



**The Religious Society of Friends (Quakers)
in Australia Inc.**

Sixth edition, 2011

Comment [A1]: DIA: We recommend that after approval of the YM19 draft by YM, this become the 7th edition of the Handbook.

[Cover verso]

Logo

The image adopted as the logo for Quakers in Australia represents the Aurora Australis, a natural phenomenon of the southern hemisphere associated with Antarctica, a fragile and magnificent part of the planet.

Australian Quakers consider the Aurora Australis an appropriate logo because of its association with

- Pure light, the centrality of the Light for Quakers
- Beauty, a quality that many associate with God or the Spirit within
- Nature, a permanent reminder of everyone's responsibility to care for the world
- The colour blue, used by the United Nations
- The ephemeral and intangible, a reminder that language is inadequate to describe God, the truth or the Spirit within.

Take heed, dear Friends, to the promptings of love and truth in your hearts. Seek to live in affection as true Friends in your Meetings, in your families, in all your dealings with others, and in your relationship with outward society. The power of God is not used to compel us to Truth; therefore, let us renounce for ourselves the power of any person over any other and, compelling no-one, seek to lead others to Truth through love. Let us teach by being ourselves teachable.

(A paraphrase of epistles from the Yearly Meetings of Pennsylvania and the Jerseys held in 1694 and 1695.)

Edition statement:

Current

ISBN 978-0-9803258-8-1 Handbook of Quaker Practice and Procedure in Australia (6th edition) © 2011 Australia Yearly Meeting of the Religious Society of Friends (Quakers) Inc. PO Box 556, Kenmore, Queensland 4069 First published 1967 Subsequent editions published 1983, 1985, 1993, 1995, 2005 Cover design by Design Edge, Canberra and Neville Ross Design by Neville Ross Online version Meryl Moscrop & Julie Walpole s set in Times New Roman & Arial fonts.

Revised

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Handbook of Quaker Practice and Procedure in Australia (7th edition) © 2019

Australia Yearly Meeting of the Religious Society of Friends (Quakers) Inc.

119 Devonshire Street Surry Hills NSW 2010

First published 1967 Subsequent editions published 1983, 1985, 1993, 1995, 2005, 2011

Cover design by Design Edge, Canberra, and Neville Ross. Design and typesetting by Neville Ross. This edition prepared by the Handbook Revision Committee 2016-19. Online version AYM Secretary. Set in Calibri font.

Errors or omissions should be reported to the Handbook Revision Committee.

Comment [A2]: DIA: We ask if, as an online publication, if we still need a cover image and edition statement. We believe an edition and date may be useful when comparing versions, but request the discernment of Friends.

'Preamble'

Current text is in the right-hand column, draft revised text is in the left-hand column.

Revised text	Original text
<p>● Quakers in Australia acknowledge that we live and worship on the lands of Aboriginal and Torres Strait Islander peoples, country which gives them physical and spiritual identity and is filled with the spirit presence of their ancestors.</p> <p>We acknowledge:</p> <ul style="list-style-type: none"> • The sovereignty of Australia's First Peoples over the land we inhabit • That the land was taken from them at devastating cost, with no just resolution • That this trauma is ongoing and diminishes us all • That our testimonies call us to be in right relationship with all peoples, the land and our environment. <p>Therefore, we seek in our daily lives:</p> <ul style="list-style-type: none"> • To educate ourselves about the true history and present reality of Aboriginal and Torres Strait Islander peoples, and uphold their right to self-determination • To acknowledge within ourselves, and bring into the light, that which contributes to the debilitating effects of racism, insensitivity, lack of awareness and misrepresentation • To work towards justice and peace, and healing for us all. <p>(FNPC Committee 2017)</p>	<p>Quakers in Australia acknowledge that we live and worship on the lands of Aboriginal and Torres Strait Islander peoples, country which gives them physical and spiritual identity and is filled with the spirit presence of their ancestors.</p> <p>We acknowledge:</p> <p>the sovereignty of Australia's First Peoples over the land we inhabit; that the land was taken from them at devastating cost, with no just resolution; that this trauma is ongoing and diminishes us all; that our testimonies call us to be in right relationship with all peoples, the land and our environment.</p> <p>Therefore, we seek in our daily lives:</p> <p>to educate ourselves about the true history and present reality of Aboriginal and Torres Strait Islander peoples, and uphold their right to self-determination; to acknowledge within ourselves, and bring into the light, that which contributes to the debilitating effects of racism, insensitivity, lack of awareness and misrepresentation; to work towards justice and peace, and healing for us all.</p>

Comment [A3]: DIA: this text was previously approved by YM and is not under consideration for changes. The only consideration is its relocation to the very beginning of the Handbook.

Contents

Current Table of Contents: Supplements

SUPPLEMENTS

The following supplements to the Handbook are to be found on the Society's website www.quakersaustralia.info

RULES of the RELIGIOUS SOCIETY of FRIENDS (QUAKERS) in AUSTRALIA INCORPORATED (1.1.0)

TRANSFER of MEMBERSHIP between Meetings (3.11.0)

AYM SECRETARY'S DUTIES (5.2.3)

PROCEDURES of the BACKHOUSE LECTURE COMMITTEE (5.3.5)

GOVERNANCE of THE FRIENDS' SCHOOL (5.4.2)

Comment [A4]: DIA: For noting: this list does not reflect what is actually on the website as a Supplement.

Revised Contents

[Includes Appendices and Index. The table of contents for chapters and sections and for the index can both be automatically generated in MS Word after YM approval.]

Appendices

A. Rules of the Religious Society of Friends (Quakers) in Australia Incorporated as revised 2002.

This is currently accessed at https://www.quakersaustralia.info/sites/aym-members/files/pages/files/AYM%20Rules%20of%20the%20Society_0.pdf

Changes to the text are not within the remit of the Handbook Revision Committee.

B. Style Guide and Glossary.

This is included as if it were a separate chapter.

C. Flowchart of Handbook approvals.

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

It was approved at YM17 and also, after a minor change, at YM18.

D. Transfer and Acceptance of Membership (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

E. Declaration of an Intention to Celebrate a Marriage or Committed Relationship (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

F. Typical Quaker Certificate of Marriage or Commitment (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

G. AYM Secretary's Duties.

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee

Comment [A5]: DIA: We recommend that the 7th edition of the Handbook should be professionally set with appropriate layout and style conventions, including Contents, after YM approval.

Comment [A6]: DIA: We recommend removing all Supplements and retitling them 'Appendices'.

1. It is a legal requirement that we retain our Rules of Incorporation.
2. The style guide and glossary has been extensively revised. This is not part of the Handbook as such, but a guide for the Committee. It is included as an Appendix for transparency.
3. The flowchart of Handbook approvals was approved at YM17 and YM18.
4. We do not recommend changes to the forms, or to the AYM Secretary's duties, as we do not feel these are within the remit of the HRC.
5. We agree to the request by The Friends' School to delete the former Supplement 1.
6. We recommend that the Backhouse Lecture Procedures be moved to the Backhouse Lecture Committee webpage.

Comment [A7]: DIA: Should this remain a separate document? Or should all Appendices be part of the Handbook itself?

Table 1, Acronyms used throughout the Handbook

Acronym	Full
AYM	Australia Yearly Meeting (the organisation)
JYF	Junior Young Friend (aged 12-17)
YF	Young Friend (aged 18 – around 30)
YM	Yearly Meeting (the event; the annual national gathering)

Please note:

All cross references (highlighted yellow), email addresses, web links will be checked prior to publication.

Revised text is on the left, original text in the right-hand column.

Revised text	Current text
<p>Preface</p> <p><i>Guidelines: Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by; but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.</i></p> <p><i>(Postscript to an epistle to ‘the brethren in the north’ issued by a meeting of elders at Balby, 1656)</i></p>	
<p>The latest version of the <i>Handbook</i> is online on the website https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure</p> <p>The online <i>Handbook</i> is the authoritative version. It is accessible both in interactive and PDF formats. The PDF may be printed at will. The <i>Handbook</i> is available for anyone to read.</p> <p>The <i>Handbook</i> can only be amended after Yearly Meeting discernment, i.e. after a YM Minute. The AYM Secretary is responsible for ensuring the online <i>Handbook</i> is updated in both formats as soon as reasonably possible after YM each year. The update date (e.g. ‘Updated from YM18’) is stated both within the <i>Handbook</i> and on the <i>Handbook’s</i> website location.</p>	

Revised text	Current text
<p>Purpose</p> <p>This <i>Handbook</i> is intended primarily for the guidance of Members and Attenders of the Religious Society of Friends (Quakers) in Australia, although it may be of interest to others also.</p> <p>We emphasise the word ‘guidance’. The <i>Handbook</i> describes our various current Spirit-led procedures and practices which have developed over time. The <i>Handbook</i> is a living document, as our faith is a living faith. Before implementing innovative practices, Friends are advised to discern that they are in accordance with our spiritual underpinnings.</p> <p>Our <i>Handbook</i> is a necessary resource for anyone appointed to office within the Society, as well as for any Friend.</p> <p>It provides information about the conduct of worship, decision-making, the nature of membership of the Society, life milestones as marked within the Society, the relationship between the Society and other organisations, and much more.</p> <p>The <i>Handbook</i> complements other publications such as <i>this we can say: Australian Quaker life, faith and thought</i> (2003) and <i>Advices and Queries</i> (2008) INSERT HYPERLINK, the aims of which are to explain the faith that leads to the practice and procedures described here.</p>	<p>Purpose</p> <p>This handbook is intended primarily for the guidance of Members and Attenders of the Religious Society of Friends (Quakers) in Australia, although it may be of interest to others also. It provides information about the conduct of worship, decision-making, the nature of membership of the Society, the relationship between the Society and other organisations, marriage, finance, and so on. It is a necessary resource for anyone appointed to office within the Society.</p> <p>The handbook complements another publication of the Society, <i>this we can say: Australian Quaker life, faith and thought</i> (2003), the aim of which is to explain the faith that leads to the practice and procedures described here. The two books together form the Australian equivalent of the single volume entitled <i>Quaker Faith & Practice</i>, published by Britain Yearly Meeting in 1995 and subsequently revised.</p>
<p>Outline of content</p>	<p>Layout</p>
<p>Our beliefs, worship and decision making processes are central to the Society and are described in Chapter 1.</p> <p>Chapter 2 describes our Worship Meetings and Regional Meetings. All Worship Meetings are part of a Regional Meeting and all Regional Meetings are part Australia Yearly Meeting, the national body.</p>	<p>The book starts with an outline of the history and principles on which the present Religious Society of Friends in Australia is based (Chapter 1.) Next, attention is given to the workings of the various kinds of Worship Meetings (2.2.0), the smallest being Worshipping Groups, the largest Local Meetings (2.3.0), with Recognised Meetings (2.2.2) being of intermediate size. Quakers generally belong to a Worship Meeting of one of those three</p>

Revised text	Current text
<p>Chapter 3 describes membership of the Society and Chapter 4 describes how the Society cares for its members.</p> <p>Chapter 5 deals with the administration of Australia Yearly Meeting, the national body.</p> <p>Chapter 6 describes the arrangements for Yearly Meeting, the annual gathering of Friends from all over Australia.</p> <p>This structure of the <i>Handbook</i>, progressing from our spiritual core to the local Meetings and the national Meeting reflects the manner in which the Society works.</p>	<p>kinds. All Worship Meetings report to a coordinating statewide Regional Meeting (2.4.0) and all Regional Meetings report to the national body, the Australia Yearly Meeting (Chapter 5). Chapter 6 covers the Yearly Meeting, the annual gathering of Friends from all over Australia. Such a pattern, outwards from the nearby to the national, rather than from the top downwards, represents the manner in which the Society works.</p> <p>Chapters 3 and 4 deal respectively with membership of the Society and its caring aspects. These chapters, like the other four, are augmented by Appendices, and also by Supplements on the Society's website www.quakersaustralia.org.au</p>
Definitions and Glossary	Definitions
<p>Definitions of key words of relevance or specific meaning to Quakers are contained in the Glossary, Appendix B. These help explain the meaning of those words in the context of this <i>Handbook</i>.</p> <p>An initial capital letter in words such as Concern, Member, Visitor, Friend, Attender, and Testimony denotes their specific meaning for Quakers. These are also defined in the Glossary.</p>	<p>Definitions of key words of relevance or specific meaning to Quakers are contained in the Glossary Appendix G. These provide a useful tool to explain the meaning of those words in the context of this handbook.</p> <p>The use of an initial capital letter in the words Concern, Member, Visitor, Attender and Testimony denotes their particular meaning for Quakers.</p>
Cross-references and acronyms	Cross-references
<p>There are cross-references to other relevant parts of the <i>Handbook</i> throughout the text. These have been hyperlinked. This should avoid unnecessary repetition.</p> <p>Please see Table 1 for a list of acronyms frequently used through the <i>Handbook</i>. Acronyms are also listed in the Glossary.</p>	<p>To help the reader and avoid unnecessary repetition, references to other relevant parts of the handbook have been inserted in parentheses and linked in the interactive version. See Table 1 for an explanation of the way abbreviations are used in this handbook.</p> <p>References to supporting literature are given in each case by the first author's name and the year of publication. The titles of books or journals are shown in italics, with full details in Appendix A.</p>
Amending this Handbook	Amendments
As our <i>Handbook</i> is a living document, it needs	Alterations and additions to the wording

Comment [A8]: DiA: We recommend that these procedures for amending the Handbook be located with the flowchart with its Appendix.

Revised text	Current text
<p>to be amended from time to time. These changes are reported in <i>Documents in Retrospect</i>, which is published after each Yearly Meeting. Arrangements for amending it are described in Appendix C.</p> <p>At the date of preparation for this version of the <i>Handbook</i> there is a Handbook Revision Committee who can collate suggestions for changes and make recommendations to Regional Meetings and hence to Yearly Meeting.</p>	<p>of this handbook may be made only by a session of the assembled Yearly Meeting of The Religious Society of Friends (Quakers) in Australia in accordance with Quaker procedure already established. Compilation of this edition of the handbook took from 2005 to 2010. Subsequent updating may be required, at least after each of the national gatherings of Australian Quakers (Chapter 6). Amendments are publicised :</p> <ul style="list-style-type: none"> • in <i>The Australian Friend</i> (5.5.2), • in <i>Documents in Retrospect</i> (6.4.1), after each Yearly Meeting <p>in the definitive version of the complete handbook on the Society's website www.quakersaustralia.info.</p>

Chapter 1, The Quaker WAY

Revised text is on the left, original text in the right-hand column.

Comment [A9]: Refer to RMs for discernment. Suggested options:

- Quaker Principles
- Quaker Ways
- Quakers in Australia
- The Bases of Quakers in Australia

<p>Friends, we recommend that sections 1, 1.2, and 1.3 should be deleted. This information is already available on our AYM webpage and/or our Seekers' webpage.</p> <p>Note that the Preface contains much of the introductory part of this section.</p>	<p>1.0 General</p>
<p>•</p>	<p>This handbook deals with three aspects of the Religious Society of Friends (Quakers) in Australia Inc.</p> <p>The rules that served as a constitution for the legal registration of the Society in 1967, necessary for it to become an incorporated body. The rules, as revised in 2002, form Supplement 1 on the Society's website www.quakersaustralia.info. Friends abide by such matters of administration, law and finance with literal strictness.</p> <p>The more flexible guidelines resulting from decisions taken at past Yearly Meetings and Standing Committee meetings of the Society.</p> <p>The customs that characterise the ways in which Australian Quakers</p>

now actually do things, describing the Quaker Way in practice, in the context of YM decisions (6.3.2).

The second feature, the guidelines, represents the accumulated wisdom of successive national gatherings of Quakers.

The history of advice and instructions from the central body in Britain to its constituent groups is traced in their 667-page book *Quaker Faith & Practice*, published in 1995. The first compilation of such national statements was made in 1738, in the form of a manuscript *Book of Discipline*. (In this case, the word Discipline refers to being disciples, i.e. 'humble learners in the school of Christ', to use a Quaker phrase.) The first printed version was issued in 1783. Later revisions reflected developments of language, religious thought and social attitudes. All those editions applied equally to Australian Quakers until 1964, when the Religious Society of Friends (Quakers) in Australia (AYM) became autonomous, and no longer part of London Yearly Meeting.

Two or three centuries ago, Yearly Meeting decisions specifying conditions for belonging to the Society were applied strictly. For instance, marrying a non-Quaker, owning slaves or bankruptcy carried the penalty of 'disownment', i.e. exclusion from Membership of the Society. This strictness steadied the Society during a series of crises: the social and political turbulence of late-17th century England, the death of the Quaker founders and pioneers, severe persecution and the vicissitudes of more than three centuries. Other radical groups that formed in the mid-17th century, such as the Ranters, have vanished.

National decisions on the conduct of the Society are now largely advisory, leaving their implementation to the discernment of Local and Regional Meetings (Chapter 2). There is a consequent tendency to use the words *normally* and *usually* (Rowlands 2005). Such flexibility accords with advice in an epistle from a group of Elders, meeting at Balby in Yorkshire in 1656, when the Quaker movement was taking

Comment [WU10]: In Preface

	<p>shape: <i>Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all with a measure of light which is pure and holy, may be guided; and so, in the light walking and abiding, these things may be fulfilled in the Spirit, not in the letter;</i></p>
s	<p>1.2 Early Quaker history</p>
	<p>The Quaker movement was initiated by an itinerant preacher, George Fox (1624 - 91). He devised a system that allows spiritual freedom to individuals but strength to the group, achieved by bringing an individual's religious insights to subsequent prayerful consideration and decision at regular meetings of the group within a certain area. That testing and decision by the group challenge personal eccentricity, while encouraging individual insights to inspire the fellowship.</p> <p>Fox persuaded independent congregations of so-called Seekers in northern England to meet together each month for mutual support in the face of the prevailing persecution, and for seeking the will of God in reaching collective decisions as regards faith, organisation and practical matters. That is still the procedure. Issues of particular importance are referred to less frequent meetings of all the Quakers within a larger region. Finally, conclusions reached by annual national gatherings establish precedents that are recorded and then, through handbooks like this, influence decisions in the future.</p> <p>The evolution of the Society in Britain has been outlined by Doncaster (1958), Fraser (1975, p. 570) and Dandelion (2007) and in three pages of <i>Quaker Faith & Practice</i> (Britain YM 1995, 6.01 & 7.01). The initial heroic period of evangelism from 1648 onwards brought many to the initially amorphous movement that became known as '<i>the Quakers</i>' towards the end of the civil war and in its aftermath. In the beginning, those involved called themselves the People of God, Children of the Light, and then Friends of Truth, subsequently shortened to '<i>Friends</i>'. The nickname '<i>Quakers</i>' arose in 1650 and</p>

Comment [WU11]: There is no 1.1

later was accepted generally. Quakers were always quite distinct from the Puritans, a faction of the Church of England concerned to 'purify' that church of corruption and dissent. Puritans treated Quakers as heretics.

Quaker communities in Britain and Australia required their members to periodically examine themselves, personally and collectively, by considering certain counsel (Advices) and questions (Queries) determined by the national body (*this we can say* 2008, Chapter 6). Note that the *Advices & Queries* relate to behaviour not theology, since the Quaker Way is not a creed, but a style of worship and living. Use of the *Advices & Queries* helped engender unity and coherence, and sustained the movement during considerable government and social oppression in the 17th century. That persecution led to an introspective time of 'Quietism' in the 18th century, when the emphasis shifted to preserving the Society as a 'precious remnant' devoted to the truth (Brayshaw 1927). In the 19th century there was a shift to evangelism and social reform, which led to some revision of the *Advices & Queries*. Biblical scholarship, science and the study of other religions (*this we can say*, pp. 41 - 51), as well as the growth of a spirit of ecumenism, internationalism and environmental responsibility (*this we can say*, pp. 268 - 94) have all influenced recent revisions and additions, in Britain and elsewhere. The current British handbook, *Quaker Faith & Practice*(1995), contains 42 *Advices & Queries*, which are reproduced in *this we can say* (pp. 295 - 306). The Australian version (2003) is on the Society's website www.quakersaustralia.info.

The Society has developed considerably, both over the centuries and over the globe. Meetings in Britain and Australia no longer appoint senior Friends more or less permanently as Elders, responsible for the spiritual welfare of the local group. Instead, all Friends are now regarded as eligible to be chosen to serve as Elders from time to time (2.3.6). There is no longer either a

	<p>uniform Quaker dress or a puritanical attitude to the arts; these went over a century ago. No Quaker in Britain has been expelled from the fellowship for marrying a non-Quaker since 1860. Women do not now conduct business separately from the men, and since 1896 have equally taken leading roles in the Society (5.2.2, 5.2.3; Doncaster 1958). Present-day Friends do not distance themselves from the secular world as they did in the Quietist period. Rather, they are active within it, individually and collectively, commonly in response to a sense of vocation.</p> <p>Friends do still quote well-loved phrases from the early days, such as those listed in the British <i>Quaker Faith & Practice</i> (pp. 665 - 7), and occasionally use characteristic turns of phrase. An example is the expression ‘I have a stop in my mind about that’, meaning ‘I am unable to agree with that’. Or someone may ask those present to hold another ‘in the Light’, signifying a wish that people think of that person in association with an awareness of God. George Fox’s challenge to Friends to ‘walk cheerfully over the world answering that of God in everyone’ remains a favourite phrase. More examples are discussed by Heron (1994) and in the Glossary.</p> <p>The word <i>God</i> is used in this handbook to refer to the indefinable, underlying spiritual dimension of reality. The word is conveniently short and conventional, but is associated with the masculine pronoun and other human attributes. Consequently, many Friends prefer the terms <i>Inner Light</i> or <i>Spirit</i>, as in the New Testament (John 4: 24; Acts 17: 28). A core faith in the presence of this indescribable Spirit within the world and in the soul of every person has persisted throughout Quaker history. The Spirit distinguishes good from evil, the true from the superficial, and means the unity of all creation.</p>
	<p>1.3 Quakers in Australia</p>
	<p>The history of Quakers in Australia has been outlined in books by Benson et al. (1933), Stevenson (1973) and Oats (1985) and in <i>this we can say</i>(pp. 308 -</p>

	<p>24), for example. Details are given in Appendix B. The first Friend to set foot on Australian soil was Sydney Parkinson, a botanical artist sailing with James Cook. He landed briefly in 1770.</p> <p>The Society took root in Australia much later, in Tasmania (then called Van Diemen’s Land), as a result of the visit by two English Friends ‘under concern’, James Backhouse and George Washington Walker. British Friends supported them on their journey from 1832 to 1837 (Benson et al. 1933), walking and riding around eastern Australia. Their main task was to enquire into the condition of the penal settlements in Australia and the welfare of the Aborigines and free settlers. In addition, Backhouse and Walker promoted temperance and reported to the colonial administrators, trying to influence them. Along the way, the two men preached publicly and drew together the few Members of the Society already in Van Diemen’s Land and New South Wales. Their story is set out by Backhouse (1843) and in an illustrated book for children by Dundas and Haynes (2000). Over the years the Quaker movement in Australia has gradually grown, adopting a regional structure suited to the vastness of the continent (2.3.0 2.4.0). By 1964 Friends in Australia were sufficiently numerous to warrant an autonomous Yearly Meeting, no longer under the umbrella of British Quakers.</p>
<p>1 Our Quaker principles</p>	<p>1.4 Quaker principles</p>
<p>1.1 Beliefs</p>	<p>1.4.1 Beliefs</p>
<p><i>Guidelines: ‘As Friends we commend ourselves to a way of worship which allows God to teach and transform us. We have found corporately that the Spirit, if rightly followed, will lead us into truth, unity and love: all our testimonies grow from this leading’ (Introduction, Advices and Queries, 2008)</i></p> <p>For detailed information about our beliefs and history, please see https://www.quakersaustralia.org.au/ and https://www.quakersaustralia.info/about-</p>	<p>Quakers sprang from within the Christian tradition, and feel themselves guided by the same Spirit that was plainly evident in Jesus (Jones 1930). But Friends rely on neither the authority of an established Church nor the authenticity and interpretation of particular words of the Bible. Rather, they rely on seeking a direct experience of God, especially by prayerfully listening together.</p> <p>Subsequently, this basic mysticism can be strengthened by the inspiration of the Bible and other writings, and by the wisdom of church traditions (Boulding 1964).</p>

Comment [A12]: Chapter 1 starts here. Numbering changed to reflect this.

<p>us/our-history</p> <p>Quakers developed within the Christian tradition, and we feel ourselves guided by the same Spirit that was plainly evident in Jesus. We rely on seeking a direct experience of God, especially by prayerfully listening together.</p> <p>Brief history The Quaker movement emerged in northern England in the 1640s, at a time of intense spiritual ferment. Early Quakers were convinced by experience that everyone can become aware of the Inner Light directly, as there is that of God in every person.</p> <p>Today This basic mysticism can be strengthened by the inspiration of the Bible and other writings, and by the wisdom of our own and other traditions.</p> <p>Individual Friends' beliefs differ and are personal. George Fox asked, 'You will say Christ saith this, and the apostles say that, but what canst thou say?'</p> <p>Important Quaker beliefs</p> <ul style="list-style-type: none"> • Friends rely on seeking a direct experience of the Spirit, especially by prayerfully listening together, rather than on the authority of an established Church or the authenticity and interpretation of particular words of the Bible. • There is no fixed common creed, since a creed may lead either to a pretence of beliefs not yet reached, or to entrapment in dogma that inhibits further spiritual growth. Instead, individual Friends develop their own set of beliefs from personal experience (<i>this we can say 2003</i>). 	<p>The Quaker movement emerged in northern England at a time of intense spiritual ferment, largely as a result of the newly widespread availability of the Bible in English. The Quakers felt strongly that prevailing features of Christianity, such as hierarchy, church buildings, sacraments, liturgy and a literal approach to scripture were a hindrance rather than a help in the quest for a right relationship with God. They were convinced by experience that everyone can become aware of the Inner Light directly, as there is that of God in every person.</p> <p>Since then the Quaker community has evolved to encompass a range of questioning and beliefs. There is no fixed common creed, since a creed may lead either to a pretence of beliefs not yet reached, or to entrapment in dogma that inhibits further spiritual growth. Instead, each individual Friend develops her/his own set of beliefs from personal experience (<i>this we can say 2003</i>), though no form of words can really express the essence of any one Friend's core beliefs.</p> <p>An obvious difference between Quakers and mainstream Christians is evident in the avoidance of the customary sacraments (outward acts with an inner significance). Instead, Quakers focus on the inner experience. Also, Friends rarely discuss life after death as a reward for virtue, compensation for life's difficulties or punishment for evil. Being 'present where we are' (Steere 1967) prompts living fully rather than dwelling unduly on an after-life.</p> <p>Another distinctive feature of Quaker practice is the 'priesthood of all believers'. To the extent to which anyone is directly and personally aware of the Spirit, there is encouragement to minister to others in word and deed. Everyone is equal in this responsibility. The consequence is that there is neither hierarchy of religious power, nor any intermediary between God and ordinary people, nor over-reliance on secondhand experience (Gillman 1997).</p>
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<ul style="list-style-type: none"> • We believe that all of life is sacred and that all people can have direct access to God in worship, without the mediation of an ordained person. • We follow the concept of the 'priesthood of all believers'. To the extent to which anyone is directly and personally aware of the Spirit, there is encouragement to minister to others in word and deed. Everyone is equal in this responsibility. The consequence is that there is neither hierarchy of religious power, nor any intermediary between God and people, nor over-reliance on second-hand experience. <p>Our practices reflect our beliefs Friends combine in a Religious Society as a means of helping each other to live more fully in the awareness of the inner Spirit, or God.</p> <p>This cooperation provides each person with support and stimulus from various traditions. These include Universalist, Buddhist, Jewish, humanist, or non-theist for example, as well as Christ-centred faith.</p> <p>This is in line with a statement made as early as 1678 by the first Quaker who was a systematic theologian, Robert Barclay. He referred to:</p> <p style="padding-left: 40px;">Heathens, Turks [i.e. Muslims], Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who by the secret touches of this holy light in their souls [are] enlivened and quickened, [are] thereby secretly united to God, and there-through become true</p>	<p>Quakers in Australia are steeped in the Protestant Christian tradition, they treasure Jesus' message of love and remain connected with the main body of Christians. This is shown by the topics in <i>this we can say</i>, by Friends' membership of ecumenical councils throughout the country (5.4.5) and by their involvement in mainstream Christian aid and social justice activities. However, there are Friends, 'Universalist' (see <i>Quaker Faith & Practice</i> 1995, Chapters 26 & 27 and the Glossary at the end of this handbook), who do not accept Jesus as the exclusive source of spiritual inspiration. Instead, they also respect and value the same spirit within other faiths (Meredith 1997), especially valuing the mystical elements of religions such as Buddhism (van der Sprenkel 1973; Irie 1973) and the spirituality of Australian Aborigines. This is in line with a statement made as early as 1678 by the first Quaker who was a systematic theologian, Robert Barclay. He referred to:</p> <p style="padding-left: 40px;"><i>heathens, Turks [i.e. Muslims], Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who by the secret touches of this holy light in their souls [are] enlivened and quickened, [are] thereby secretly united to God, and there-through become true members of the catholic [i.e. universal] church.</i></p> <p>Friends combine in a Religious Society as a means of helping each other to live more fully in the awareness of God (Hodgkin 1988). This cooperation provides each person with support and stimulus from various directions, from Universalist, Buddhist, Jewish and even humanist Friends, for example, as well as traditional Christ-centred Friends. So Friends' beliefs differ and are personal. George Fox asked, 'You will say Christ saith this, and the apostles say that, but what canst thou say?'</p> <p>In summary, Quaker affirmations are these: everyone is endowed with something of the divine; and one can strengthen awareness of it and obedience to it by silent</p>
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<p>members of the catholic [i.e. universal] church.</p>	<p>worship, mutual support and activity together, and by trying to live according to certain testimonies, as follows.</p>
<p>1.2 Our Testimonies</p>	<p>1.4.2 Testimonies</p>
<p>Quakers are agreed on particular orientations of action, called Testimonies, which guide personal and corporate behaviour. Our current Testimonies help to identify what Quakers hold precious.</p> <p>Our Quaker Testimonies include:</p> <ul style="list-style-type: none"> • Simplicity (i.e. a focus on essentials) • Peace (a striving for harmony) • Integrity (a truthfulness that brings faith and action together) • Community • Equality • Earthcare. <p>These are all aspects of Love, the Spirit in practice. They describe the relationship of Quakers to the world and are reflected upon in <i>this we can say</i>, <i>Advices and Queries</i>, and other Quaker writings.</p> <p>The Society’s Testimonies unite Friends in Quaker communities around the world, across our various differences.</p> <p>Some examples</p> <ul style="list-style-type: none"> • The Testimonies to Simplicity, Community and Equality are evident in the way that Quakers in Australia tend to worship in a circle, facing each other, wherever practicable • Similarly, people are encouraged to be mentioned only by given name and family name, without titles • Any kind of ostentation is discouraged • In a competitive and militaristic world Friends are especially challenged and inspired by the Peace Testimony. Friends 	<p>Quakers are agreed on particular orientations of action, called testimonies, which guide personal and corporate behaviour. They help identify what Quakers hold precious. Quaker testimonies include:</p> <p>Simplicity (i.e. a focus on essentials) Peace (a striving for harmony) Integrity (a truthfulness that brings faith and action together) Community Earthcare [YM15.31] Equality.</p> <p>These are all aspects of Love, the Spirit in practice. They describe the relationship of Quakers to the world and are considered in depth in <i>this we can say</i> (pp. 144 - 96). As a small example of their application, the testimonies to Simplicity, Community and Equality are evident in the way that Quakers in Australia tend to worship in a circle, facing each other, wherever practicable. Similarly, people are mentioned only by given name and family name, without titles. Also, any kind of ostentation is discouraged. In a competitive and militaristic world Friends are especially challenged and inspired by the Peace Testimony (Oats 2000; Johnson 2005). Friends try to practise non-violence in every relationship and to be active in peacemaking. Friends do not establish the truth of a statement by swearing oaths on the Bible. The testimony to Integrity aims at truth-telling always, and Australian law now allows simple affirmation in court proceedings.</p> <p>The Society’s testimonies unite members of Quaker communities generally, despite some differences. For instance, there are two different kinds of Meetings for Worship. In Britain and Australia, they are ‘un-programmed’, based entirely on silent waiting (1.4.3). On the other hand, in parts of the USA, Africa and Latin America, there are many more ‘programmed’ Meetings with paid</p>

<ul style="list-style-type: none"> • try to practice non-violence in every relationship and to be active in peacemaking • Friends do not establish the truth of a statement by swearing oaths on the Bible. Our Testimony to Integrity aims at truth-telling always. <p>Note that the Society's collective Testimonies discussed here are distinct from the personal 'Testimonies to the Grace of God in the lives of deceased Friends' (4.8.5).</p>	<p>pastors and a set order of worship, typically including sermons, corporate prayer and hymns, along with some quiet time. Note that the Society's collective testimonies discussed here are distinct from the personal 'Testimonies to the Grace of God in the lives of deceased Friends' (4.8.5).</p>
<p>1.3 Worship</p>	<p>1.4.3 Worship</p>
<p><i>Guidelines: 'We are engaged in nothing less than being reunited with the ground of our being, where we find our true, integrated self and our neighbour' (Leonce Richards, this we can say, 2.9, 2003)</i></p> <p>Friends are encouraged to find time privately for daily prayer, meditation or uplifting reading. This nourishes subsequent Meetings for Worship together, which are central to Quaker practice.</p> <p>Meetings for Worship require no more than two people to be present, though, preferably and usually, there will be several more.</p> <p>Perhaps the most obvious features of a Quaker gathering are, usually, the plainness of the room; the absence of any human leadership; and the periods of silence, sometimes quite lengthy.</p> <p>Friends seek a living peace in which to find true fellowship and to give thanks. Such a stilling of the mind is called 'centering down'.</p> <p>Sometimes a Friend may feel such a sense of</p>	<p>Friends are encouraged to find time privately for daily prayer, meditation or uplifting reading. This nourishes subsequent Meetings for Worship together, that are central to Quaker practice (<i>this we can say</i>, pp. 76 - 91). Meetings for Worship require no more than two people to be present, though, preferably and usually, at least several more.</p> <p>Perhaps the most obvious features of a Quaker gathering are the plainness of the room; the absence of any human leadership or program; and the periods of silence, sometimes quite lengthy (Gorman 1973). Quiet and calm are greatly valued by Friends, who seek a peace in which to find true fellowship and to give thanks (Brinton 1955). Such a stilling of the mind is called 'centring down' and if it prevails amongst the worshippers present there is what is called a 'gathered Meeting'. That is, the Meeting is no longer a group of individuals meditating in parallel but a community of thought, shown sometimes by the coincidence between what is spoken by someone and what has been in one's own mind. It is a corporate activity, providing opportunity to be aware of the shared mysterious, challenging and loving power permeating and underlying all life.</p> <p><i>And so I find it well to come / For deeper rest to this still room, For here the habit of the soul / Feels less the outer world's</i></p>

<p>centring, of unity with the Spirit, that they feel deeply enriched. They may describe this as a 'gathered meeting'. If this sense prevails amongst the worshippers present, the Meeting is collectively felt to be a gathered Meeting.</p> <p>That is, the Meeting is no longer a group of individuals praying or meditating in parallel, but a community of spiritual experience, shown sometimes by the coincidence between what is spoken by someone else and what has been in one's own mind. Everyone takes responsibility for the quality of the worship.</p> <p>It is a corporate activity, providing an appropriate occasion to be aware of the shared, mysterious, challenging and loving power permeating and underlying all life.</p> <p style="padding-left: 40px;">And so I find it well to come For deeper rest to this still room, For here the habit of the soul Feels less the outer world's control; The strength of mutual purpose pleads More earnestly our common needs; And from the silence multiplied By these still forms on either side, The world that time and sense have known Falls off and leaves us God alone. (from <i>The Meeting</i> by John Greenleaf Whittier, written in 1868)</p> <p>Each Meeting for Worship is different. People may perhaps begin the preliminary settling down by brief self-examination or reflection on past experiences or thankfulness and becoming aware of a sense of communion with the fellow-worshippers. Or they may choose to begin by, for example, dwelling on the place of God in their life, their spiritual journey, or on a religious text.</p>	<p><i>control; The strength of mutual purpose pleads / More earnestly our common needs; And from the silence multiplied / By these still forms on either side, The world that time and sense have known / Falls off and leaves us God alone.</i> (from <i>The Meeting</i> by John Greenleaf Whittier (1807 - 92), written in 1868)</p> <p>Each Meeting for Worship event is different. People may perhaps begin the preliminary settling down by brief self-examination or reflection on past experiences or thankfulness and becoming aware of a sense of communion with the fellow-worshippers. Or they may choose to begin by dwelling on the significance of Christ, or the Lord's Prayer, for example. In due course, someone, anyone, might be moved to minister by speech, prayer or song, as a spiritually uplifting gift to the assembly. Such spontaneous 'ministry' is valuable when it comes from discerning a true movement of the Spirit rather than the human urge to share or instruct. Ideally, the message is simple, clearly audible and brief, coming from personal experience rather than hearsay. Ministry like that grows from the silence, enriching the worship and leading in the direction of a gathered Meeting, where all present become united in a spirit of prayerful worship.</p> <p>Ample time needs to be allowed for sympathetic consideration of what has been offered in ministry, before anybody else speaks. Subsequent offerings may well be relevant, but it is not appropriate to rebut or question previous ministry, to be provocative or to refer to individuals. Controversy and discussion are out of place; these are for other specially convened occasions (4.4.0, 4.6.0). Speakers normally speak only once. However, vocal ministry is not essential. Even silent Friends minister to the life of the Meeting by their calm presence, by their loving thoughts and by their awareness of the needs of the group. So everyone takes responsibility for the quality of the worship.</p> <p>The Meeting normally lasts about an hour and</p>
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<p>In due course, someone, anyone, might be moved to minister by speech, prayer or song. Such ministry is valuable when it comes from discerning a true movement of the Spirit rather than the human urge to share or instruct. Ideally, the message is simple, clearly audible and brief, coming from personal experience rather than hearsay. This ministry grows from the silence, enriching the worship and leading in the direction of a gathered Meeting, where all present become united in a spirit of prayerful worship.</p> <p>Ample time needs to be allowed for reflection on what has been offered in ministry, before anybody else breaks the silence. Subsequent offerings may well be related, but it is not appropriate to rebut or question previous ministry, to be provocative or to refer to individuals. Controversy and discussion are out of place; these are for other specially convened occasions (4.4.0, 4.6.0). Speakers normally speak only once.</p> <p>However, vocal ministry is not essential. Silent Friends also minister to the life of the Meeting by their calm presence, by their loving thoughts and by their awareness of the needs of the group.</p> <p>Worship normally lasts about an hour and ends when an Elder, the Clerk, or someone else appointed for the purpose, indicates this in the manner used by that particular Meeting, such as by shaking hands with a neighbour.</p> <p>What follows varies from meeting to meeting as we move from worship to community, but can include welcome to visitors, news of Friends, announcements, and opportunities for fellowship.</p> <p>Apart from regular Meetings for Worship, Friends also hold worshipful gatherings on</p>	<p>ends when an Elder, the Clerk, or someone else appointed for the purpose, shakes hands with a neighbour. Then everyone else present also shakes hands with their neighbours and greets them. Next the Clerk may welcome the children and visitors, before making various announcements. After that, anyone present may share news, including those of absent Friends and coming events.</p> <p>Apart from regular Meetings for Worship, Friends also hold worshipful gatherings on other occasions, often with a particular theme in mind. This might be either to 'hold in the Light' someone who is ill, to consider some great cause, to celebrate a marriage (4.3.0) or to conduct a Clearness Meeting (4.4.0). Such occasions take the same form as normal Meetings for Worship, except that the centering down is intentionally focused.</p> <p><u>For comparison, this was the text in the 5th edition:</u></p> <p>The Meeting for Worship is central to life in the Religious Society of Friends. We meet together in silence to worship God and to find true fellowship. We meet in silence because we believe that therein we may become aware of God's presence and that deep silence is a condition for religious experience. This silence enlarges the life of those present so that a communion of heart and mind is possible, a communion which achieves a unity based upon a respect for diversity.</p> <p>In order to attain real communion, preparation is necessary and we are encouraged to practise an inward silence so that heart and mind are ready for the corporate silence of the Meeting for Worship.</p> <p>During the Meeting someone may be moved to speak, either in prayer or ministry or perhaps in song. Such ministry, arising from a 'gathered' Meeting does not interrupt the silence but rather seems to grow from it and the spirit of worship is enriched.</p> <p>Vocal ministry is not necessary; in the silence, Friends can minister to the life of the Meeting by their quiet strength, by their loving thoughts and by their awareness of the needs of the Meeting. Friends' worship depends upon the leading of God's spirit and the spontaneous response of</p>
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<p>other occasions, often with a particular theme in mind. This might be either to ‘hold in the Light’ someone who is ill, to consider some great cause, to celebrate a marriage (4.3.0) or to conduct a Clearness Meeting (4.4.0). Such occasions take a similar form to normal Meetings for Worship, except that the centering down is intentionally focused.</p> <p>It can be helpful in a meeting for a special purpose if an introduction is given, which explains how the meeting will proceed. Participants will usually feel better able to participate if they know what to expect—especially true when non-Friends are present.</p>	<p>those present and for this reason each individual takes part whether that response is vocal or silent.</p> <p>Friends believe that religion and life are one. The Meeting for Worship sets a standard for the whole week and its influence will be felt in the private and public lives of members.</p>
<p>1.4 Meetings for Worship for Business (also known as ‘Business Meetings’)</p>	<p>1.4.4 Business Meetings</p>
<p><i>Guidelines: Meetings for Worship for Business are regarded as unhurried occasions of prayerful worship (2.3.2, 2.4.3).</i></p> <p><i>‘Meeting for worship for business is a central part of a Quaker meeting, for it is here that we experience the corporate gift of God: love in action’ (Roger Walmsley, this we can say, 2.37, 2003)</i></p> <p>Quakers reach decisions collectively by seeking to reach a spiritually formed decision, or to discern the will of God, in the Meeting for Worship for Business. Meetings for Worship for Business are meetings for worship in which we do business. The meeting is embedded in silent contemplation. Participants listen respectfully, and allow time between spoken contributions.</p> <p>We describe this corporate spiritual decision-making as being ‘in unity’. We do not vote nor accept the principle of majority</p>	<p>Quakers reach decisions collectively by seeking to discern the will of God together in Business Meetings (Brinton 1955; Doncaster 1958; <i>this we can say</i>, pp. 86 - 7). Thus, even Business Meetings are regarded as unhurried occasions of prayerful worship (2.3.2, 2.4.3). Indeed, the importance of the worshipful seeking of God’s guidance is reflected in the proper name for a Business Meeting, i.e. <i>Meeting for Worship for Business</i>, although the abbreviation, <i>Business Meeting</i>, is commonly used in practice. In preparing for a Business Meeting, the Clerk lists items that are certain to be discussed and checks relevant facts. Possible eventual conclusions might be sketched out for consideration by the Meeting, to save time when in session.</p> <p>The procedure in Australia is to begin the Meeting with an acknowledgment of the Aboriginal custodianship of the land on which the Meeting is being held. There is then a period of silence for recollection of God’s presence and perhaps an inspiring</p>

