tweed region and is situated near the small village of Uki, Northern Rivers of NSW.



## Photographing the Beauty and Wonder of Creation ...

### Geoff Stevenson (Day 20)

Over the last few years, I have rekindled my love of photography. It sometimes drives my family crazy as I lag behind or stop to find the best perspective. I can be caught up in the moment, the wondrous moment of awe and joy as I look upon a scene. I remember my wife feeling somewhat frustrated as we stood before the revealing awe of Uluru and Kata Tjuta in pre-dawn darkness. As the sun rose over the rock and reflected off the ancient formations, I was overwhelmed with wonder and clicked away in endless delight. In a lightly veiled comment sometime later, she suggested I may have missed the fullness of the event because I was looking down a camera. This is an accusation I have made of others



and it caught me by surprise. Did I? Is this what really happened? Was I so distracted by the photographing that I missed the real event?

I pondered this insinuation and wrestled with the connotations. I revisited this wondrous experience

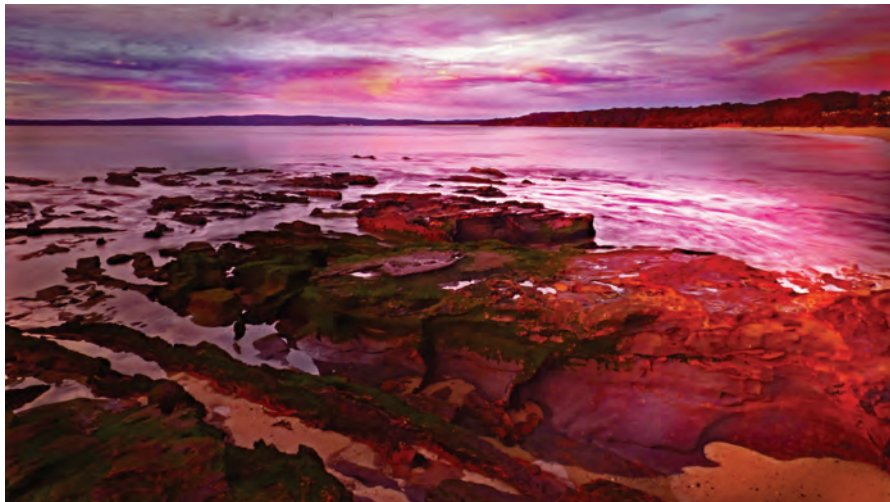
and perused my photographs, looking for where I may have missed the experience in seeking to capture the image. I pondered the notion that perhaps I was more interested in holding onto the image before me, capturing and containing the event



more than engaging in the experience – much like the disciples on the Mount of Transfiguration (Mark 9), where Peter asks if he should build three dwellings to contain the event and make it last, and last and last...

Was this me? Surely it couldn't be, surely?

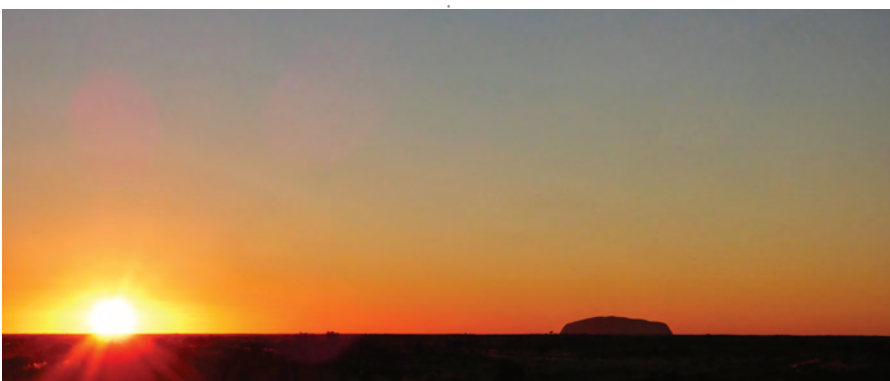
I entered more deeply into the experience, re-engaging with what I felt that wondrous morn. As I wandered through my photos, looking into the rich beauty, I rekindled those same beautiful emotions of joy, wonder, delight, rapture, hope, love and overwhelming awe, at the very rich beauty. Through my photos I felt the presence of this mystical place in the pre-dawn delight. I felt close and realised that my photographing of places, scenes, wonders is not to capture and contain, to control and grasp. It is to engage more deeply with that which is before me, the beauty and diversity of creation. In



photography, I am drawn more deeply into a relationship with what is before me. I am drawn to look more deeply, to see, to hear, to feel and to connect. My photos are a relationship through seeing, and seeking to reveal in beauty and wonder. It helps me see deeply, engage more fully and feel connected and in relationship. My photography becomes, for me a spiritual practice that transcends the physical and material and draws me

into the presence of God, of Christ who is in all things!

I also hope that some of my photos enable people to connect with place and time, beauty, wonder and share relationship with the Earth and its creatures – to care and share and love and become the community of grace and hope that we need to be. My hope is that the presence of God is some way reflected within images that resonate with life and Spirit.



## Wellspring Seminar Review

### Diane Speed (Day 11)



A prequel to Wellspring's planned dialogue on *'Care for Creation: Celtic and First Nations' Christian Perspectives*, the Zoom seminar of 29 October on *'Identity and Country in a First Nations' Context'* yielded a great quickening of heart and mind and established a helpful basis for the ongoing dialogue, as we listened to our Indigenous friends share how their identity is embedded in their 'country' origins.