<p>rule.</p> <p>Thus, all Friends present are encouraged to come with ‘hearts and minds prepared’, which means that they are acquainted with all the relevant material facts, and are willing to listen to the Spirit moving in the meeting, rather than holding to a preconceived outcome.</p> <p>The Clerk In preparing for a Meeting for Worship for Business, the Clerk lists items to be discussed, and if necessary, checks relevant background information, including previous minutes relevant to the item.</p> <p>An agenda should be forwarded to Friends in good time before the Meeting, so that all may come with hearts and minds prepared.</p> <p>The Clerk may prepare draft Minutes of Record, normally only for information items which will require no decisions. The Clerk must be careful not to ‘lead’ the Meeting. The Clerk is the Meeting’s servant and all decisions are made by the gathered Meeting for Worship for Business.</p> <p>The Clerk’s attitude tends to set the desirable pattern of worshipful listening, dealing firmly with anyone speaking too long or irrelevantly, but at the same time keeping a sense of proportion and humour, and trying not to be too brisk.</p> <p>During any consideration, the Clerk may give any facts or background information to Friends, but tries to avoid expressing any personal view.</p> <p>Should the Clerk feel a strong leading to contribute, or should the Clerk have a conflict of interest in the matter under consideration, the Clerk steps aside from the clerking table. After leaving the clerking table, the Clerk may participate as an</p>	<p>reading. After that, agreement is reached on the agenda ahead.</p> <p>Practices within the Society that foster effective corporate decision-making amount to what is called ‘Quaker process’, as follows:</p> <p style="padding-left: 40px;">Those wishing to speak either raise a hand or (in a large gathering) stand to attract the Clerk’s invitation. When addressing the Meeting, they stand, if able, and speak audibly. There is respectful openness of expression. Normally people speak only once on any given topic, at least until everyone else has spoken. This provides equality and encourages adequate thought before speaking. All voices are to be heard with sympathetic listening, to give mutual support in seeking the right outcome, waiting patiently for God’s will to be discerned. Each individual in the gathering seeks to stand outside the self to find what is right, i.e. God’s will. There is no lobbying or voting and even a single dissenting voice is carefully considered. The aim is to reach unity, neither unanimity, consensus nor a majority opinion (Morley 1993; Sheeran 1983). If unity appears out of reach, the Clerk may call for a period of silent worship before discussion is resumed. Dissenting Friends might then accept that a decision can be made, perhaps subject to any disagreement being noted in the concluding minute. Alternatively, the Meeting may postpone dealing with the matter any further, to allow time for reflecting on the way forward, or may agree not to proceed with the matter.</p> <p>There is an unusual procedure for recording any decision that has been reached after everyone has had the opportunity to contribute to the discussion of the topic. The Clerk of the gathering first attempts to write down succinctly the</p>
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<p>ordinary member of the meeting.</p> <p>If the Clerk steps aside, another Friend is asked to clerk and this should be minuted, as should the point at which the Clerk resumes their service. Often a meeting will have a co-clerk, or an assistant clerk, who will step into the Clerk’s role for this purpose.</p> <p>Meeting process Our procedure is to begin the Meeting with a period of worshipful silence, to let go of our worldly preoccupations and to become spiritually attuned to the agenda before us. From the silence, we then acknowledge the Aboriginal custodianship of the land on which the Meeting is being held. At times there may be a spiritual reading.</p> <p>There is no impediment to meeting online for any meeting for worship, including for business.</p> <p>Our Quaker process for decision-making All Friends present have a responsibility to uphold the Clerk and to give full consideration to the spiritually-informed decisions before them. At some meetings, a Friend may serve as an Elder, prayerfully and silently ‘holding’ the meeting as it deliberates.</p> <p>Practices within the Society that foster effective corporate decision-making amount to what is called ‘Quaker process’, as follows:</p> <ul style="list-style-type: none"> • Those wishing to speak indicate this to the Clerk. The Clerk or Assistant Clerk will indicate recognition to the person who wishes to speak. • Normally people speak only once on any given topic, at least until everyone else who wishes to has spoken. This encourages Friends to listen carefully to each other and to avoid argument or 	<p>sense of the meeting. What has been written is then read out. This draft is subsequently amended in accord with comments from the gathering, until it is agreeable to all. So the minute of record is set down transparently, as part of the occasion. However, simple editorial changes can be made to the minute afterwards, if permitted by the Meeting.</p> <p>Quaker process is usefully applied in Business Meetings, Clearness Meetings (4.4.0) and committee meetings (5.3.1). Although settling an issue in this manner can be time-consuming and the resulting decision may differ markedly from what might have been expected, it is commonly much better and more acceptable.</p> <p>The Clerk’s attitude tends to set the desirable pattern of worshipful listening. During any discussion, the Clerk tries to avoid expressing any personal view. Also, the Clerk deals firmly with anyone speaking too long or irrelevantly, but at the same time keeps a sense of proportion and humour, and is not too brisk.</p> <p>Business Meetings close with a short silence, for reflection on what has transpired.</p>
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debate.

- It is common to hear another person expressing the view that one is preparing to speak. Quaker practice is not to repeat that view, but either to relinquish one's intention to speak, or indicate agreement with minimal words.
- All voices are heard with empathy to give mutual support in seeking the right outcome, waiting patiently for spiritual discernment of the correct way forward.
- Each individual in the gathering seeks to stand outside the self to contribute to collaboratively reaching a spiritually formed decision. The increasing ability to do this is central to Quaker discipline.
- Decisions are not reached by voting. The Clerk seeks to gain the sense of the meeting, and to interpret this into suitable wording that becomes the minute of the meeting on the matter.
- The aim is to reach unity, rather than unanimity, consensus or majority. Sometimes one divergent voice takes the meeting productively in a new direction.

Minutes

After everyone has had an opportunity to contribute to the discernment of an agenda item, the Clerk suggests a draft minute which attempts to reflect accurately and succinctly the sense of the meeting. This draft is amended in accord with contributions from the gathering, until it is acceptable to all there present. The process of clarifying a minute may mean that participants speak again.

Once accepted by the Meeting, the minute then becomes the agreed minute of the meeting. It does not need confirmation by a

<p>subsequent meeting. Factual corrections, such as spelling corrections, may be made later with the permission of the Meeting. On occasions, a minute requires the inclusion of an extra detail (which is unavailable to the meeting) for completion. The meeting may authorise the Clerk to adjust the minute later. The extent of the adjustment is recorded in the minute</p> <p>This careful and respectful process will generally lead to unity.</p> <p>Deferring consideration It is not helpful for a meeting to do detailed technical work on a topic. Sometimes consideration of a topic is best served by referring it to a smaller working group, to do detailed work and report back to a future Meeting for Worship for Business with their recommendations.</p> <p>Lack of unity There are times when no clear sense of the meeting can be discerned by the Clerk.</p> <p>If this is the case, there are a number of ways forward, which include:</p> <ul style="list-style-type: none"> • Calling for a period of silent worship, after which discernment is resumed. • Adjourning the matter to a later session, to allow time for further reflection. <p>Laying an item aside Sometimes it is clear that the Meeting is not in accord with the matter. The matter is laid aside and minuted as such.</p> <p>Standing aside <i>Guidelines: 'There is no such thing as 'blocking' the working of the Spirit within the meeting. It is incumbent upon all members of the meeting to support the decisions of the meeting that have been made in right ordering' (Roger Walmsley, this we</i></p>	
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Comment [A13]: DiA: the following text was not previously in the Handbook.

<p>• <i>can say, 2.37, 2003)</i></p> <p>Rarely, a single Friend is not able to unite with a course of action which is otherwise clearly the 'sense of the meeting'. In this case the Clerk must discern how to proceed and minute the matter.</p> <p>The dissenting Friend could be invited, or might offer, to unite with a minute, despite their doubts on the course of action.</p> <p>If the Friend has what is sometimes called a 'stop in their mind', they may wish to stand aside from the minute rather than join with it.</p> <p>It may be that a Friend is not willing to stand aside. If the gathered Meeting for Worship for Business so chooses, the Clerk may record the minute with which the Meeting as a whole is in unity, noting that a Friend is not in unity with this decision.</p> <p>The name of the Friend who chooses to stand aside may be recorded if they wish it.</p> <p>It is important that all voices are heard, and that the meeting listens with respect and empathy to Friends who are not in unity with the wider opinion. However, no Friend may in effect veto the matter before the meeting.</p> <p>Closing a Meeting for Worship for Business Meetings for Worship for Business close with a short period of silent worship.</p>	
<p>1.5 Concerns</p>	<p>1.4.5 Concerns</p>
<p><i>Concern</i> (with an initial capital C) is a Quaker term that has a special usage. It is defined in the Glossary.</p> <p>'Concerns ... have an enduring certainty of rightness as a broad and long-term field of</p>	<p><i>Concern</i> (with an initial capital C) is a Quaker term that has a special usage that is defined in Appendix G Glossary. [YM13.45.4]</p> <p>Among the topics that may well be dealt with at a Business Meeting there is an</p>

<p>witness, individually or corporately' (Helen Bayes, <i>this we can say</i>, 2.54, 2003).</p> <p>A Concern arises from a Friend's sense of a spiritual leading that the Friend undertake some specific task.</p> <p>To test the validity of this experience, the Friend first lays it before a Meeting, which may be a Clearness Meeting (4.4), a meeting of their Oversight Committee (2.3.7) or a local Worship Meeting.</p> <p>If the Meeting unites with or adopts the Concern, it may be carried forward to their Regional Meeting. The Regional Meeting will need to discern whether or not it unites with the Concern, and if so, whether it is willing and able to provide financial support, a support person or committee.</p> <p>It may be that spiritual support and encouragement are all that are required or able to be given.</p> <p>If the Meeting does not support the Concern, it offers support to the Friend to find another way to pursue it, or to find an appropriate way to lay it down.</p> <p>On occasion, the Concern may be forwarded to Yearly Meeting (Chapter 6) for further support.</p> <p>It is unusual for the Concerns of individual Friends to be dealt with at a Yearly Meeting unless endorsed by their Regional Meeting. However, the Presiding Clerk may allow this, after consultation with members of Standing Committee.</p> <p>Thus, any Concern will become a matter for discernment at a Meeting for Worship for Business. This has proved to be an effective combination of individual initiative with collaborative decision, followed by widely supported implementation.</p>	<p>important kind from a Friend's sense of a requirement by God (i.e. a <i>leading</i> – see Glossary) that the Friend, however reluctantly, undertake some specific task. This may become an irresistible Concern. To test the validity of this experience, the Friend first lays it before a Meeting, which may be a Clearness Meeting (4.4.0), a meeting of the Oversight Committee (2.3.7) or a local Worship Meeting (2.3.0) for its consideration. If the Meeting unites with or adopts the Concern, it may be carried forward to their Regional Meeting for its consideration. On occasion, it may be forwarded to Yearly Meeting (Chapter 6) for further support. This has proved to be an effective combination of individual initiative with collaborative decision, followed by widely supported implementation. [YM13.45.4]</p> <p>It is unusual for the Concerns of individual Friends to be dealt with at a Yearly Meeting unless endorsed by their Regional Meeting. However, the Presiding Clerk may allow this (after consultation with members of Standing Committee from several Regional Meetings, including the one from which the Concern arises), if the matter arises from the exercise of YM sessions.</p> <p>Australian Friends collectively are particularly concerned about peace, reconciliation and the problems of indigenous Australians, the environment, overseas aid and social justice. In addition, many individual Australian Friends are active within organisations dealing with prison reform, the United Nations and social welfare, for instance (Kenworthy 1987; <i>this we can say</i>, pp.125 - 31). Even if it is decided that a Concern is not appropriate for the Society as a whole to support, Yearly Meeting may well encourage Friends, either as individuals or as a group, in particular service.</p>
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<p>Even if it is decided that a Concern is not appropriate for the Society as a whole to support, the Friend’s Local, Regional or Yearly Meeting may well encourage Friends, either as individuals or as a group, to undertake or continue a particular service.</p>	
<p>1.6 Clearness Meetings</p>	<p>4.4.0 Clearness Meetings</p>
<p>A Meeting for Clearness is a Meeting for Worship, but focused on a particular topic. The aim is simply to help the person find clarity in their situation, and be more able to move forward – sometimes called the better discernment of God’s will.</p> <p>A Clearness Meeting is most often for clarifying a problem facing a member of the Meeting, where personal difficulties or choices can be explored together in a non-judgmental way.</p> <p>Clearness Meetings are useful in many ways:</p> <ul style="list-style-type: none"> • To test a Concern or Leading • To consider applying for Membership of the Society • To clarify a matter of weight to be decided at a forthcoming Business Meeting • For couples contemplating marriage (the traditional use of a Clearness Meeting). <p>It is an opportunity for deep listening to the member(s) calling such a meeting. It is not a debate of competing ideas, a discussion of detail, reaching conclusions, or a conflict resolution forum. No Clearness Meeting should set out to change anybody. It is assumed that everybody has an Inner Teacher who can provide guidance, so that the answers sought are within the person needing clearness.</p> <p>A Clearness Meeting is most successful when there are deep silences, attentive</p>	<p>A Meeting for Clearness is a Meeting for Worship, but focused on a particular topic (Committee on Eldership & Oversight 2007). It is an opportunity for individual reflection and for listening to the member(s) calling such a meeting. It is not a time for a debate of competing ideas, dealing with detail or reaching conclusions. Neither is it a forum of conflict resolution; though such a forum may be useful as a quite separate precursor. No Clearness Meeting should set out to change anybody. The aim is simply the better discernment of God’s will by the person or people seeking clarification.</p> <p>A Clearness Meeting is normally for clarifying a problem facing a member of the Meeting, where personal difficulties or choices can be explored together in a non-judgmental way. However, Clearness Meetings are useful in many other ways too. They were originally used to ensure ‘clearness for marriage’ and can still be helpful for couples contemplating such a commitment. Or, for example, the reason might be that a member of a Meeting wishes to test a Concern or leading, or to discuss the idea of applying for Membership of the Society. Also, a matter of weight to be decided at a forthcoming Business Meeting may well be preceded by a Clearness Meeting on a separate occasion.</p> <p>There is no set procedure for arranging a Clearness Meeting. Initially the person seeking clarity about a particular issue might approach an Overseer or Elder for help in gathering a few diverse members</p>

<p>and prayerful listening, loving clarifying questions, and a powerful discipline of restraint in a non-judgmental and caring environment.</p> <p>There is no set procedure for arranging a Clearness Meeting. Initially the person seeking clarity about a particular issue (the ‘focus person’) might approach an Overseer or Elder for help in gathering a few diverse members of the Meeting to come together on a convenient occasion.</p> <p>No matter how the group is formed, the focus person decides who attends, and may be assisted by another Supportive Friend. One of the group normally plays the role of clerk/facilitator. The others in the Clearness Meeting simply serve as channels of divine guidance in drawing out the focus person’s Inner Teacher.</p> <p>One practical outcome might be the formation of a support group to help the focus person carry forward the matter.</p>	<p>of the Meeting to come together on a convenient occasion. Some people to be invited might be suggested by the Overseer and some by the person concerned. However the group is formed, the concerned member is in charge and decides who attends.</p> <p>It has been suggested that the best people to serve at a Clearness Meeting are those who feel unqualified and therefore are more likely to listen to the Spirit (Charland 2008). In any case, it is assumed that everybody has an Inner Teacher who can provide guidance, so that the answers sought are within the person needing clearness. The others in the Clearness Meeting simply serve as channels of divine guidance in drawing out that Inner Teacher.</p> <p>A Clearness Meeting is most successful when there are deep silences, attentive and prayerful listening, with a powerful discipline of restraint in a non-judgmental and caring environment. There has to be a loving respect and acceptance of the intentions and integrity of everyone in the group. One practical outcome might be the formation of a support group to help the member carry forward the matter being discussed. A rightly used Meeting for Clearness revitalises one of the features of early Friends – Friends’ reliance on one another and those associated with their Meetings for both wisdom and strength in facing and dealing with difficulties (Loring 1992).</p>
<p>1.7 Threshing meetings</p>	
<p>A threshing meeting is a special meeting for worship at which a variety of different, and sometimes controversial, opinions can be openly said and heard. A threshing meeting is an opportunity to hear a wide range of views. Decisions are not made at a threshing meeting.</p>	

Comment [WU14]: DiA: This section was not previously in the Handbook.

<p>A threshing meeting may be useful when:</p> <ul style="list-style-type: none">• A difference of opinion is causing difficulties for individuals or for the meeting, or is delaying a necessary decision (please see chapter 4 for processes for conflict resolution)• A potentially contentious or controversial issue needs to be thoroughly discussed• As a preliminary to a decision-making meeting. In this case, it is hoped that Friends who wish to speak at the meeting for worship for business will attend the threshing meeting. <p>The process:</p> <ul style="list-style-type: none">• Give good advance notice.• Include all who have a particular interest in the matter. Make a special effort to ensure that Friends of all opinions will be present.• Appoint a clerk who is not involved in the issue. It may be helpful if that clerk is an experienced Friend from another Meeting.• Send out background papers with factual information, together with guidelines for the meeting.• Allow enough time to ensure that all who wish to speak are heard. <p>Everyone attending needs to be clear about the purpose and conduct of the meeting. Clerking a threshing meeting requires deep listening skills as well as the ability to speak clearly to an issue. Everyone present is respected.</p> <p>During a threshing meeting, Friends speak through the clerk, but may ask to speak more than once and may be allowed to ask questions of other speakers.</p>	
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1.8 Community	1.4.6 Fellowship
<p>Quakers attach importance to promoting a sense of belonging and mutual caring (<i>this we can say, Advices and Queries</i>). More details are given in Chapter 4.</p> <p>Caring involves communication, which is promoted by several publications: the <i>AYM Secretary's Newsletter</i>, the periodical <i>The Australian Friend</i> (5.5.2), and regular Regional Meeting newsletters (2.5.3).</p> <p>Quakers also participate in online Meetings for Worship (see www.quakersaustralia.info/organisation/local-meetings), courses, and discussion groups.</p> <p>Caring includes spiritual learning and sharing. This is facilitated by a number of courses, e.g. those run by Silver Wattle Quaker Centre (www.silverwattle.org.au), and Meeting for Learning, an annual program of Quaker Learning Australia (www.qlau.quakers.org.au).</p> <p>Australian Friends are welcomed at international study centres as well, including at Wanganui, Aotearoa/New Zealand (quaker.org.nz/the-quaker-settlement), Woodbrooke in Birmingham, England (www.woodbrooke.org.uk), and at Pendle Hill in Pennsylvania, USA (pendlehill.org).</p> <p>In addition, there are the publications and international visitations of the Friends World Committee for Consultation (5.4.3).</p> <p>Community also grows from sharing the responsibilities of Membership of the Society (Chapter 3), which depends almost entirely on committed volunteers, from the shared tasks of AYM officer-holders (5.2.0), AYM committees (5.3.0), and from participation in Yearly Meetings (Chapter 6).</p>	<p>Quakers attach importance to promoting a sense of belonging and mutual caring (<i>this we can say</i>, pp. 104 - 12 & p. 206 onwards). More details are given in Chapter 4.</p> <p>Caring involves communication, which is promoted by several publications: the periodical <i>The Australian Friend</i> (5.5.2), regular Regional Meeting newsletters (2.5.3) and a list of Members (5.5.4). In addition, there are the publications and international visitations of the Friends World Committee for Consultation (5.4.3) and the welcome at Quaker study centres at Woodbrooke in Birmingham, England, and at Pendle Hill in Pennsylvania, USA. Quakers also participate in Internet discussion groups.</p> <p>Fellowship also grows from sharing the responsibilities of Membership of the Society (Chapter 3), which depends almost entirely on committed unpaid volunteers. Bonding across the nation arises in the shared tasks of AYM officer-holders (5.2.0), AYM committees (5.3.0) and of Yearly Meetings (Chapter 6).</p>

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Chapter 2, Quaker Meetings

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2.1.0 Introduction Approved by YM18	
<p>The Quaker way described in the previous chapter leads to a corporate structure based on local groups of Quakers who come together for Meeting for Worship.</p> <p>Meetings range in organisational structure and size, and include:</p> <ul style="list-style-type: none"> • Informal Worshipping Groups (2.2.1) • Recognised Meetings (2.2.2) • Local Meetings (2.3.0) • Regional Meetings, which in Australia, generally conform to the geographic boundaries of the State (2.3.x) • Australia Yearly Meeting (AYM), which is comprised of the Members of all Regional Meetings. <p>A newcomer to any group or Meeting is welcomed and offered information about Quakers.</p> <p>Each Worshipping Group, Recognised and Local Meeting reports on its progress and needs to the relevant Regional Meeting, and all Regional Meetings to Australia Yearly Meeting. Meetings are listed on the AYM website https://www.quakersaustralia.info/organisation</p> <p>Worshipping Groups, Recognised and Local Meetings are all covered by AYM’s insurance policies for volunteers and public liability. Copies of the Public Liability Policy are available from the AYM Secretary.</p> <p>All Worshipping Groups and Meetings are guided by this <i>Handbook</i> and all AYM policies, e.g. the <i>Child Protection Policy and Procedures</i> and the <i>Supporting a Safe Quaker Community Policy</i>, and the various legal requirements for each state or territory.</p>	
2.2 Worshipping Groups, Recognised and Local Meetings	
2.2.1 Worshipping Groups Approved by YM18	
<p>A Worshipping Group can form when a few Quakers and other interested people decide to come together to worship from time to time in the manner of Friends.</p> <p>All Worshipping Groups need to adhere to all AYM Policies, e.g. <i>Supporting a Safe Quaker Community</i>. A Worshipping Group is placed under the care of a Local or Regional Meeting and appoints a correspondent.</p> <p>The Group receives encouragement and support, such as the loan of books and occasional visitors, who may be from the Local or Regional Meeting, and financial support. The</p>	

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	<p>correspondent informs the Regional Meeting Clerk and/or Membership Secretary of the names and contact details of people associated with the Group (3.1.0). In due course Worshipping Groups may become Recognised Meetings.</p>
<p>2.2.2 Recognised Meetings Approved by YM18</p> <p>A small group of Friends, perhaps already meeting as a Worshipping Group, may, if they wish, apply to the Regional Meeting for recognition. Such Recognised Meetings will be under the care of a Local Meeting or their Regional Meeting.</p> <p>All Recognised Meetings need to adhere to all AYM Policies, e.g. <i>Supporting a Safe Quaker Community Policy</i>. No formal duties are required of a Recognised Meeting, but it will-carry out such duties of a Local Meeting as seem appropriate to the group.</p> <p>The Recognised Meeting will communicate with other Meetings via their appointed correspondent.</p> <p>The correspondent informs the Regional Meeting Clerk and / or Membership Secretary of the names and contact details of people associated with the Meeting.</p> <p>If practicable, the Recognised Meeting encourages Friends to attend Meetings for Worship for Business.</p>	
<p>2.3 Local Meetings</p>	
<p>2.3.1 General Approved by YM18</p>	
	<p>Local Meetings usually hold Meeting for Worship weekly and may be large enough for a wider range of activities, both among Friends and within and beyond their local community. Local Meetings have several office-holders and committees, providing opportunities for a broader Quaker experience and responsibilities.</p>
<p>2.3.2 Local Meeting tasks Approved by YM18</p>	
	<p>The primary responsibility of a Local Meeting is to hold regular Meetings for Worship, and regular Meetings for Worship for Business (also known as ‘Business Meetings’), which make decisions about activities and responsibilities.</p> <p>A Local Meeting also takes on additional responsibilities:</p> <ul style="list-style-type: none"> • Provides pastoral support and spiritual nurture for Friends • Nurtures the spiritual life and pastoral care of the Meeting • Arranges for the care of any children attending the Meeting, as outlined in the <i>Child Protection Policy and Procedures</i>, and ensures that their register of approved child carers is up-to-date • Supports all to feel safe, both physically and emotionally, and ensure there is no bullying or harassment within our Quaker Meetings and social activities • Takes appropriate action for the physical safety and maintenance of their meeting place,

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	<p>as outlined in the <i>Supporting a Safe Quaker Community Policy</i></p> <ul style="list-style-type: none"> • Tests Concerns of Friends (1.4.5) as these become known and if testing is requested • Maintains contact with isolated Friends, Recognised Meetings and Worshipping Groups in their area • Prepares an annual report for the Regional Meeting, which is drawn upon in developing the Regional Meeting's annual report • Encourages Friends to attend Regional Meetings for Worship for Business • Collects financial contributions from Friends (see 2.3.5) • In order to facilitate these tasks, appoints office-holders including Clerk, Treasurer, Nominations Committee, and Ministry and Oversight Committee/s. Local Meetings may appoint other officer-holders and committees, and/or make <i>ad hoc</i> appointments as needed for a limited period. <p>Other responsibilities which may arise include:</p> <ul style="list-style-type: none"> • Holds Meetings for Marriage and Commitment, which have been approved by the Regional Meeting • Holds funerals and memorial Meetings, which are reported to the Regional Meeting • Hosts AYM committees as agreed. • May own property.
	<p>2.3.3 Nominations Committee Approved by YM18</p> <p><i>Guidelines: 'It is the responsibility of a [Quaker] community to enable its members to discover what their gifts are and to develop and exercise them for the glory of God' Quaker Faith & Practice, 3.22, 5th ed. 2013)</i></p> <p>The Nominations Committee has the responsibility of discerning and bringing to the Meeting names for service as office-holders or committee members for all, or most, positions within the Meeting, except for its own Committee. It therefore carries a major responsibility for the effectiveness and harmony of the Meeting and needs the support of all Friends.</p> <p>This Committee consists of seasoned Friends, who regularly attend Meeting for Worship, with sound knowledge of the Meeting. They usually serve for three years, each person's term ending on a declared date. As with all committees, they choose their own convener and, if possible, the Meeting arranges for overlapping of the terms of office to ensure that the corporate memory continues.</p> <p>The Committee usually meets face to face, but may meet remotely if required. When discerning names for the various positions, the Committee considers in a loving spirit the qualities needed for each position. It is important that Nominations Committee meets in a spirit of discerning Friends' gifts and readiness to serve, not to 'fill a vacancy'.</p>

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<p>The process</p> <ol style="list-style-type: none"> 1. The Committee clarifies the role description of the position they are asked to consider. 2. After prayerful consideration, the Committee discerns the name of a Friend to serve for each particular role. 3. Next, that Friend is approached to ascertain their willingness for their name to go forward to the Meeting for Worship for Business. 4. If they are willing for their name to go forward, the Committee then recommends this name to the Meeting for Worship for Business for its further discernment and decision. 5. It is at the Meeting for Worship for Business that the final decision is made. <p>At any time that a Friend’s name is being considered, it is recommended that the Friend being nominated should leave the room during the discernment of their name.</p> <p>All office-holders and committees give service to, and report to, the gathered Meeting for Worship for Business.</p> <p>It may be that no name occurs to Nominations Committee, or perhaps the Friend, when asked, does not feel led to the service suggested. In such cases, the difficulty in bringing a name forward should be brought before Meeting for Worship for Business. A different way of achieving the same service may be discerned. For example, <i>ad hoc</i> appointments can be made for specific tasks.</p> <p>The Meeting usually appoints Friends to a role for three years or less, and an end date for each appointment is minuted. Ideally, nominations to a committee are arranged to cater for overlapping terms of office to support the corporate memory. Nominations Committee should keep its own record of appointments and their terms to supplement the Clerk’s list.</p> <p>If Nominations Committee so discerns, a Friend may be asked to serve for an additional period of 1-3 years after their initial term of service. It is unwise for a Meeting to appoint a Friend for more than 6 consecutive years of service in any one position. Office-holders should share their expertise, perhaps by mentoring an Assistant into the role, perhaps by developing written guidelines and procedures, for the support of future Friends undertaking service in this role.</p> <p>If an office-holder is unable to complete their term of appointment, Nominations Committee will be asked to bring forward a replacement name.</p> <p>At times, it may come to the Committee’s notice that a position has become too burdensome for a Friend or is beyond the Friend’s personal ability. The Committee can initiate discreet discussions with an Elder or the Ministry and Care and / or Oversight</p>	

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<p>Committee. In these circumstances, the Friend can be encouraged to lay down their service before their original term has finished. The Committee may be able to encourage some Friends to take on new or more demanding positions and find support for these Friends to develop the required skills. There may be times when, during its deliberations, the Committee may need to consider openly how to balance certain nominations so the whole Meeting is served best.</p> <p>Appointments to Nominations Committee</p> <p>The principle is that Nominations Committee does not recommend its own members. There needs to be a definite process, agreed upon by the Meeting, for discerning the names for the Nominations Committee itself. For example:</p> <ul style="list-style-type: none"> • By bringing them forward on the floor of a Meeting for Worship for Business • By bringing them forward by an <i>ad hoc</i> committee, appointed by the Meeting for Worship for Business. <p>As with all other nominations, these names are brought forward to a Meeting for Worship for Business for acceptance.</p> <p>An effective Nominations Committee needs loving and proactive support from the whole Meeting.</p>	
<p>2.3.4 Local Meeting Clerk</p>	<p>2.3.4 Local Meeting Clerk</p>
<p><i>Guidelines:</i></p> <ul style="list-style-type: none"> • <i>The Clerk is the servant of the Meeting.</i> • <i>‘Remember the onerous task laid upon the clerk and do all you can to assist.’</i> <p><i>(Quaker Faith & Practice, 3.12 and 3.10, 5th ed., 2013)</i></p> <p>The Local Meeting Clerk, or co-clerks, or clerking team, has specific responsibilities for the Local Meeting. Some tasks may be delegated to other Friends.</p> <ul style="list-style-type: none"> • Monitors the practical functioning of the Local Meeting • Liaises closely with other Local Meeting office-holders and committees • Receives and responds to postal mail and emails to the Local Meeting 	<ul style="list-style-type: none"> - handles correspondence addressed to the Local Meeting and responds to enquiries about the Meeting or the Society - Maintains close liaison with other LOCAL MEETING office-holders - prepares an agenda for and conducts regular Business Meetings, at which, after discussion of topics, she/ he drafts a minute summarizing the decision reached, to be corrected by the gathering (1.4.4) - sends copies of the Business Meeting to the Regional Meeting Clerk - notifies those concerned of decisions made at any LOCAL MEETING Business Meeting - encourages LOCAL MEETING representation at ant RM Business Meeting - ensures all births, marriages and commitments and deaths and name changes are brought to the attention of the RM membership secretary.

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<ul style="list-style-type: none"> • Responds to enquiries about the Local Meeting or Quakers in general • Prepares the agenda for the Meeting for Worship for Business, and ensures that the Meeting is conducted in a spirit of worship • Records Minutes of the Meeting (1.4.4) • Distributes the Minutes in a timely manner to the Friends within the Local Meeting and to the Regional Meeting Clerk • Follows up on matters decided at the Meeting for Worship for Business • Ensures that announcements are given after Meeting for Worship or some other suitable time • Encourages Local Meeting Friends to attend Regional Meetings • Ensures that all births, marriages, commitments, deaths, name changes and any other changes in Friends' details are brought to the attention of the Regional Meeting Clerk and Membership Secretary • Monitors that all decisions of the gathered Meeting for Worship for Business, and all responsibilities in 2.3.2 above, are carried out. 	
<p>2.3.5 Local Meeting Treasurer</p>	<p>2.3.5 Local Meeting Treasurer</p>
<p>The Local Meeting Treasurer takes responsibility for the finances of the Local Meeting. The Treasurer may be supported by an Assistant Treasurer, Bookkeeper, or Finance Committee.</p> <p>The Local Meeting Treasurer carries out whichever of the following tasks are appropriate for their Local Meeting, in consultation with the Regional Meeting Treasurer.</p> <p>The Local Meeting Treasurer may</p> <ul style="list-style-type: none"> • Operate bank accounts, preferably in consultation with the Regional Meeting. The Regional Meeting should 	<p>The LOCAL MEETING Treasurer is a Member or Attender who undertakes tasks that are seen as appropriate by their Local Meeting, sometimes with the help of a finance committee or support group. These tasks may include the following:</p> <ul style="list-style-type: none"> - prepares a budget for each financial year, for consideration by the Business Meeting -receives monies within the Local meeting and keeps financial records - provides financial reports at LOCAL MEETING Meetings for Business -make payments as instructed or delegated by the LOCAL MEETING Meeting for Business - transfers funds as necessary to appropriate accounts where donors have indicated specific usage of monies - transfers funds as necessary to appropriate

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<p>be aware of all accounts and investments held within the Regional Meeting</p> <ul style="list-style-type: none"> • Receive monies, make regular payments as agreed upon by the Meeting, and special payments as minuted • Provide regular financial reports for the Meeting for Worship for Business • Prepare the annual budget for approval by the Meeting for Worship for Business • Advise the Meeting if the signatories on current or investment accounts need updating • Advise on investing funds that are not required for expected expenses. Meetings are advised to give consideration to sustainable and ethical investments • Arrange for specific professional financial advice, as required. <p>The annual letter asking for financial contributions from Friends is handled differently in different Local and Regional Meetings. Not all these tasks will be required by Local Meeting treasurers:</p> <ul style="list-style-type: none"> • Calculate the financial contribution to be requested to cover the needs of the Local Meeting budget. This may, or may not, also need to cover the contribution by the Meeting to the Regional Meeting (which includes the amount requested by AYM) • Send the annual letter asking for financial contributions, in conjunction with the Regional Meeting treasurer. The letter also mentions special Quaker purposes to which Friends may wish to contribute • Transfer the annual contribution to the Regional Meeting, if required. <p>If the Local Meeting is incorporated, the</p>	<p>accounts as approved by LOCAL MEETING Meeting for Business</p> <ul style="list-style-type: none"> - transmit to the RM treasurer a sum each year (agreed by the RM and LOCAL MEETING treasurers jointly) to help cover the costs of running the regional meeting and Australia Yearly meeting. - arrange for auditing, if required of the LOCAL MEETING accounts - seek professional financial advice as required

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<p>Treasurer may be required to be a Member, and will probably have additional tasks, such as:</p> <ul style="list-style-type: none"> • Arranging for auditing of the accounts • Reporting annually to relevant State or Commonwealth bodies. 	
<p>2.3.6 Local Meeting Ministry, and Oversight/Care, Committees – general</p>	
<p><i>Guidelines: ‘Loving care is not something [we] ‘do’ for others but a process that binds us together’ (Quaker Faith & Practice, 12.01, 5th ed. 2013)</i></p> <p>Caring for the life of the meeting has two main aspects: caring for the spiritual life of individuals and of the meeting as a whole; and the more practical aspects of caring for the well-being of Friends. While all Friends share in the responsibility for the life of the meeting, there have traditionally been two main committees especially focused on these two functions.</p> <p>The Ministry Committee, or Elders, has been responsible for the spiritual life of the meeting, while the Care or Oversight Committee, or Overseers – now often referred to as Pastoral Carers – has been responsible for the more practical aspects of Meeting Life.</p> <p>Current practice varies. Local Meetings may maintain separate Ministry and Oversight Committees, or combine roles and duties. These combined committees, often called a ‘Ministry and Oversight’ or ‘Ministry and Care’, may agree, as a committee, that individual members share all duties of both Elders and Overseers, or that individuals may serve in either capacity according to their gifts. The <i>Handbook</i> does not prescribe how these responsibilities are fulfilled by each</p>	

Comment [A15]: DiA: For noting: This introductory text was not previously in the Handbook.

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<p>meeting. Each meeting decides how these roles or duties will be fulfilled.</p> <p>The following sections look at the roles or duties in</p> <ol style="list-style-type: none"> 1. Nurturing the spiritual life. 2. Caring for the practical aspects of the life of the meeting. <p>These responsibilities overlap, particularly in their care for children, Enquirers and Attenders, and those Members who may not attend meeting due to isolation, illness or age. If Ministry and Oversight / Care are separate committees they will need to cooperate closely.</p> <p>Either Ministry or Care committees may be asked to support Safe Quaker Community and Child Protection Contact Friends. It may be helpful for Contact Friends to meet from time to time with the committee which supports them.</p> <p>Either Ministry or Care committees may also be asked to discern which Friends should be given financial support to attend Yearly Meeting or other opportunities.</p> <p>Whether appointing members to separate committees, or to combined Ministry and Oversight/Care committees, the qualities looked for are very similar: Friends who have empathy and related spiritual gifts, as well as who are experienced in our traditions.</p> <p>Very experienced Attenders may occasionally be appointed in eldering roles. Fulfilling the more practical caring roles requires Friends who are familiar with the Local Meeting and the ways of Friends.</p> <p>It is important that all Quaker events are</p>	

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<p>reported to the AYM Secretary ahead of time, both for insurance and child protection reasons.</p>	
<p>2.3.6.2 Nurturing the spiritual life of the Meeting – Eldership/Ministry Committee duties</p>	<p>2.3.6 LM Ministry Committee</p>
<ul style="list-style-type: none"> • Meets regularly about support of the spiritual life of the Meeting • Encourages all Friends to deepen their spiritual life, e.g. by attending gatherings and courses and by reading Quaker material as well as other literature on spirituality and social witness (including online resources) • Encourages Friends to find their gifts • Encourages the practice of inner stillness so that all may come to Meeting for Worship with heart and mind prepared • Ensures that the Meeting for Worship is conducted in accordance with Friends’ practice. Elders normally encourage Friends to arrive punctually • Arranges the closing of the Meeting for Worship, e.g. by shaking or holding hands • Encourages appropriate spoken Ministry, and gently advises Friends when their spoken Ministry is not appropriate. Such advice is usually given after discernment with the Ministry Committee. • In considering inappropriate ministry, having two Elders approach the Friend may offer better care within the situation. In sensitive situations, please refer to chapter 4 INSERT CROSS REF • Promotes the regular use of <i>Advices and Queries</i>, e.g. during Meeting for Worship • Coordinates and / or organises Quaker learning sessions or opportunities, e.g. Quaker basics, other topics of interest to the spiritual life of the meeting 	<p>The LM Ministry Committee is made up of Friends of experience, understanding and discernment, who are customarily known as Elders. The committee meets regularly with the general task of caring for the spiritual life of the meeting. In particular, the committee does the following tasks:</p> <ul style="list-style-type: none"> helps members of the Local Meeting to deepen their spiritual experience by collective and individual study of Christian and other religious literature, especially Quaker writings encourages the practice of inner stillness so that all may come to Meeting for Worship with heart and mind prepared arranges the place and time of Meeting for Worship encourages punctuality and ensures that the Meeting is conducted in accordance with Friends’ practice promotes the use of <i>Advices & Queries</i> during Meeting for Worship and at other times arranges weekend residential gatherings gives assistance to Isolated Friends (3.10.0), to Recognised Meetings and Worshipping Groups and to people who are unable to come to Meeting for

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<ul style="list-style-type: none"> • Is aware of Friends who may be stressed in their daily life. Provides a deep listening space as required. Refers individual Friends to professional support if relevant • Maintains contact with Isolated Friends, Worshipping Groups and Recognised Meetings in the region. 	
<p>2.3.6.3 Responsibilities in the more practical aspects of meeting life – Oversight/Care Committee</p>	<p>2.3.7 LM Oversight Committee</p>
<p>The Local Meeting Care/Oversight Committee consists of Friends who are familiar with the Local Meeting and the ways of Friends. This Committee is concerned for the well-being of Friends. It:</p> <ul style="list-style-type: none"> • Ensures that the practicalities of holding Meetings for Worship and other activities in the meeting house are carried out. These may include opening the premises, welcoming Friends, ensuring refreshments are provided. A roster may be helpful. • In conjunction with the Ministry Committee, ensures that appropriate arrangements are in place for the spiritual nurture of our children and for their safety when in our company. • Encourages and provides information to Attenders who are considering membership, in conjunction with the Ministry Committee. • Coordinates visits to Friends who, due to geographic isolation, illness, age, or infirmity, are not able to attend Meeting for Worship. • Encourages Quaker learning opportunities, including special gatherings or residential weekends, in conjunction with the Ministry Committee. 	<p>The LM Oversight (or LM Pastoral Care) Committee is made up Members and Attenders of experience, understanding and discernment, who are well known to the Meeting and conversant with this handbook. Its members may be known as Overseers or Carers. There are many aspects to the work they do (Parker 1997). They have the following responsibilities:</p> <ul style="list-style-type: none"> welcoming people to the Meeting, especially new members preparing the premises for Meeting for Worship and other functions encouraging participation in the life of the fellowship testing the Concern of an individual or a group encouraging social contact between members maintaining contact with members or groups of the Meeting who are prevented from attending Meeting for Worship by travel, illness, isolation, etc. ensuring that appropriate arrangements are in place for the safety, nurture and education of the Meeting’s children watching over the welfare of members assisting Attenders who are considering joining the Society helping maintain an up-to-date list of Members and Attenders (to be sent annually to the RM Membership Secretary) enquiring about the reasons for a Friend apparently falling out of

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<ul style="list-style-type: none"> Assists in maintaining an up-to-date list of Members and Attenders, including contact details. Supports all to feel safe, both physically and emotionally, and works to prevent bullying or harassment. Promotes awareness of the <i>Supporting a Safe Quaker Community Policy</i> and its obligations and queries within the Meeting. Encourages community among Friends. 	<p>fellowship with the Quaker community advising members of the Meeting of the contents of this handbook.</p> <p>Ministry and Oversight committees may meet either independently or together.</p>
<p>2.3.8 Other Local Meeting office-holders and committees</p>	<p>2.3.8 Other office-holders and committees</p>
<p>A Local Meeting may appoint individuals and committees to fulfil any other roles which may be useful, such as Finance, Hospitality, Outreach and Premises. If a Local Meeting is incorporated, it will also need a Public Officer (INSERT CROSS REFERENCE).</p> <p>Most Local Meetings will wish to appoint the following:</p> <ul style="list-style-type: none"> A Children’s Committee. The spiritual development of children is an important part of the Society’s responsibilities (3.8.0). Arrangements differ between Meetings, depending on the number of children involved and the availability of carers. A guide to planning a program of age appropriate material is available from the AYM Children and JYF Coordinator or from the AYM Children and JYF Committee. Children’s Committees should be very familiar with the AYM <i>Child Protection Policy and Procedures</i> A Librarian (perhaps supported by a Library Committee), who organises the free lending library of Quaker and other material and promotes its resources to Friends 	<p>The Librarian, who may be supported by a Library Committee, runs a free lending library of Quaker and related literature. The task is to improve and care for the stock and encourage people to use it. When occasional culling of books is necessary, advice is sought before discarding them. The Librarian may also manage the LM subscriptions for Quaker journals.</p> <p>The Archivist is in charge of old minute books of LM Business Meetings, as well as memorabilia, photographs and other materials (e.g. plans of the Meeting House) that the LM Business Meeting asks to be kept for record or made accessible for research. A Local Meeting normally has a Children’s Committee, since the religious teaching of the children is an important part of the Society’s responsibilities (3.8.0). Arrangements differ widely between Meetings, depending on the number of children involved and the availability of teachers. A guide to planning a program of lessons and other material may be available through the AYM Children and JYF Committee.</p> <p>A Local Meeting may also appoint other committees, concerned with Finance, Hospitality, Outreach and Premises, for example.</p> <p>In each case, the first person named on the list of nominations calls the first meeting, at which the</p>

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<ul style="list-style-type: none"> An Archivist, who is responsible for the preservation and accessibility of all Local Meeting Archives (usually limited to minutes, agendas and background papers, photographs, financial reports, and other significant materials). Some archives may be confidential and the Archivist is in charge of ensuring the safe-keeping of these. Assistance may be sought from the Regional and Australia Yearly Meeting archivists. 	<p>committee chooses its convener. (This convention applies to all Quaker committees.)</p>
<p>2.4. Regional meetings</p>	<p>2.4.0. Regional meetings</p>
<p>2.4.1 General</p>	<p>2.4.1 General</p>
<p>The seven Regional Meetings that together make up Australia Yearly Meeting correspond to the six states and the Canberra Region.</p> <p>Canberra Regional Meeting’s defined area consists of the Australian Capital Territory and that part of New South Wales south of a line drawn through Nowra and Cowra, and thence down the Lachlan River to the Murrumbidgee River, and then to the Victorian border.</p> <p>South Australia and the Northern Territory are one Regional Meeting, SANTRM.</p> <p>Each Regional Meeting is financially separate and legally incorporated, according to laws of the relevant state or territory. Australia Yearly Meeting is incorporated as a separate entity in the ACT.</p> <p>The responsibilities of the Regional Meeting office-holders, which include the legal responsibilities associated with their roles (e.g. incorporation, employing staff, owning property) are in addition to their responsibilities in their Local Meeting.</p>	<p>The seven Regional Meetings that together make up Australia Yearly Meeting correspond to the six states and the Canberra Region. The latter includes the Australian Capital Territory and part of New South Wales south of a line drawn through Nowra and Cowra. South Australia Regional Meeting is responsible for Friends in the Northern Territory.</p> <p>Each Regional Meeting is financially separate and legally incorporated, according to company laws of the relevant state or territory. (RM incorporation is in addition to the incorporation of the whole of Australia Yearly Meeting, described in Supplement 1.)</p> <ul style="list-style-type: none"> - establishes and supports Worship Meetings in the region (2.2.0, 2.3.0) - represents the region’s Worship Meetings at Yearly Meeting and Standing Committee - contributes funds to Australian Yearly Meeting - holds Business Meetings to deal with issues raised by constituent Worship Meetings and particular matters such as: <ul style="list-style-type: none"> - Testing Concerns (1.4.5), Issuing public statements (2.4.4), Membership of the Society 3.6.0), Marriages (4.3.0) and testimonies (4.8.5) - owns property such as a Meeting

Comment [A16]: DiA: For noting: this refers to the confidential archives process discussed at YM17.

Comment [A17]: DiA: For noting: wording for the area covered by CRM was approved by YM17.)

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<p>In some Regional Meetings, there are no Local Meetings, and therefore the Regional Meeting office-holders take on these responsibilities.</p> <p>In other Regional Meetings, there are several Local Meetings with their own office-holders. The Regional Meeting office-holders are separate appointments from the Local Meeting office-holders.</p> <p>The Regional Meeting:</p> <ul style="list-style-type: none"> • Establishes and supports Worshipping Groups, Recognised and Local Meetings in the region (2.2.0, 2.3.0) • Makes an annual financial contribution to Australia Yearly Meeting • Holds Meetings for Worship for Business to deal with issues raised by constituent Worship Meetings and particular matters such as: <ul style="list-style-type: none"> ○ Testing Concerns (1.4.5) ○ Issuing public statements (2.4.4) ○ Membership of the Society (3.6.0) ○ Marriages and Commitment ceremonies (4.3.0) ○ Testimonies to the Grace of God in the life of a deceased Friend (4.8.5) • May own property such as a Meeting House, and complies with all appropriate legislative and regulatory requirements associated with property ownership • Keeps records of Regional Meeting membership, activities and finances • Issues a regular newsletter, which may be in electronic format • Maintains a Regional Meeting webpage, as part of the AYM website • Provides minutes for Friends travelling under Concern, on request (4.6.0) • Supports any AYM committee (5.3.6) that Yearly Meeting has entrusted to 	<p>House</p> <ul style="list-style-type: none"> - keeps records of RM membership, activities and finances - issues a regular newsletter - provides minutes for travelling friends - supports any AYM committee (5.3.6) that Yearly Meeting has appointed to the Regional Meeting - holds an AGM as a legally incorporated body <p>The RM Clerk prepares a report on all the activity and the underlying spiritual life of the Regional Meeting by 30 September each year, with an explanation of any omitted duties. The report goes to the AYM Secretary for publication in <i>Documents in Advance</i> (6.2.5) and then consideration at Yearly Meeting (6.3.2).</p> <p>Each Regional Meeting is linked to the others by AYM office-holders and committees and by the annual gathering of the Yearly Meeting (Chapter 6). The exchange of RM newsletters and receipt of the <i>AYM Secretary's Newsletter</i> each month (5.2.3) also foster communication.</p> <p>The usual features of Regional Meetings in Australia will now be described, bearing in mind differences in detail due to their autonomy and the effects of local decisions and circumstances. This applies particularly to the sharing of duties between a Regional Meeting and its constituent Local Meetings (e.g. the work of Overseers and Elders).</p>

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<p>the Regional Meeting, and that the Regional Meeting has agreed to take under its care</p> <ul style="list-style-type: none"> • Holds an annual general meeting (AGM) as a legally incorporated body, and complies with all appropriate legislative and regulatory requirements associated with incorporation • The Regional Meeting Clerk prepares an annual report on the spiritual life of the Regional Meeting and its activities. This report is included in <i>Documents in Advance</i> (6.2.5). RM reports mention (among many other topics) any changes of trusts or accounts. The reports from the seven Regional Meetings form, in part, the basis for the State of Society report delivered at Yearly Meeting (6.3.2). 	
<p>2.4.2 Properties</p>	<p>2.4.2 Properties</p>
<p>All Meeting for Worship locations are listed on the AYM website.</p> <p>A Regional or Local Meeting may own property: a meeting house, a shop, e.g. the Quaker Shop in Adelaide, or a burial site. The office-holders of the Meeting which owns the property carry the legal responsibility for the property's compliance with regulations and its safety, and adequate insurance cover.</p> <p>Depending on local circumstances, the legal owner of the property can delegate the day-to-day management of the meeting house or of other property to the Local Meeting that is based there or to a property or premises committee. The day-to-day management usually consists of tasks such as cleaning, ongoing maintenance, and ensuring the property meets compliance and safety standards. The Local or Regional Meeting may appoint a committee to carry out such tasks.</p>	<p>A Regional Meeting may have responsibility for various kinds of property: the RM's Meeting House, land (see Werona below), a shop (The Quaker Shop, 51 Kensington Road, Norwood, SA 5067) or a burial site. The Regional Meeting may delegate day-to-day responsibility for its Meeting House to the Local Meeting based there, usually the oldest and largest in the region. (In that case, it is the Local Meeting that appoints a Premises Committee for ongoing maintenance and for arranging the use of the Meeting House for educational or other purposes that serve the wider community.)</p>

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<p>Friends are reminded that property security (e.g. key holders and users) may be important for child protection and the provision of a safe environment.</p> <p>Local Meetings are encouraged to share their property with the local community, including hiring the meeting house to compatible organisations.</p>	
<p>2.4.3 Business Meetings</p>	<p>2.4.3 Business meetings</p>
<p>A major function of a Regional Meeting is holding regular Meetings for Worship for Business.</p> <p>The number and frequency of business meetings, how special business meetings are arranged, the notice of meeting which is required, and the quorum of Friends required to be present will vary according to each Regional Meeting's incorporation Rules.</p> <p>It is expected generally that good Quaker practice means that each Regional Meeting will hold no fewer than 3 Meetings for Worship for Business each year. Many Regional Meetings hold them monthly. Regional Meetings are conducted in the same way as Local Meetings for Worship for Business (Cross reference)</p> <p>Matters considered at Regional Meetings for Worship for Business include membership, spiritual leadings and Concerns (which may be personal or societal), management of finances, local activities, maintenance of premises, compliance with external bodies (such as the Australian Charities and Not-for-profits Commission, ACNC) as required, responding to matters in Minutes, Standing Committee or Yearly Meeting <i>Documents in Advance</i>.</p>	<p>A major function of a Regional Meeting is the holding of regular Business Meetings, not less than three times a year. In addition, Special Meetings may be held. Notice of Special Meetings is given at normal Meetings for Worship at all constituent Meetings on a Sunday at least three days beforehand. The reasons for calling a Special Meeting are clearly stated and only that business is transacted.</p> <p>Topics at normal RM Business Meetings can range from personal or group Concerns and local problems, to spiritual and international issues relating to the work of the whole Society. The agenda proposed by the RM Clerk may also contain matters referred by Worship Meetings or hosted AYM committees within the region, perhaps in preparation for later attention at Yearly Meeting or Standing Committee. Everything concerned with Membership of the Society (3.6.0) is decided by Regional Meetings, unless the Regional Meeting chooses to delegate this to the Local Meeting in a particular case.</p> <p>Decisions reached at a Meeting for Business are recorded in a minute book and copies are sent to the AYM Secretary and (where appropriate) to the Presiding Clerk, the AYM Treasurer and to other RM Clerks.</p>

Comment [A18]: DiA: For noting: A list of Meetings is on our AYM website. The information on Werona has been moved to 5.4.8. The revised text highlights the legal responsibilities of an incorporated RM regarding property.

Comment [A19]: DiA: Should a list of properties owned be on our website?

Comment [A20]: DiA: For noting: The text in the paragraph below has been revised to clarify the impact of incorporation.

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<p>The agenda may also contain matters that have been discerned and referred by Worship Meetings or by hosted AYM committees within the region, perhaps in preparation for later attention at Yearly Meeting or Standing Committee.</p> <p>Normally, matters raised by an individual Friend are first discerned by their own Worshipping Group, Recognised or Local Meeting before being placed on the agenda at a Regional Meeting.</p> <p>Everything concerned with Membership of the Society (3.6.0) is decided by Regional Meetings, unless the Regional Meeting chooses to delegate this to the Local Meeting in a particular case. Decisions reached at a Meeting for Worship for Business are carefully recorded (see INSERT CROSS-REFERENCE).</p> <p>Minutes are usually emailed to all Friends within the Regional Meeting (Clerks and Correspondents are responsible for making them available to Friends without email) and to the AYM Secretary and other Regional Meeting Clerks. If appropriate, they may be copied to the Presiding Clerk, the AYM Treasurer and/or relevant committees.</p> <p>The Regional Meeting Archivist is responsible for preserving and making accessible Regional Meeting archives, including minutes, agendas and background papers (INSERT CROSS-REFERENCE – 2.5.3, 2.3.8, 5.2.7).</p>	
<p>2.5 Regional Meeting office-holders and committees</p>	<p>2.5.0 RM office-holders and committees</p>
<p>2.5.1 Regional Meeting Clerk</p>	<p>2.5.1 RM Clerk</p>
<p>The Regional Meeting Clerk or Clerking Team is the servant of the Meeting, central to communication within the</p>	<p>The RM Clerk is the Friend central to communication within the region. Like the LM Clerk (2.3.4), the RM Clerk handles</p>

Comment [A21]: DiA: For noting: Reworded to reduce duplication with other similar sections.

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<p>region, and their responsibilities are similar to the Local Meeting Clerk’s (see 2.3.4 above). The Clerking team liaises closely with other Regional Meeting office-holders and the region’s Local Meeting Clerks.</p> <p>Clerks may be required to be Members, as all Regional Meetings are incorporated bodies.</p> <p>They are responsible for monitoring that all decisions of the gathered Meeting for Worship for Business, and all responsibilities listed as the responsibility of the Regional and Local Meeting are carried out (see 2.4.1 and 2.3.2 above).</p> <p>The Regional Meeting Clerk is also responsible for the Regional Meeting’s annual report, which is based on Local Meeting and committee reports and which is published each year in <i>Documents in Advance</i> (INSERT CROSS REFERENCE).</p> <p>An Assistant Clerk is usually appointed to support the Regional Meeting Clerk, if there is no Co-Clerk or Clerking Team.</p>	<p>correspondence, represents the group, answers Enquirers and conducts Business Meetings. In addition, the RM Clerk does the following tasks:</p> <ul style="list-style-type: none"> - maintains close liaison with other RM office-holders and the region’s LM Clerks - informs the RM membership secretary of all birth marriages and deaths and name changes within the Regional Meetings - conducts RM Business Meetings and sends copies of the minutes to the AYM Secretary and (where appropriate) to the Presiding Clerk, the AYM treasurer and to other RM Clerks - after approval by an RM Business Meeting, sends an annual report to the AYM secretary on activities within the region <p>An Assistant Clerk is usually appointed to help the RM Clerk.</p>
<p>2.5.2 Regional Meeting Treasurer</p>	<p>2.5.2 RM Treasurer</p>
<p>The Regional Meeting Treasurer is responsible for the Regional Meeting’s finances, and responsibilities are similar to the Local Meeting Treasurer’s (see 2.3.5 above).</p> <p>Treasurers may be required to be Members, as part of their Regional Meeting’s incorporation requirements. Regional Meeting accounts will often be required to be audited annually, and the Regional Meeting Treasurer may be required to meet other statutory requirements.</p> <p>Much of the Society’s income results from an annual written request from Regional</p>	<p>The RM Treasurer is the Friend responsible to the Regional Meeting for its finances, usually with the support of an RM Finance Committee. The RM Treasurer does the following tasks:</p> <ul style="list-style-type: none"> - draft budget for discussion by Regional Meeting (as a legally incorporated body) - operates bank accounts on behalf of Regional Meeting - reports on the accounts to RM Business Meeting at regular intervals - transmits the RMs share of the costs of Australia Yearly Meeting to the AYM treasurer (5.2.4) and forwards sums donated for particular funds -prepares accounts for annual inspection by the RM auditor

Comment [A22]: DiA: For noting: Reworded to reduce duplication with other similar sections.

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<p>Meeting Treasurers to Friends in their Regional Meeting.</p> <p>The usual process is:</p> <ol style="list-style-type: none"> 1. The AYM Treasurer informs the Regional Meeting Treasurer of the annual amount required from the Regional Meeting to meet the AYM budgeted expenses. This is based on an average amount per adult Member. <p>The Regional Meeting Treasurer budgets for (1) the expected annual expenses of the Regional Meeting and (2) the amount required to meet the AYM Treasurer’s request.</p> <p>The Regional Meeting Treasurer produces a budget for their Regional Meeting, which will cover both the required AYM support contribution, and the anticipated income and expenditure of the Regional Meeting.</p> <p>Once this is approved by Regional Meeting, the Regional / Local Meeting Treasurer writes to Members (and possibly Attenders), briefly explaining the budget, and inviting individuals to contribute to the financial needs of the Regional Meeting and other Quaker funds. This is sometimes known as the ‘schedule letter’.</p>	<p>Much of the Society’s income results from an annual written request (schedule) from treasurers to members of each Regional Meeting. One way of proceeding is as follows. The RM Treasurer indicates to the region’s LM Treasurers the average amount per adult Member needed to run Australia Yearly Meeting, based on the AYM Treasurer’s budget, approved by Yearly Meeting (this amount is referred to as ‘the quota’). Then the LM Treasurer writes to Members and Attenders within the Local Meeting, and the RM Treasurer to those in the region who are either isolated Members or members of Recognised Meetings or Worshipping Groups.</p> <p>It is appropriate for the RM Treasurer to remind members occasionally of the importance of making their will while they are in good health (4.8.2).</p>
<ol style="list-style-type: none"> a. When there are Local Meeting treasurers, the Regional Meeting Treasurer informs the Local Meeting Treasurers of the amount required from the Local Meeting. b. The Local Meeting Treasurer will have budgeted the finances required for the expenses of the Local Meeting, and adds this to the Regional Meeting request (which includes their proportion of the AYM and Regional Meeting 	

Comment [A23]: DiA: For noting: Reworded to clarify the process when there are, or are not, Local Meetings.

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<p>amounts). Local Friends are informed of the required amount.</p> <p>c. The Local Meeting Treasurer transfers the annual amount to the Regional Meeting Treasurer.</p>	
<p>2.5.3 Other Regional Meeting office-holders</p>	<p>2.5.3 Other RM office-holders</p>
<p>Regional Meeting Registering Officers. Each Regional Meeting appoints two or more Registering Officers to oversee marriages according to Friends' usages (4.3.0).</p> <p>The Religious Society of Friends is a religious denomination recognised under the federal <i>Marriage Act 1961</i>, so, as the equivalent of a registered minister of religion, a Quaker Registering Officer may register marriages in any state or territory in Australia.</p> <p>Marriages, births, deaths are registered in the registry office established under state or territory legislation.</p> <p>The Registry of Births, Deaths and Marriages of the state or territory in which the Registering Officer usually resides is notified of each new appointment. The Officer's name is added to the state or territory's list of ministers of religion authorised as celebrants, and the registering officer is allotted a registration number.</p> <p>The relevant Registry must be notified in writing when a Registering Officer ceases to hold that position.</p> <p>More information on marriage procedure and the role of the officiating Registering Officer is to be found in Appendix C.</p> <p>A Registering Officer is not needed for commitment ceremonies, add cross</p>	<p>Each Regional Meeting has an Archivist, whose duties include coordinating the work of the Archivists of Local Meetings within the Regional Meeting. The Archivist liaises with them in the keeping of records, including RM minutes and records of births, deaths and marriages within the RM fellowship. These are kept and also sent to the RM Membership Secretary and the AYM Secretary. The Clerk and Archivist together arrange for all records of RM activities to be kept for organisational transparency and historical purposes.</p> <p>Each Regional Meeting appoints two or more Registering Officers to conduct marriages and ceremonies of commitment according to Friends' usages (4.3.0). The Registry of Births, Deaths and Marriages of the state or territory in which the Registering Officer usually resides is notified of each new appointment. The Officer's name is added to the state or territory's list of ministers of religion authorised as celebrants, and the Officer is allotted a registration number.</p> <p>The Religious Society of Friends is a religious denomination recognised under the federal <i>Marriage Act 1961</i>, so, as a registered minister of religion, a Quaker Registering Officer may conduct marriages anywhere in Australia.</p> <p>The relevant Registry must be notified in writing when a nominated Registering Officer ceases to hold that position.</p> <p>More information on marriage procedure and the role of the officiating Registering Officer is to be found in Appendix C. Unlike marriages, funerals (4.8.3) and Memorial Meetings (4.8.4) can be arranged and conducted by any Friends chosen by the Regional Meeting.</p> <p>The RM Membership Secretary is a Friend</p>

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<p>reference funerals (4.8.3) and Memorial Meetings (4.8.4). These can be arranged and conducted by any Friends chosen by the Worshipping Group, Local, Recognised or Regional Meeting. It is usual and useful to have a small <i>ad hoc</i> committee of Friends to help arrange these events, to share the work-load, build community and ensure they are carried out fittingly.</p> <p>The Regional Meeting Membership Secretary maintains an up-to-date contact database of Members and Attenders (including children) within the Regional Meeting, as well as recording transfers of membership and other details.</p> <p>A list of Members is normally required under incorporation legislation, and the list may be required to include office-holders and their dates of appointment.</p> <p>The Regional Meeting membership list is a sub-set of the AYM membership database. It is used to update the annual AYM membership statement in <i>Documents in Advance</i> (INSERT CROSS REFERENCE).</p> <p>The Regional Meeting Public Officer is the representative of the Regional Meeting regarding its legal registration as an incorporated body.</p> <p>The Public Officer is responsible for ensuring that the Regional Meeting operates within the legal framework of the State or Territory. This usually involves informing the state's Registrar General of Associations, and the Australian Charities and Not for Profits Commission (ACNC) each year, of the Regional Meeting accounts, changes of executive office-bearers and any alterations to the rules of incorporation.</p> <p>The AYM Public Officer has similar responsibilities (5.2.6).</p>	<p>who maintains an up-to-date list of Members and Attenders (including children) within the Regional Meeting, as well as recording transfers of membership and other details. The list, included in the RM Clerk's report, is used to update the annual AYM membership statement in <i>Documents in Advance</i> (6.2.5).</p> <p>The RM Public Officer is the representative of the Regional Meeting as regards its being registered legally as an incorporated body. The Public Officer holds a common seal and is responsible for ensuring that the Regional Meeting operates within the legal framework of the state. This usually involves informing the state's Registrar General of Associations each year of the RM accounts, changes of office-bearers and any alterations to the rules of incorporation, as does the Australia Yearly Meeting Public Officer (5.2.6).</p> <p>The RM Newsletter Editor or co-editors produce a regular newsletter for distribution within the Regional Meeting. The newsletter is a useful source of information on recent and future events, reports of Business Meetings, news of members, changes of address and articles. Copies are sent to the RM Archivist, to the other RM Librarians and to the AYM Secretary.</p>

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<p>The Regional Meeting Newsletter Editor or co-editors produce a regular newsletter for distribution within the Regional Meeting. This may be in any format.</p> <p>The newsletter is a useful source of information on recent and future events, reports of Business Meetings, news of members, changes of address and articles and spiritual writings by members of the RM.</p> <p>Copies are sent to the Regional Meeting Archivist, to the other Regional Meeting Editors and Librarians and to the AYM Secretary. There is also a legal requirement to deposit a copy of all publications with the relevant State Library.</p> <p>Children’s Committee. The duties of a Regional Meeting Children’s Committee, if appointed, are similar to the Local Meeting Children’s Committee (see 2.3.8).</p> <p>Librarian. The duties of a Regional Meeting Librarian, if appointed, are similar to the Local Meeting Librarian’s (see 2.3.8). The RM Librarian may arrange for Worship Meetings to access Library Resources.</p> <p>Archivist. The duties of a Regional Meeting Archivist, if appointed, are similar to the Local Meeting Archivist’s (see 2.3.8).</p> <p>A Regional Meeting may appoint individuals and committees to fulfil any other roles which may be useful, such as Finance, Hospitality, Outreach and Premises.</p>	
<p>2.5.4 Regional Meeting Nominations Committee</p>	<p>2.5.4 Nominations Committee</p>
<p>The Regional Meeting Nominations Committee acts in the same way as its counterpart in a Local Meeting (2.3.3).</p> <p>Other nominations are:</p>	<p>The RM Nominations Committee acts in the same way as its counterpart in a Local Meeting (2.3.3). It has to nominate an RM Clerk, a Treasurer and other RM office- holders. The latter include two RM representatives for Standing Committee (5.3.2), and one for each</p>

Comment [A24]: DiA: For noting: Re-worded to reduce duplication with other similar sections.

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<ul style="list-style-type: none"> • Two Regional Meeting representatives for Standing Committee (5.3.2) • One representative for each of the following: <ul style="list-style-type: none"> ○ The local Council of Churches ○ AYM Nominations Committee (5.3.3) ○ Quaker Service Australia Linkages Committee (5.4.1) ○ The Friends' School Quaker Values Committee (5.4.2) ○ Website Maintainer ○ Membership Secretary. • Specific nominations for the duration of Yearly Meeting, including Elders and Pastoral Carers. <p>An effective Nominations Committee needs loving and proactive support from the whole Regional Meeting.</p>	<p>of the AYM Nominations Committee (5.3.3), Quaker Service Australia (5.4.1) and the local Council of Churches. The Regional Meeting also nominates a board member for The Friends' School (5.4.2). An effective Nominations Committee needs loving support from the whole Regional Meeting to promote a harmonious community.</p>
<p>2.5.5 Regional Meeting Elders and Overseers/Carers</p>	<p>2.5.5 RM Elders and Overseers</p>
<p>A Regional Meeting may have Elders and Overseers, whose duties would be as for those of their Local Meeting equivalents (2.3.6, 2.3.7). A Regional Meeting Ministry and Care Committee is a common pattern, but Regional Meetings differ in their specific arrangements for spiritual and pastoral care.</p> <p>An effective Ministry and Care Committee has a leadership role in developing the spiritual life of, and caring for, the Meeting.</p> <p>Examples of such leadership may include:</p> <ul style="list-style-type: none"> • Organising annual Regional Meeting gatherings • Organising occasional or regular Regional Meeting workshops • Staying in touch with isolated Friends within their Regional Meeting. <p>It needs loving support from the whole Regional Meeting.</p>	<p>A Regional Meeting may have Elders and Overseers, whose duties would be like those of their LM equivalents (2.3.6, 2.3.7) and arranged to be compatible with them. Arrangements for ministry and oversight differ between Regional Meetings. One example is the pattern within New South Wales, where there are four Local Meetings (Table 2), each of which recommends to Regional Meeting the names of Friends for appointment to the LM's own Ministry and Oversight committees. On the other hand, Tasmania has only one Local Meeting, whose Ministry Committee and Oversight Committee serves the whole Regional Meeting.</p>

Comment [A25]: DiA: For noting: Reworded to reduce duplication with other similar sections.

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If a Ministry and Care Committee is not appointed at Regional Meeting level, <i>ad hoc</i> appointments can be made for specific tasks.			
2.6 Publications: our shared responsibility for AYM publications			
<p>Publications</p> <p>Publications may be in hard copy (printed) or electronic.</p> <p>There is a range of possible publications that arise within our Australian Quaker community: some are requested and approved by Yearly Meeting itself; some are suggested by AYM committees or Regional Meetings; and some arise from small groups or individual Friends who have a leading.</p> <p>Examples of ‘publications’ include:</p> <ul style="list-style-type: none"> • Our AYM website, www.quakersaustralia.info, and our seekers’ website, www.quakersaustralia.org.au • The <i>Australian Friend Journal</i> • Our AYM <i>Secretary’s Newsletter</i> • Our social media sites e.g. both public and closed Facebook sites • Books which speak for the whole of AYM, such as <i>this we can say</i> (2003) • Books, pamphlets etc. which are only relevant to a single Regional Meeting • The Backhouse Lectures • Our AYM pamphlets • This <i>Handbook</i> • And many more, including <i>Documents in Advance</i> and <i>Documents in Retrospect</i>. <p>Publications that are to be put out under the name of Australia Yearly Meeting need to either have arisen from a request or decision made at a Yearly Meeting or to have been through a process of collective discernment beyond the initial leading of the author. In most cases, text is approved by the gathered Yearly Meeting. In many cases this approval is delegated to an individual or group.</p>			
Example of publication	Who writes the content	Who approves the content	Who approves the style and layout, use of AYM logo if appropriate, etc.
Our AYM website, www.quakersaustralia.info Our seekers’ website, www.quakersaustralia.org.au	Content development is delegated to Web Maintainers (AYM and RM), conveners of AYM Committees, Membership Secretaries (AYM	The Website Monitoring Committee oversees all content on both websites.	The AYM Secretary manages both websites.

Comment [A26]: DiA: New section (text amalgamated from other Handbook sections plus AYM Publications Policy and checked with Publications Committee).

Comment [A27]: DiA: We recommend that sections 2.6 and 2.6.1 should be moved to the Publications Committee webpage, and referenced from the Handbook

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	and RM) and the AYM Secretary. There are different levels of authorisation, e.g. an RM Web Maintainer can only manage content for their own RM.		
<i>The Australian Friend</i> journal	The Australian Friend editorial committee.	The Australian Friend editorial committee has ongoing delegated approval to publish the <i>Journal</i> .	
Our AYM <i>Secretary's Newsletter</i>	The AYM Secretary	The AYM Secretary	The AYM Secretary
Our social media sites e.g. both public and closed Facebook sites.	The AYM Secretary and contributors.	The AYM Secretary, who also deletes posts if required. This task, or elements of it, may be delegated.	The AYM Secretary
Books which speak for the whole of AYM, such as <i>this we can say</i> (2003).	The author	Yearly Meeting	The Publications Committee.
Books, pamphlets etc. which are only relevant to a single Regional Meeting.	The author	The author's Regional Meeting	The Publications Committee: guidance only. Publications of a purely local interest do not need to be identified as associated with AYM (e.g. by use of a logo). Regional Meetings submitting publications that are consistent with AYM style and

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			<p>content will be asked to list the publisher as the Regional Meeting, but will be able to include the AYM logo with their RM signifier.</p> <p>They also have the option of submitting the publication for consideration as an AYM publication, if the publication has significance at a national level.</p>
The Backhouse Lectures	The lecturer, supported by the Backhouse Lecture Committee.	The Backhouse Lecture Committee has ongoing delegated approval to publish the Lectures.	The Publications Committee: guidance only.
Our AYM pamphlets (published on our websites and printed as needed).	<p>The Publications Committee revises existing pamphlets and identifies the need for new ones.</p> <p>Developing content for new pamphlets is done by a small working group (a subsection of the Publications Committee) with the support of Friends who have knowledge of the topic and are led to this service.</p>	Yearly Meeting. This may be delegated to the AYM Secretary.	The Publications Committee.

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This <i>Handbook</i>	The Handbook Revision Committee and Liaison Friends.	Yearly Meeting	The AYM Secretary

Social media

AYM has a presence on Social Media with two Facebook accounts - one public and one 'private' (based on Friends being granted sign in access). Our AYM Facebook accounts are controlled by the AYM Secretary.

Comment [A28]: Formerly in 5.3.3

In addition, AYM committees and Meetings may have their own social media presence.

Comment [A29]: DiR: We ask Friends if this is in right ordering.

More detailed guidelines for our Social Media presence have been prepared by the Publications Committee, which may revisit them from time to time. For current guidelines, see <https://www.quakersaustralia.info/social-media-guidelines-0> (requires sign-in).

Please also see **Public statements** (2.6.1).

The process for Regional Meetings who wish to publish (not including their RM page on the website)

1. Authors who are led to write and share their writing within the wider Australian Quaker community are advised to seek the advice and discernment of their Regional Meeting.
2. If their Regional Meeting supports their concern, believing that the writing will be of only local relevance, the Regional Meeting will be listed as the publisher.
3. If their Regional Meeting supports their concern, and believes the writing will be of national relevance, the author should consult with the Publications Committee. The content may need approval by Yearly Meeting: the Publications Committee will advise. Australia Yearly Meeting will be the publisher.

The process for AYM Committees who wish to publish (not including their Committee page on the website)

The Publications Committee will always be involved in the preparation of any AYM publication.

Comment [A30]: Formerly in 5.3.3

An expert or representative committee should ask the Publications Committee directly for guidance. A hosted AYM committee should ask their host Regional Meeting to discern the purpose of the publication and draft overview of the content prior to contacting the Publications Committee.

In either case, the Publications Committee will consult with the authors of the proposed publication prior to publication, and may discern that the proposed publication may need to go to Yearly Meeting or Standing Committee.

Final approval for print publications is normally given by Yearly Meeting.

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<p>Use of the AYM logo</p> <p>For AYM publications, consistency of appearance (logos, layout, choice of typeface, etc.) helps identify our publications in the wider world. A logo is a stand-alone symbol designed to represent a specific organisation. The AYM logo was designed at the request of AYM and accepted in its entirety as a visual representation of the beliefs and practice of Quakers in Australia, so there is a collective responsibility to maintain the integrity of that vision, which would be weakened by having any elements omitted.</p> <p>Some general principles:</p> <ol style="list-style-type: none"> Publications of a purely local interest do not need to be identified as associated with AYM (e.g. by use of a logo). It is inappropriate for individuals or informal groups to use the AYM logo on their own behalf. Individuals or groups who wish to publish something can submit their text to their Regional Meeting for collective discernment in the first instance. Regional Meetings that wish to use the AYM logo with the RM name underneath are asked to provide the AYM Publications Committee with their concept for the publication. Ideally, the text and design of all publications on behalf of Quakers within Australia should be consistent with and complement other AYM publications. Regional Meetings submitting publications that are consistent with AYM style and content will be asked to list the publisher as the Regional Meeting, but will be able to include the AYM logo with their RM signifier. They also have the option of submitting the publication for consideration as an AYM publication, if the publication has significance at a national level. 	
<p>2.6.1 Public statements and media statements</p>	<p>2.4.4 Public statements (YM17 text)</p>
<p><i>Guideline: Only the Presiding Clerk is authorised to deliver or sign public statements, made via any media, on behalf of the whole Society.</i></p> <p>A media statement is a public statement sent to media outlets.</p> <p>In signing or delivering a public or media statement, the Presiding Clerk will normally consult with the AYM Secretary, who will usually have received a draft statement from either a Yearly Meeting session, an AYM committee or a Regional Meeting.</p>	<p>This section has been re-worded following the suggested changes from the Publications Committee at YM17.</p> <p>At times a Regional Meeting may decide to issue a public statement or write to a state or commonwealth politician or department to make Friends' views on an important issue widely known.</p> <p>The statement or letter is reviewed by the AYM Secretary and / or Presiding Clerk to ensure a cohesive Quaker public presence and also to inform the Regional Meeting what else may have been published about the issue by another Regional Meeting or by AYM. Normally, a Regional Meeting</p>
<p>At times a Regional Meeting may decide to</p>	<p>does not comment on matters that are</p>

Comment [A31]: DiA: For noting: Formerly 2.4.4.

Comment [WU35]: NSWRM asks the Publications Committee to clarify if the website should not be included in this section.

Comment [A32]: Formerly in 5.2.2

Comment [A33]: Formerly in 2.4.4

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<p>issue a public statement or write to a state politician or department to make Friends' views on an important issue widely known.</p> <p>The statement or letter, if it relates only to state or local matters, does not need to be reviewed by the AYM Secretary and/or Presiding Clerk. It is a courtesy to send a copy to both the Secretary and Presiding Clerk. Normally, a Regional Meeting does not comment on matters that are specific to another Regional Meeting's region.</p> <p>If an RM wishes to communicate with a commonwealth politician or agency they are advised to consult with the AYM Secretary and/or Presiding Clerk, to facilitate a consistent approach.</p> <p>Copies of all public statements and letters are sent to the AYM Secretary (5.2.3), who can then respond to enquiries.</p> <p>Social media Posts on social media by an individual, group, or committee which are clearly identified as from that individual or group, are not 'public statements'.</p> <p>In publicly upholding Friends' Testimonies, sensitivity should be given to the range of conscience and leadings among us.</p> <p>Please also see Publications (2.6)</p>	<p>specific to another Regional Meeting's region. Copies of all public statements and letters are sent to the AYM Secretary (5.2.3), who can then respond to enquiries.</p> <p>AYM has developed a social media profile that is used to highlight Australian Quaker opinion and responses. Regional Meetings are asked to use approved AYM systems and processes in their use of social media to publish Quaker opinion or points of view.</p>

Comment [A34]: Formerly in 5.3.6

Chapter 3, Membership of the Society

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<p>3.1.0 Introduction</p> <p>This chapter deals with the Society's membership practices and procedures as they affect Enquirers (3.2.0), Attenders (3.3.0), Members of the Society, children, Junior Young Friends and Young Friends. Each of these is automatically a member (note the small 'm' in member) of the respective Worship Meeting and Regional Meeting. This chapter focuses on</p>	<p>3.1.0 Introduction</p> <p>This chapter deals with the Society's membership practices and procedures as they affect Enquirers (3.2.0), Attenders (3.3.0), Members of the Society, child members (3.8.0) and Young Friends (3.9.0) Each of these is automatically a member (note the small m in member) of the respective Worship Meeting and Regional</p>

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those formally accepted as Members (capital M) of the Society. (INSERT RELEVANT CROSS REFERENCES)	Meeting. This chapter focuses on those formally accepted as Members (capital M) of the Society.
3.2 Enquirers	3.2.0 Enquirers
<p>Anyone is welcome to come respectfully to a Meeting for Worship, to share the prayerful silence, and to respond inwardly to the sense of worship and the spoken ministry. People new to Quaker ways are usually offered a pamphlet explaining what to expect, and after the Meeting for Worship, they are welcome to share time with Friends, seek further reading and note coming activities. Many of the activities of Quaker meetings (as well as Meeting for Worship) are open to Enquirers to attend. Sometimes such an activity can provide an alternate pathway for an Enquirer to find out about Quakers.</p>	<p>Anyone is welcome to come respectfully to a Meeting for Worship, to share the prayerful silence, and to respond inwardly to the sense of worship and the spoken ministry. People new to Quaker ways, Enquirers, are usually offered a pamphlet explaining what to expect in a Meeting for Worship before entering the room. After the Meeting for Worship, Enquirers are welcome to share the social time with Friends, seek further reading and note coming activities. An Elder may be on duty, ready to discuss the Meeting for Worship just concluded.</p>
3.3 Attenders	3.3.0 Attenders
<p>People who attend Meeting for Worship regularly may be invited by their local Ministry and Care Committee to be on the mailing list for newsletters and / or be shown as Attenders in our membership database, accessible at https://www.quakersaustralia.info/organisation</p> <p>The Meeting may encourage Attenders to apply for membership, when the Attender feels led to do so. Meetings may conduct activities which are intended to help Attenders to understand the processes by which one can progress to Membership.</p> <p>Attenders may be very active within the Society, e.g. hold some offices or be appointed to appropriate Local Meeting or Regional Meeting committees. They may also receive a copy of the annual request from the Regional Meeting or Local Meeting Treasurer seeking financial contributions to support the work of the Society.</p>	<p>Enquirers who attend Meeting for Worship regularly are invited to be on the mailing list for newsletters and be shown as Attenders in the next edition of <i>Australian Quaker Meetings, Office-holders, Members, Attenders and Children</i> (5.5.4).</p> <p>After obtaining the Clerk's permission, Attenders can be present at any Business Meeting and take part in its deliberations. Also they may participate in the Yearly Meeting (Chapter 6), provided they have been endorsed by their home Regional Meeting. Attenders can be very active within the Society, e.g. hold some offices or be appointed to appropriate LM or RM committees. They also receive a copy of the annual request from the RM Treasurer seeking contributions to support the work of the Society.</p>

Comment [A36]: DiA: We recommend that references to *Australian Quaker Meetings, Office-holders, Members, Attenders and Children* be changed, as it is no longer printed. It is called 'membership database' in our draft revision, and this includes the online list of *Meetings, members, attenders, and children*, which can be printed on demand.