It was wonderful to see around 50 people attending at different points, including several from the local and international Iona Community, some of whom had arisen very early in the morning to be with us! In the course of the seminar, it was noted that some in Britain and elsewhere have their own issues with displacement under colonialism. Iona Leader Ruth Harvey's presence signalled what will be an invigorating new stage in



the relationship between our two communities.

Joy Connor's opening remarks included a minute's silence to remember and grieve for Cassius Turvey, the fifteen-year-old Noongar boy killed recently in a racist attack on the streets of Perth.

Lisa Wriley then offered an opening prayer and Brooke Prentis led us in a meaningful 'Acknowledgement of Country' from her own Wakka Wakka country, three hours' drive north-west of Brisbane. Brooke encouraged us to type into the Chat the First Nations country on which each of us lived and call to mind all the things that make it what it is — not only the land, sea and sky, but also the birds and animals, trees and rocks, and the people with their stories and cultures. Real acknowledgement of country is not just uttering words: it involves comprehensive awareness of and respect for all that comprises 'country'.

One of our two speakers, Adnyamathanha woman Rhanee Lester, was unfortunately unable to join us after witnessing a violent incident on a bus (thankfully, she is safe, and we hope to hear from her on another occasion). Our other speaker, Trawlolway woman Naomi Wolfe, kindly amplified her presentation, while Brooke led further discussion arising from audience questions. That said, time itself seemed to evaporate in the powerful communication

from them that took hold of our consciousness.

Naomi's presentation began with articulating a question that had driven her own thinking over the years: how do I become the person I'm meant to be, truly Christian and truly Aboriginal at the same time?

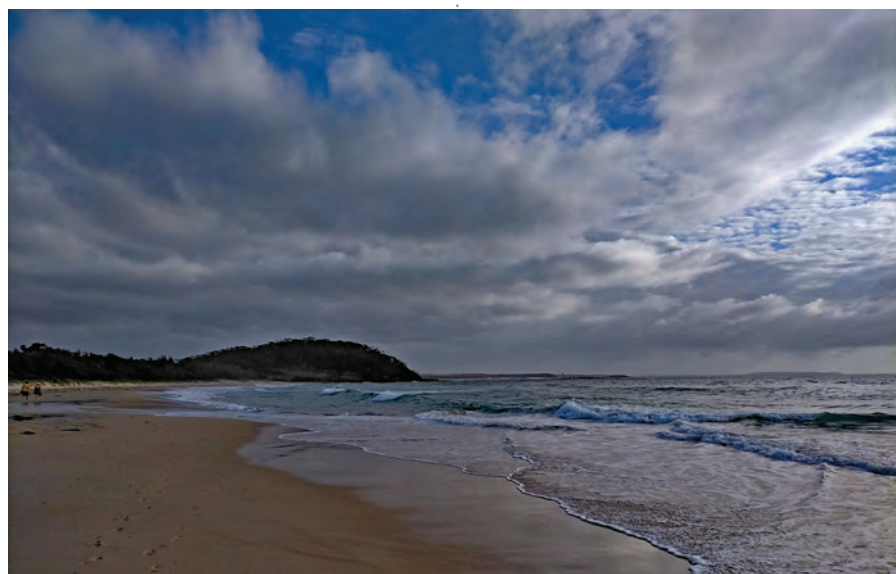
We learnt that identity is a fraught issue for many Christian Indigenous folk, with misunderstanding and misinformation amongst the 'settlers' here and consequent miscommunication to young Indigenous people in their midst. Naomi drew attention to two common issues: first, the implication and inference that God and knowledge of God first arrived in Australia in 1788, despite the fact that God is Alpha and Omega, eternally present everywhere; and second, the exclusion of Indigenous people from the

inclusive teaching that in Christ there is no differentiation by race, gender, or social rank.

Sadly, Indigenous people have often been led to believe that being Indigenous is a lesser ethnicity, with false stereotypes of Indigenous people as inherently less capable of understanding and systematic thinking, when the problem is often with the 'settlers'. Naomi challenged us with the thought that the church needs to more deeply inclusive of our Indigenous brothers and sisters in order to become what it should be.

All this points to the critical need for truth-telling. Brooke indicated the particular need for the rest of us to seek out and listen to Indigenous voices instead of what are often less reliable sources, at the same time recognizing that individual Indigenous people come from many different backgrounds with different traditions. Hospitality and generosity, however, are two cultural absolutes for Indigenous people overall, and we would do well to avail ourselves of their understandings, to notice and resist racist assumptions and grapple with the actualities of history.

The seminar concluded with two Indigenous blessings from Naomi and a closing prayer from Diane Speed. We were left with stretched minds, moved hearts, and challenges to be more proactive in pursuit of truth, for ourselves and those around us.





## WELLSPRING COMMUNITY INC.

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**NEXT ISSUE:** November 2022.

Pipeline Committee: Geoff Stevenson.

**Deadline for material** As we prepare for next year's conference on 'Care for Creation' the November issue of Pipeline will focus on the theme of how we engage with the created world - through advocacy around Climate Change; caring for the Earth; engaging with creation (through gardening, photography, bushwalking, poetry...). How do you engage with God's world and what are your hopes and fears?

The deadline for material is Friday October 23 - a short turn around from this edition, so start writing, taking photos and getting creative!

Contributions are to be submitted by Friday October 23. You are welcome to begin now and submit early!.

Please email material for that edition to Geoff Stevenson [geoffs81@gmail.com](mailto:geoffs81@gmail.com)