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<p>After obtaining the Clerk’s permission, Attenders may be present at any Business Meeting and take part in its deliberations, although some meetings may exclude them from membership or some other matters.</p> <p>Attenders wishing to participate in Yearly Meeting need to have their participation endorsed by Standing Committee through their Regional Meeting.</p> <p>If an Attender moves into the area of another Meeting, it is helpful for the original Meeting to arrange contact with the appropriate Worship Meeting or LM or RM.</p>	
3.4 Members	3.4.0 Meaning of Membership
<p>Membership of the Society is a recognised outward sign of an inner and spiritual commitment to the way of worship, practice and community within the Society. The experience of many Friends is that spiritual growth is enhanced by the formal acceptance of commitment to the spiritual community and acceptance of the responsibilities involved.</p>	<p>Membership of the Society is a recognised outward sign of an inner and spiritual commitment to the way of worship and community within the Society. In the early days of the Quaker movement in England, anyone who followed the Quaker Way was considered part of the group. However, relentless persecution of individuals and small groups, and the need for Friends to care more adequately for each other, eventually led to formal definitions of Membership. British records of who is a Quaker have been kept since 1737. The experience of Friends is that spiritual growth is enhanced by the formal acceptance of commitment to the fellowship and acceptance of the responsibilities involved.</p>
3.4.1 Requirements for Membership	3.4.2 Requirements
<p>There is no test of doctrine and no outward observance imposed for Membership.</p> <p>Members aim to be open to inner spiritual experience, be in harmony with Quaker Testimonies, and be willing to share in the responsibilities of the Meeting.</p> <p>Members usually find joy and spiritual</p>	<p>There is no test of doctrine and no outward observance imposed for Membership. Instead, applicants are expected to be open to inner spiritual experience, and be willing to share in the responsibilities of the Meeting. Members try to attend Meetings for Worship regularly, as a joy and a way of spiritual refreshment, as well as a contribution to the life of the Society. Members are</p>

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<p>refreshment through frequent participation in Meeting for Worship, which is the basis of the life of the Society.</p> <p>Members are encouraged to attend Business Meetings whenever possible, and to support the Society financially and in practical ways, within their abilities.</p>	<p>expected to attend Business Meetings whenever possible, and to support the Society financially as they are able.</p>
<p>3.4.2 Preparation for applying for Membership</p>	<p>3.4.3 Preparation</p>
<p>Points worth considering before applying for Membership are:</p> <ul style="list-style-type: none"> • Have I had substantial experience as an Attender? • Have I felt an increasing awareness of the spiritual dimension of life? • Am I well acquainted with our Testimonies, our beliefs, our origins, and <i>Advices & Queries</i> (1.4.0)? • Am I willing to test my own individual leadings in Spirit-led discussion and discernment with others? • Am I comfortable to leave my former religious affiliation or with joint membership of both? 	<p>Points worth considering before applying for Membership are these:</p> <ul style="list-style-type: none"> • Applying for Membership usually follows extended experience as an Attender and an increasing awareness of the spiritual dimension of life. • Members are expected to be well acquainted with Quaker history, the Quaker testimonies and also the current <i>Advices & Queries</i> (2008), and to be in harmony with them (1.4.0). • Sincerity and integrity are important features of the Quaker approach to life, as is a willingness to test individual leadings by Spirit-led discussion with others in the Society, seeking unity within the group.
<p>3.5 Readiness for Membership</p>	<p>3.5.0 Readiness for Membership</p>
<p>The Society offers a spiritual home for people who value the close linking of personal belief and daily life.</p> <p>Among the reasons for joining the Society are:</p> <ul style="list-style-type: none"> • Belonging and making a formal commitment to our spiritual community • Publicly affirming one's support for our Quaker beliefs and practices • Strengthening the Society's witness. <p>Occasionally Attenders may have hesitations, e.g. because they feel unworthy of Quakers, or unable to accept the Testimonies in full, or</p>	<p>Common reasons for joining the Society are these:</p> <ul style="list-style-type: none"> • to affirm publicly one's support for Quaker principles and community • to identify more closely with Quaker heritage • to enjoy more fully the fellowship of the group • to strengthen the Society's witness <p>The Society offers a spiritual home for people who value diversity, mutual support, the close linking of personal</p>

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<p>have an ongoing allegiance to another church, or a general doubt about making long-term commitments, or financial expectations.</p> <p>These need not be an impediment to Membership. Attenders who feel any hesitation are encouraged to discuss this with a seasoned Friend.</p>	<p>belief and living, and freedom from dogma. [YM14.21]</p>
	<p>3.5.2 Hesitations</p>
	<p>Occasionally an Attender may feel unsuited to Membership because they feel unworthy of Quakers, or unable to accept the testimonies in full, or have an ongoing allegiance to another church, or a general doubt about making long-term commitments. Such hesitations can be usefully discussed with Friends in a Clearness Meeting (4.4.0). Help may also be gained from reading such publications as <i>Quaker Faith & Practice</i> (Britain Yearly Meeting) and <i>this we can say</i>. Financial considerations may also cause an Attender to hesitate to apply for Membership. Although [Members Friends] undertake to contribute to the funds needed to achieve the Society's aims, they are asked to give only as they are able (5.6.0). It is not customary for collections to be made at Quaker events.</p>
<p>3.6 Becoming a Member</p>	<p>3.6.0 Becoming a Member</p>
<p>3.6.1 Application for Membership</p>	<p>3.6.1 Application</p>
<p>The Regional Meeting in which the applicant attends Meeting for Worship is responsible for membership applications. The applicant writes personally to the RM Clerk, who will acknowledge their email / letter and bring it to the next Regional Meeting for Worship for Business. Most Regional Meetings then follow a similar procedure to the one described below.</p> <ul style="list-style-type: none"> On receipt of an application the RM Business Meeting ensures the appointment of at least two Visitors, who are experienced Friends. 	<p>Responsibility for acceptance into Membership lies with the nearest Regional Meeting, after personal application in writing. The letter is signed by the applicant (unless by email) and addressed to the RM Clerk, who will immediately acknowledge it and bring it to the next Regional Meeting. Most Regional Meetings then follow a similar procedure to the one described below. On receipt of an application the RM Business Meeting appoints two Friends, called Visitors, to meet the applicant. In appointing Visitors, the Regional Meeting chooses experienced Friends who will</p>

Comment [A37]: DIA: We believe this section is already implicit in the process outlined in the other sections, and recommend it be deleted.

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<ul style="list-style-type: none"> The Regional Meeting may take into account suggestions for Visitors from the applicant's own worship meeting and / or its Oversight Committee, and preferably choose at least one Visitor already known to the applicant. The Visitors make contact with the applicant as soon as practicable and arrange a suitable time and place to meet. Possible matters to discuss are indicated below (3.7.2). 	<p>have empathy with the applicant. The Meeting may take into account suggestions from Local or Recognised Meetings or from its own Oversight Committee, and preferably choose at least one Visitor already known to the applicant. The Visitors make contact with the applicant as soon as possible and arrange a suitable time and place to meet. Possible matters to discuss are indicated below (3.7.2).</p>
	<p>3.6.2 Admission</p>
	<p>After hearing the report from the Visitors, the RM Business Meeting decides whether or not to accept the applicant into Membership. A minute is made accordingly, and the applicant advised as soon as possible. If appropriate, the Membership list is amended, and the relevant Local Meeting or other group informed.</p> <p>The Meeting may occasionally feel led to offer Membership to someone who has a long and/or close association with the Society, but has not applied for Membership.</p>
	<p>3.6.3 Support</p>
	<p>It is important that a new Member receives the support of Friends in becoming part of the group. To this end, the Regional Meeting may appoint a Friend or Friends to assist the new Member.</p>
<p>3.7 Advice for Visitors to applicants for Membership</p>	<p>3.7.0 Advice for Visitors to applicants for Membership</p>
<p>3.7.1 General</p>	<p>3.7.1 General</p>
<p>Visitors are encouraged to prepare for meeting the applicant by reading Chapter 1 and section 3.4 of this Handbook.</p> <p>The meeting is conducted in a spirit of worship-sharing. The occasion is an opportunity for in-depth sharing, enabling experiences to be exchanged, leading the applicant to fuller understanding of Quakerism and the implications of Membership.</p>	<p>Visitors are encouraged to prepare for meeting the applicant by reading Chapter 1. and Section 3.4.0 of this handbook. The meeting is best begun by a short period of silent worship. Then the occasion is an opportunity for in-depth sharing, enabling experiences to be exchanged and fuller understanding of the Quaker Way.</p>

Comment [A38]: DiA: For noting: This is now in 3.7.4

Comment [A39]: DiA: As this is now included in 3.7.4, we recommend this section be deleted.

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<p>Sometimes it is evident that the applicant is not ready for Membership, and the Visitors – or indeed the Meeting for Worship for Business – will indicate this to them, gently and with respect.</p>	
3.7.2 Topics to Discuss with Applicants	3.7.2 Topics
<p>The discussion with the applicant is expected to be free-flowing and responsive to the applicant’s needs. Topics that the Visitors ensure are addressed during the visit include:</p> <ul style="list-style-type: none"> • The Society’s foundation is Christian. How does this heritage speak to the applicant? Are they open to Light from other sources? • The Testimonies (1.4.2) and <i>Advices and Queries</i> are central to our lives. How do they speak to the applicant? • Members have responsibilities that include contributing to the spiritual, practical and financial support of the Meeting. Is this a cause for any hesitation? • Quakers are not free to make public statements or take public action in the name of other Friends or of the Society without prior agreement by the Regional Meeting. <p>Visitors may also check the applicant’s contact details on our membership database.</p>	<p>Points that the Visitors might mention include these:</p> <ul style="list-style-type: none"> • The Society was essentially Christian in its foundation and for many, this continues in its inspiration and culture. We recognise that Light may come from many other sources. • The testimonies (1.4.2) are not beliefs to be accepted but guides to personal behaviour, and Australian Friends differ in their interpretation and acceptance of them. • Quakers are not free to make public statements or take public action in the name of other Friends without prior agreement by the Regional Meeting.
3.7.3 The Report	3.7.3 The Report
<p>In preparing a report on the visit to be heard at the Regional Meeting for Worship for Business, Visitors are asked to include information about the applicant’s religious and spiritual journey towards the Society, and an assessment of where the applicant stands in relation to its principles and Testimonies.</p> <p>The visitors should:</p> <ol style="list-style-type: none"> 1. Check the accuracy of all factual information contained in their report with the applicant. 2. Complete the report in full, including a 	<p>In preparing a report on the visit for the Regional Meeting, Visitors are asked to include information about the applicant’s religious and spiritual journey towards the Society, and an assessment of where the applicant stands in relation to its principles and testimonies. The report may include a recommendation about the application, if that is the Regional Meeting’s tradition, though that may preclude showing the report to the applicant to check its factual accuracy. The applicant leaves the RM while their application is being considered. What happens to the report after Regional Meeting has considered it is for each</p>

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<p>recommendation about the application.</p> <p>3. Finally, present the report to the Regional Meeting for Worship for Business.</p>	<p>Regional Meeting to decide. Some archive reports for possible future use, others destroy them to protect confidentiality.</p>
<p>3.7.4 Considering the Membership Application</p>	
<p>After hearing the report from the Visitors, the Regional Meeting for Worship for Business discerns whether to accept the applicant into Membership.</p> <p>The applicant is normally asked to leave the room while their application is being considered.</p> <p>The Clerk writes a minute accordingly, and the applicant, together with their Worship Meeting, is advised as soon as possible. If the applicant is accepted into membership, the Membership Secretary amends the membership database.</p> <p>Usually a new Member is presented with an appropriate book, appropriately inscribed.</p> <p>Applicants' letters and their Visitors' reports may be archived: this could be done in a confidential process to protect privacy.</p> <p>It is important that any applicant receives the support of Friends. This may be especially important if an applicant is deemed not ready for membership.</p>	
<p>3.8 Children and Junior Young Friends</p>	<p>3.8.0 Child members</p>
	<p>3.8.1 Children</p>
<p>Meetings are committed to nurturing the spiritual lives of all children in the Quaker community (aged 0-17). Children are offered opportunities to develop an understanding of Quaker beliefs and practice (1.4.0). Meetings have a responsibility to children to nurture their spiritual life, and to live the expression</p>	<p>Meetings value their children (Boulding 1996; Bayes 2003), and seek to offer opportunities for them to develop an understanding of Quaker beliefs and practice (1.4.0). <i>Quaker Ways</i> have been explained for children by Stevenson (1996), for instance.</p>

Comment [A40]: DiA: For noting: New section

Comment [A41]: DiA: We recommend RMs should archive the reports using a confidential archive process.

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<p>that our children are ‘in the care of the Meeting’.</p> <p>Carers for the Children’s and Junior Young Friends’ Meetings and gatherings are appointed according to the Society’s child protection policies and procedures. (insert cross reference)</p> <p>Friends are welcome to bring children to Quaker Meetings for Worship and to Quaker activities.</p> <p>Some Meetings have regular sessions for children, usually during Meeting for Worship, with age appropriate activities developed by approved child carers. Some Meetings schedule all-ages Meeting for Worship. Often a regular Sunday or another time in the week or month is agreed upon for such a Meeting.</p> <p>Older children and young people of the Meeting aged from 12 to 17 are known as Junior Young Friends (JYFs).</p> <p>Meetings are encouraged to run age-appropriate activities for their JYFs. Other gatherings (including residential weekend gatherings) are arranged during the year, e.g. by a Regional Meeting, with an invitation for JYFs from other Regional Meetings to attend.</p> <p>A special program for JYFs is usually arranged at Yearly Meeting (6.2.2).</p> <p>When there is an AYM Children and JYFs Worker or an AYM committee, other gatherings or camps at the national level may be organised by or through them.</p> <p>Families are encouraged to participate in Local Meeting and Regional Meeting ‘gatherings away’, as well as camps and Yearly Meeting, to develop a broader sense of being part of the Quaker community.</p>	<p>A child who is active within a Quaker community may be listed as a ‘child or youth of the Meeting’ and counted in the annual tabulation submitted to Yearly Meeting (6.2.5). Such a listing represents recognition that the child is the responsibility of the Meeting and an integral part of it.</p> <p>The listing of children is done by the RM Oversight Committee (2.5.5), following approaches to the child and the parents. The committee is expected to review the child membership list regularly and treat as lapsed the membership of children who have moved away or ceased attending.</p> <p>When the child reaches adulthood, this may be seen as a kind of graduation and Meetings may choose to mark the occasion in some way.</p> <p>Notwithstanding the above, a child of any age who wishes to be a Member of the Society (as distinct from a member of the Meeting) may apply and be visited in the normal way.</p>

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<p>In consultation with their parents, a child may be listed as a Child of the Meeting (if aged from 0 to 11) or Junior Young Friend (if aged from 12 to 17) and counted in the annual tabulation submitted to Yearly Meeting (6.2.5). Such a listing represents recognition that the child is an integral part of the Meeting.</p> <p>This process is managed by the Regional Meeting Oversight Committee, which reviews these lists regularly. Reviewing the lists may also be done by the Local Meeting Oversight Committee.</p> <p>When Junior Young Friends reach the age of 18, they are invited to be listed as Attenders.</p>	
Now included above	3.8.2 Junior Young Friends
	<p>Children of the Meeting aged between 12 and 18 [SC7.15.12] are sometimes known as Junior Young Friends (JYFs), and separate gatherings of this group are usually arranged at Yearly Meeting (6.2.2) and are sometimes arranged by a Regional Meeting with an invitation for JYFs from other RMs to attend.</p>
3.9 Young Friends	3.9.0 Young Friends
<p>For further information on Young Friends (YFs) go to the YF webpage accessed through https://www.quakersaustralia.info/YF</p> <p>Australia Young Friends began in 1886. We are a welcoming community of people aged 18 years to around 30. Our activities are conducted and guided by Quaker principles, especially with our involvement in the areas of refugees, environment, the arts and recognition of First Nations Peoples.</p> <p>There are usually two regular gatherings of YFs, one in the week before Yearly Meeting and another during Easter. In addition, various activities are held between times. YFs are committed to building and maintaining links</p>	<p>Australian Young Friends (YFs) began in 1886 (Appendix B). They are a welcoming community of people aged 18 years and over [SC7.15. 12], with fluctuating membership, structure and activities. They include those committed to Quakerism and also those wishing to explore or understand it.</p> <p>There are usually two regular gatherings of Australian Young Friends, one in the week before Yearly Meeting (Chapter 6) and another during Easter. In addition, various activities are held between times. Young Friends are committed to building and maintaining links within our section of Friends World Committee for Consultation (5.4.3) and also the global YF community (5.4.4).</p>

Comment [A42]: DiA: Text submitted by YFs at YM18

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<p>within our section of Friends World Committee for Consultation – Australia West Pacific Section (FWCC-AWPS) and also the global YF community. YFs have been autonomous since 1982 and have our own nominations process to fill positions within the group and on relevant AYM committees. Australian Yearly Meeting gives some financial assistance to YFs, who arrange our own fund-raising efforts also.</p> <p>YFs welcome newcomers of all varieties, from those who have grown up in a Quaker family, to those who are simply Quaker curious or attend a Quaker meeting. Although we're based in Australia, visitors from overseas are always welcome.</p>	<p>Australian Young Friends have been autonomous since 1982 and they have their own nominations process to fill positions within the group and on relevant AYM committees. Australia Yearly Meeting gives some financial assistance to Young Friends, who arrange their own fund-raising efforts also. For further information go to the YF website, accessed through www.quakers.org.au.</p>
<p>3.10 Isolated Friends</p>	<p>3.10.0 Isolated Friends</p>
<p>Some Members and would-be Attenders live too far from others for regular attendance at Meetings for Worship, or are otherwise isolated, e.g. by illness. They are encouraged to attend online Meetings for Worship, engage with social media (INSERT WEB LINK), receive newsletters, and participate in other Quaker activities as feasible. The AYM website has many resources for isolated Friends and the AYM Secretary can provide further support.</p> <p>The Regional Meeting, and especially its Ministry and Care Committee (INSERT CROSS REFERENCE), has a responsibility for remote Friends who live within their region, offering support and caring for their growth as spiritual seekers and as members of the Society of Friends.</p>	<p>Some Members and would-be Attenders live too far from others for regular attendance at Meetings for Worship. Their needs are of special concern to Elders and Overseers of the relevant Regional Meeting.</p> <p>Such isolated people are urged to make themselves known to RM office-holders. Contacts are available from the AYM Secretary. They will then regularly receive the RM newsletter, and may read <i>The Australian Friend</i> at http://australianfriend.org. The AYM Secretary will add names of Isolated Friends who wish to receive the monthly <i>AYM Secretary's Newsletter</i> to the mailing list. Also they can make contact with the conveners of AYM committees (5.3.0).[YM13.43.1]</p> <p>The list of <i>Members and Attenders</i> (5.5.4) shows the location of the nearest Quakers, who would welcome contact. There are further opportunities for personal encounter in the course of travel (4.7.0) or attendance at Yearly Meetings (Chapter 6). In addition, the Internet provides links to various online Quaker discussion groups and <i>The Australian</i></p>

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	<i>Friend</i> http://AustralianFriend.org [YM13.43.1]
3.11 Checking our membership database	
<p>Friends are individually responsible for keeping their personal details up to date, by notifying the Membership Secretary of any change in their details. Details can be checked at https://www.quakersaustralia.info/friend-finder (requires sign-in).</p> <p>It is also advisable for Worship Meetings to check their lists regularly.</p> <p>The usual process is:</p> <ol style="list-style-type: none"> 1. Ministry and Care Committee, or a designated Friend, checks the list and confirms those names and contact details which are correct. 2. Ministry and Care Committee, or the designated Friend, decides which names are no longer associated with their meeting, and may need to be moved to 'Unassigned' or to another Meeting or Worshipping Group or – in rare circumstances - possibly a process to lapse them may be initiated (which must be confirmed by the Regional Meeting). Ministry and Care Committee, or the designated Friend, also decides if there are names of Attenders which should be added. 3. Ministry and Care Committee then contacts those individuals about whom there is a doubt or who should be added. Some attenders may not wish to be added to the list, and this wish needs to be respected. Some Friends who have not attended meeting for several years may not be ready to change the Meeting with which they have been affiliated, or to discern if they still consider themselves Friends. <p>This checking is sometimes the only</p>	

Comment [A43]: DiA: For noting: This section was not previously in the Handbook.

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<p>contact between the Meeting and the Member or Attender, and the Friend making contact (directly if possible) is conscious of the feelings of the person involved.</p> <p>4. If there are changes to be made after careful discernment, in conjunction with the individuals concerned</p> <ol style="list-style-type: none"> a. If the Friend is an Attender or wishes to be registered as an Attender, their name can be added to the membership database directly by the Membership Secretary. b. If the Friend is a Member, then only a change in their contact details can be given to the Membership Secretary, and then only with their express permission. Any change in the status of a Member (transfer to another Regional Meeting, lapsing, termination) must be brought to a regional Meeting for Worship for Business for discernment and decision. The Membership Secretary actions the change after the Regional Meeting Minute. Add cross references 	
<p>3.12 Transfer of Membership</p>	<p>3.11.0 Transfer of Membership</p>
<p>Every Member of the Society is recorded as belonging to a particular Regional Meeting, usually that within which the Member lives. When a Member moves only temporarily from the area of one Regional Meeting to live within the area of another, their RM Clerk or Membership Secretary may notify the receiving Regional Meeting, but no formal transfer is needed.</p> <p>However, if the Member moves permanently to another Regional Meeting area, or overseas, a transfer of Membership is usually initiated by the Member through their original Regional Meeting</p>	<p>Every Member of the Society is recorded as belonging to a particular Regional Meeting, usually that within which the Member lives. When a Member moves only temporarily from the area of one Regional Meeting to live within the area of another, the first RM Clerk or Membership Secretary may notify the receiving Regional Meeting, but no formal transfer is needed. However, if the Member moves permanently to another RM area, or overseas, a transfer of Membership is usually initiated by the original Regional Meeting in consultation with the Member</p>

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<p>(Supplement 2).</p> <p>Members of other Yearly Meetings living permanently in Australia are encouraged to have their Membership transferred to the appropriate Regional Meeting here, and their names included in the contact database.</p> <p>Please see 4.5.0 for more information about travellers, visitors and sojourners.</p>	<p>(Supplement 2).</p> <p>Members of other Yearly Meetings living permanently in Australia are encouraged to have their Membership transferred to the appropriate Regional Meeting here, and their names included in the list of Members of that Regional Meeting.</p>
3.13 End of Membership	3.12.0 End of Membership
3.13.1 Resignation	3.12.1 Resignation
<p>A Member may resign from the Society by writing to the Regional Meeting Clerk.</p> <p>The Regional Meeting Oversight Committee may explore with the resigning Member the reasons for their decision before the resignation is included in the agenda, if the resigning Member wishes.</p> <p>The resignation is usually formally accepted at a future Business Meeting, and the Clerk confirms the fact in writing, indicating that the Meeting would be open to future contact by the former Member.</p>	<p>A Member may resign from the Society by writing to the RM Clerk. The resignation is formally accepted at the next Business Meeting, and the Clerk confirms the fact in writing, indicating the Meeting's openness to future contact. The RM Oversight Committee may explore with the resigning Member the reasons for the decision, if doing so would assist the Meeting and if the resigning Member is willing.</p>
3.13.2 Lapsing	3.12.2 Lapsing
<p>A Membership may be recorded by the Regional Meeting as having lapsed if</p> <ul style="list-style-type: none"> • The Member has had no contact with the Meeting for at least three years <p>and</p> <ul style="list-style-type: none"> • Either the Oversight Committee has had no success in tracing the Member • Or the Member does not respond to reasonable attempts to contact them • Or, when asked if they wish to continue to be a Member, their response is negative or ambiguous. 	<p>The Membership may be recorded by the Regional Meeting as having lapsed if a Member's address has been unknown for at least three years, and the Oversight Committee has had no success in tracing the Member. A Regional Meeting could also consider a Membership lapsed if a Member does not respond to reasonable attempts to contact them, or their response is either ambiguous or not given in writing.</p>
3.13.3 Termination	3.12.3 Termination
<p>On rare occasions, if a Member has brought the Society into disrepute or taken action</p>	<p>On rare occasions, if a Member has brought the Society into disrepute or</p>

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<p>clearly contrary to Quaker principles and practices, a Regional Meeting may take the initiative in ending the person’s Membership. Such a step is to be undertaken only after prayerful discernment and taking into account the likely pain to the person concerned.</p> <p>The Regional Meeting must abide by the relevant parts of the respective Rules of Incorporation of the Regional Meeting and Australia Yearly Meeting (Supplement 1) when dealing with such situations, as well as the grievance policies of the Society (4.6.0).</p>	<p>taken action clearly contrary to Quaker principles and practices, a Regional Meeting may take the initiative in ending the person’s Membership. However, such a step is to be undertaken only after prayerful discernment and taking into account the likely pain to the person concerned. The Regional Meeting has to abide by the relevant parts of the respective rules of incorporation of the Regional Meeting and Australia Yearly Meeting (Supplement 1) when dealing with such situations, as well as the grievance policies of the Society (4.6.0).</p>

Chapter 4, Caring for One Another

Comment [A44]: DiA: We have split this chapter to reflect the care we extend to each other through life’s milestones, and the care we extend during times of stress and conflict. We hope this is helpful.

Revised text	Current Handbook
Chapter 4 Caring for One Another: Part 1: Life Milestones	Chapter 4 CARING FOR ONE ANOTHER
4.1 Introduction	4.1.0 Introduction
The Ministry and/or Oversight committees (2.3.6, 2.3.7, 2.5.5) share the pastoral role in each Meeting, caring generally for all who belong. Particular aspects of caring for one another are arranged in rough chronological order in this section of the handbook.	Ministry and Oversight committees (2.3.6, 2.3.7, 2.5.5) share the pastoral role in each Meeting, caring generally for all who belong. Particular aspects of caring for one another are arranged in rough chronological order in this section of the handbook. In some Local Meetings caring begins with the informal recognition of a new child arriving within the family of a member of the Meeting. This might involve a simple acknowledgment, welcoming the newcomer into the fellowship as a ‘child of the Meeting’ (3.8.1).
4.2 Birth	
In some Local Meetings caring begins with the informal recognition of a new child arriving within the family of a member of the Meeting. This might involve a simple acknowledgment, welcoming the newcomer into the community as a ‘child of the Meeting’ (3.8.1) Parents may invited to have their child recorded in the membership database.	
4.3.1 Spiritual nurture and care of children	
For legal reasons, all who are under the age of 18 years and associated with Friends, are	

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<p>included in the category 'children'. Some of our children by right of age are also given the designation Junior Young Friends. (cross reference)</p> <p>The birth of a child is usually a reason for celebration. The Meeting will join the family in welcoming the arrival. Some parents (in consultation with Ministry Committee) devise ceremonies to establish their child as part of the Meeting, others simply bring the child to meeting with them.</p> <p>Friends assist the changing family through spiritual and practical initiatives, e.g. babies may be 'minded' to enable the family to fully participate in worship.</p> <p>As children grow and mature, the Meeting may provide opportunities for learning about Quakerism and for developing their own spirituality. (3.8) This may occur during Meeting time or through other especially arranged events.</p> <p>Being a small community, we encourage opportunities for our children to develop relationships with other Quakers (children and adults). This may occur through 'gatherings away', Yearly Meeting, family camps and the Penn Friends Program.</p> <p>Meetings are helped in this by the work of the Children and JYFs Committee and the employment of a Children & JYFs Coordinator.</p> <p>Through all of this, Quakers recognise that they have a duty of care, morally and legally, to our children (including JYFs). The <i>Child Protection Policy and Procedures</i> help us to ensure that this duty is fulfilled. Please see insert hyperlink</p> <p>Penn Friends Penn Friends (after William Penn) are</p>	

Comment [A45]: New text; this is not included in the current Handbook.

Revised text	Current Handbook
<p>'written correspondence friendships' (often now by email) between older Friends and children who often belong to another Meeting. Penn Friendships are established and renewed at the Penn Friends morning/afternoon tea at YM. Such friendships help grow the child's Quaker knowledge.</p>	
<p>4.3.2 Protection of children</p>	<p>4.2.0 Care and protection of children</p>
<p>We are committed to providing a safe environment for all in our care, especially including children. Please see the next section in this chapter, Caring for one another: conflict and support (e.g. 4.9) for further information on caring for adult Friends.</p> <p>AYM approved the <i>Child protection policy and procedures</i>, a document setting out general principles, in 2007 (updated in 2015) https://www.quakersaustralia.info/resource/policies</p> <p>The policy applies to all activities conducted by Australian Quaker meetings or groups.</p> <p>If any activity for children of a Meeting involves other organisations, our child protection procedures operate in conjunction with theirs.</p> <p>The more detailed version of the Policy appropriate to local legal requirements is available from the RM's designated Child Protection Contact Friend listed on the Society's website www.quakersaustralia.info/xxx.</p> <p>The Policy outlines the responsibilities of a number of roles within AYM related to the care and protection of minors.</p> <p>1. Role of Yearly Meeting Secretary The Secretary maintains a centralised register of the names of Approved Child</p>	<p>The Society is committed to providing a safe environment for all in its care and in 2007 prepared the <i>Child protection policy and procedures</i>, a document setting out general principles. The more detailed version appropriate to local legal requirements is available from the RM's designated Child Protection Contact Friend listed on the Society's website www.quakers.org.au. The document applies to all activities within the Regional Meeting that are authorised by or under the control of the Society.</p> <p>The main concern is the protection of children from either abuse (physical, sexual or emotional) or neglect. This is done by ensuring that all activities for those under the age of 18 are supervised by a Child Carer (appointed by the Regional Meeting) with the assistance of either at least one Helper or another Carer. A Carer is someone aged over 18, paid or unpaid, who is responsible for looking after children in a recognised activity of the Society. Carers who are paid need to be suitably qualified, and unpaid volunteers must have been locally active in the Society for at least six months. A Helper is a Carer's unpaid assistant, aged over 16, and familiar with the <i>Child protection policy and procedures</i>. Helpers have to be aware that they are subject to the supervision of a Child Carer and accountable to that person. In Queensland, at least, both Carers and Helpers must obtain a special card (a 'blue card') issued by the state government. If any activity for</p>

Comment [A46]: DiA: This section incorporates rewording brought forward by the AYM Child Protection Committee at YM17.

Revised text	Current Handbook
<p>Carers in each Regional Meeting and also oversees the annual audit of child protection practices in Australian Quaker meetings.</p> <p>2. Role of Yearly Meeting Child Protection Committee</p> <p>The Society appoints a Child Protection Committee, the members of which are selected for their expertise in the area of child protection. This Committee, with assistance from the AYM Secretary, is responsible for:</p> <ul style="list-style-type: none"> • Providing support to RM Child Protection Contact Friends in carrying out their roles • Bringing to the attention of the Society the need for changes to the AYM Child Protection Policy and Procedures • Ensuring that the <i>AYM Child protection policy and procedures</i> is up-to-date and consistent with the <i>Handbook of practice and procedure</i> • Developing and updating the template for the annual audit of child protection practices conducted by Regional Meetings and organisers of all activities authorised by or under the control of the Society • Reviewing the annual audits of child protection practices and reporting to Standing Committee and/or Yearly Meeting on compliance with the <i>AYM Child protection policy and procedures</i>, as well as legal and insurance requirements at all activities authorised by or under the control of the Society. <p>3. Role of RM Child Protection Contact Friend (CPCF)</p> <p>A CPCF is a person appointed by a Regional Meeting to be responsible for child protection matters and to ensure that the Society's child protection procedures conform with the requirements of the relevant jurisdiction.</p>	<p>children of a Meeting involves other organisations also, their child protection procedures operate in conjunction with ours. Potential Child Carers are screened carefully by interviewers appointed by the relevant Regional Meeting. Prior to the interview, the applicant writes to the Local Meeting, giving personal details, relevant qualifications for working with children, and details of two referees. The applicant must also affirm the following:</p> <ul style="list-style-type: none"> having read and understood the RM's <i>Child protection policy and procedures</i> not having acted in the past in any way contrary to the RM's <i>Child protection policy and procedures</i> not being aware of any Concerns by other people about his/her behaviour towards a child not having been convicted of a criminal offence, nor the subject of an investigation relating to child abuse or sexual incidents giving consent for the Society to obtain a police check of the applicant's suitability. <p>At the interview, the interviewer asks the applicant why they wish to be registered as a Carer, about positive and negative experiences they have had in working with young people, and whether there are any impediments to them becoming a Child Carer.</p> <p>The outcome of the interview is communicated to the RM Clerk and to the Child Protection Contact Person, as well as to the applicant. The names of successful candidates are added to an RM Register of Child Carers, and their application papers</p>

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<p>The Contact Friends will each hold a current Working with Children check (or equivalent). Each RM Child Protection Contact Friend is responsible for administering a register of approved Quaker Child Carers and keeping it up to date. Each Contact Friend sends a report to AYM each year through <i>Documents in Advance</i>. This report may also be tabled at the RM's AGM.</p> <p>The main concern of the Child Protection Contact Friend is the protection of children from either abuse (physical, sexual or emotional) or neglect. This is done by ensuring that all activities for those aged 17 and younger are supervised by a Child Carer (appointed by the Regional Meeting) with the assistance of either at least one Helper or another Carer.</p> <p>Definitions</p> <p>A Child Carer is someone aged 18 or older, paid or unpaid, who is responsible for taking care of children in any recognised activity of the Society. Carers who are paid need to be suitably qualified, and unpaid volunteers must have been locally active in the Society for at least six months. Child Carers are accredited, as described below.</p> <p>A Helper is a Carer's unpaid assistant, aged 16 or older, and familiar with the <i>Child protection policy and procedures</i>. Helpers must be aware that they are subject to the supervision of, and accountable to, the Child Carer.</p> <p>Process of appointing RM Child Carers</p> <p>Potential Child Carers are screened carefully by interviewers appointed by the relevant Regional Meeting. Prior to the interview, the applicant writes to their Local Meeting, giving personal details, relevant qualifications for working with children, and</p>	<p>are archived. The papers of unsuccessful applicants are destroyed. It is not essential to maintain a register of Helpers, although it might be found useful.</p>

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<p>details of two referees. For full information on the process and requirements, please see https://www.quakersaustralia.info/ChildProtect</p> <p>The outcome of the interview is communicated to the RM Clerk and to the Child Protection Contact Friend, as well as to the applicant. The names of those Friends accepted by the Committee are added to an RM Register of Child Carers. Maintaining this register is the responsibility of the Child Protection Contact Friends. All application papers are archived, using a confidential archives process. It is not essential to maintain a register of Helpers, although it might be found useful.</p> <p>Every state and territory has regulations requiring government registration of child carers (and helpers). These regulations must be complied with as well as the Regional Meeting interview and separate registration process.</p>	
<p>4.4 Committed relationships, including marriage</p>	<p>4.3.0 Committed relationships, including marriage</p>
<p>4.4.1 Introduction</p> <p>Friends recognise the spiritual enrichment possible within an enduring and unselfish relationship, providing mutual support and tenderness. Quakers seek to care for all such relationships within the Meeting, to foster loving and positive lives.</p> <p>Friends support people who make a long-term and deep commitment of love and support to one another; and the following sections set out how a couple, of whom at least one has significant contact with the Society, may seek support from their Regional Meeting to acknowledge their commitment publicly, either through</p>	<p>4.3.1 Introduction</p> <p>A Quaker Meeting is concerned for the spiritual growth of all its members, upholding them in whatever way seems best, and ensuring that they know about appropriate areas of support available to them. In particular, Friends recognise the spiritual enrichment possible within an enduring and unselfish relationship, providing mutual support and tenderness. Quakers seek to care for all such relationships within the Meeting, to foster loving and positive lives.</p> <p>Friends support couples who make a long-term and deep commitment of love to one another. In its physical, intellectual and spiritual aspects, such a</p>

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<p>marriage or a ceremony of commitment.</p> <p>Also set out are the responsibilities of that Meeting in ensuring the right holding of the ceremony, and the legal requirements when the couple wish to register their marriage. Some of the more detailed requirements including the role of the Registering Officer are set out in Appendix C.</p> <p>Friends regard marriage and commitment as principally of a spiritual nature.</p> <p>On the other hand, Commonwealth and State legislatures define the secular legal effects of a range of relationships and each couple needs to assess the legal implications relevant to their relationship.</p> <p style="padding-left: 40px;">For the right joining in marriage is the work of the Lord only, and not the priests' or magistrates'; for it is God's ordinance, not man's; and therefore Friends cannot consent that they should join them together: for we marry none; it is the Lord's work, and we are but witnesses. (George Fox 1669)</p> <p>All couples should understand that there are legal and financial consequences for couples living together, even if there has not been a public declaration through marriage or commitment.</p>	<p>commitment gives each partner opportunities for growth and interdependence without the loss of personal identity. This relationship constitutes an adventure, with all its consequent uncertainties and possibilities. It requires forbearance and love, flexibility and humour. Through shared experiences such as caring for family, working or volunteering and supporting each other's spiritual life and faith, the couple can achieve harmony of spirit and action and thereby contribute to the stability and creativity of the wider community. Friends who accept the challenge of such a committed relationship in the care of the Meeting do so in the confidence that their Meeting will endeavour to nurture and encourage that relationship.</p>
<p>4.4.2 Planning a wedding or celebration of commitment</p>	<p>4.3.2 Prospective partners</p>
<p>Partners wishing to declare their mutual commitment during a special Meeting for Worship write to the appropriate Regional Meeting Clerk to ask that the meeting agree to recognise the relationship, and agree to a time and a place for a special Meeting for Worship for this purpose.</p> <p>Sufficient time must be allowed for clear discernment by a gathered Regional</p>	<p>Prospective partners may wish to discuss their relationship with parents, relatives or close friends, but help is also available from any Friend within a Regional Meeting, especially from members of the Ministry and Oversight committees and the Registering Officers (2.5.3)</p> <p>Early on, couples may underestimate difficulties in a future partnership or may</p>

Comment [WU47]: DiA: The current text is now felt to be patronising, and has been replaced by new text which was not formerly in the Handbook.

Revised text	Current Handbook
<p>Meeting for Worship for Business. The permission of the Regional Meeting must be clearly given and minuted before the date of the ceremony can be set and advertised.</p> <p>Before agreeing to the couple's request, the Regional Meeting, usually through a Registering Officer, establishes that both partners understand fully the nature of their commitment and that there is no spiritual or practical impediment. Regional Meetings throughout Australia treat equally all requests for celebration of marriage or commitment within our Meetings in accordance with Friends' usages, regardless of the sexual orientation or gender of each of the partners.</p> <p>If the couple wish to register their marriage legally there are formal procedures to be followed, and the registering officer will advise.</p> <p>The required permission of the Regional Meeting extends to the wording of the vows if they are to differ significantly from the example in website, although this may be considered at a subsequent Meeting for Worship for Business before the appointed date.</p>	<p>regard consideration of possible problems as disloyal. They also need to be aware of changes in legislation made in recent years that have legal and financial consequences for couples living together.</p> <p>Exploration of potential challenges is healthy and a mark of a loving relationship. Before offering assistance to the prospective partners, Ministry and Oversight committees check that their involvement would be acceptable.</p> <p>At the request of the couple, their Meeting can usually arrange help through a Clearness Meeting (4.4.0), a support group (4.5.0) or occasions of worship-sharing. A Clearness Meeting is particularly valuable where the couple is contemplating a public affirmation and celebration of their commitment. In such ways and through prayer and reflection, discussion and reading, the prospective partners can develop a clearer understanding of their hopes and aspirations, their obligations and needs, and the opportunities, joys and challenges that a committed relationship entails.</p>
	<p>4.3.3 Making a personal and spiritual commitment</p>
	<p>A relationship between two adults may reach a stage where the couple decides to make a commitment to each other. This joyful commitment may be made privately as the couple realises the significance and longevity of their relationship. Or, if at least one of them has significant contact with the Society, they may choose to seek support from their Regional Meeting to acknowledge their commitment publicly, either through</p>

Comment [A48]: DiA: We ask if this change to wording can be delegated to the Registering Officer and couple; does M&C need to be involved – and does it make a difference if it is the ceremony is 'in the care of the meeting'; and whether it needs to be minuted at a subsequent meeting for worship for business?

Comment [WU49]: DiA: For noting: This text has been largely incorporated in other sections.

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	marriage or a ceremony of commitment. The relationship is thereby recognised and placed in the care of the Meeting.
4.4.3 Affirming and witnessing a marriage or commitment	4.3.4 Affirming and witnessing a marriage or commitment
<p>The Society gladly celebrates a solemn commitment by two persons to be loving and faithful partners to each other throughout their lives. The ceremony is a public meeting for worship and Friends are encouraged to be present to witness this affirmation, to show their acceptance and encouragement of the relationship and to demonstrate that it is under the care of the Meeting.</p> <p>A pamphlet <i>Quaker marriage and committed relationships</i> is available on the website at https://www.quakersaustralia.info/resource/publications/australian-publications/pamphlets and is a useful document, which the couple would find particularly helpful to give, in advance of the ceremony, to their non-Quaker friends and family members who will be attending. This pamphlet includes a description of the usual procedure for such a Quaker ceremony.</p> <p>A long-standing tradition amongst Friends is the production of a Quaker Marriage Certificate, which states the full names of the couple, the time and place of the ceremony, and details of the marriage or commitment vows they made. All those present are asked to sign, as an acknowledgement of their presence at the ceremony and their loving support of the couple. Suggested wording for such a certificate, including wording for the vows, is available in the appendix WEBLINK. A Quaker marriage certificate is often hand-produced by an artistic friend.</p>	<p>Prospective partners may wish to declare their mutual commitment during a special Meeting for Worship, either for Marriage or for a Celebration of Commitment. Such Meetings for Worship are held in the manner of Friends and provide an opportunity for the couple to express their commitment to each other publicly. The Society gladly celebrates a solemn commitment by any two people to be loving and faithful partners to each other throughout their lives. Friends are present to witness this affirmation, to show their acceptance and encouragement of the relationship and to demonstrate that it is under the care of the Meeting. The couple writes to the appropriate RM Clerk to ask that the Regional Meeting agree to recognise the relationship and appoint a time and a place for a special Meeting for Worship for this purpose. The required permission of the Regional Meeting extends to the wording of the vows if they are to differ significantly from the example in Appendix C. Before agreeing to the couple's request, the Regional Meeting establishes that both partners understand fully the nature of their commitment and that there is no spiritual or practical impediment.</p>
	4.3.5 Marriage and committed relationships

Comment [WU50]: DiA: Friends, we ask for discernment on what 'in the care of the meeting' actually means.

Comment [A51]: DiA: We ask who would approve revised wording – is it the Registering Officer or RM?

Comment [WU52]: DiA: For noting: This text is now largely incorporated in other sections.

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	<p><i>For the right joining in marriage is the work of the Lord only, and not the priests' or magistrates'; for it is God's ordinance, not man's; and therefore Friends cannot consent that they should join them together: for we marry none; it is the Lord's work, and we are but witnesses (George Fox 1669).</i></p> <p>Friends regard marriage and commitment as principally of a spiritual nature. On the other hand, the state defines the secular legal effects of a range of relationships and each couple needs to assess the legal implications relevant to their relationship. Those seeking a legal affirmation of their commitment should read Appendix C of this handbook.</p> <p>Friends accept that couples describe their committed relationships in different ways, as they seek to reflect with integrity the truth of their feelings. As in the broader society, the traditional form of committed relationship among Friends has been marriage. Today, for many and often very personal reasons, some couples choose to celebrate their relationship with a commitment ceremony rather than a conventional marriage. While the <i>Marriage Act (1961)</i> currently only recognises the union between a man and a woman as a valid legal marriage Friends recognise that the spiritual commitment of marriage can equally be present in same sex and other committed relationships not recognised by law. Australia Yearly Meeting has agreed to treat equally all requests for celebration of marriage within our Meetings in accordance with Friends usages, regardless of the sexual orientation or gender of each of the partners. Where Marriages are not able to be legally recognised, Friends celebrate the spiritual aspects of the wedding ceremony. Australia Yearly Meeting hopes that the law relating to Marriage will be amended to allow Regional Meetings to support all couples to full and equal recognition of their Marriages.</p> <p>Aspects of the role of the Registering Officer in officiating at a marriage are</p>

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	discussed in Appendix C. Whatever the format of a Meeting for Worship for Marriage or for a Celebration of Commitment, those in attendance may be given a leaflet explaining the conduct of Quaker worship. Such a leaflet specifically devoted to weddings, marriages or ceremonies of commitment is available on the Society’s website www.quakers.org.au and may be reproduced. Meeting houses may have copies, as may Correspondents of Meetings.
4.4.6 Marriage and relationship difficulties	4.3.6 Marriage and relationship breakdown
<p><i>Guidelines: When ending a relationship entails breaking up a shared home, and especially when children are involved, it is important to consider the feelings of all those affected.</i></p> <p><i>Thoughtfulness cannot dissolve irreconcilable differences but loving attention may help to generate creative solutions even in unpromising circumstances.</i></p> <p><i>(Quaker Faith & Practice, 22.73, 5th ed. 2013)</i></p> <p>If a couple find difficulty in maintaining a loving relationship, Friends may be able to help by prayer, listening, clearness meetings and practical support.</p> <p>In offering this help, Friends are sensitive to the feelings of the partners and any children and ensure that everyone is treated with equal concern and loving care. The Meeting will offer support to all affected, if wished, including personal friends and extended family.</p> <p>Each situation has to be dealt with on its own merits, without any assumption that a particular solution suits all cases. The support of the Meeting is as important when a couple are struggling with their relationship as when the relationship is</p>	<p>Separation or divorce may threaten if a couple find that they are unable to remain in a loving relationship. Friends may be able to help by prayer, listening, Clearness Meetings and practical support. In offering this help, Friends are sensitive to the feelings of the partners and any children and ensure that everyone is treated with equal concern and loving care.</p> <p>Each situation has to be dealt with on its own merits, without any assumption that a particular solution suits all cases. The support of the Meeting is as important when a couple decides to lay down their relationship as when the relationship is beginning.</p>

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<p>beginning.</p> <p>Should there be ongoing difficulties, later sections in chapter 4 Part 2 may be helpful.</p>	
	<p>4.7.0 Care of travellers</p> <p>Throughout its history the Society has derived much spiritual nourishment from intervisitation, either between Meetings or between individual Friends, especially when visits are made to isolated or distant Friends (3.10.0). Financial assistance may be available (5.6.6). A Friend may have a Concern (1.4.5) to undertake Quaker work outside the local area. If this Concern is endorsed by the Yearly Meeting, a Travelling Minute is provided by either the AYM or the RM Clerk. The Travelling Minute states the position of the relevant Clerk, details of the traveller and the traveller's standing in the Quaker community, and the nature of the journey. It gives a succinct account of the work to be undertaken and serves as identification for use in places where the Friend is a stranger. The Clerk of any Meeting being visited usually endorses such a minute with a greeting to the issuing Meeting. At the conclusion of the journeying, the minute is sent to the issuing Meeting for information and for its archives. Preferably a copy is made for the traveller to keep.</p> <p>Even when Friends are travelling for personal reasons or on private business, they are encouraged to contact other Friends wherever possible. In these circumstances, it is usually appropriate for the Clerk of the traveller's home Local Meeting to issue a Letter of Introduction and Greeting (not to be confused with a Travelling Minute). Another sort of traveller is the 'sojourner', who typically comes to Australia for some months but retains membership of her/his home Meeting. Australian Friends warmly welcome such links to overseas cousins</p>

Comment [WU53]: DiA: For noting: The section on welcoming travellers has been moved to chapter 3.

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	<p>within the global Quaker family. Intending travellers are reminded to check the websites of various Yearly Meetings for helpful details about Meetings in Australia and abroad. Further useful information may be available in their Meeting House library, notably in the <i>Australian Directory for Travelling Friends</i> or the International Directory produced by Friends General Conference in the USA, both of which contain the addresses of Friends able to offer simple accommodation.</p>
<p>4.7 Other life transitions</p>	<p>4.8.0 Care through life</p>
<p>A Quaker Meeting is concerned for the spiritual growth of all its members, upholding them in whatever way seems best throughout their lives, and ensuring that they know about appropriate areas of support available to them. Upholding ill, frail or vulnerable Friends is frequently a major focus of pastoral care. Please see 5.x for information on the Australian Fellowship of Healing.</p> <p>Examples of life transitions include marriage or commitment, birth of a child, change of gender and sexuality, and retirement.</p>	
<p>4.8 End of life</p>	
<p>4.8.1 Wills</p>	<p>4.8.2 Wills</p>
<p>Friends are urged to make their wills, and to use professional advice when doing so. This should be done well before there seems any need, to avoid disputes or undesired distribution of their estate. Wills should be reviewed regularly, in times of good health and sound judgment, particularly when personal circumstances change.</p> <p>Friends are also encouraged to make available information that would be helpful to others at the time of death. A responsible family member or friend may be chosen to hold this information. It will be helpful to</p>	<p>Friends are urged to make their wills well before there seems any need, to avoid disputes or undesired distribution of their estate. Wills should be reviewed regularly, in times of good health and sound judgment, particularly when personal circumstances change.</p> <p>Friends are also encouraged to make available information that would be helpful to others in the event of death. This could include personal particulars needed for the registration of a death; names of people who should be informed; any wishes as to burial or cremation (subject to any legal requirements); arrangements for the</p>

Comment [A54]: DiA: The section on the Australian Fellowship of Healing (formerly 4.8.0) has been moved to chapter 5

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<p>give that person the contact details for the Local or Regional Meeting Clerk.</p> <p>There are very helpful pamphlets on our website. Please see https://www.quakersaustralia.info/resources/publications/australian-publications/pamphlets</p> <p>Meetings may designate a place where such information can be held in safekeeping for Friends.</p> <p>Please see section 5.6.8, for information on making a bequest to the Society and/or QSA.</p>	<p>donation of organs, or of the whole body, for medical purposes; where the will may be found; the names and addresses of the executor(s); any information which could be of help to the executors; and biographical information for a possible obituary notice. Regional Meetings may like to designate a place where such information can be held in safekeeping for Friends.</p>
4.8.2 Quaker Funerals	4.8.3 Funerals
<p>A funeral is about the departure of the body of the deceased, while a Memorial Meeting serves to acknowledge the legacy of the dead person's life, notably the evidence of their spiritual life as shown by their actions in the world.</p> <p>Both are occasions of tender feelings and of deep reflection on the significance of human existence and the bonds between people, especially within families and a community like the Religious Society of Friends. During this difficult time, Friends offer support and pastoral care to the families and friends of the deceased.</p> <p>The conduct of Quaker funerals follows no prescribed pattern. Usually there is a short Meeting for Worship after the manner of Friends, whether at the home, the Meeting House, the crematorium, the funeral home or the graveside.</p> <p>Whatever the format of the funeral, mourners are usually given a leaflet explaining the conduct of Quaker worship. (please see www.quakersaustralia.info/resources/publications/australian-publications/pamphlets)</p>	<p>Funerals are about the departure of the body of the deceased, while Memorial Meetings serve to acknowledge the legacy of the dead person's life, notably the evidence it contained of God's working in the world. Both are occasions of tender feelings and of deep reflection on the significance of human existence and the bonds between people, especially within families and a community like the Religious Society of Friends.</p> <p>The conduct of Quaker funerals follows no prescribed pattern. Usually there is a short Meeting for Worship after the manner of Friends, whether at the home, the Meeting House, the crematorium or the graveside. Obviously this is not practicable when the deceased person has willed that her/his body shall be taken for organ transplants or medical education.</p> <p>Whatever the format of the funeral, mourners are usually given a leaflet explaining the conduct of Quaker worship. Such a leaflet specifically devoted to funerals and Memorial Meetings may be downloaded and reproduced from the Society's website www.quakers.org.au. Meeting houses may have copies. Friends are urged to observe simplicity in funeral arrangements and, if relevant, in the choice of gravestones. In burial grounds under the control of Friends, it is</p>

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<p>Meetings may have copies.</p> <p>Friends are urged to observe simplicity in funeral arrangements and, if relevant, in the choice of gravestones. The Quaker testimonies of equality and simplicity lead us to minimise distinctions in personal status. This continues to be relevant in our memorials of our deceased loved ones.</p>	<p>traditional to preserve uniformity in the materials, as well as in the size and form of the stones and the mode of placing them. In this way, no distinction of status is made between one person and another beyond the deceased's names and dates.</p>
<p>4.8.3 Memorial Meetings</p>	<p>4.8.4 Memorial Meetings</p>
<p>A Memorial Meeting may be held at the same time and place as the funeral, or at some other more convenient time. It may be at the Meeting House or elsewhere</p> <p>It is helpful at the start of the proceedings for an appointed Friend to give a simple explanation to those assembled of the nature of a Friends' Meeting for Worship and how it will be closed. There are helpful pamphlets at www.quakersaustralia.info/resources/publications/australian-publications/pamphlets</p> <p>Memorial Meetings are a time for prayer and the upholding of those who mourn, as well as a time to give thanks for the Grace of God in the life of the person who has died.</p> <p>Music is sometimes played while relatives and friends of the deceased are gathering, but the timing of such music needs to be planned carefully, with the family and friends, so that it does not overwhelm the period of silent worship.</p> <p>As well as holding Memorial Meetings for deceased Members and regular Attenders of their Local Meeting, Friends occasionally feel it is right to do the same for people who belonged to another Meeting, or were well known to members of the Meeting, or had been associated with the Meeting in the past.</p>	<p>A Memorial Meeting may be held at the same time and place as the funeral, or, instead, at some other more convenient time, usually later. It may be at the Meeting House or elsewhere. Music is sometimes played while relatives and friends of the deceased are gathering, but the timing of such music needs to be planned carefully so that it does not encroach on the period of silent worship. It is helpful at the start of the proceedings for an appointed Friend to give a simple explanation to those assembled of the nature of a Friends' Meeting for Worship and how it will be closed.</p> <p>The Memorial Meeting is a time for prayer and the upholding of those who mourn, as well as for the giving of thanks for the Grace of God in the life of the person who has died. Also there may be a reading aloud of appropriate extracts from Quaker literature, such as <i>this we can say</i> and <i>Quaker Faith & Practice</i> (Britain Yearly Meeting 1995). As well as holding Memorial Meetings for deceased Members of the Local Meeting, Friends occasionally feel it is right to do the same for other people who belonged to another Meeting, or were well known to members of the Meeting, or had associated with the Meeting in the past.</p>

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<p>4.8.4 Testimonies to the Grace of God in the lives of our Friends who have died</p> <p><i>Guidelines: 'A testimony is not an obituary or eulogy. It should make the Friend come alive, showing failings as well as successes. The testimony should show the underlying qualities in the Friend's life ... We need to have records of Friends whose lives witnessed to the love of God. They are sources of inspiration'. (Bowman, B., 'The grace of God', The Friend 19.10.01)</i></p> <p>Meetings write a minute of record upon the death of a Member, or regular Attender, who has been closely associated with their Meeting. The minute may be brief and factual, or extended. It is a response from the Meeting to the spiritual value of the life lived.</p> <p>The Regional Meeting then discerns whether or not to appoint Friends to write a 'Testimony to the Grace of God' in the life of the deceased Friend. Regional Meetings are careful who they appoint to this service, in view of the fact that there will need to be consultations with various family members.</p> <p>The preparation of a Testimony is a collaborative effort. When consulting, the writers of the Testimony need to make it clear to family and others that the resulting Testimony will be publicly accessible and on our website. Those providing information have the right to see a copy of the completed Testimony before the writers present it to the Regional Meeting and to request a restriction on access to the information they have provided.</p> <p>The completed Testimony is brought to a Regional Meeting for acceptance or modification.</p>	<p>4.8.5 Testimonies to the Grace of God [YM15.36]</p> <p>Regional Meetings normally write a minute of record upon the death of a Friend who has been closely associated with their Meeting. The minute may be brief and factual, or extended. The Regional Meeting then discerns whether or not to appoint Friends to write a biographical note called a Testimony to the Grace of God in the life of the deceased Friend. The Testimony covers aspects of the Friend's life that reveal the workings of the Spirit in the world, as an inspiration to others. (Such 'Testimonies' relate to individual Friends' life stories, whereas 'testimonies' (1.4.2) are about the Society's religious principles.)</p> <p>When Friends are asked to write a Testimony, they might begin by compiling a factual biography. This could be added to the entry for that Friend in the Dictionary of Australian Quaker Biography (DAQB) (5.5.3) and would be useful to historical researchers. The following information may be helpful: date and place of birth; parentage—names of forebears; early environment and influences; early religious contacts; the time, reason and place of significant changes of residence; education and training; occupation and interests; marriage or relationships; influence of partner(s), siblings and children; any publications, artistic works or notable achievements; connection with the Society and its members; concerns and roles in the Society; date and manner of death; and perhaps the record of burial or cremation. Such biographical facts, along with personal recollections and reflection, allow the distillation of a Testimony, which concentrates on 'that of God' in the life now ended, the evidence of religious learning and living. It is not just an account of a sequence of events or a eulogy.</p> <p>The preparation of a Testimony is a collaborative effort and the Friends appointed to write it may consult family</p>

Comment [WU55]: DIA: NSWRM: we heard that some Friends are uncomfortable with the phrase 'the grace of God'

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<p>When finalised, Testimonies are sent to the AYM Secretary for inclusion in the <i>Dictionary of Australian Quaker Biographies</i> (see 5.5.3). This is useful for historical researchers.</p> <p>What a Testimony covers</p> <p>The Testimony covers aspects of the Friend's life that reveal the workings of the Spirit in the world, as an inspiration to others. Testimonies focus on 'that of God' in the life now ended, the evidence of their spiritual life. It is neither a chronology nor a eulogy.</p> <p>When Friends are asked to write a Testimony, useful advice is available at www.quakersaustralia.info/resources/publications/australian-publications/pamphlets</p> <p>These points may be helpful inclusions:</p> <ul style="list-style-type: none"> • Date and place of birth and death • Occupation, marriage, children • Date of membership of the Religious Society of Friends, or length of time in the life of the Meeting • Roles in the Religious Society of Friends (though care should be taken not to list these to the detriment of more relevant material in relation to how their life revealed the grace of God) • Concerns. 	<p>members and others not associated with the Society. When consulting with people not associated with the Society, the writers of the Testimony need to make it clear that the resulting Testimony will be publicly accessible and on our website. Those providing information have the right to see a copy of the completed Testimony before the writers present it to the Regional Meeting and to request a restriction on access to the information they have provided. Such a request must be made in writing to the RM Clerk within 28 days of receiving the draft Testimony and must clearly stipulate the reasons for which the request for restriction on access is made. The completed Testimony is brought to a Regional Meeting for acceptance or modification. When finalized, Testimonies are sent to the AYM Secretary for inclusion in the annual supplement to the DAQB (5.5.3).</p> <p>Each Regional Meeting brings Testimonies or a compilation of Testimonies to the Standing Committee prior to Yearly Meeting for possible reading during the opening period of worship at YM sessions. Normally only one place is available on the YM timetable for each Regional Meeting. Standing Committee discerns which Testimonies will be read at which sessions. The YM timetable is adjusted so that participants are aware of these decisions. Regional Meetings are asked to ensure that a Testimony or compilation of Testimonies for reading during Yearly Meeting does not exceed 500 words. Copies of the unabridged Testimonies are available at Yearly Meeting.</p> <p>A special Meeting for Worship for Remembrance is held during Yearly Meeting. The names of all Friends who have died since the previous Yearly Meeting are read aloud during this Meeting, providing an opportunity for reflection on or ministry about the Grace of God expressed in their lives.</p>
<p>4.8.5 Testimonies at Yearly Meeting</p>	

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<p>Each Regional Meeting brings an abridged single Testimony or an abridged compilation of Testimonies to the Standing Committee prior to Yearly Meeting, for possible reading during the opening period of worship at YM sessions. Standing Committee discerns which Testimonies will be read at which sessions. The Yearly Meeting timetable is adjusted so that participants are aware of these decisions.</p> <p>Regional Meetings may be asked to abridge those Testimonies to be read aloud, if they are lengthy (abridged to approximately 400 words). Copies of the unabridged Testimonies are available at Yearly Meeting, as are all Testimonies received by the AYM office during the year.</p> <p>A special Meeting for Worship for Remembrance is held during Yearly Meeting. The names of all Friends who have died since the previous Yearly Meeting are read aloud during this Meeting, providing an opportunity for reflection on, or ministry about, the Grace of God expressed in their lives.</p>	
<p>Chapter 4 Caring for One Another: Part 2: Support and Conflict</p> <p>Confidentiality is an important principle underpinning all support and conflict resolution work. Our <i>Supporting a Safe Quaker Community Policy</i> outlines our duty of care to each other (see https://www.quakersaustralia.info/resources/policies).</p>	
<p>4.9 Support groups, including listening circles, anchor groups, and other intentionally supportive groups</p>	<p>4.5.0 Support groups</p>
<p>A support group can provide valuable help for anyone with an ongoing challenge for which they desire Friendly support. This includes those with significant roles in</p>	<p>A specially created support group can provide valuable help for anyone with a serious challenge in life, where the problem is ongoing. Unlike a Clearness</p>

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<p>Meetings, e.g. the AYM Clerk and AYM Secretary.</p> <p>Unlike a Clearness Meeting (see 1.4.6), or a Threshing Meeting (1.4.7), which are normally single events, a support group continues as long as the focus person needs it.</p> <p>The group meets with the person in need of support from time to time for informal discussion of, or deep listening about, current uncertainties and difficulties, to celebrate progress, and for consideration of any practical assistance needed. The group also affirms that the individual is not alone in dealing with their situation.</p> <p>A support group consists of a few people of discretion, gathered by the person being supported, perhaps after consultation with the Oversight Committee. Members of the group provide patient listening and gentle questioning, and offer encouragement to the focus person. They do not offer advice.</p> <p>Meetings of the group may occur irregularly, as required. The group reviews its usefulness occasionally.</p>	<p>Meeting (4.4.0) that is normally a single event, a support group continues until the problem ends or is resolved. The group meets with the person in need of support from time to time for informal discussion of current uncertainties and difficulties, and for consideration of what practical assistance is needed. The group also affirms that the individual is not alone in dealing with the difficulties.</p> <p>A support group consists of a few congenial people of discretion, gathered by the person being supported, perhaps after consultation with the Oversight Committee (2.3.7). Members of the group provide patient listening and gentle questioning, and offer encouragement to the focus person. They do not offer advice. Meetings of the group may occur irregularly, as required. The group reviews its usefulness occasionally.</p>
4.10 Resolving conflicts and grievances	4.6.0 Resolving conflicts
<p>It is important to read our <i>Supporting a Safe Quaker Community Policy</i> in conjunction with this section (https://www.quakersaustralia.info/resources/policies).</p>	
4.10.1 Natural justice	4.6.2 Natural justice
<p>We follow the principles of natural justice, which helps to ensure that our procedures are fair and trusted. Natural justice means that everyone involved has:</p>	<p>Regard for the principles of natural justice helps to ensure procedures are fair and trusted. Natural justice means that everyone involved:</p> <p>has adequate information to fully</p>

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<ul style="list-style-type: none"> • Adequate information to consider the facts, issues and circumstances fully • Enough time to prepare for any discussion • The opportunity to participate in the overall process • Assurance that confidential discussions and records of these are kept confidential. <p>Natural justice is prompt. So any person or Meeting, when asked to support resolution of a conflict:</p> <ul style="list-style-type: none"> • Acknowledges the request immediately • Starts proceedings as a matter of urgency • Informs the people involved in writing or by another appropriate means at all stages in the process. 	<p>consider the facts, issues and circumstances of the matter has enough time to prepare for any discussion has the opportunity to participate in the overall process has an assurance that content and any records are kept appropriately confidential.</p> <p>Another aspect of natural justice is that it is prompt. So any person or Meeting, when asked to support resolution of a conflict:</p> <ul style="list-style-type: none"> • Acknowledges the request immediately • Starts proceedings as a matter of urgency • Informs the people involved in writing or by other appropriate means.
4.10.2 Quaker process: our principles	4.6.1 Quaker process
<p>On occasion, dissension may arise either between members of a Meeting or committee, or between an individual and the broader Quaker community.</p> <p>Disagreements are part of any community's life together. Conflict itself is to be expected; it is how we deal with conflict which demonstrates our commitment as Friends. Conflict, rightly handled, can be a force for creativity and an opportunity for learning and new growth.</p> <p>Conflict within the Quaker community needs to be considered in the light of our Quaker testimonies and our responsibilities to other Friends, including Regional and Yearly Meetings.</p> <p>Quaker principles in dealing with conflict include:</p> <ul style="list-style-type: none"> • Respect for all persons 	<p>On occasion, dissension may arise either between members of a Meeting or committee, or between an individual and the broader Quaker community. It is recognised that conflict can be a force for creativity and an opportunity for learning and new growth. Conflict within the Quaker community needs to be considered in the light of the Quaker testimonies, our community life and responsibilities to Regional and Yearly Meetings. It is the expectation that Quakers experiencing conflict would move towards resolution using all of the resources and processes available to them and that they would be supported to do so by the commitment of both individuals and the broader community of Quakers. It is helpful to bear in mind Quaker principles in dealing with conflict, such as respect for all persons, openness to new light, seeking common ground, approaching the matter prayerfully, seeking the guidance of the Spirit and expecting to be led to a way forward. The</p>

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<ul style="list-style-type: none"> • Openness to new light • Seeking common ground • Seeking the guidance of the Spirit • Expecting to be led to a way forward. <p>The principles of natural justice also underpin these efforts to restore our relationships to proper order.</p> <p>We expect that Quakers experiencing conflict will move towards a solution using all of the resources and processes available to them, and that they will be supported to do so by the commitment of both individuals and the broader community of Friends.</p>	<p>principles of natural justice also underpin these efforts to restore our relationships to proper order.</p>
<p>4.10.3 Resource people to support conflict management</p>	<p>4.6.3 Resource people</p>
<p>The Quaker community includes many people who, through their commitment to peace, have training, qualifications and experience in facilitation of communication and conflict resolution.</p> <p>Ministry and Oversight committees should be aware of Friends who are suitably qualified and willing to serve in conflict resolution. Non-Quakers who may be considered include people who are registered with the Australian government’s Attorney General’s Department as national accredited mediators, other registered mediators, and AVP-trained facilitators.</p>	<p>The Quaker community includes many people who, through their commitment to peace, have pursued training, qualifications and experience in facilitation of communication and conflict resolution.</p> <p>To support the resolution of conflicts, a list of willing trained and experienced people is drawn up by LM Ministry and Oversight committees, coordinated by the Regional Meeting, and publicised, possibly in the RM newsletter. People who are registered with the Attorney General’s Department as Dispute Resolution Practitioners and other registered mediators and AVP-trained facilitators are considered for inclusion. Other practitioners could be considered in the list as Local and Regional Meetings deem satisfactory. People can withdraw from the list or be withdrawn from the list on the decision of Regional Meeting. This may be a temporary or ongoing removal.</p>
<p>4.10.4 Dealing with difficulties, disputes or grievances: outline of our Quaker process</p>	<p>4.6.4 Dealing with difficulties, disputes or grievances between individuals</p>

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<p>Friends who are experiencing conflict may themselves initiate a resolution process, or a group of concerned Friends or Elders from the Meeting that is affected by the conflict, may suggest that the Quakers in conflict participate in one of the following processes.</p> <p>It is useful to approach this in a spirit of curiosity and respect for the other person's feelings and views. Preparing for discussion enables the clear expression of views, without blame or criticism.</p> <p>The goal is to come to a positive acceptance of the situation and/or an agreement about the way forward. Either or both parties may find it helpful to have a support person present, whose role is to listen and to ensure that the discussion remains respectful.</p> <p>This process is also useful when Friends find themselves in disagreement with a decision from a Meeting for Worship for Business or a Committee.</p> <p>In principle, such disagreement should not occur, because an essential feature of Quaker processes is the attempt to discern God's will together (1.4.1), and each Friend is expected either to accept or, at least, to respect our process of corporate discernment to which the Friend has contributed.</p> <p>Friends attending a Meeting where they find they are not in unity with the corporate decision may ask the Clerk to be recorded as 'standing aside' from the Minute (please see 1.4.4 for further detail). A serious concern about their lack of unity should be addressed immediately, and until the situation has been settled, the dissenting Friend is expected to respect the process.</p>	<p>Friends who are experiencing conflict may themselves initiate a resolution process, or a group of concerned Friends or Elders from the Meeting who are affected by the conflict may suggest that the conflicting Quakers participate in one of the following processes.</p> <p>Talking with each other</p> <p>Friends' first preference is to raise any issues directly with the people with whom there is any difficulty. Ideally, this would be as soon as possible, before thinking and feelings have become entrenched.</p> <p>Before such a conversation, a Clearness Meeting (4.4.0) may be useful to discern deeper matters or individual issues and may bring insight about the individual's contribution to the situation.</p> <p>When undertaking such a discussion, it is useful to approach the other person in a spirit of curiosity and respect for the other person's feelings and views and to spend some time preparing so you can express your views clearly and without blame or criticism. The goal is to come to a positive acceptance of the situation or to agreement about the way forward.</p> <p>Talking with an experienced Friend</p> <p>The prayerful exploration of the issue with a wise Friend who is not directly involved can be helpful to either person individually or both together. Clerks, Elders and Overseers are available for this service and generally experienced in Friends' ways. People of an AYM committee not hosted by a Regional Meeting might consult the AYM Clerk. Ministry and Oversight committees will be supported to become familiar with available Quaker processes and these new processes. They will be encouraged to use the identified resource people to</p>

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<p>1. Talking with each other Friends' first preference is to raise any issues directly with the people with whom there is any difficulty. Ideally, this would be as soon as possible, before thinking and feelings have become entrenched.</p> <p>Before such a conversation, talking with a support Friend or setting up a Clearness Meeting (1.4.6) may be useful to bring insight to deeper matters or individual issues.</p> <p>1a. Talking with an experienced Friend The prayerful exploration of the issue with a wise Friend who is not directly involved can be helpful to either person individually or to both together. Clerks, Elders and Overseers are available for this service and generally experienced in Friends' ways. The Regional Meeting's Safe Quaker Community Contact Friends may be asked to assist. Members of an AYM committee not hosted by a Regional Meeting might consult the AYM Clerk.</p> <p>2. Mediation (less structured process) People who are in disagreement or experiencing hurt can approach the RM Clerk, the Ministry Committee or Oversight Committee, or seek assistance in identifying resource people who are experienced, acceptable to both parties, and independent of the issue, in order to find a mediator.</p> <p>After an initial separate conversation with each of those involved, a Meeting for Worship for Mediation is arranged as soon as possible, to which each of the involved people is encouraged to bring a congenial companion or support person.</p> <p>The format of the mediation meeting may follow whatever practice is favoured by</p>	<p>support their ministry.</p> <p>Mediation</p> <p>People who are at odds can approach the RM Clerk, the Ministry Committee or Oversight Committee, or consult the published list of resource people who are experienced, acceptable and independent of the issue, to find a mediator. After an initial separate conversation with all of the people involved, a Meeting for Worship for Mediation is arranged as soon as possible, to which each of the involved people is encouraged to bring a congenial companion.</p> <p>The format of the mediation meeting may either follow whatever practice is favoured by the experienced mediator and accepted by the people experiencing conflict; or be conducted in accordance with Quakers' usual process (4.6.1). Whatever procedure is used, the outcome sought is a written statement agreed to by everyone present, acknowledging the results of the meeting and signed by all. For important issues, the written statement is lodged with the RM Clerk or AYM Clerk, as a record for the archives of whatever progress has been achieved thus far.</p> <p>Structured resolution</p> <p>In practice, it may be necessary occasionally to resort to a more determinative procedure. Once again, the participants meet in the spirit of worship, approaching the matter prayerfully and seeking the guidance of the Spirit. They might begin with a separate Clearness Meeting (4.4.0), to help define the problem.</p> <p>To assist a Regional Meeting to reach a proper decision about an issue referred to it</p>

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<p>the experienced mediator and accepted by the people experiencing conflict. It should be conducted according to our Quaker principles (see 4.12.1 and 4.12.2 above).</p> <p>The outcome sought is a written statement agreed to by everyone present, acknowledging the results of the meeting and signed by all.</p> <p>This written statement is a confidential document, and should be archived appropriately as for other confidential archives.</p> <p>3. Structured resolution process</p> <p>If mediation is not considered suitable, it may be necessary to resort to a more determinative procedure. This process is normally invoked at Regional or Yearly Meeting level.</p> <p>Once again, the participants meet in a spirit of worship, approaching the matter prayerfully and seeking the guidance of the Spirit. They might begin with separate individual Clearness Meetings (1.4.6), to help define the problem.</p> <p>A Regional Meeting will normally set up a panel of three people, at least one of whom will be a resource person with facilitation and conflict resolution skills. This panel will be established in consultation with the people involved.</p> <p>If that group cannot recommend a solution acceptable to all concerned, a second panel of three people may be formed, with the participation of the AYM Clerk if practicable, but containing no-one belonging to the Regional Meeting concerned.</p> <p>At any stage, those involved may agree to mediation or a Clearness Meeting.</p>	<p>by either an individual or hosted AYM Committee, the matter would be considered by a panel of three people, at least one of whom will be a resource person with facilitation and conflict resolution skills, set up by the Regional Meeting in collaboration with the people involved.</p> <p>If that group cannot recommend a solution acceptable to all concerned, a second panel of three people may be formed, with the participation of the AYM Clerk if practicable, but containing no-one belonging to the Regional Meeting concerned.</p> <p>At any stage, those involved may agree to mediation or a Clearness Meeting (4.4.0).</p> <p>When a Friend considers they are not in dispute, but rather experiencing inappropriate behaviour, they may refer to the Respectful Relationships Guidelines in the Members' area of the Society's website www.quakers.org.au.</p>

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<p>When a Friend considers they are not in dispute, but rather are experiencing bullying or other inappropriate behaviour, they should refer to the <i>Supporting a Safe Quaker Community Policy</i> (https://www.quakersaustralia.info/resources/policies) and seek support from their Ministry and Care Committee, their Safe Quaker Community Contact Friends, and/or other supportive Friends.</p>	
<p>4.10.5 Refusing to be part of the process to resolve the difficulty</p>	<p>4.6.5 Refusing to be part of the process to resolve the difficulty</p>
<p>When a person experiencing conflict refuses to be part of resolution processes, they are supported to explore other options that may be more appropriate for them. Because of the commitment of Quakers to the Testimonies, our community life and responsibilities to Regional and Yearly Meetings, it is important that it is clearly understood that it is not acceptable or desirable that behaviour demonstrating conflict continues. This means that each Friend is expected to respect each other and is accountable to minimise any impacts of their personal dislike or disagreement on their Meeting.</p> <p>Meetings can exert further efforts, including holding the person in the Light, the use of worshipful silence, and bringing to people’s attention other possibilities for settling matters. Meetings endeavour to support any victims in the process. Local and other Meetings are encouraged to call on Friends from their own or another Regional Meeting to act as conflict mediators.</p> <p>Where a matter proves to be intractable, Yearly Meeting or Standing Committee or the Presiding Clerk could consider giving a direction that a structured resolution</p>	<p>When a person experiencing conflict refuses to be part of resolution processes, they are supported to explore other options that may be more appropriate for them. Because of the commitment of Quakers to the testimonies, our community life and responsibilities to Regional and Yearly Meetings, it is important that it is not accepted that people remain in conflict. Meetings can exert further efforts including holding the person in the Light, the use of silence and bringing to people’s attention other possibilities for settling matters. Note that:</p> <p style="padding-left: 40px;">Local Meetings can call on resource people from Regional Meeting. Other resource people can be called on for further support (4.6.3).</p> <p>Where a matter proves to be intractable, Yearly Meeting could consider giving direction using a panel process similar to the one above in Structured Resolution. There is further sound advice on conflict resolution in the Bible (Matt 18:15) and in section 10.21 of <i>Quaker Faith and Practice</i> (Britain Yearly Meeting 1995).</p>

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<p>process must be followed.</p> <p>There are many written resources on conflict resolution, and Friends are encouraged to consult these.</p>	

Chapter 5, Australia Yearly Meeting (AYM)

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Chapter 5 Australia Yearly Meeting (AYM) The national organisation	
5.1 Introduction	
<p>The Religious Society of Friends (Quakers) is a worldwide movement, consisting of autonomous bodies in many countries, called Yearly Meetings. Each has its own internal structure and membership. In Australia, Quaker Members belong to Australia Yearly Meeting by virtue of membership of one of the constituent seven Regional Meetings (2.4). Each Friend is also legally a member of the national association called the Religious Society of Friends (Quakers) in Australia Incorporated and of the appropriate Regional Meeting association. Supplement 1 sets out the rules binding the national Association, its office-holders and members.</p> <p>As explained in the Preface, the term Yearly Meeting has two meanings. In Australia it refers to:</p> <ul style="list-style-type: none"> • An organisational structure, described in this present chapter, called ‘Australia Yearly Meeting’ or AYM • The annual national gathering of Quakers, discussed in the next chapter, called ‘Yearly Meeting’ or YM. <p>Here the word ‘structure’ does not imply rigid, prescriptive relationships but a set of flexible, pragmatic arrangements. The legal role of the Australia Yearly Meeting is spelt out in Supplement 1 and the various responsibilities involved are discharged by means of office-holders and AYM committees, as follows.</p>	
5.2 AYM office-holders	
5.2.1 General	
<p>The Presiding Clerk (also known as the AYM Clerk) and the Treasurer are office-holders of Australia Yearly Meeting, each appointed by decisions of a YM business session (6.3.2), after recommendation by the AYM Nominations Committee (5.3.12).</p> <p>The Presiding Clerk, Treasurer and Secretary take up duties after the relevant Yearly Meeting. The term for Presiding Clerk and Treasurer is usually three years initially, renewable annually thereafter.</p>	

Comment [A56]: DiA: For noting: sections which were accepted by YM17 and YM18 do not show ‘current’ text. Some minor clarifications have been made to accepted text.

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<p>The AYM Secretary, a paid position, is appointed by an Appointments Committee after recommendation by a specially appointed Search Committee. The term for the AYM Secretary is three years, renewable in three-year periods to a maximum of nine years.</p> <p>Any Member of the Society is eligible for office at any level. Many offices are also open to Attenders.</p> <p>Appointments are made by gatherings open to all Members of the Society equally and collectively seeking the will of God. Office-holders' terms of office are limited. They exercise no personal authority over others, but rather bear the responsibility to serve the Meeting. The Regional Meetings that comprise Australia Yearly Meeting are significantly autonomous (2.4).</p>	
<p>5.2.2 Presiding Clerk.</p>	
<p>The AYM Clerk, or Presiding Clerk, presides at the business sessions of the Yearly Meeting (Chapter 6) and at Standing Committee (5.3.12), and prepares draft minutes for consideration by those gathered. The preparation of minutes involves discerning the leadings of the Spirit in the Meeting's deliberations and ensuring that the concerns of all Regional Meetings have been considered, so that decisions truly reflect the corporate discernment of the Society. This is the process for all meetings for worship for business at any level of the Society INSERT CROSS REF TO CHAP 1.</p> <p>The relevant email address is clerk@quakersaustralia.info.</p> <p>The draft minute is presented to the meeting, which may reject, accept, or modify the draft minute. Once the gathered Yearly Meeting agrees to a minute, it becomes the final minute, subject to clarifying edits, but is not subject to confirmation by a later meeting or process.</p> <p>The Presiding Clerk is a member of AYM committees <i>ex officio</i>, except for the Thanksgiving Fund Committee and AYM Nominations Committee (5.3.12). The Clerk is also a member of any other body set up by Yearly Meeting. Presiding Clerks may normally only serve for six consecutive years.</p> <p>Only the Presiding Clerk is authorised to sign public statements, made via any media, on behalf of the whole Society. This is done in consultation with the AYM Secretary, who normally has received a draft statement from either a YM session, an AYM committee or a Regional Meeting.</p> <p>The Presiding Clerk represents the Society as Head of Church on the National Council of Churches in Australia (5.4.5).</p> <p>Other responsibilities of the Presiding Clerk are mentioned at various places in this handbook. The Presiding Clerk may delegate specific tasks to individuals or committees after consultation with relevant Friends.</p>	

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<p>The Presiding Clerk is upheld by a Support Committee appointed by the Presiding Clerk's own Regional Meeting. Also, in the conduct of YM business sessions, the Presiding Clerk is helped by an Assistant Clerk for the duration of that year's gathering. The Assistant Clerk is appointed by the preceding mid-year Standing Committee (5.3.12), following nomination by the Regional Meeting hosting the Yearly Meeting.</p>	
<p>5.2.3 AYM Secretary.</p>	
<p>The AYM Secretary is the paid executive officer of the Society, providing administrative support for Australia Yearly Meeting. That includes providing information about AYM activities to enquirers both within and outside the Society. The relevant email address is secretary@quakersaustralia.info.</p> <p>The appointment of the Secretary by Yearly Meeting follows the recommendation of a Secretary Search Committee previously appointed by Yearly Meeting or Standing Committee. Their recommendations are made to the Appointments Committee, which makes the appointment. The AYM Clerk signs the contract, and the announcement is made at Yearly Meeting. The appointee works in close consultation with the Presiding Clerk, from an AYM office which is conveniently located for the Secretary.</p> <p>The Secretary is upheld by a Support Committee from the Secretary's Regional Meeting. Usually three members of this committee are chosen by the Secretary, and three are recommended to the AYM Nominations Committee by the Secretary's Regional Meeting.</p> <p>A bookkeeper may be employed part-time at the AYM office to reconcile bank statements, and record the financial activities of the AYM Secretary and Treasurer.</p> <p>The Secretary's position description is in Supplement 4. The Secretary is <i>ex officio</i> a member of all AYM committees and on any other body set up by Yearly Meeting, except the Thanksgiving Fund Committee and the Nominations Committee.</p> <p>The Secretary reports regularly to Standing Committee and Yearly Meeting on tasks performed, issues encountered and ideas for future activities. Beyond this, the Secretary informs Friends of developments within the Society through personal contact, correspondence and the monthly <i>AYM Secretary's Newsletter</i>. (Copies of the newsletter are lodged with the Australian National Library.)</p>	
<p>The urgent decision-making process was flagged for additional discernment at YM17. It has been removed to section 5.3.8.1 where it more naturally fits.</p>	<p>In extremely urgent situations, the Secretary, the Presiding Clerk and one other member of Standing Committee (together with the AYM Treasurer, if appropriate) are authorised to make decisions together on behalf of the whole Society.</p>
<p>Continue 5.2.3. Suggest DiA and DiR fit better in this</p>	<p>5.5.5 Documents in</p>

Comment [A57]: DiA: For noting: One paragraph has been moved to a different section
We have moved the sections on DiA and DiR to this section from Publications, and invite the discernment of Friends

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<p>section.</p>	<p><i>Advance and Documents in Retrospect</i></p>
<p><i>Documents in Advance (DiA) and Documents in Retrospect (DiR)</i></p> <p><i>Documents in Advance</i> consists of reports by AYM office-holders, AYM committees, working groups, associated bodies, and Regional Meetings, for consideration by the next Yearly Meeting gathering (6.2.5). Section B of each report points out where a decision is sought from Yearly Meeting.</p> <p>RM reports mention (among many other topics) any changes of trusts or accounts. The Annual Tabular Statement, which is included, shows the current numbers of Members and Attenders in the various Regional Meetings.</p> <p><i>Documents in Advance</i> also includes the minutes of the previous mid-year Standing Committee, while those of the Standing Committee just prior to Yearly Meeting are recorded in <i>Documents in Retrospect</i>.</p> <p><i>Documents in Retrospect</i> includes minutes taken at the Yearly Meeting gathering, as well as background papers, a Yearly Meeting photograph, the epistles and other supporting documentation (6.4.1).</p> <p>Both booklets are compiled by the AYM Secretary and distributed within the Society. They are also available on the Society's website www.quakersaustralia.info.</p>	<p><i>Documents in Advance</i> consists of reports by AYM office-holders, AYM committees and Regional Meetings, for consideration by the next Yearly Meeting gathering (6.2.5). Section B of each report points out where a decision is sought from Yearly Meeting. RM reports mention any changes of trusts or accounts. The Annual Tabular Statement, which is included, shows the current numbers of Members and Attenders in the various Regional Meetings. <i>Documents in Advance</i> also includes the minutes of the previous mid-year Standing Committee, while those of the Standing Committee just prior to Yearly Meeting are recorded in <i>Documents in Retrospect</i>. <i>Documents in Retrospect</i> includes minutes taken at the Yearly Meeting gathering, as well as background papers, a Yearly Meeting photograph, the epistles and other supporting documentation (6.4.1). Both booklets are compiled by the AYM Secretary and distributed within the Society. They are also available on the Society's website www.quakers.org.au</p>

Comment [WU58]: TRM suggests placing this section in chapter 6, with only a reference here to this part of the Secretary's duties. The Handbook Revision Committee reminds Friends that chapter 6 has not yet been revised. This suggestion will be considered at a future date.

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5.2.4 AYM Treasurer	
<p>The AYM Treasurer is responsible for overall management of the financial affairs of Australia Yearly Meeting, with the assistance and advice of the AYM Finance Committee (5.3.12). The AYM Treasurer is appointed by Yearly Meeting for an initial term of three years, with the possibility of additional periods.</p> <p>The AYM Treasurer is a member of all AYM committees <i>ex officio</i> except the Nominations Committee, and is supported by a Finance Committee appointed by the Treasurer's own Regional Meeting. The AYM Treasurer reports to Yearly Meeting and Standing Committee.</p> <p>The AYM Treasurer oversees the AYM bank accounts, investments and properties and ensures that all assets and transactions are properly documented and that AYM fulfils its superannuation and tax obligations. The Treasurer receives and disburses bequests, loans and previously designated funds as authorised by AYM Committees and Yearly Meeting and ensures sufficient funds are available for expected expenditure. Some payments may be delegated to the AYM Secretary. The opening or closing of any account requires specific authority from Yearly Meeting or Standing Committee.</p> <p>The AYM Treasurer prepares a budget for each July meeting of the Standing Committee (5.3.12) and drafts and arranges the auditing of annual financial accounts for approval at the annual General Meeting of Australia Yearly Meeting, and then forwards it to the Public Officer (5.2.6).</p> <p>The AYM Treasurer's duties do not include any involvement with Quaker Service Australia (5.4.1), which handles its own finances.</p> <p>If the AYM Treasurer is temporarily unable to act, the Presiding Clerk can appoint a member of the AYM Finance Committee (5.3.12) to serve as Acting Treasurer.</p>	
5.2.5 AYM Auditor	
<p>The AYM Auditor is recommended by the AYM Treasurer. The AYM Finance Committee must be satisfied that the nominee has suitable qualifications (as specified in the Associations Incorporation Act) and experience. The appointment is made by the Association at each AGM (6.2.4). The post cannot be held by an office-bearer of Australia Yearly Meeting but the auditor may be a Member if not involved in any way with the accounts.</p>	
5.2.6 AYM Public Officer	
<p>The AYM Public Officer is appointed by Yearly Meeting on the recommendation of Canberra Regional Meeting, since the appointee must reside in the Australian Capital Territory (ACT), where the Association (the legal entity representing the Society) has been registered. The office is held for life, unless the Public Officer moves from the ACT or resigns, or Yearly Meeting considers a change is necessary.</p>	

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<p>The principal task of the Public Officer is to ensure that annual returns containing the audited accounts and details of changes of office-bearers, as well as any alterations to the Rules of the Association, are submitted to the ACT Registrar-General's Office.</p>	
<p>5.2.7 AYM Archivist</p>	
<p>The AYM Archivist has responsibility for the general oversight of the records of Australia Yearly Meeting. This includes advising and assisting the AYM Secretary with the records of the AYM office regarding the legal requirements to retain certain records and the selection of items for the Australian National Archives. The Archivist liaises with the AYM Treasurer concerning financial records.</p> <p>In addition, the Archivist communicates with RM Archivists (2.5.3) for the same purposes and seeks to promote a wider awareness of the heritage of the Society in Australia. Advice and assistance may be given for exhibitions and publications.</p> <p>All Meetings and AYM committees should develop a retention schedule for records. This should identify:</p> <ul style="list-style-type: none"> a. Records for permanent retention, including minutes, agendas, and all background papers; legal records (e.g. titles to meeting houses); membership registers and other important administrative records; other records of importance to the meeting. b. Records for temporary retention, such as financial records (kept for 5 or preferably 7 years). Reviewed for permanent retention or destruction after this period. c. Records which do not need to be preserved by The Society. <p>All Meetings and AYM Committees should ensure the physical safety of their records (fire, damp, vandalism, theft). Hard copy is preferred as a storage medium, as electronic storage media are prone to degradation and technological obsolescence.</p> <p>Confidential records (e.g. minutes of some Elders and Overseers' meetings and Nominations Meetings) should be carefully identified as such and retained securely (such as in a separate locked fire-proof safe). Access should be restricted, e.g. to a Clerk and an Elder together, and the retention schedule should identify an embargo period.</p> <p>Friends should be aware that using the 'standard' email addresses (@quakersaustralia.info) will greatly assist the archiving process.</p>	
<p>5.2.8 AYM Website Coordinator</p>	
<p>AYM has two principal websites – www.quakersaustralia.org.au for inquirers and www.quakersaustralia.info for more in-depth information.</p> <p>The AYM Website Coordinator is responsible for:</p> <ul style="list-style-type: none"> a. Maintaining the technical aspects of the AYM websites to ensure they remain in 	

Comment [A59]: DiA: For noting: this section was not previously in the Handbook. Wording has been supplied by the IT Committee.

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<p>good condition and function as they should.</p> <ul style="list-style-type: none"> b. Training and assisting the RM and AYM Committee Web Maintainers, the AYM Secretary and others in updating and extending the websites. c. Liaising with our professional Web Developer where there are alterations or additions needed, which are beyond the Website Coordinator’s experience and/or abilities. <p>The AYM Website Coordinator is not responsible for the content of the websites, which is the responsibility of the various Web Maintainers.</p> <p>The AYM Website Coordinator is a member of the IT Committee <i>ex officio</i>.</p>	
<p>5.2.9 AYM Membership Secretary</p>	
<p>The AYM (‘Salesforce’) database contains details of Meetings, Members and Attenders (including children), together with other organisations and individuals who may be on our mailing list(s).</p> <p>The AYM Membership Secretary is responsible for:</p> <ul style="list-style-type: none"> a. Maintaining the technical aspects of the database to ensure it runs smoothly. b. Training and assisting the RM Membership Secretaries in the use of the database. c. Liaising with our professional Web Developer where there are alterations or additions needed, which are beyond the Membership Secretary’s experience and/or abilities. d. Developing ideas for future expansions of the database and use of the database. <p>The AYM Membership Secretary is not responsible for the content of the database, which is the responsibility of the Regional Meeting Membership Secretaries.</p> <p>The AYM Membership Secretary is a member of the IT Committee <i>ex officio</i>.</p>	
<p>5.3 AYM Committees</p>	
<p>5.3.1 General</p>	
<p>The corporate activity of Friends is mainly undertaken after consideration in Regional Meeting Business Meetings and by AYM committees, seeking to discern what the Spirit requires and then bringing important issues to the next Yearly Meeting. AYM committees are set up, continued, laid down or temporarily suspended through discernment at Yearly Meeting. Mid-year Standing Committee can be asked for discernment as well, in preparation for decision making at Yearly Meeting or to confirm aspects of the decision making that was started at Yearly Meeting.</p> <p>The proposal for a new committee normally comes through a regional meeting, but it is established by a YM Minute. This Minute describes its purpose, composition and, if finances or employment of staff are involved, guidelines for doing so. The Minute also states what</p>	

Comment [A60]: DiA: For noting: this section was not previously in the Handbook. Wording has been supplied by the IT Committee.

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<p>type of committee it is: representative, expert or hosted by a Regional Meeting.</p> <p>If the committee is an expert committee, AYM Nominations Committee will be asked to bring forward names. If a representative or hosted committee, regional meetings will be asked to bring forward suitable names for approval by Yearly Meeting.</p> <p>The terms of reference and the work of established committees should be reviewed periodically by AYM or by a specific working group appointed by AYM. Such revision may be proposed by a committee itself where it notes disjunctures between its stated terms of reference and its practice.</p> <p>The committee that organises a particular Yearly Meeting is described in Chapter 6, while Chapter 2 discusses Local and Regional Meeting committees.</p>	
<p>5.3.2 Membership of Committees</p>	
<p>Common practice is that the first-named of the appointees calls the first meeting of the committee, at which a continuing convener is selected by the committee.</p> <p>The convener advises the AYM Secretary of their name and address, the other committee members' names and the committee's functions, so that the AYM Secretary can advise enquirers. Some of that information is subsequently available, in <i>Documents in Advance</i>, in <i>Documents in Retrospect</i>, and on the Society's website www.quakersaustralia.info.</p> <p>A Friend may indicate a willingness to serve on a particular AYM committee by communicating with its convener or with their representative on AYM Nominations Committee. A Friend's Regional Meeting may also make a recommendation to the AYM Nominations Committee. The usual discernment process of the Regional Meeting (if a hosted committee) or Standing Committee or Yearly Meeting (if a representative or expert committee) must then take place.</p> <p>A committee member need not necessarily be located geographically close to other members of the Committee. It is common for committees to meet online.</p> <p>The committee may invite non-members of the committee to attend committee meetings. Such a non-member may be asked to attend informally for a limited period in order to give the committee the benefit of specific expertise.</p> <p>If a non-member is needed for a longer period, AYM committees, with the exception of Nominations Committee, have the power to temporarily co-opt further members until the next meeting of the Standing Committee (or Yearly Meeting). If the committee is a hosted committee, the decision to co-opt a member formally is made initially by the host Regional Meeting.</p> <p>The Presiding Clerk and the AYM Secretary are <i>ex officio</i> members of every AYM committee as is the AYM Treasurer, where appropriate, excepting Nominations and Thanksgiving Fund</p>	

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<p>Committees. Young Friends are invited to nominate a representative to any AYM committee in which they feel led to participate. AYM committees are listed in <i>Documents in Advance</i> for Standing Committee and Yearly Meeting, detailing the name of the hosting RM (if hosted), the names of its members, the convener and the duration of the appointment for each member, and other details.</p>	
<p>5.3.3 Publications from Committees</p>	
<p>If an AYM committee decides to issue a new publication, the purpose of the publication and draft overview of the content are discerned by the Regional Meeting in the case of a hosted committee. The Publications Committee reviews the publication prior to publication, and may discern that the proposed publication may need to go to Yearly Meeting or Standing Committee. Final approval for print publications is given by Yearly Meeting.</p> <p>Please see 2.6 for more detail on publications.</p>	
<p>5.3.4 Laying down of committees</p>	
<p>Where an AYM committee informs Yearly Meeting that it wishes to lay down the Concern, and therefore the Committee, Yearly Meeting or Standing Committee will discern whether the Concern can be laid down or addressed in a different way.</p> <p>If the Concern is not ready to be laid down, Nominations Committee and/or Regional Meetings may be asked to bring forward names of suitable Friends to serve.</p>	
<p>5.3.5 Finances and employing staff</p>	
<p>The AYM Secretary and Treasurer administer the funds of each AYM committee. An AYM committee may have an income from fund raising, donations or other sources. Each AYM committee together with the AYM Treasurer discerns whether an annual budget from the AYM accounts is required for the work of the committee and if so, the amount needed. The AYM Secretary and Treasurer administer the funds of each AYM committee.</p> <p>At times an AYM committee may decide to employ a consultant or staff member. AYM aims to be transparent, realistic and fair in its contract management and to meet its obligations as an employer, both legally and ethically, in keeping with our testimonies.</p> <p>When a committee has sufficient funding to pay for a consultant /staff member for the contracted time, the purpose and details of the position and the contract are</p>	<p>AYM committees may be authorised by Yearly Meeting or Standing Committee to engage employees, consultants or other workers for positions approved by Yearly Meeting or Standing Committee, to pay them on behalf of Yearly Meeting and to arrange matters such as taxation, accommodation and other conditions of employment only after consultation with the Treasurer. It is the responsibility of the committee's convener and treasurer to keep the AYM Secretary and Treasurer fully informed of all details relating to employment.</p>

Comment [A61]: DiA: This section has been extensively rewritten.

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<p>agreed upon by: the committee, the host Regional Meeting if it is a hosted committee, the AYM Presiding Clerk, the AYM Secretary and the AYM Treasurer. AYM becomes the employer.</p> <p>Other Friends, or non-Quakers with specific knowledge in contract management, can be consulted.</p> <p>The committee is responsible for the induction (including documented OH&S requirements) and supervision of the consultant / staff member, and for ensuring that the purpose of the work is carried out. It is the responsibility of the committee to stay within its budget and if there are changes in its income or expenditure, the AYM Treasurer is contacted for advice.</p> <p>If an AYM committee seeks a grant from an outside organisation, the application needs to be formally endorsed by the AYM Presiding Clerk, the AYM secretary and the AYM treasurer and the host Regional Meeting if it is a hosted committee. AYM is the legal entity on the application. The grant is administered by the Committee with reports to AYM, as the accountability for the grant is with AYM.</p>	<p>The committees normally rely on Australia Yearly Meeting for funding, usually from the General Fund (5.6.2) under the supervision of the AYM Treasurer (5.2.4) and the Auditor (5.2.5). They may also receive earmarked donations from individual Friends. If an AYM committee receives a grant or loan, it is accountable annually to Australia Yearly Meeting by way of a report and (in the case of a large grant) audited accounts, sent to the Secretary, and, where appropriate, to the Treasurer. This has to be done by November each year for the preparation of <i>Documents in Advance</i> (6.2.5).</p>
<p>5.3.6 Committee meetings, record keeping and accountability</p>	
<p>The processes for conducting the business of AYM committees are the same as for all Quaker business meetings and are described in section 1.4.4.</p> <p>Committees decide on the best way to fulfil their brief and report to Documents in Advance for Yearly Meeting. If discernment or decisions are sought earlier, a report can be provided to mid-year Standing Committee, or directly to Standing Committee.</p> <p>Each committee determines the frequency of its meetings, the conduct of its business and the keeping of appropriate records. Copies of a committee’s meeting minutes are sent as soon as possible to the AYM Secretary and the Presiding Clerk. If meeting minutes, or portions of them, are confidential, these must be clearly distinguished.</p> <p>The committee submits a report to the AYM Secretary each year for Documents in Advance, and may also report to mid-year Standing Committee as needed or required. The report concludes with a Part B that briefly states the issues that need comment or decision by Standing Committee or Yearly Meeting.</p> <p>An explicit expression of approval is necessary from the Presiding Clerk in order for a committee to speak or write publicly in the name of the Society or of the committee unless</p>	

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ongoing approval is given, e.g. the publication of the Backhouse Lecture. In publicly upholding Friends' testimonies, sensitivity should be given to the range of conscience and leadings among us.	
5.3.7 Types of AYM Committees	
5.3.7.1 Representative committees	
<p>These are ongoing AYM committees that have a membership consisting of representatives from each Regional Meeting and, if wished, from Young Friends. The names for the members of these committees are brought forward to the AYM Nominations Committee following discernment by each Regional Meeting. Young Friends appoint their own representative. Final acceptance is with Yearly Meeting.</p> <p>Representative committees include: Standing Committee which represents the whole of Australia Yearly Meeting (including two Friends from every Regional Meeting and two Young Friends) and Nominations Committee.</p> <p>Other representative committees include FWCC Committee, Safe Quaker Community Committee, and the QSA Advisory Group.</p>	
5.3.7.2 Expert committees and working groups	
<p>Members of 'expert committees' are appointed for their specialist knowledge and/or willingness to learn 'on the job', in order to undertake ongoing tasks for AYM. They are drawn from across Regional Meetings.</p> <p>Specialist committees include: the Publications Committee, the Backhouse Lecture Committee, the YM Planning Support Committee, the IT Committee, and the Handbook Revision Committee. The names for the members of these committees are brought forward by the AYM Nominations Committee (5.3.12.).</p> <p>AYM can also appoint an expert committee or working group for a specific time-limited task, such as reviewing information technology requirements or the right holding of YM. Such committees report directly to Yearly Meeting or to mid-year Standing Committee. The names for the members of these committees are normally brought forward by AYM Nominations Committee (5.3.12), or may be appointed during Yearly Meeting.</p>	
5.3.7.3 Hosted committees	
<p>An AYM hosted committee is the result of a Concern (1.4.5) presented to Yearly Meeting, usually by members of a particular Regional Meeting. Some hosted committees are ongoing and are hosted by different Regional Meetings at different times. Strengths of hosted committees include the ability to focus on a Concern, and to care for those Friends on the committee.</p>	

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<p>A Regional Meeting writes a minute of support to host an AYM committee and this minute is accepted by Yearly Meeting. The host Regional Meeting brings forward the names of the committee members through its normal nominations process and, if known, its convener to mid-year Standing Committee or to Yearly Meeting for appointment. The committee may co-opt other members whose names should be submitted to their Regional Meeting for approval and appropriate record keeping. Replacement or new members are also appointed by mid-year Standing Committee or Yearly Meeting. Correspondents from other Regional Meetings can be appointed and their task is to keep their own regional meeting informed of the work of the Committee.</p> <p>The terms of reference for the committee are initiated by Yearly Meeting, mid-year Standing Committee or by a Regional Meeting. They can be reviewed by mid-year Standing Committee and are subject to endorsement by Yearly Meeting. Recommendations to change the terms of reference can be brought to a Standing Committee or to Yearly Meeting for discernment by the hosted committee or by a Regional Meeting.</p> <p>The committee reports on its deliberations to Standing Committee as necessary and to Yearly Meeting each year by means of Documents in Advance (5.5.5). The committee is supported by its host Regional Meeting and keeps the Regional Meeting informed about its functioning. The Regional Meeting is responsible for supporting the effective functioning of the committee and wellbeing of members (the committee's processes), not for their methods of fulfilling its terms of reference (the content of the committee's work), which is the responsibility of Yearly Meeting. Concerns about the work of the committee can be taken to the convener of the committee, the host RM Clerk or the Presiding Clerk.</p> <p>If difficulties arise within the hosted committee with process, content of work or function, the best way to discern and decide how to proceed is by open communication between the hosted committee, the host Regional Meeting and AYM. Such matters can be raised by committee members, the host RM or from elsewhere in AYM. Chapter 4 contains detail on our dispute resolution process.</p> <p>Hosted committees are appointed usually for a three-year term and the committee can offer to continue for a second term of three years. If no other Regional Meeting offers to continue the work of the committee, the committee may remain hosted by the Regional Meeting for a further set period. The work of the committee can also be laid down.</p> <p>Where AYM has established a new committee, which is intended to be hosted, but no Regional Meeting feels led to host it, the Presiding Clerk or delegate may seek another way forward.</p> <p>Hosted committees include The <i>Australian Friend</i> Committee, the AYM Secretary's Support Committee, Children & Junior Young Friends Committee, the Earthcare Committee, Peace & Social Justice Fund Committee, Presiding Clerk's Support Committee, and the Thanksgiving Fund Committee.</p>	

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5.3.8 Specific AYM Committees	
<p>At YM17 we intended to revise the list of AYM Committees currently listed in the Handbook. As a comprehensive list will be on the AYM website, including the purpose and nature of each committee, and kept updated, we feel this list no longer belongs in the Handbook of Practice and Procedure.</p> <p>We have retained the information regarding Standing Committee and Nominations Committee and invite the discernment of Friends.</p>	
5.3.8.1 Standing Committee.	5.3.2 Standing Committee
<p>Standing Committee carries on the work of Australia Yearly Meeting between YM gatherings.</p> <p>Members include the Presiding Clerk, Secretary and Treasurer, <i>ex officio</i>. Also included is the immediate Past Presiding Clerk, or, during the last year of the present Clerk's tenure, the Friend appointed as the next Presiding Clerk. In addition, two Friends are appointed by each Regional Meeting, and two Young Friends are invited to join. The usual term is for no more than three consecutive years.</p> <p>RM representatives on Standing Committee are not advocates for their Regional Meeting's views, but are contributors to the Standing Committee, discerning God's will collectively. It is helpful if RM representatives come prepared to report the views of their Regional Meeting, and also to be open-minded and contribute to the gathered discernment process. They should ideally also come prepared to speak briefly on current activities of AYM committees hosted by their Regional Meeting (5.3.1, 5.3.6).</p> <p>Standing Committee meets at least twice during the year, normally mid-year in January and in July just prior to Yearly Meeting. As with any committee, it may meet online. (The AYM Treasurer pays the travel and accommodation costs from AYM funds.)</p> <p>Standing Committee normally does the following tasks:</p> <ul style="list-style-type: none"> ▪ Follows up on decisions taken at the previous Yearly Meeting ▪ Takes action on matters that cannot wait for consideration by the next YM gathering ▪ Considers matters referred by Regional Meetings or AYM committees ▪ Approves changes of membership of any AYM 	<p>Standing Committee carries on the work of Australia Yearly Meeting between YM gatherings. Members include the Presiding Clerk, Secretary and Treasurer, <i>ex officio</i>. Also included is the immediate Past Presiding Clerk, or, during the last year of the present Clerk's tenure, the Friend appointed as the next Presiding Clerk. In addition, two Friends are appointed by each Regional Meeting, and two by Young Friends, usually for no more than three consecutive years. In short, there are 20 members of Standing Committee, whose names and addresses are sent to the Secretary and periodically sent by the Public Officer to the Registrar-General responsible for the Society's incorporation (5.2.6).</p> <p>RM representatives on Standing Committee are not advocates for their Regional Meeting's views but contributors to the Standing Committee, discerning God's will collectively. It is helpful if RM representatives come prepared to report on current activities of AYM committees hosted by their Regional Meeting (5.3.1, 5.3.6). Standing Committee meets twice during the year, normally mid-year in July and in January just prior to Yearly</p>

Comment [A62]: DiA: For noting: The urgent decision-making process has been inserted from 5.2.3

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<p>committee where necessary</p> <ul style="list-style-type: none"> ▪ Deals with administrative matters such as the timetabling of YM sessions ▪ Considers the AYM annual budget of income and expenditure before transmitting it to Yearly Meeting ▪ Considers the state of the Society at its mid-year meeting. <p>Standing Committee does not deal with matters that are properly dealt with by Yearly Meeting (except in a preliminary way), nor usually does it initiate topics for decision. It cannot overturn any YM decision or amend any YM minute.</p> <p>RM representatives report back to their respective Regional Meetings after each SC meeting. Since 2006 minutes taken at SC meetings have been published in the subsequent <i>Documents in Advance</i> or <i>Documents in Retrospect</i>.</p> <p>Further details of Standing Committee are in Appendix D.</p> <p>Urgent decision making</p> <p>Standing Committee can be convened by the Presiding Clerk at 14 days' notice for any extremely urgent and important matter. The quorum is six members from at least three Regional Meetings.</p> <p>If necessary, the Secretary, the Presiding Clerk and one other member of Standing Committee, who should not be involved in the issue requiring decision, together with the AYM Treasurer (if appropriate), are authorised to make decisions together on behalf of the whole Society.</p>	<p>Meeting. (The AYM Treasurer pays the transport costs of members attending mid-year Standing Committee from the General Fund.) Standing Committee can be convened by the Presiding Clerk at 14 days' notice for any extremely urgent and important matter. The quorum is six members from at least three Regional Meetings.</p> <p>Standing Committee normally does the following tasks:</p> <p>follows up on decisions taken at the previous Yearly Meeting</p> <ul style="list-style-type: none"> • takes action on matters that cannot wait for consideration by the next YM gathering • considers matters referred by Regional Meetings or AYM committees • approves changes of membership of any AYM committee where necessary • deals with administrative matters such as the timetabling of YM sessions • considers the AYM annual budget of income and expenditure after the Treasurer's draft has been sent to Regional Meetings for their comments and before transmitting it to Yearly Meeting • considers the State of the Society at its mid-year meeting. <p>Standing Committee does not deal with matters that are properly dealt with by Yearly Meeting (except in a preliminary way) nor usually does it initiate topics for decision. It cannot veto any</p>

Comment [A63]: DiA: we suggest 7 days' notice. We are aware that our Rules currently state:
6.6 Standing Committee normally meets twice a year, once immediately before and / or during a Yearly Meeting and once mid year. In the event of urgent and important matters arising, additional meetings may be held as required by the Presiding Clerk on at least 14 days' notice to Committee members. (19) The quorum for a meeting of Standing Committee is six members.

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	<p>YM decision. RM representatives report back to their respective Regional Meetings after each SC meeting. Since 2006 minutes taken at SC meetings have been published in the subsequent <i>Documents in Advance</i> or <i>Documents in Retrospect</i>. Further details of Standing Committee are in Appendix D.</p>
<p>5.3.8.2 AYM Nominations Committee</p>	<p>5.3.3 AYM Nominations Committee</p>
<p>The AYM Nominations Committee gives prayerful consideration to the various roles required for service. It recommends to Yearly Meeting or Standing Committee the names of people and Regional Meetings thought suitable for various roles within the Society, other than that of the AYM Secretary (5.2.3). It does not decide on appointments, but helps Yearly Meeting and Standing Committee to do so. Recommendations can be referred back to the Committee, if a proposal is not acceptable to the gathered meeting for worship for business.</p> <p>The Nominations Committee includes one experienced Friend appointed by each Regional Meeting, normally for three years. Young Friends are also invited to appoint one representative. There are normally eight members of the committee in total. In appointing its representative, Regional Meetings and Young Friends look for a sound understanding of Quaker ways, particularly in regard to Australia Yearly Meeting, and familiarity with many of the national membership. It is helpful if terms of appointment can be staggered.</p> <p>It is advisable that committee members are already experienced in the work of their own Regional Meeting Nominations Committee, thereby gaining a good knowledge of local Friends, and are in close touch with their own Regional Meeting Nominations Committee.</p> <p>Committee members are normally expected to be able to attend Yearly Meeting, when the committee meets. A member who cannot attend a particular Yearly Meeting asks their Regional Meeting to arrange a proxy for that occasion. Nominations Committee, like any other</p>	<p>The AYM Nominations Committee gives prayerful consideration to recommending to Yearly Meeting or Standing Committee the names of people and Regional Meetings thought suitable for various roles within the Society, other than that of the AYM Secretary (5.2.3). It does not decide on appointments, but helps Yearly Meeting and Standing Committee to do so. Recommendations can be referred back to the committee, if a proposal is not acceptable. The Nominations Committee includes one experienced Friend appointed by each Regional Meeting, normally for three years. In appointing its representative, a Regional Meeting looks for a sound understanding of Quaker ways, particularly in regard to Australia Yearly Meeting, and familiarity with many of the national membership. There is also one YF representative. There</p>

Comment [A64]: DiA: we recommend that, as the bulk of this section unnecessarily repeats chapter 2, this could be referenced from here and detail could be moved to the Noms Cttee webpage

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<p>representative committee, also meets online or by telephone when face-to-face meetings are not possible due to geographical distance.</p> <p>Membership of this AYM committee is recorded by Yearly Meeting. When a vacancy occurs, the appropriate Regional Meeting makes an appointment and informs the AYM Secretary, who brings the new name to Standing Committee for noting.</p> <p>The committee is responsible for the nomination, to either Standing Committee or Yearly Meeting, of the following office-holders, usually for three years:</p> <ul style="list-style-type: none"> • The next Presiding Clerk (5.2.2), who works alongside the current Presiding Clerk for a year before taking over. (The committee will have discussed the current Clerk’s length of service.) • The AYM Treasurer (5.2.4) • The AYM Web Maintainer • The AYM Membership Secretary. <p>Nominations Committee brings forward names for AYM expert committees, including the Publications Committee (5.3.4); the Backhouse Lecture Committee, preferably with a member for six years from a number of Regional Meetings; and makes recommendations for host Regional Meetings for hosted committees. It keeps a list of roles and office-holders.</p> <p>Nominations Committee brings forward names for delegates and representatives to other bodies:</p> <ul style="list-style-type: none"> • Representative(s) to Aotearoa/New Zealand Yearly Meeting (5.4.4) • A representative (as proxy for the Presiding Clerk) on the Executive of the National Council of Churches in Australia, in consultation with the Presiding Clerk (5.4.5) • Delegate(s) to the General Meetings of the National Council of Churches in Australia • Representatives to committees, networks or other activities of the National Council of Churches in Australia • Silver Wattle Quaker Centre Ltd. Advisory Committee representative • Members of the AYM FWCC Committee (5.4.3) and 	<p>are eight members of the committee in total. It is advisable that committee members are already experienced in the work of their own RM Nominations Committee, thereby gaining a good knowledge of local Friends. Committee members are normally expected to be able to attend Yearly Meeting, when the committee meets. A member who cannot attend a particular Yearly Meeting asks her/his Regional Meeting to arrange a proxy for that occasion.</p> <p>Membership of the committee is recorded by Yearly Meeting. When a vacancy occurs, the appropriate Regional Meeting makes an appointment and informs the AYM Secretary, who brings the new name to Standing Committee for confirmation. The committee appoints its own convener, who is responsible for disseminating material to committee members. Should a convener be unable to continue, the Presiding Clerk may appoint an acting convener until the proper office-holder returns or the committee appoints a new one.</p> <p>The committee is responsible for nomination, to either Standing Committee or Yearly Meeting, of the following office-holders, usually for three years:</p> <p>The next Presiding Clerk (5.2.2), who works alongside the current Presiding Clerk for a year before taking over. (The committee will have confirmed the current Clerk’s intention as to length of</p>

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<p>delegates to FWCC gatherings. It is valuable for Nominations Committee to liaise with AYM FWCC Committee in appointing AYM representatives to overseas FWCC events.</p> <p>In addition, Nominations Committee will consider names for positions as required for Yearly Meeting itself (e.g. minute-checkers), and any other appointment that Yearly Meeting or Standing Committee asks the Nominations Committee to consider.</p> <p>If necessary, the Committee can make a temporary appointment for any of these offices, operative till the next Yearly Meeting, who would give final approval.</p> <p>Nominations Committee keeps records of appointments and their terms.</p> <p>The Nominations Committee has to start work well before Yearly Meeting, especially in connection with recommending which Regional Meetings might host particular AYM committees. Such recommendations need ample time for Quakerly consideration by the prospective host Regional Meetings.</p> <p>Nominations Committee works throughout the year with the intensity increasing in the lead-up to YM. Further work may need to be done during YM, as a result of decisions discerned by the gathered YM sessions.</p> <p>Conferring may be done online, by email, or by letter, or teleconference. Discussions and minutes are confidential.</p> <p>The process for Nominations Committees is outlined in chapter 2 (2.3.3).</p>	<p>service.) The AYM Treasurer (5.2.4) Representative(s) to Aotearoa/New Zealand Yearly Meeting (5.4.4) A representative (as proxy for the Presiding Clerk) on the Executive of the National Council of Churches in Australia in consultation with the Presiding Clerk (5.4.5) Delegate(s) to the General Meetings of the National Council of Churches in Australia Members of the Publications Committee (5.3.4) Members of the Backhouse Lecture Committee, preferably with a representative for six years from a number of Regional Meetings (5.3.5) Members of the AYM FWCC Committee (5.4.3) and delegates to FWCC gatherings Members of the Australian Friend Committee and the Regional Meeting to host <i>The Australian Friend</i> (5.5.2) [YM13.43.1] The Regional Meeting for each of the hosted AYM committees (5.3.6) Any other appointment that Yearly Meeting or Standing Committee asks the Nominations Committee to consider.</p>
<p>Process It is desirable for the Nominations Committee to supply role descriptions drawn up by past and present holders of various offices prior to considering names.</p> <ol style="list-style-type: none"> 1. A list of AYM positions soon to be filled is sent to all members of the Nominations Committee and to RM Clerks, by the convener or the AYM Secretary. 2. Any Friend may support Nominations Committee by suggesting names of people whom they believe to be 	<p>In an emergency, the committee can make a temporary appointment for any of these offices, operative till the next Yearly Meeting. The Nominations Committee has to start work well before Yearly Meeting, especially in connection with recommending which Regional Meetings might host particular AYM committees. Such</p>

Comment [A65]: DiA: We suggest that, if the entire section is not moved to the website, that the following section on Process should be moved (or deleted).

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<p>suitable. These may include the names of people from their own or another Regional Meeting, or from Young Friends. Suggestions should be in writing and with reasons, and directed to their RM representative on the committee.</p> <ol style="list-style-type: none"> 3. The AYM Nominations Committee member approaches any suggested Friend to ascertain their willingness to have their name go forward. This may be after discussion with the RM Nominations Committee or other appropriate group. It is advisable to ensure RM Nominations Committee and AYM Nominations Committee are not duplicating this discernment. 4. The RM representative on the AYM Nominations Committee, following general agreement, forwards the name with supporting information to the convener. 5. The convener then circulates the material to all committee members for their consideration. If a single name does not emerge for each position, the convener corresponds with committee members to draw up a final list of names in order of preference. 6. The convener checks that the person at the top of the list accepts nomination. If that person is unable to accept, the next on the list is approached. <p>This whole process is carried out without undue delay, so that those people nominated have time to prepare for their responsibilities.</p>	<p>recommendations need ample time for Quakerly consideration by the prospective host Regional Meetings. Conferring may be done by letter, teleconference or email. No record is kept of the discussions, which are confidential.</p> <p>A list of AYM positions soon to be filled is sent to all members of the Nominations Committee and to RM Clerks, by the convener or the AYM Secretary. Any Friend may suggest the names of people from their Regional Meeting seen as suitable for various positions, in writing and with reasons, to their RM representative on the committee. After discussion with the RM Nominations Committee or other appropriate group, the AYM Nominations Committee member approaches any suggested Friend to ascertain their willingness to have their name go forward. The RM representative, following general agreement, forwards the name with supporting information to the convener. The convener then circulates the material to all committee members for their consideration. If a single name does not emerge for each position, the convener corresponds with committee members to draw up a final list of names in order of preference. The convener checks that the person at the top of the list accepts nomination. If that person is unable to accept, the next on the list is approached. This whole process is carried out without undue delay, so that those people nominated have</p>

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	time to prepare for their responsibilities. In principle, it is desirable for the Nominations Committee to supply job specifications drawn up by past and present holders of various offices.
A full list of AYM Committees is on the website with descriptions of their functions: https://www.quakersaustralia.info/organisation/aym .	
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5.4 AYM service and collaboration	5.4.0 AYM service and collaboration
5.4.1 Aotearoa/New Zealand Yearly Meeting	5.4.4 Aotearoa/New Zealand Yearly Meeting
Aotearoa/New Zealand Yearly Meeting (A/NZYM) and Australia Yearly Meeting maintain contact with each other, notably by sending one or two Friends as representatives to the Yearly Meeting of the other. The representative Friends report back. An Australian Young Friend representative attends A/NZYM YF Easter camp and in return a Young Friend from A/NZYM attends Yearly Meeting in Australia and the associated YF gathering (3.9.0). For more information on Aotearoa/New Zealand Yearly Meeting, please see quaker.org.nz .	Aotearoa/New Zealand Yearly Meeting (A/NZYM) and Australia Yearly Meeting maintain contact with each other, notably by sending as representatives to the Yearly Meeting of the other one or two Friends, who then report back. An Australian Young Friend representative attends A/NZYM YF Easter camp and in return a Young Friend from A/NZYM attends Yearly Meeting in Australia and the associated YF gathering (3.9.0).
5.4.2 Australian Friends Fellowship of Healing	4.8.1 Australian Friends Fellowship of Healing
An Australian Friends Fellowship of Healing (AFFH) was established in Melbourne in 1971. There are now Fellowship of Healing groups associated with Meetings throughout Australia. Friends in these groups believe in the power of healing through prayer and holding people in the Light. The activities of the Fellowship are reported in a newsletter called <i>Wholeness</i> , and to Yearly Meeting annually in <i>Documents in Advance</i> . Each year at Yearly Meeting, members of the groups gather in an AGM that is reported in	An Australian Friends Fellowship of Healing was established in Melbourne in 1971. There are now Fellowship of Healing groups associated with Meetings throughout Australia. Friends in these groups have a particular belief in the power of healing through prayer. The activities of the Fellowship are reported to Yearly Meeting annually in <i>Documents in Advance</i> (5.5.5) and in a newsletter called <i>Wholeness</i> . Each year at Yearly

Comment [A66]: DiA: For noting: Formerly in chapter 4. Subsequent numbering revised

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<p><i>Documents in Retrospect</i>. The AGM receives reports and appoints a convenor and the editor of the newsletter.</p> <p>The AGM of the AFFH also appoints the three Trustees of The Australian Friends Fellowship of Healing Charitable Trust, which is independent of Australia Yearly Meeting. The Trust was set up in Western Australia in 1986 to help people in need of a period of rest and creative renewal, away from the busyness and stress of life, to regain health and wholeness.</p>	<p>Meeting, members of the groups gather in an AGM that is reported in <i>Documents in Retrospect</i>. The AGM receives reports and appoints a convenor and the editor of the newsletter. It also appoints the three Trustees of The Australian Friends Fellowship of Healing Charitable Trust, which resembles a similar organisation in Britain and is independent of Australia Yearly Meeting. The Trust was set up in Western Australia in 1986 to help people in need of a period of rest and creative renewal, away from the busyness and stress of life, to regain health and wholeness.</p>
<p>5.4.3 The Friends' School</p>	<p>5.4.2 The Friends' School</p>
<p>The Friends' School in Hobart was founded in 1887, jointly by Friends there and in London. It has always been coeducational, accepting both residential and day students.</p> <p>The Friends' School educates around 1300 students from Kindergarten to Year 12. Its students are encouraged to ask questions, to think both independently and cooperatively, to test ideas against experience and newly received information. All Friends' students are asked to engage in education as a process of exploration and discovery.</p> <p>Overall responsibility for the school's Board governance and structure has rested since 1924 with Australia Yearly Meeting, which receives nominations from the Friends' School Association (the Association) to appoint a Board of Governors. The Association enables the Board of Governors to oversee the governance of the School, and in turn, the Board appoints a Principal to be responsible for the implementation of the long range priorities of the Board and the day-to-day operations of the School.</p> <p>Association membership consists of Quakers who</p>	<p>The Friends' School in Hobart was founded in 1887, jointly by Friends there and in London. It has always been coeducational, accepting both residential and day students. The enrolment at present is over 1300. The school has been described by Oats (1979) and Given (1997). The broad curriculum includes both academic and practical subjects, and offers many cultural and physical activities. The school provides an education from kindergarten to tertiary stages that is basically religious but non-sectarian. Through formal classes, assemblies and its overall atmosphere, the school encourages students to search for truth and a commitment to a personal set of values.</p> <p>The following Purpose and Concerns Statement resulted from deliberations by the whole school community in 1990:</p> <p><i>Friends' is a co-educational Quaker School based on fundamental values such as the intrinsic worth of each person, the recognition of 'that of God' in everyone, the desirability of simplicity, and the need to establish</i></p>

Comment [A67]: DiA: For noting: this has been approved by Friends School (Siobhan Harper and Allan Knight).

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<p>are current or former members of the Board of Governors and current or former members of the Quaker Values Committee, which is a Committee of the Board.</p> <p>The Board of Governors appoints the Quaker Values Committee, which consists of a Quaker nominee from each Australian Regional Meeting, together with the three nominees from Tasmania Regional Meeting who are members of the Board of Governors, plus the AYM Presiding Clerk and the Principal. The Quaker Values Committee is supported by the Quaker Coordinator in the School.</p> <p>Quaker representation on the Board consists of four representatives from Tasmania Regional Meeting, Australia Yearly Meeting clerk and the School principal as <i>ex officio</i> members. Quaker Board members together with representatives from each Australian Regional Meeting support the implementation of Quaker values at the School through the work of the Quaker Values Committee, a committee of the Board.</p> <p>The school was incorporated in 2000 under the <i>Tasmanian Associations Incorporation Act 1964</i>.</p> <p>For more information on The Friends' School, please see www.friends.tas.edu.au.</p>	<p><i>peace and justice. We are concerned for the academic, cultural, physical, social and spiritual development of each person in our care. We seek to help our students grow into men and women able to think clearly and make decisions for themselves but sensitive to the needs of others, strong in service to the community and with an international perspective. We believe that these aims can best be achieved with the active support of all members of our School community.</i></p> <p>Overall responsibility for the management of the school has rested since 1924 with the Australia Yearly (formerly General) Meeting, which appoints a Board of Governors consisting of a Quaker representative from each Australian Regional Meeting (but three from Tasmania Regional Meeting) along with seven members from the Tasmanian community, recommended by an Executive Committee located in Hobart. The school was incorporated in 2000 under the <i>Tasmanian Associations Incorporation Act 1964</i>. Details of the school's governance are given in Supplement 5 .</p> <p>The school particularly welcomes the children of Members and Attenders, and can consider applications for assistance with their fees.</p>
<p>5.4.4 Friends World Committee for Consultation</p>	<p>5.4.3 Friends World Committee for Consultation</p>
<p>For information on FWCC, please see fwcc.world</p> <p>For information on The AYM FWCC Committee please see https://www.quakersaustralia.info/organisation/aym</p> <p>Friends World Committee for Consultation (FWCC) was established in 1937 to facilitate loving understanding of diversities among Quakers and to explore common ground spiritually, with God's help; and to enable Friends from different countries to work together to implement our testimonies.</p>	<p>Friends World Committee for Consultation (FWCC) was established in 1937 to facilitate loving understanding of diversities among Quakers and explore the common ground spiritually, with God's help; and to enable fuller expression of Friends' testimonies in the world.</p> <p>The FWCC brings together representatives of Yearly Meetings around the globe for personal contacts and mutual support of Yearly Meetings, smaller groups and individual Friends. The aims are to</p>

Comment [A68]: DiA: For noting: This section has been revised by the AYM FWCC Committee

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<p>The FWCC brings together representatives of Yearly Meetings around the globe. The aims are to achieve a world vision of the truths Friends hold in common and to strengthen the global community of Quakers in over 70 countries.</p> <p>The world office is in London, serving a Central Executive Committee that includes the Clerk and Secretary of each of the regional four Sections: Africa, the Americas, Asia and the West Pacific, Europe and the Middle East. The Central Executive Committee publishes <i>Friends World News</i> twice a year. FWCC also provides the United Nations Consultative Status for the Quaker United Nations Offices in New York and Geneva.</p> <p>In the past, the committee organised large world gatherings every three years ('Triennials') but now holds such international meetings every 7-10 years. Australia Yearly Meeting representatives are appointed at Yearly Meeting on the recommendation of the AYM Nominations Committee in consultation with the AYM FWCC Committee.</p> <p>Asia-West Pacific Section (AWPS) For more information on FWCC AWPS please see the AWPS website at www.fwccawps.org which includes contact information for affiliated Quaker Meetings and Quaker stories from around the globe.</p> <p>All constituent Yearly Meetings of FWCC are autonomous, but they are grouped geographically into Sections. The Asia-West Pacific Section (AWPS) was defined in 1985 and consists of the current FWCC representatives from Australia Yearly Meeting, their counterparts from Aotearoa/New Zealand and Japan, from four Yearly Meetings on the Indian subcontinent, plus from smaller Worshipping Groups in other nearby countries.</p> <p>The AWPS arranges meetings of its FWCC representatives, usually at the world gatherings and at AWPS gatherings in between. Also, it encourages</p>	<p>achieve a world vision of the truths Friends hold in common and to strengthen the global community of about 340 000 Quakers in over 70 countries. There is a World Office in London serving a Central Executive Committee that includes the Clerk and Secretary of each of the regional four Sections: Africa, the Americas, Asia and the West Pacific, Europe and the Middle East. The Central Executive Committee publishes <i>Friends World News</i> twice a year. The committee is also responsible for the Quaker United Nations Offices in New York and Geneva.</p> <p>In the past, the committee organised large world gatherings every three years ('Triennials') but now plans to hold such international meetings only occasionally. Australia Yearly Meeting would be entitled to send two representatives, as its Members currently number just under 1000. Each representative would be appointed at Yearly Meeting for three years from the next July. Their names (and those of their 'alternates' - Friends preparing to become representatives) are proposed by the AYM Nominations Committee from among members of the AYM FWCC Committee, described below.</p> <p>Asia-West Pacific Section (AWPS)</p> <p>All constituent Yearly Meetings of FWCC are totally autonomous, but they are grouped geographically into Sections. The Asia-West Pacific Section (AWPS) was defined in 1985 and consists of the current FWCC representatives from Australia Yearly Meeting and their counterparts from Aotearoa/New Zealand and Japan, from four Yearly Meetings on the Indian subcontinent, plus smaller Worshipping Groups in other nearby countries. An AWPS handbook may be downloaded from the AWPS website www.fwccawps.org/ (That</p>

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<p>and facilitates intervisitation between Yearly Meetings within the Section, and can act as a Regional Meeting for isolated Friends and groups in the area, as regards Membership (Chapter 3) and pastoral care.</p> <p>The AWPS appoints a representative to both the New York and Geneva Quaker United Nations Office Committees.</p> <p>Like the FWCC itself, the AWPS depends on financial support from Yearly Meetings and private individuals. Australian contributions can be sent through the AYM Treasurer.</p> <p>Australia Yearly Meeting makes some provision in its budget to meet reasonable travel expenses of its representatives (but not other Friends) at FWCC or AWPS gatherings.</p> <p>Australian Friends holding office in FWCC or FWCC AWPS are <i>ex officio</i> members of the AYM FWCC committee.</p> <p>FWCC AWPS also arranges regular online Meetings for Worship, where Friends from within the section are able to worship together and to spend time in community with other Friends. Details are available on the AWPS website www.fwccawps.org</p>	<p>website also includes a contact list and copies of the Section's newsletters.) The AWPS arranges a meeting of its FWCC representatives at the world gatherings and at times between. Also, it encourages and facilitates intervisitation between Yearly Meetings in the area, and can act as a Regional Meeting for isolated Friends or groups in the area, as regards Membership (Chapter 3) and pastoral care.</p> <p>Like the FWCC proper, the AWPS depends on financial support from Yearly Meetings and private individuals. Australian contributions can be sent via the AYM Treasurer. Australia Yearly Meeting makes some provision in its budget to meet reasonable travel expenses of its representatives at FWCC or AWPS gatherings, but not observers or Friends attending on behalf of QSA or <i>The Australian Friend</i>, for example.</p> <p>The AYM FWCC Committee Within Australia, Australia Yearly Meeting has a committee to support AWPS and Australia's FWCC representatives. This 'Representative Committee' (5.3.1) consists of one Friend from each Regional Meeting appointed by Yearly Meeting who serves for four years (with two representatives to step down each year) [YM10.46]; the Presiding Clerk and AYM Secretary, <i>ex officio</i>; any Australian office-holder within the structure of FWCC internationally; and either one or two Young Friends. The committee meets during Yearly Meeting . It promotes the work of FWCC and AWPS among Australian Quakers, being responsible for ensuring that FWCC documents go to all correspondents and RM Clerks, and for preparing a report for inclusion in <i>Documents in Advance</i> each year (5.5.5). The committee identifies</p>

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	Concerns of Australian Friends that warrant FWCC's attention, after bringing the matters to either Standing Committee or Yearly Meeting for endorsement. In addition, the committee may bring items of interest, such as projects for support, to the attention of QSA (5.4.1).
5.4.5 Friends' Peace Teams	
<p>For detail on Friends Peace Teams, please see www.FriendsPeaceTeams.org</p> <p>Friends Peace Teams is a Spirit led organisation working around the world to develop long term relationships with communities in conflict to create programs for peacebuilding, healing and reconciliation. FPT programs build on extensive Quaker experience, combining practical and spiritual aspects of conflict resolution.</p> <p>Initially Quakers from several North American Yearly Meetings established Friends Peace Teams (FPT) in 1993. After witnessing the suffering in Bosnia and Herzegovina, they wanted to develop long-term relationships with communities in conflict in order to create programs for peace building, healing and reconciliation.</p> <p>In 2005 Friends offered an Alternatives to Violence Program (AVP) workshop in East Aceh following the Peace Accord that ended a thirty-year war. This led to peace actions and education throughout Indonesia, Aceh to Papua, Australia, Aotearoa/NZ, Philippines, Nepal and Korea. This has led to the Asia West Pacific Initiative in which several Australian Quakers are actively involved. The other 2 initiatives are the African Great Lakes and Peacebuilding <i>en las Américas</i> (Central and South America).</p> <p>The Council is the governing body of Friends Peace Teams. It supports these Quaker peace ministries and programs. The membership is comprised of representatives from Quaker Yearly Meetings in North America and Australia, and members-at-large. The Council meets via a monthly conference call and</p>	

Comment [A69]: DiA: this section was not formerly in the Handbook

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<p>an annual gathering in the United States. Committees prepare agenda items and carry out tasks of the Council. Committees include Yearly Meeting Representatives, Finance, Communications, Fundraising, Governance and Personnel Committees.</p> <p>At the 2014 Yearly Meeting, AYM joined the FPT Council and appointed its first representative to the Council. AYM provides some financial support and Quaker Peace and Social Justice has made several grants on application for the work in Asia West Pacific.</p> <p>The Annual Peace Training in Pati, Java regularly brings together peace workers from countries in Asia, Europe and Africa, where strong peace networks are being established. The bi-annual Journal <i>Peaceways</i> is an excellent resource for Friends wanting to learn details of the work of FPT.</p>	
<p>5.4.6 National Council of Churches in Australia</p>	<p>5.4.5 National Council of Churches in Australia</p>
<p>For more information on the National Council of Churches in Australia (NCCA), please see www.ncca.org.au.</p> <p>The National Council of Churches in Australia succeeded the Australian Council of Churches (ACC) in 1994. In its turn, the ACC originated in the World Council of Churches, which was established in 1948. Friends have been active in support of an ecumenical witness since then.</p> <p>Australia Yearly Meeting is a member. The NCCA constitution was changed to enable membership by Friends and by the Churches of Christ as non-creedal churches.</p> <p>The Presiding Clerk (or a proxy appointed by Yearly Meeting) represents Friends <i>ex officio</i> at gatherings of the Heads of Churches, and with one other appointed Friend attends the NCCA Assembly, which meets three times a year. Other Friends may be appointed to various Commissions of NCCA and its service arm, Act for Peace. Those appointments and the respective duration of each (usually three years)</p>	<p>The National Council of Churches in Australia (NCCA) is the successor to the Australian Council of Churches (ACC) and Friends have been active since the ACC's foundation in 1946 in support of an ecumenical witness. Australia Yearly Meeting is a member, even though Friends do not subscribe to any statement of a creed.</p> <p>The Presiding Clerk (or a proxy appointed by Yearly Meeting) represents Friends <i>ex officio</i> at gatherings of the Heads of Churches and Friends have two representatives on the NCCA Executive, one being the Presiding Clerk (or a proxy). Other Friends may be appointed to various Commissions of NCCA (see <i>Documents in Retrospect</i>) and its service arm, Christian World Service. Those appointments and the respective duration of each (usually three years) are decided by Yearly Meeting or Standing Committee. The</p>

Comment [A70]: DiA: This text has been checked by our Presiding Clerk

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<p>are decided by Yearly Meeting or Standing Committee. The appointments are normally made after consideration of names brought forward by the AYM Nominations Committee (5.3.1).</p> <p>The NCCA organises a triennial Forum, attended by three Friends appointed by Yearly Meeting (one of whom may be a Young Friend), including the Presiding Clerk <i>ex officio</i>. AYM representatives submit reports for the consideration of Yearly Meeting through <i>Documents in Advance</i>.</p>	<p>appointments are normally made after consideration of names brought forward by the AYM Nominations Committee, as for AYM committees (5.3.1).</p> <p>The NCCA organises a triennial Forum, attended by three Friends appointed by Yearly Meeting, including the Presiding Clerk <i>ex officio</i> and normally a Young Friend. AYM representatives submit reports to <i>Documents in Advance</i>, for consideration by Yearly Meeting.</p>
<p>5.4.7 Quaker Service Australia</p>	<p>5.4.1 Quaker Service Australia</p>
<p>For information on Quaker Service Australia (QSA), please see www.qsa.org.au</p> <p>For information on QSA Committees, please see https://www.quakersaustralia.info/QSA and https://www.quakersaustralia.info/QSALinkages</p> <p>Quaker Service Australia Limited (QSA) is the service and development aid organisation linked with Australia Yearly Meeting, and was first constituted by Yearly Meeting in 1959. Its purpose is to express in a practical way the Concern of Australian Quakers for the building of a more peaceful, equitable, just, and compassionate world. QSA works with communities in need in Australia and overseas. To achieve its purpose, QSA works with communities by funding projects to enhance food and water security, poverty alleviation, environmental sustainability, and supporting refugees and asylum seekers.</p> <p>QSA is a non-government, non-profit organisation. It is currently hosted by NSW Regional Meeting and is legally registered in Australia as a company limited by guarantee. In keeping with professional standards and practices, QSA has accreditation from the Australian Government's Department of Foreign Affairs and Trade (DFAT) and undergoes formal review every five years, which makes it eligible to receive DFAT funding. QSA is a member of the Australian Council for International Development (ACFID) and a signatory to its code of conduct. QSA is a Public Benevolent Institution</p>	<p>Quaker Service Australia (QSA) is the service and overseas development/aid organisation of Australia Yearly Meeting, constituted during Yearly Meeting in January 1959. Its purpose is to express in a practical way the Concern of Australian Quakers for the building of a more peaceful, equitable, just and compassionate world. To this end, QSA works with communities in need, to improve life by means of projects that are economically and environmentally appropriate and also sustainable. QSA works with project partners on projects that have been initiated by the local communities themselves. QSA works with Aboriginal groups within Australia on a range of initiatives, and with communities in other countries where the focus currently is on food and water security, environmental sustainability, poverty alleviation and capacity building. The aim is for QSA's project partners, and their associated communities, to become self-sufficient and thus enable QSA to exit the project at a suitable point. QSA is a non-government, non-profit organisation. It is currently hosted by NSW Regional Meeting and has been legally incorporated as an association in that state. It has accreditation from the Federal Government agency AusAID,</p>

Comment [A71]: DiA: The text of this section has been approved by QSA.

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<p>(PBI), and is endorsed as a tax-deductible gift recipient for all donations \$2 and over, and as an income-tax-exempt charity. QSA is exempt from most state based fund raising licence requirements by virtue of being part of a religious organisation entitled to conduct marriages.</p> <p>Although a separate company, QSA has a Management Committee which is comprised of at least seven members from the host Regional Meeting, nominated via Quaker process, and the nominations confirmed by Yearly Meeting or Mid-Year Standing Committee, whichever happens first.</p> <p>In addition, the company membership includes the YM Clerk and YM Secretary <i>ex officio</i> and a representative from every Regional Meeting and Young Friends who all currently form the QSA Linkages Sub-Committee. The Members are nominated by their Regional Meeting and Young Friends using the usual Quaker nominations process. These nominations are confirmed either by Yearly Meeting or Mid-Year Standing Committee, whichever happens first.</p> <p>QSA is financially independent of Australia Yearly Meeting, and people employed by QSA are not employees of Australia Yearly Meeting.</p> <p>The company reports regularly to Yearly Meeting, for example in Documents in Advance, QSA Notes in the Australian Friend, in QSA Newsletters sent to Meetings and individuals, and via its session during Yearly Meeting.</p> <p>At its Annual General Meeting, the company appoints its Convenor, Treasurer, Public Officer, Company Secretary, and the Convenor of the Linkages Sub-Committee.</p> <p>Further information about the organisation, its methods of working, and the projects it is supporting both overseas, and in Australia with Indigenous groups and refugee and asylum seeker groups, can be found on its website at www.qsa.org.au</p>	<p>reviewed every five years. QSA is a signatory to the Australian Council For International Development (ACFID) Code of Conduct and adheres to its requirements. It is a Public Benevolent Institution, is endorsed as a tax-deductible gift recipient (for its two tax-deductible funds) and endorsed as an income-tax-exempt charity.</p> <p>It is a committee under the care of Australia Yearly Meeting, although separately incorporated. Its membership is limited and controlled by Australia Yearly Meeting, it reports regularly to Yearly Meeting in <i>Documents in Advance</i> each year and at QSA sessions and during its AGM held during Yearly Meeting. QSA's strategic direction, management plan and project selection criteria are submitted annually to Yearly Meeting for approval. Also QSA is reviewed by an AYM-appointed committee at intervals of approximately five years. However, QSA is financially independent of Australia Yearly Meeting , and people employed by QSA are not employees of Australia Yearly Meeting.</p> <p>QSA's membership comprises Friends appointed by Yearly Meeting or Standing Committee, including a representative from each Regional Meeting, the AYM Presiding Clerk and AYM Secretary <i>ex officio</i>, and others appointed by QSA itself, subject to confirmation by Standing Committee or Yearly Meeting. Overall there must be no fewer than seven members (excluding <i>ex-officio</i> members) who are nominated by and represent the host Regional Meeting. QSA appoints its own Convener, Treasurer and Public Officer, the appointments being confirmed by the next meeting of Standing Committee or Yearly Meeting. An Auditor is appointed by a general meeting of QSA or at its AGM, and confirmed at the next meeting of Standing Committee or Yearly Meeting .</p> <p>The QSA Association's Rules provide</p>

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<p>The history of QSA is detailed in <i>Friends in deed</i> (Saville 2009).</p>	<p>that the Management Committee shall comprise all members of QSA. The Management Committee agrees on policy matters, ensures the legal and ethical integrity of QSA, supports the office staff, ensures adequate resources are available for the conduct of QSA and determines which projects QSA is able to support. The day-to-day management of QSA and its projects is delegated by it to the staff, assisted by volunteers.</p> <p>The finance for projects comes from both Quaker and non-Quaker sources, including overseas-aid funds made available to QSA through AusAID. Donations of \$2 or more made to QSA for its Overseas Aid Fund and its Aboriginal Concerns Fund (specifically for Aboriginal Communities in necessitous circumstances) can be claimed as tax-deductible donations. The financial year ends on 30 September each year and audited accounts are presented at QSA's AGM. They are subsequently available from the QSA office and on the QSA website.</p> <p>If Australia Yearly Meeting decides to relocate QSA to another Regional Meeting, care is necessary to ensure that all relevant legal requirements are complied with and that there is no negative impact to QSA's standing under tax law or any other law, or with bodies such as ACFID, AusAID and its own insurers.</p> <p>The history of QSA is detailed in <i>Friends in deed</i> (Saville 2009).</p>
<p>5.4.8 Quaker United Nations Offices</p>	<p>Quaker United Nations Offices (QUNO)</p>
<p>For more information please see www.quno.org.</p> <p>Friends have an office in New York and another in Geneva that are accredited to the Economic & Social Council of the United Nations as parts of a non-governmental organisation. The staff seek to put forward to various UN committees Friends' views on global matters including human rights, refugees, peace, disarmament, economic issues, emerging crises and conflicts. Both offices provide opportunities and places for diplomats to meet</p>	<p>Friends have an office in New York and another in Geneva that are accredited to the Economic & Social Council of the United Nations as parts of a non-governmental organisation. The staff seek to put forward to various UN committees Friends' views on global matters concerning human rights, refugees, peace, disarmament, economic issues, emerging crises and conflicts. Both offices provide opportunities and places for diplomats to meet informally and discuss</p>

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<p>informally and discuss controversial matters ‘off the record’.</p> <p>Administrative responsibility for each office is held by a committee including five Friends from FWCC and one from each of the sections of FWCC. AWPS appoints a representative to each office’s committee. Funding comes from Yearly Meetings and individuals.</p> <p>Australian Friends holding Quaker United Nations Offices (QUNO) committee membership are <i>ex officio</i> members of the AYM FWCC Committee.</p>	<p>controversial matters ‘off the record’. Administrative responsibility for each office is held by a committee including five Friends from FWCC and one from each of the sections of FWCC. Five other members are appointed by Britain Yearly Meeting and by the American Friends Service Committee, to the Geneva and New York offices, respectively. Funding comes from Yearly Meetings and individuals. For more information see www.quono.org.</p>
<p>5.4.9 Silver Wattle Quaker Centre</p>	<p>5.4.n Silver Wattle Quaker Centre [YM15.35]</p>
<p>For more information on Silver Wattle Quaker Centre, please see www.silverwattle.org.au.</p> <p>Silver Wattle Quaker Centre (SWQC) is a place for retreats, learning and healing. SWQC was established in 2011 at a former sheep-grazing property on the western edge of Weereewa (Lake George), 40km from Canberra. This followed a leading to establish a Quaker centre in Australia, three years of discernment (2007-2009), and an 18 month trial period (2010-2011).</p> <p>The Centre is independent of Australia Yearly Meeting and is managed by the Board of Directors of Silver Wattle Quaker Centre Ltd, a company limited by guarantee (ABN 201 467 232 02). The Board is advised and supported by committees.</p> <p>Australia Yearly Meeting appoints a Friend to serve on the Silver Wattle Quaker Centre Ltd Advisory Committee for a term of three years.</p>	<p>Silver Wattle Quaker Centre (SWQC) is a place for retreats, learning and healing. In response to a leading to establish a Quaker centre in Australia, following three years of discernment (2007-2009) and an 18 month trial period (2010-2011), SWQC was established in 2011 at a former sheep-grazing property on the western edge of Weereewa (Lake George), 40km from Canberra.</p> <p>The Centre is independent of Australia Yearly Meeting and is managed by the Board of Directors of Silver Wattle Quaker Centre Ltd, a company limited by guarantee (ABN 201 467 232 02). The Board is advised and supported by committees. All Board members are Quakers and the Board devolves operational control and management to Centre Director/s and staff.</p> <p>Silver Wattle Quaker Centre aims to:</p> <p>Have an atmosphere of prayer, simplicity and gratitude before God</p> <p>Be willing to encounter deeply First Nations Peoples’ spirituality and care of this land and its peoples</p> <p>Welcome the spiritual presence in all who come to Silver Wattle</p> <p>Embody Quaker practice in all its aspects and activities</p>

Comment [A72]: DiA: This section has been approved by SWQC.

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	<p>Reflect a way of life that is spiritually, physically, environmentally and economically sustainable in Australia.</p> <p>SWQC promotes social and religious education, witness and service, and is a place for:</p> <ul style="list-style-type: none"> healing and rest training and ministry for all who seek lives of service leadership and prophetic ministry listening to and learning from First Nations Peoples learning and sharing Quaker spirituality and heritage experiencing a practical, Spirit-led, sustainable community. <p>SWQC runs regular workshops and retreats on various subjects relevant to Friends from Australia and overseas, and welcomes participation from all spiritual seekers, whether or not they are part of a faith tradition. The Centre facilities are available for hire, for activities that are compatible with Silver Wattle's vision. Australia Yearly Meeting nominates a person to serve on the Silver Wattle Quaker Centre Ltd Advisory Committee for a term of three years.</p>
5.4.10 Werona	Extract from 2.4.2 Werona
<p>Werona is an area of land bought in 1969 by Kangaroo Valley Friends' Properties Pty Ltd. Shareholders of the company include Regional Meetings, Australia Yearly Meeting, individual Quakers and several non-Quakers. New South Wales Regional Meeting is the majority shareholder. Shareholders elect a management committee at an AGM held in Sydney at the start of each year.</p>	<p>Werona is an area of land administered since 1969 by Kangaroo Valley Friends' Properties Pty Ltd. Shareholders of the company include New South Wales Regional Meeting, the major shareholder (72 out of 131 shares), and Australia Yearly Meeting (5.6.8). Shareholders elect a management committee at an AGM held in Sydney at the start of each year.</p> <p>The property consists of 40 hectares of</p>

Comment [A73]: DiA: this section has been checked by a Werona committee member.

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<p>The property consists of 40 hectares of river-front natural bushland, 3.6 km from the village of Kangaroo Valley, south of Sydney. It forms part of a wildlife refuge. Basic accommodation and an area for camping are provided for individuals and small groups to experience personal renewal through contact with the Australian bush.</p> <p>The property is maintained by volunteers of the Werona Users Group, consisting of Friends and like-minded people. Bookings are made via a volunteer known to the Clerk of New South Wales Regional Meeting.</p> <p>Public liability is covered by the umbrella insurance policy of Australia Yearly Meeting. Gatherings at Werona adhere to Yearly and Regional Meeting guidelines, including AYM's <i>Child Protection Policy and Procedures</i> and <i>Supporting a Safe Quaker Community Policy</i>.</p>	<p>river-front natural bushland, 3.6 km from the village of Kangaroo Valley, south of Sydney. It forms part of a wildlife refuge. Basic accommodation and an area for camping are provided for individuals and small groups to experience personal renewal through contact with the Australian bush.</p> <p>The property is maintained by volunteers of the Werona Users Group, consisting of Friends and like-minded people. Bookings are made via a volunteer known to the Clerk of New South Wales Regional Meeting.</p> <p>Public liability is covered by the umbrella insurance policy of Australia Yearly Meeting, that includes rules on risk management for people under 18 years of age.</p>
5.4.11 Other affiliations – AYM and RMs	5.4.6 Other affiliations
<p>Additionally to those listed, AYM may choose to collaborate with any other national body. This requires YM or Standing Committee approval.</p> <p>An individual Regional Meeting may appoint representatives to appropriate organisations operating only within its own area or state.</p>	<p>Apart from AYM collaboration with national bodies, which require YM approval, an individual Regional Meeting may appoint representatives to appropriate organisations operating only within its own area or state.</p>
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5.5 AYM publications	5.5.0 AYM publications
<p>5.5.1 General For detail please see 2.6.</p> <p>Publications are added to the collection of historical Quaker literature in the National Library of Australia in Canberra. (Access to material in the AYM archives requires permission from Australia Yearly Meeting until 30 years from the date of publication, unless the AYM Archivist decides otherwise.)</p> <p>Quaker books can be purchased:</p> <ul style="list-style-type: none"> • <i>Pauline Books and Media</i> stock a selection of Quaker books, which can be obtained from 	<p>5.5.1 General</p> <p>Australia Yearly Meeting issues a regular periodical (5.5.2) and also books for particular purposes, by means of the AYM Publications Committee (5.3.4). Examples include <i>this we can say</i> (mentioned in the Preface) and the present handbook. Such books are added to the collection of historical Quaker literature in the National Library of Australia in Canberra. (Access to material in the AYM archives</p>

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<p>the bookshop in Adelaide, or ordered online. 28 Twin Street, Adelaide SA 5000, phone (08) 8223 2735, email orders.adelaide@paulinebooks.com.au</p> <ul style="list-style-type: none"> • Interactive Publications http://www.ipoz.biz/quaker-publications/ online bookshop carry Backhouse Lectures since 2008, <i>Advices and Queries</i>, and <i>this we can say: Australian life, faith and thought</i>. Email sales@ipoz.biz to order. A 30% discount applies for orders of at least 10 copies for Friends' Meetings; inform IP that you are ordering for your Meeting or Worshipping Group. 	<p>requires permission from Australia Yearly Meeting until 30 years from the date of publication.) See 'Where to buy Quaker books' on the Society's website www.quakers.org.au. Reference has been made already to the monthly newsletter compiled by the AYM Secretary (5.2.3). This is available free, by post or email, on application to the Secretary.</p>
<p>5.5.2 The Australian Friend</p>	
<p><i>The Australian Friend</i> (AF) is online at http://australianfriend.org.</p> <p><i>The Australian Friend</i> is the official journal of Australia Yearly Meeting. Its purpose is to keep Friends in touch, to share spiritual insights and practical Concerns and to stimulate awareness of the wider witness of Quakers in Australia and beyond.</p> <p>Issues of <i>The Australian Friend</i> usually include reports of Yearly Meeting and Standing Committee gatherings and Yearly Meeting epistles. There may be articles on spiritual subjects, life stories, essays on current political and social questions, poems, book reviews, correspondence, photographs and illustrations. Sometimes an edition of the journal focuses on a theme of interest in Australia, or is edited by a guest or group.</p> <p>Contributions from individual Friends and others are welcome, and may be invited by the editor.</p> <p>The journal is published online by The Australian Friend Committee, appointed at Yearly Meeting under the care of a Regional Meeting. The editor (or co-editors) comes from that committee itself,</p>	<p>5.5.2 The Australian Friend</p> <p><i>The Australian Friend</i>, which includes <i>Quaker Voice</i>, is the official journal of Australia Yearly Meeting. Its purpose is to keep Friends in touch with activities of the Society and each other, to share spiritual insights and practical Concerns and to stimulate awareness of the wider witness of Quakers in Australia and beyond.</p> <p>Issues of <i>The Australian Friend</i> usually include reports of Yearly Meeting and Standing Committee gatherings, Yearly Meeting epistles and news from AYM committees and Regional Meetings. There may also be poems and articles on spiritual subjects, life stories, essays on current political and social questions, book reviews, correspondence, photographs and illustrations. Contributions from individual Friends and others are welcome, and may be invited by the editor. Sometimes an edition of the journal focuses on a theme of</p>

Comment [A74]: DiA: This section has been checked by an AF committee member.

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<p>or not, as the committee decides. The journal is currently published quarterly.</p> <p>Members of the Society may request a mailed copy. Australia Yearly Meeting bears the costs of the journal's publication and distribution to Members. It is available to non-Members at no cost online or is mailed by subscription.</p> <p>Regional Meetings are encouraged to use <i>The Australian Friend</i> as a form of outreach to Attenders and Enquirers.</p> <p>For editorial guidelines and editing support please contact austfriend@quakers.org.au.</p>	<p>interest in Australia, or is edited by a guest or group.</p> <p>The journal is published online by the Australian Friend Committee (5.3.6), appointed at Yearly Meeting under the care of a Regional Meeting. The editor (or co-editors) comes from that committee itself, or not, as the committee decides.</p> <p><i>The Australian Friend</i> is currently published four times a year online at http://australianfriend.org.</p> <p>Members of the Society may request a mailed copy. Australia Yearly Meeting bears the costs of the journal's publication and distribution to Members. It is available to non-Members at no cost online or is mailed by subscription.</p> <p>Regional Meetings are encouraged to use <i>The Australian Friend</i> as a form of outreach to Attenders and Enquirers.</p> <p><i>Quaker Voice</i> is published online by <i>The Australian Friend</i> as an opportunity for Quakers and like-minded writers around the world to publish news and commentary of interest to a global audience.</p> <p><i>Quaker Voice</i> is published as material becomes available at http://quakervoice.org.</p> <p>Guidelines and help for volunteers contributing to or working with <i>The Australian Friend</i> and <i>Quaker Voice</i> are online at http://support.australianfriend.org. [YM13.43.1]</p>
<p>5.5.3 Dictionary of Australian Quaker Biography</p>	
<p><i>The Dictionary of Australian Quaker Biography (DAQB)</i> is the compilation of information about deceased Australian Friends. The entries in the Dictionary usually consist of 'Testimonies to the Grace of God in the life of X' (4.8.5), related RM</p>	<p>5.5.3 Dictionary of Australian Quaker Biography [YM15.36]</p> <p><i>The Dictionary of Australian</i></p>

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<p>minutes of record, biographical details and other relevant information. The DAQB is maintained by the AYM Secretary.</p> <p>The Dictionary is accessible online at www.bios.quakers.org.au.</p> <p>In cases where family members have asked for restrictions on access to the entry or part of the entry, researchers may apply for permission to access the material through the AYM Secretary. The AYM Secretary may also have additional documents about a person that are not part of the DAQB.</p> <p>Print versions of the DAQB were formerly only held in RM libraries, and in the State Libraries of New South Wales, Tasmania and Victoria; the University of Tasmania library; the National Library of Australia; and some overseas libraries. These may still be available. The print versions are no longer updated, since all the information is accessible online.</p> <p>The Dictionary arose from work undertaken by William and Marjorie Oats, which led to the publications <i>Quakers in Australia before 1862: A Biographical Index</i> and <i>A Question of Survival: Quakers in Australia in the Nineteenth Century</i>.</p>	<p><i>Quaker Biography (DAQB)</i> is the compilation of information about deceased Australian Friends. The entries in the Dictionary usually consist of ‘Testimonies to the Grace of God in the life of X’ (4.8.5), related RM minutes of record, biographical details and other relevant information.</p> <p>The AYM Secretary produces an annual supplement to the DAQB, which contains new entries for Friends who have died during the preceding year or two, and any new additional information for existing entries.</p> <p>The Dictionary arose from work undertaken by William and Marjorie Oats, which led to the publications <i>Quakers in Australia before 1862: A Biographical Index</i> and <i>A Question of Survival: Quakers in Australia in the Nineteenth Century</i>.</p> <p>The Dictionary is accessible online at www.bios.quakers.org.au. In cases where family members have asked for restrictions on access to the entry or part of the entry, researchers may apply for permission to access the material through the AYM Secretary. The AYM Secretary may also have additional documents about a person that are not part of the DAQB.</p> <p>Print versions of the Dictionary have been held in RM libraries, with entries filed alphabetically in a series of loose-leaf folders. In addition, copies have been lodged in the State Libraries of New South Wales, Tasmania and Victoria; the University of Tasmania library; the National Library of Australia; and some overseas libraries. The print versions, apart from the one held by the AYM Secretary, are no longer</p>

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	updated, since all the information is accessible online.
	<p data-bbox="774 443 1013 600">5.5.4 Australian Quaker Meetings, Office-holders, Members, Attenders and Children</p> <p data-bbox="774 645 1157 1258">The names and addresses of individual Australian Members and Attenders (subject to their agreement) are listed in <i>Australian Quaker Meetings, Office-holders, Members and Attenders and Children</i> (Australia Yearly Meeting 2009). It is supplemented by the other information indicated in the title and published at roughly two-yearly intervals. The information is provided on a continuing basis by RM Membership Secretaries and by the AYM Secretary, and is collated centrally. Members and Attenders can update their own information securely via the Society's website www.quakers.org.au.</p> <p data-bbox="774 1258 1173 1438">The aim is to aid communication within Regional Meetings and throughout Australia Yearly Meeting. The list is not available to the public, either in hard copy or online.</p>
	<p data-bbox="774 1451 1157 1541">5.5.5 Documents in Advance and Documents in Retrospect</p> <p data-bbox="774 1585 1157 1886"><i>Documents in Advance</i> consists of reports by AYM office-holders, AYM committees and Regional Meetings, for consideration by the next Yearly Meeting gathering (6.2.5). Section B of each report points out where a decision is sought from Yearly Meeting. RM reports mention any changes of trusts or</p>

Comment [A75]: DiA: We suggest this section should be deleted, as this is no longer a 'publication', but an administrative document.

Comment [A76]: DiA: This section has been moved to 5.2

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	<p>accounts. The Annual Tabular Statement, which is included, shows the current numbers of Members and Attenders in the various Regional Meetings. <i>Documents in Advance</i> also includes the minutes of the previous mid-year Standing Committee, while those of the Standing Committee just prior to Yearly Meeting are recorded in <i>Documents in Retrospect</i>. <i>Documents in Retrospect</i> includes minutes taken at the Yearly Meeting gathering, as well as background papers, a Yearly Meeting photograph, the epistles and other supporting documentation (6.4.1). Both booklets are compiled by the AYM Secretary and distributed within the Society. They are also available on the Society's website www.quakers.org.au</p>
5.5.4 Backhouse Lectures	
<p>The Backhouse Lecture Committee, not the Publications Committee, publishes the text of the lecture presented at each Yearly Meeting. 'Publication' usually includes both a printed version of around 70 pages and a podcast (available from the website https://www.quakersaustralia.info/resources), but may be separately published in a single format.</p>	<p>5.5.6 Backhouse Lectures The Backhouse Lecture Committee, not the Publications Committee (5.3.4), publishes the text of the lecture presented at each Yearly Meeting (6.3.3, Appendix E). Apart from the printed version of around 70 pages, most lectures are also available as a podcast on the Society's website www.quakers.org.au.</p>
Revised text	Current Handbook
5.6 AYM finance	5.6.0 AYM finance
5.6.1 Introduction	5.6.1 Introduction
<p><i>Guidelines: 'Are you honest and truthful in all you say and do? Do you maintain strict integrity in business transactions and in your dealings with individuals and organisations? Do you use money and information entrusted to you with discretion and responsibility?' (Advices and Queries, 40)</i></p>	<p>Individual Friends are enjoined to try to live simply and to use their possessions not as ends in themselves but as God's gifts entrusted to them, to be shared with others under God's guidance. They are challenged to ask themselves</p>

Comment [A77]: DiA: this draft text has been sent to the AYM Treasurer. Roger Sawkins's comments are included in the draft revision below.

Revised text	Current Handbook
<p>The AYM budget for the General Fund (5.6.2) for the financial year starting on 1 October is prepared by the AYM Treasurer (the audited accounts are available at Yearly Meeting).</p> <p>Australia Yearly Meeting’s cash assets include the General Fund (5.6.2) and the various funds managed by committees appointed by Yearly Meeting, e.g., Thanksgiving Fund Committee (5.6.3), and the Peace & Social Justice Fund Committee (5.6.4)</p> <p>When a committee has sufficient funding to pay for a consultant/staff member for the contracted time, the details of the contract are agreed upon by the committee, the host Regional Meeting if it is a hosted committee, the AYM Presiding Clerk, the AYM Secretary and the AYM Treasurer. AYM becomes the employer. (5.3.5)</p> <p>In addition, there is a Reserve Fund held for contingencies. Yearly Meeting or Standing Committee transfers amounts to and from it as necessary.</p>	<p>whether they regard their possessions as given to them in trust, and whether they part with them freely for the needs of others and give a right proportion of their resources to support the work of the Society (2.5.2), in part as a bequest perhaps (5.6.9).</p> <p>The AYM budget for the General Fund (5.6.2) for the financial year starting on 1 October is prepared by the AYM Treasurer (5.2.4) and sent to each RM Treasurer for consideration by the July meeting of Standing Committee. Draft annual accounts for the year ended 30 September are later sent to RM Treasurers, and the audited accounts are available for approval at the January Yearly Meeting.</p> <p>Australia Yearly Meeting ’s cash assets include the General Fund (5.6.2) and the various funds managed by committees appointed by Yearly Meeting, e.g. the Thanksgiving Fund Committee (5.6.3), and the Peace & Social Justice Fund Committee (5.6.4). Such committees may operate their own bank accounts but may employ people only with the permission and guidance of the AYM Treasurer (5.3.1).</p> <p>In addition, there is a Reserve Fund held for contingences. Yearly Meeting or Standing Committee transfers amounts to and from it as necessary.</p>
<p>5.6.2 General Fund</p>	<p>5.6.2 General Fund</p>
<p>The General Fund is the main fund for the work of Australia Yearly Meeting. It receives contributions from Regional Meetings on a quota basis (2.5.2). The quotas are agreed as part of the budgeting process and are based on the relative memberships of the respective Regional Meetings.</p> <p>AYM budget proposals for the General Fund include</p>	<p>The General Fund is the main fund for the work of Australia Yearly Meeting. It receives contributions chiefly from Regional Meetings on a quota basis (2.5.2). The quotas are agreed as part of the budgeting process and are based on the relative memberships of the</p>

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<p>the estimated income and the expenditures on the AYM office and AYM officers, travel on behalf of Australia Yearly Meeting, publication of <i>The Australian Friend</i>, and support for FWCC and other Quaker activities.</p>	<p>respective Regional Meetings. AYM budget proposals for the General Fund include the estimated income and the expenditures on the AYM office and AYM officers, travel on behalf of Australia Yearly Meeting, publication of <i>The Australian Friend</i>, and support for FWCC and other Quaker activities.</p>
<p>5.6.3 Investments</p>	<p>5.6.7 Investments</p>
<p>AYM funds not required for day-to-day purposes may be invested by the AYM Treasurer and AYM Finance Committee, having consideration for issues such as security, ethical criteria, availability and convenience to the Treasurer for deposits and withdrawals.</p> <p>Options for investments include deposits with a bank, building society or public company, property as authorised by Yearly Meeting, and any other form of investment authorised for trust funds by law and by Yearly Meeting.</p>	<p>AYM funds not required for day-to-day purposes may be invested by the AYM Treasurer and AYM Finance Committee (5.2.4 & 5.3.6), having consideration for issues such as security, ethical criteria, availability and convenience to the Treasurer for deposits and withdrawals. Options for investments include deposits with a bank, building society or public company, property as authorised by Yearly Meeting, and any other form of investment authorised for trust funds by law and Yearly Meeting.</p>
<p>5.6.4 Property</p>	<p>5.6.8 Trusts and property</p>
<p>Land, buildings, and/or shares may be acquired by the Society by purchase, gift or bequest.</p> <p>Title deeds of Meeting Houses, burial grounds and trust properties are kept in a safe place known to the AYM Secretary. In 2019 the only property owned by Australia Yearly Meeting is The Sanctuary, a house behind Wahroonga Meeting House in Sydney.</p> <p>The relevant Regional Meeting is consulted about any proposal by a Local or Recognised Meeting to sell or let on long lease any Meeting House or burial ground, or to relinquish power over them. Provision is made in any tenancy agreement for ending the tenancy at reasonably short notice should Friends</p>	<p>Land, buildings and/or shares may be acquired by the Society by purchase, gift or bequest. Title deeds of Meeting Houses, burial grounds and trust properties are kept in a safe place known to the AYM Secretary. The Friends' School (5.4.2), however, looks after its own title deeds. In 2009 the only property owned by Australia Yearly Meeting consisted of shares in Werona (2.4.2), and The Sanctuary, a house behind Wahroonga Meeting House in Sydney.</p> <p>The relevant Regional Meeting is consulted about any proposal by a</p>

Comment [A78]: Formerly 5.6.6

Comment [A79]: Formerly 5.6.7

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<p>need to use the property.</p> <p>Any Meeting considering dissolution, or an end to its distinct character, needs to consult the Regional Meeting or Yearly Meeting about the disposal of any trust property.</p> <p>Respect for the traditional ownership of the land by local First Nations Peoples is to be considered as part of any of these decisions.</p>	<p>Local or Recognised Meeting to sell or let on long lease any Meeting House or burial ground, or to relinquish power over them. Provision is made in any tenancy agreement for ending the tenancy at reasonably short notice should Friends need to use the property. Any Meeting considering dissolution or an end to its distinct character needs to consult the Regional Meeting or Yearly Meeting about the disposal of any trust property. Respect for the traditional ownership of the land by local Aborigines is to be considered as part of any of these decisions.</p>
<p>5.6.5 Bequests</p>	<p>5.6.9 Bequests</p>
<p>Bequests are an important source of income for carrying on the Society's work. Friends may direct bequests to their Local or Regional Meeting, to AYM funds or to specific AYM committees. Gifts bequeathed simply to 'The Religious Society of Friends (Quakers) in Australia Incorporated' go to the AYM Thanksgiving Fund. If it is intended that a Regional or Local Meeting or a specific committee should administer the bequest, the will (4.8.2) needs to refer to that Meeting or committee by its full name.</p> <p>The wording of a bequest is best made as simple and general as possible, consistent with the intention of the testator, to allow the Meeting or committee to use the proceeds most effectively.</p> <p>The following wording is suggested:</p> <p>'I GIVE the sum of \$..... (or 'my property at') to #..... and DECLARE that the receipt of the relevant Secretary, Treasurer or other proper officer shall be sufficient discharge to my Trustee/s.'</p> <p># Here insert the full name of the appropriate Meeting or Committee, after checking it with the AYM Secretary.</p>	<p>Bequests are an important source of income for carrying on the Society's work. Friends may direct bequests to their Local or Regional Meeting, to AYM funds (5.6.0) or to specific AYM committees (5.3.0). Gifts bequeathed simply to 'The Religious Society of Friends (Quakers) in Australia Incorporated' go to the AYM Thanksgiving Fund (5.6.3). If it is intended that a Regional or Local Meeting or a specific committee should administer the bequest, the will (4.8.2) needs to refer to that Meeting or committee by its full name.</p> <p>The wording of a bequest is best made as simple and general as possible, consistent with the intention of the testator, to allow the Meeting or committee to use the proceeds most effectively. The following wording is suggested:</p> <p>I GIVE the sum of \$..... (or 'my property at') to #..... and DECLARE that the receipt of the relevant Secretary, Treasurer or other proper officer shall be</p>

Comment [A80]: Formerly 5.6.8

Revised text	Current Handbook
<p>If property is bequeathed to the Society, it proves helpful to include a clause allowing its sale, should this be deemed advisable by the Yearly Meeting, beneficiary Meeting or committee. Also, thought should be given to a parallel bequest of funds to maintain the property.</p>	<p>sufficient discharge to my Trustee/s. # Here insert the full name of the appropriate Meeting or committee, after checking it with the AYM Secretary. If property is bequeathed to the Society, it proves helpful to include a clause allowing its sale, should this be deemed advisable by the Yearly Meeting, beneficiary Meeting or committee. Also, thought should be given to a parallel bequest of funds to maintain the property.</p>
<p>5.6.6 Peace & Social Justice Fund</p>	<p>5.6.4 Peace & Social Justice Fund</p>
<p>Detailed information about the Fund is available at https://www.quakersaustralia.info/PSJF .</p> <p>The Peace & Social Justice Fund provides financial support to Quaker peace committees and to individual Friends to implement the peace and social justice Concerns of the Society. These include reconciliation, disarmament, non- violent conflict resolution and improving race relations, in addition to other aspects of the Society’s work and witness for peace and social justice.</p> <p>Allocations from the Fund are used mainly to encourage Friends to undertake activities on behalf of the Concerns just mentioned, notably by paying administrative expenses, equipment, travel costs, publication costs, conference fees and the costs of employment by Australia Yearly Meeting of peace and social justice workers.</p> <p>This applies to individual Friends, but also to Regional Meetings and AYM projects or AYM committees.</p> <p>The Fund may also support similar projects, even if not directly connected with Quakers, if sponsored by a Regional Meeting.</p> <p>Normally it may not be used for ongoing projects that require extended management.</p>	<p>The Peace & Social Justice Fund provides financial support to Quaker peace committees and to individual Members and Attenders to implement the peace and social justice Concerns of the Society. These include reconciliation, disarmament, non- violent conflict resolution and improving race relations, in addition to other aspects of the Society’s work and witness for peace and social justice. Allocations from the Fund are used mainly to encourage Friends to undertake activities on behalf of the Concerns just mentioned, notably by paying administrative expenses, equipment, travel costs, publication costs, conference fees and the costs of employment by Australia Yearly Meeting of peace and social justice workers. This applies to individual Friends, but also to Regional Meetings and AYM projects or AYM committees. The Fund may also support similar projects, even if not directly connected with Quakers, if sponsored by a Regional Meeting. Normally it may not be used for ongoing projects that require</p>

Comment [A81]: Formerly 5.6.4

Revised text	Current Handbook
<p>The capital of the Peace & Social Justice Fund is built up mainly by donations from Friends and from bequests (5.6.9). The committee may also seek to raise money from philanthropic and other sources outside the Society.</p> <p>Administration</p> <p>Administration of the Fund is through a committee of Friends who are committed to peace and social justice and knowledgeable about Australia Yearly Meeting. The committee operates in a similar way to the Thanksgiving Fund (5.6.3), under the care of a host Regional Meeting appointed by Yearly Meeting. It meets at least twice each year.</p> <p>To encourage patient discernment and measured action in Quaker witness, the Peace & Social Justice Fund Committee normally does not respond to urgent requests for money. If a rapid decision has to be made, a Local or Regional Meeting may decide to provide the requested support itself and then apply for possible reimbursement from the Fund.</p> <p>Grants from the Fund can be made directly by the committee.</p> <ul style="list-style-type: none"> • A single grant of more than 10% of the Fund’s capital requires the agreement of the Presiding Clerk, the AYM Secretary, the AYM Treasurer and one Regional Meeting Clerk or the agreement of Standing Committee. • Grants of more than 20% of the Fund’s capital in one calendar year also require the agreement of the AYM Presiding Clerk, the AYM Secretary, the AYM Treasurer and one Regional Meeting Clerk or the agreement of Standing Committee. <p>Many other aspects of the operation of the Peace & Social Justice Fund are the same as for the Thanksgiving Fund.</p>	<p>extended management. The capital of the Peace & Social Justice Fund is built up mainly by donations from members of the various Worship Groups, occasionally as bequests (5.6.9). The committee may also seek to raise money from philanthropic and other sources outside the Society.</p> <p>Administration of the Fund is through a committee of Members and Attenders who are committed to peace and social justice and knowledgeable about Australia Yearly Meeting. The committee operates in a similar way to the Thanksgiving Fund (5.6.3), under the care of a host Regional Meeting appointed by Yearly Meeting. It meets at least twice each year.</p> <p>To encourage patient discernment and measured action in Quaker witness, the Peace & Social Justice Fund Committee normally does not respond to urgent requests for money. If a rapid decision has to be made, a Local or Regional Meeting may decide to provide the requested support itself and then apply for possible reimbursement from the Fund.</p> <p>Grants from the Fund can be made directly by the committee. A single grant of more than 10% of the Fund’s capital requires the agreement of the Presiding Clerk, the AYM Secretary, the AYM Treasurer and one Regional Meeting Clerk or the agreement of Standing Committee. Grants of more than 20% of the Fund’s capital in one calendar year also require the agreement of the AYM Presiding Clerk, the AYM Secretary, the AYM Treasurer and one Regional Meeting Clerk or the agreement of</p>

Comment [A82]: DiA: We recommend that the remainder of this section is uploaded on the P&SJ Committee section of the webpage.

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	Standing Committee. [YM15.29]. Many other aspects of the operation of the Peace & Social Justice Fund are the same as for the Thanksgiving Fund, as shown in 5.6.3.
5.6.7 Thanksgiving Fund	5.6.3 Thanksgiving Fund
<p>The Thanksgiving Fund was established in 1979 to help Friends implement appropriate Concerns. Contributing to the Fund allows Friends and others to give practical expression of their thankfulness on specific occasions, such as births or anniversaries, or to mark the contribution that has been made by the Grace of God in the life of a much-loved Friend.</p> <p>The Thanksgiving Fund is administered by the Thanksgiving Fund Committee and monies are distributed by the AYM Treasurer on its recommendation.</p> <p>For detail on the Thanksgiving Fund Committee and its purpose and grants, please see https://www.quakersaustralia.info/Thanksgiving</p> <p>Purpose of the Fund</p> <p>Distributions enable Friends to pursue Concerns (1.4.5) of the Society, such as education, historical research, publicity, social welfare, spiritual healing, international order, children’s issues and such other matters as the Society becomes involved in as a form of work and witness. Outside groups with similar Concerns also may be supported. Typically, payment is made for administrative equipment and expenses, publications and conference costs, and assisting with honoraria and travel costs. The fund will not normally be available for the purchase of land or buildings.</p> <p>Fund income derives partly from bequests (5.6.9). Bequests of money to Australia Yearly Meeting are normally added to the Thanksgiving Fund’s income, unless either the donor specifies otherwise, or alternative arrangements are decided by Yearly Meeting.</p>	<p>The Thanksgiving Fund was established in 1979 to help Friends implement appropriate Concerns. Contributing to the Fund allows Friends and others to give practical expression of their thankfulness on specific occasions, such as births or anniversaries, or to mark the contribution that has been made by the Grace of God in the life of a much-loved Friend.</p> <p>The Thanksgiving Fund is administered by the Thanksgiving Fund Committee (5.3.6) and monies are distributed by the AYM Treasurer on its recommendation.</p>
	<p>Distributions enable Members and Attenders to pursue Concerns (1.4.5) of the Society, such as education, historical research, publicity, social welfare, spiritual healing, international order, children’s issues and such other matters as the Society becomes involved in as a form of work and witness. Outside groups with similar Concerns also may be supported. Typically, payment is made for administrative equipment and expenses, publications and conference costs, and assisting with honoraria and travel costs. The fund will not normally be available for the purchase of land or buildings.</p> <p>Fund income derives partly from bequests (5.6.9). Bequests of money to Australia Yearly</p>

Comment [A83]: Formerly 5.6.3

Comment [A84]: DIA: we recommend that the following text be moved to the Thanksgiving Fund page.

Revised text	Current Handbook
<p>Note that the rest of 5.6.7 applies equally to the Peace & Social Justice Fund (5.6.6). The Thanksgiving Fund Committee takes into account any conditions or requests associated with a bequest to the Fund. Should there be difficulty in meeting such conditions, the committee may ask Yearly Meeting to allocate the funds elsewhere.</p> <p>Administration: The Fund is administered by a committee of at least four Friends appointed for three years by Yearly Meeting. No member may be a paid officer of the Society nor serve for more than three consecutive terms. Committee members need a wide knowledge of the Concerns, workings and processes of Australia Yearly Meeting.</p> <p>The committee is hosted by a Regional Meeting, which, should a vacancy occur on the committee, requests its Nominations Committee to consult with people with relevant expertise and then appoints a successor, to be confirmed later by Standing Committee or Yearly Meeting.</p> <p>Fund distributions Allocations are usually made from the Income portion of the Fund, which is separate from the Capital portion. The Income portion is made up of interest earnings on the Fund and any donations to the Fund that are not specifically marked as being for the Capital portion.</p> <p>However, the Committee may in any one year make a single grant of up to 10 per cent of the capital, provided there is agreement by the Presiding Clerk, the AYM Secretary and one Regional Meeting Clerk. Furthermore, the committee may make grants of more than 10 per cent of the capital in any one year, provided Standing Committee agrees.</p> <p>Normally the committee does not accept multiple submissions by a single entity. Grants from the Fund are made by the AYM Treasurer as directed by the committee. The following steps are taken:</p> <p>Grant application forms may be downloaded from the Society's website</p>	<p>Meeting are normally added to the Thanksgiving Fund's income, unless either the donor specifies otherwise, or alternative arrangements are decided by Yearly Meeting.</p> <p>Note that the rest of 5.6.3 applies equally to the Peace & Social Justice Fund (5.6.4). The Thanksgiving Fund Committee takes into account any conditions or requests associated with a bequest to the Fund. Should there be difficulty in meeting such conditions, the committee may ask Yearly Meeting to allocate the funds elsewhere. Administration: The Fund and investments representing it are held by, and in the name of, the Religious Society of Friends (Quakers) in Australia Incorporated. The Fund is administered by a committee of at least four Members and Attenders appointed for three years by Yearly Meeting, with the AYM Treasurer usually an additional member. No member may be a paid officer of the Society nor serve for more than three consecutive terms. Committee members need a wide knowledge of the Concerns, workings and processes of Australia Yearly Meeting.</p> <p>The committee is hosted by a Regional Meeting, which, should a vacancy occur on the committee, consults people with relevant expertise and then appoints a successor, to be confirmed later by Standing Committee or Yearly Meeting.</p> <p>Allocations are usually made from the Income portion of the Fund, which is separate from the Capital portion. The Income portion is made up of interest earnings on the Fund and any donations to the Fund that are not specifically marked as</p>

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<p>https://www.quakersaustralia.info/Thanksgiving.</p> <p>The applicant submits to the committee convener a written outline of the proposal and the funds sought, accompanied by a minute of endorsement from a Local Meeting, Regional Meeting, Yearly Meeting, Standing Committee or AYM committee.</p> <p>Such support would depend on a thorough investigation of the project by the supporter from several points of view, notably that of Friends' testimonies (1.4.2), along with a commitment to provide ongoing support if the grant is awarded A Clearness Meeting might be useful.</p> <ol style="list-style-type: none"> 1. The applicant submits relevant background material to accompany the application, e.g. biographical notes about the people involved or the proposed publication, well in advance of requiring the funds for the proposal. 2. The committee may interview the applicant and/or ask for more written information about the application for funding. 3. The committee makes a decision as soon as practicable, and not more than four months from the date on which the application was lodged. 4. In some cases, the committee may offer the applicant a grant that is less than the amount requested and/or has conditions attached. 5. The grant recipient submits a written report to the committee on the use of the allocated money at the end of the grant period, or annually (whichever is the sooner). 6. The committee makes an annual report to Yearly Meeting with details of all grants made that year and the income and capital in the Fund. <p>Maintaining the Fund is promoted by reminding Friends on appropriate occasions of its existence and its purpose. Forms for intending donors are available from the AYM website.</p>	<p>being for the Capital portion. However, the Committee may in any one year make a single grant of up to 10 per cent of the capital, provided there is agreement by the Presiding Clerk, the AYM Secretary and one RM Clerk. Furthermore, the committee may make grants of more than 10 per cent of the capital in any one year, provided Standing Committee agrees.</p> <p>Normally the committee does not accept multiple submissions by a single entity. Grants from the Fund are made by the AYM Treasurer as directed by the committee. The following steps are taken.</p> <ol style="list-style-type: none"> a) Grant application forms may be downloaded from the Society's website www.quakers.org.au. The applicant submits to the committee convener a written outline of the proposal and the funds sought, accompanied by a minute of endorsement from a Local Meeting, Regional Meeting, Yearly Meeting, Standing Committee or AYM committee. Such support would depend on a thorough investigation of the project by the supporter from several points of view, notably that of Friends' testimonies (1.4.2), along with a commitment to provide ongoing support if the grant is awarded.[YM13.45.4] A Clearness Meeting (4.4.0) might be useful. b) The applicant submits relevant background

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	<p>material to accompany the application, e.g. biographical notes about the people involved or proposed publication.</p> <p>c) The committee may interview the applicant and/or ask for more written information about the application for funding.</p> <p>d) The committee makes a decision as soon as practicable, and not more than four months from the date on which the application was lodged.</p> <p>e) In some cases, the committee may offer the applicant a grant that is less than the amount requested and/or has conditions attached.</p> <p>f) The grant recipient submits a written report to the committee on the use of the allocated money at the end of the grant period, or annually (whichever is the sooner).</p> <p>g) The committee makes an annual report to Yearly Meeting with details of all grants made that year and the income and capital in the Fund.</p> <p>Maintaining the Fund is promoted by reminding Members and Attenders on appropriate occasions of its existence and its purpose. Forms for intending donors are available from RM Clerks.</p>

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	5.6.5 Donald Groom Peace Fund [laid down YM14.50(a)]
5.6.5 AYM Travel Fund	5.6.6 AYM Travel Fund
<p>The AYM Travel Fund helps cover the travel costs of bringing to Yearly Meeting Asia-West Pacific guests; the Backhouse lecturer; various AYM representatives; members of mid-year Standing Committee; and certain office-holders.</p> <p>Money from the Travel Fund may be augmented by grants from the Thanksgiving Fund.</p>	<p>The AYM Travel Fund helps cover the travel costs of bringing to Yearly Meeting Asia-West Pacific guests (5.4.3); the Backhouse lecturer (5.3.5, Supplement 4); various AYM representatives; members of mid-year Standing Committee; certain office-holders; and members of AYM committees where approved by the committee in each case. Money from the Travel Fund may be augmented by grants from the Thanksgiving Fund (5.6.3).</p>

Comment [A85]: DiA: we recommend this is deleted, as the Fund has long been laid down.

Chapter 6, Yearly Meeting (YM), the annual national gathering

The Handbook Revision Committee and Liaison Friends recommend that chapter 6 is reviewed after the Right Holding of Yearly Meeting Committee has made relevant recommendations. No changes have been suggested for YM19.

The current Handbook covers the following sections within chapter 6:

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Appendices

Appendix A, Rules of the Religious Society of Friends (Quakers) in Australia Incorporated as revised 2002.

Comment [A86]: DiA: For noting: We have re-numbered the Supplements and re-titled them Appendices.

This is currently accessed at https://www.quakersaustralia.info/sites/aym-members/files/pages/files/AYM%20Rules%20of%20the%20Society_0.pdf
Changes to the text are not within the remit of the Handbook Revision Committee.

Appendix B

Style guide and glossary

Comment [A87]: DiA: For noting: This has been extensively cross-checked to the source document, the commonwealth *Style manual for authors, editors and printers*, at present in its 6th ed. 2002. **We recommend that style, as it follows an Australian standard manual, should not be referred to YM for correction, but left with the HRC.**
For noting: the recommended font (Calibri 12) has been checked against legibility guidelines for the visually impaired and is recommended.

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The *Style manual for authors, editors and printers*, at present in its 6th ed. 2002, is the standard, unless a simpler way to say it is available. Spelling follows the *Macquarie dictionary*.

1. Plain English style notes

We prefer plain English:

- Use straightforward, simple sentences and be concise.
- Use active, not passive, voice (e.g. 'So-and-so does', not 'It is done').
- Use plenty of headings and sub-headings.
- Use minimal capitalisation.
- Engage with the reader by using 'We' and 'Our' when appropriate.

2. Headings and sub-headings

Headings and **sub-headings** should be sentence case bold, using initial capitals, with no punctuation (e.g. **The Heading** not **The heading.** or **The Heading:** or THE HEADING). Text follows with no line space beneath, e.g.

The Heading

Text text text.

Hierarchy of headings and sub-headings (all **bold** with initial capital, sentence case)

Heading – e.g. Chapter 4 – Calibri size 16

Sub-heading – e.g. 4 – Calibri size 14

Sub-sub-heading – e.g. 4.1 – Calibri size 12

Sub-sub-sub-heading e.g. 4.1.3 (or lower) – Calibri size 12

Numbering of sections is used to facilitate cross-referencing. It is preferable not to go deeper than three levels of numbering, as long strings of numbers become confusing.

3. Capital letters

- Use an initial capital for a particular named committee (e.g. Nominations Committee) but 'the committee' thereafter.
- Using initial capital letters is usually sufficient to indicate a special category or special use of a word, e.g. Travelling Minute. It is not necessary to use quotation marks as well.

- Use initial capital letters for words or phrases such as Local Meeting, Clerk, Meeting for Worship, etc., but not for words such as ‘convener’ which do not have a definition which differs from the accepted use of the word.
- Names of organisations use initial capitals (unless their registered business name uses lower case), e.g. Silver Wattle Quaker Centre.

4. Lists

There are two types of dot point list:

Simple list Usually in a simple dot point list each point will be a phrase or clause. Use:

- Colon prior to list (and a line space after the colon)
- Initial capital
- No punctuation at line end (no semi-colon) except full stop at end of last line in list.

Fuller list Usually in a fuller dot point list each point will be a full sentence:

- Use colon prior to list (and a line space after the colon).
- Use initial capital.
- Use a full stop at each line end.

Numbered list Numbered lists are used to indicate priority or chronology or where an individual point may need to be referred to later:

- a) Use colon prior to list (and a line space after the colon).
- b) Use an initial capital.
- c) Use a full stop at each line end. Usually, in a numbered list, each point will be a full sentence.

5. Citations

- Titles of works should be italicised e.g. *Handbook of practice and procedure*.
- Only the first word need be capitalised; use commas to separate edition or date of publication statements e.g. *Style manual for authors, editors and printers*, 6th ed., 2002; Meacham, S. and Meacham, C., *Imperialism without invading armies: peace, justice and the multinationals in Southeast Asia* (Backhouse Lecture 1976), AYM, 1976.

6. Quotations

- For short quotations, use single quotation marks to enclose them, e.g. text ‘quote quote’ text. Use double quotation marks for quotes within quotes, e.g. ‘they say “abcd” but ...’
- For longer quotations, indent longer quotations as a block, with a line space above and below. Do not use quotation marks. It may be appropriate to have a colon before a block quotation.

7. Website and email addresses

- Underline and hyperlink.
- Minimise the use of email addresses and website addresses as they interrupt the flow of the text.

8. Numbers and dates

- We prefer numerals for all numbers greater than 10, e.g. ‘more than 169 people attended ...’; ‘more than six people attended ...’ The exception is when the number begins the sentence, e.g. ‘One hundred and sixty-nine people attended ...’
- We prefer the following format for dates, e.g. 1 April 2019; 2019. If including a range of dates, use the word ‘to’ or an unspaced hyphen e.g. 1985-1989.

9. Non-alphanumeric characters

- Ampersand - &: some committees prefer the use of &, e.g. Peace & Social Justice Fund/Committee, Quaker Peace & Legislation Committee, Quaker Peace & Social Justice Testimonies Committee; *Quaker Faith & Practice; Advices & Queries*.
- Slash – no spaces before and after, e.g. and/or. Where the word ‘or’ would fit more naturally, this is preferred, e.g. ‘roles/duties’ – prefer ‘roles or duties’.

10. Shortened forms

Try to avoid acronyms, and do not use them in headings. If they will only be used once or twice, spell them out. If they will be used frequently, expand the first time they are used within the text of a section – e.g. ‘Silver Wattle Quaker Centre (SWQC)’. Ensure the acronyms are in the Glossary.

Common abbreviations

For example	e.g.	Use the full stop after each letter
That is	i.e.	Use full stop after each letter
Et cetera	etc.	Use full stop
Morning and afternoon – <i>ante meridian</i> and <i>post meridian</i>	a.m. and p.m.	Use full stop after each letter

12. Spelling and spacing

- Spelling is standard Australian. The *Macquarie dictionary* is the standard.
- Use a single space after a full stop, comma, colon or semi-colon.
- Use a single space after the full stop at the end of a sentence.

13. Layout: document settings (MS Word)

Font: Calibri 12

Paragraph settings in MS Word:

Spacing: 0 pt spaces before and after

Line spacing: multiple at 1.3

Line space between each paragraph.

Text left justified.

Headers or footers are set at 1cm.

14. Quaker speak

A/An = an RM Clerk, an LM Treasurer, a YM Minute (go by the sound, e.g. an *el em* Treasurer, a *why em* Minute).

The distinction between AYM and YM:

- Australia Yearly Meeting (AYM) is the entity.
- Yearly Meeting is the annual gathering of Friends (YM).

Therefore, officers and committees of the entity are AYM committees (e.g. the AYM Secretary, the AYM Publications Committee).

15. Glossary

All cross references to be checked prior to publication.

Advices & Queries: recommendations and spiritual guidance for Quakers, resulting from discussions over the years, with thought-provoking questions. *Advices & Queries* represents one aspect of the accumulated wisdom of Friends.

Affirm: to attest to a truth by a positive statement, granted legal status in Britain from 1722 and therefore in Australia. An affirmation is an alternative to swearing an oath.

Aotearoa/New Zealand is our preferred term.

Attender: someone who attends Meetings for Worship regularly although not a Member of the Society, and who in many cases contributes appreciably to the life and support of a Meeting. Attenders are listed (with their permission) in the contact database.

A non-Quaker who attends only a few times or irregularly may be called an Enquirer.

Australia Yearly Meeting (AYM): the national body of Friends in Australia. Australia Yearly Meeting consists of all Friends in the Regional Meetings of Australia and is legally incorporated in Canberra.

AYM: see Australia Yearly Meeting

Backhouse Lecture (BL): an annual lecture, usually delivered at a Yearly Meeting by an Australian or overseas Friend. Published versions present perspectives on contemporary and Quaker issues in Australia. (The British equivalent is the Swarthmore Lecture.)

Birthright Friend: a historical label for Quakers entitled to Membership of the Society on account of their parents' belonging. This category of inherited Membership is no longer granted in Australia.

Britain Yearly Meeting (BYM): the body, then known as London Yearly Meeting, to which Australian Quakers belonged until 1964.

Comment [A88]: DIA: We recommend that historical terms, which are no used in the handbook, should be deleted from this Glossary, e.g. Holy Experiment, Ranters.

Business Meeting: see Meeting for Worship for Business.

Carers: either the same as Overseers (Pastoral Carers), or, child carers, i.e. people specifically responsible for the safety of children in their charge.

Centre down: to use silence to find an inward stillness, a sense of community and freedom from merely intellectual activity, to become open to the leadings of God together.

Child membership: children (under 18) who have formally applied for and been accepted into Membership. Note that in some states and territories, Members under 18 cannot be members of an incorporated association.

Child of the Meeting: the attachment of a child to a Meeting of the Society until the age of 18, with the concurrence of the child's parents. The name of such a 'child of the Meeting' is listed among those of Friends in the membership database.

Clearness Meeting: a special gathering of Friends asked to help a person or persons discern the way forward in some matter. The Friends involved may be selected jointly by the person and the Regional Meeting's Overseers **INSERT CROSS REF.**

Clerk: each Local Meeting, Regional Meeting and the Yearly Meeting has a Clerk or Co-Clerks. The role of a Clerk is to handle correspondence, and prepare for and facilitate Business Meetings. During such a meeting, the Clerk drafts a minute immediately after discussion of any point, summarising the sense of the Meeting, for immediate consideration and amendment by the gathering until there is unity. In short, a Clerk combines the duties of a non-directive chairperson and a secretary.

Subsequently, the Clerk supervises the carrying out of actions arising from the recorded decisions. In addition, the Clerk represents the Meeting in contacts with other people or bodies.

Concern: a weighty matter that disturbs the conscience and impels the concerned person or Meeting towards action, i.e. 'the promptings of love and truth in the heart' (London Yearly Meeting, Meeting for Sufferings, 1986). A Friend brings the matter to Regional Meeting through their Local Meeting, or relevant Regional Meeting

Committee, preferably after consultation with experienced Friends (possibly by convening a Clearness Committee, see 4.4.0). This is quite different from 'concern about' which implies action by someone else.

to test a Concern: A Meeting may exercise group discernment and decide whether the matter brought before it is a leading or a Concern, and if it is the Concern of the individual Friend or if it should be adopted by the Meeting.

to adopt a Concern: After testing, a Meeting may adopt a Concern, the advancement of which then becomes the business of the Meeting as a whole.

Correspondent: a representative of a group of Friends, either a Worshipping Group, Recognised Meeting or Regional Meeting, who provides a link between their group and a Regional Meeting or Yearly Meeting committee. Also, a Friend appointed as the information conduit between a Regional Meeting and an AYM Committee.

Discernment: 'the faculty one uses to distinguish the true movement of the Spirit to speak in Meeting for Worship, from the wholly human urge to share, to instruct, or to straighten people out' (Loring 1998). Group discernment (of God's will) is the aim of a Business Meeting or Clearness Meeting, for instance.

Documents in advance (DiA): a compilation of reports by the committees and office-holders, collated for consideration at the next Yearly Meeting.

Documents in retrospect (DiR): a publication issued since 1998 after each Yearly Meeting to record the events and decisions there and at the preceding Standing Committee. It contains reports of the various sessions, current office-holders and committee members; along with a list of people attending the Yearly Meeting.

Elders: members of a Ministry Committee (2.3.6), whose task it is to nurture the spiritual life of a Meeting and its members. This includes seeing to the right holding of Meetings for Worship.

Eldering: the encouragement or respectful guidance of someone by an Elder; to foster Spirit-filled ministry in a Meeting for Worship.

Enquirer: a non-Friend who attends Meeting for Worship infrequently and without apparent commitment.

Epistle: a letter addressed 'To Friends everywhere' at the end of a special occasion, such as a Yearly Meeting.

Friendly School: see Summer School.

Friends: the term is used in this *Handbook* to refer both to individuals who have been formally accepted as Members, and also embraces Attenders who have shown commitment to the aims, principles, procedures and welfare of the Religious Society of Friends. See also Member.

Friends World Committee for Consultation (FWCC): the international organisation linking Quakers around the world.

Gathered Meeting: a Meeting for Worship once it has reached a depth of stillness that touches each person present and may provide the basis of spoken prayer or other ministry.

Holding someone in the Light: supporting someone by prayerful remembrance.

'In right ordering': see Right Ordering.

'In unity': a phrase used when, during Meeting for Worship for Business, the Clerk senses that the gathering has reached agreement.

Inner Light: the central concept of our Quaker ways; the belief in divine truth nourishing the conscience. Conscience by itself is subject to human fallibility, so inner promptings are to be voiced only with humility and tested by sharing with the larger group, e.g. a Clearness Meeting or Meeting for Worship for Business. Other names for the Inner Light are 'the Seed' or 'that of God within' or 'the universal Spirit that creates, sustains and heals'.

Junior Young Friend (JYF): a child of the Meeting aged from 12 – 17. See also Child of the Meeting and Young Friend.

Lay down: to end the existence of a committee or *ad hoc* body whose work has ceased, or to end a task to which a Friend was committed.

Leading: a tentative feeling of being guided by the Spirit to act in a particular way. If the leading becomes more certain, it becomes a Concern.

Letter of Introduction and Greeting: a signed document given to a Friend by the Clerk of the Local or Regional Meeting, to facilitate acceptance by Quakers encountered in the course of private travel and to strengthen the bonds between Friends.

Light: the Light is a metaphor now commonly used by Quakers to describe an inner awareness of religious truth and moral values, of the power to act accordingly, and of unity with others. See Inner Light.

Local Meeting (LM): a substantial worshipping group involving active Quakers who regularly hold a Meeting for Worship and a Meeting for Worship for Business after the manner of Friends. It is part of a Regional Meeting but responsible for its own local affairs.

Meeting: a word with two meanings, either a group of people, or the occasion of their coming together.

Meeting for Worship: a time of corporate waiting to sense God's presence and will. It is a basic element of life as a Quaker.

Meeting for Worship for Business: a Meeting at which decisions are made corporately by the members of a Meeting, in seeking to discern God's will. Sometimes called a 'Business Meeting'.

Meeting House: a property in which Friends meet for worship.

Member: one of a group such as a Local Meeting, a committee or the Religious Society of Friends. To distinguish between such alternatives, the word needs to be followed by the name of the group and the use of either lower-case 'member' or capital-case

‘Member’. The latter is a person formally accepted as a Member by a Regional Meeting.

The term ‘member of the Meeting’ embraces all the Members, Attenders, Young Friends, Junior Young Friends and ‘children of the Meeting’ within the fellowship of a particular Local or Recognised Meeting. The word ‘Friend’ may also be used to mean all those things.

Membership database: formerly printed as *Australian Quaker Meetings, Office-holders, Members, Attenders and Children*, this database is now online at <https://www.quakersaustralia.info/friend-finder>. The information is provided on a continuing basis by RM Membership Secretaries and by the AYM Secretary, and is collated centrally. The aim is to aid communication within Regional Meetings and throughout Australia Yearly Meeting. The list is not available to the public, either in hard copy or online.

Memorial Meeting: a Meeting for Worship after the death of a Member or an Attender closely attached to the Society. Also known as a Meeting for Thanksgiving for the Grace of God in the life of that Friend. The purpose is to celebrate the evidence of God’s working in the life of the departed. It may be combined with the funeral.

Ministry: the expression of a spiritual insight that the speaker feels impelled to share during a Meeting for Worship.

Minute: a summarising written statement at the end of a period of discernment, accepted by all present. It results from an initial tentative draft composed by the Clerk of the Meeting and subsequent discussion until there is unity on the wording.

Mysticism: the tradition of an immediate spiritual intuition of truths felt to transcend ordinary understanding, or the pursuit of an integration of the self with ultimate reality. In Quaker terms, it can be ‘the awareness of (or belief in) God’s presence individually and in the corporate Meeting for Worship, an awareness that results in a changed perception of the world and a willingness to be guided by the Spirit, the Inward Light, the Christ Within’ (Abbott 2004).

New Zealand: see **Aotearoa/New Zealand**

Outreach: activity aimed at enhancing public awareness of the Quaker message. It

may take a variety of forms. Outreach is different from proselytising, which seeks to convert others to one's own way.

Overseer (or Carer, or Pastoral Carer): a member of the Oversight Committee of a Regional or Local Meeting. The committee is charged with caring for the welfare of all members of the Meeting, i.e. Members of the Society, Young Friends, Attenders, and their families.

'Paying the rent': giving a proportion of income to a First Nations Peoples group or charity, in acknowledgment that they remain the custodians of the land we use.

Policies: all Quakers and Meetings in Australia are bound by the Policies agreed by Australia Yearly Meeting. Policies are accessible from our website <https://www.quakersaustralia.info/resources/policies>

Prayer: intimacy with God.

Proselytising: attempting to persuade people away from existing denominational attachments. Friends avoid proselytising.

Quakers [plural]: The Religious Society of Friends as a community, either Australian (i.e. AYM) or worldwide.

Quaker Faith and Practice is an anthology of Quaker inspirational writings and guidelines published by Britain Yearly Meeting in 2013, and revised from time to time. The equivalent in Australia is the combination of this present *Handbook* and *this we can say: Australian Quaker life, faith and thought*.

Quaker Service Australia (QSA): the Quaker aid and development organisation in Australia that works with communities in need to improve their lives by means of projects which are economically and environmentally appropriate and sustainable. See [5.4.1](#).

Quaker United Nations Offices (QUNO): these are offices under the auspices of the Friends World Committee for Consultation, and accredited by the United Nations in Geneva and New York, to foster activities in line with Quaker Testimonies. One

example is the providing of neutral premises where diplomats can discuss contentious issues informally.

Queries: part of *Advices & Queries*, being a set of questions for Friends and Meetings to put to themselves periodically, as challenge and inspiration. One or two might be read out early in a Meeting for Worship or other meeting.

Quota: a sum asked annually from each Regional Meeting to cover the costs of AYM activities. It is calculated by dividing the costs between the Regional Meetings according to the number of adult Members in each, as reported in the most recent tabulation in *Documents in Advance*.

Recognised Meeting: a group that meets at least monthly to worship in the manner of Friends, and that appoints a correspondent to maintain contact with its Regional Meeting.

Regional Meeting: a religious and administrative unit for Australian Quakers, with one Regional Meeting in each region, mostly within state boundaries. Each conducts regular Meetings for Worship for Business, subject to the guidance of Yearly Meeting as expressed in this *Handbook* but with significant autonomy.

Right ordering: a manner consistent with the accumulated experience, insights and customary practices of the Society.

Schedule: the form sent out annually by the RM or LM Treasurer to adult Members and many Attenders (if they wish) in the region, for collecting money to meet the RM quota for AYM outgoings and to meet RM costs. The form guides the Treasurer in allocating donations to various aspects of the agreed budget.

Seasoned Friend: colloquial description of a Friend of long experience, good reputation and reliable judgment. Alternatively, a 'weighty Friend'.

Sense of the Meeting: the outcome of a collective attempt at discerning God's will on an issue, for possible recording as an agreed minute.

Spirituality: awareness of the nature and significance of one's inner being, of what lies

around and within the material universe and of one's personal relationship to these things.

Standing aside: a phrase used to describe the action of a Friend who is not in unity with the discernment of a topic during Meeting for Worship for Business, but nevertheless recognises that the action discerned by other Friends should go forward.

Standing Committee: effectively the executive committee of the Society. It takes decisions for the whole Religious Society of Friends in Australia between gatherings of the Yearly Meeting. However, major decisions by Standing Committee have to be ratified by the subsequent Yearly Meeting.

Standing Committee consists of certain AYM office-holders, representatives of all Regional Meetings and of Young Friends. [See 5.3.2.](#)

Stop in the mind: an expression used by Friends when they feel unable to approve a proposed course of action.

Summer (or Winter) School: day or days of spiritual exploration through fellowship, discussion and activities relating to themes of interest to Quakers, taking place in conjunction with the holding of Yearly Meeting.

Tabular Statement: a table published in *Documents in Advance* prior to Yearly Meeting each year, showing the current number of Members in each Regional Meeting, along with the numbers of listed Attenders, Young Friends and children (including Junior Young Friends).

Testimony: the word has two meanings in Quaker-speak. First, there are the principles of conduct that characterise Quaker practice, i.e. Simplicity, Peace, Integrity, Community, Equality and Earthcare. Second, there is a Testimony to the Grace of God in the life of a deceased Friend (statement) drawn up by the relevant Regional Meeting to record the evidence of God's working in the life of a deceased Friend.

this we can say: Australian Quaker life, faith and thought was published by Australia Yearly Meeting in 2003. It is a compendium of thoughts, poems, and artwork by Australian Friends.

Threshing Meeting: a meeting held to discuss a controversial issue. Expressions of all points of view are heard but no decision is taken. **INSERT CROSS REF**

Travelling minute: the written endorsement a Regional Meeting can give to one of its members, about to travel 'under concern'.

Under concern: as a result of an inner compulsion discerned as God's will.

Visitors: two or more Friends appointed by a Regional Meeting to meet an applicant to become a Member of the Society, to ascertain through discussion and worship whether the applicant is sufficiently familiar with the heritage and testimonies of Quakers and is in reasonable unity with them.

Weighty Friend: see Seasoned Friend.

Winter (or Summer) School: see Summer School.

Worship: humanity's intuitive response to experience of the holy, of some sacred, transcendent and immanent power or being.

Worship Meeting: either a Local Meeting, a Recognised Meeting or a Worshipping Group.

Worshipping Group: an informal association of Friends and others, too few in number to be a Recognised Meeting, who meet from time to time to worship in the manner of Friends and who maintain contact with their nearest Local Meeting.

Worship sharing: the process whereby each member of a sympathetic group speaks from the heart, sharing spiritual experience with the others, usually on an agreed topic. There is no 'head-talk', interruption or discussion.

YM: see Yearly Meeting

Yearly Meeting (YM): the annual national gathering of Australian Quakers.

Young Friend (YF): a Member or Attender aged from 18 to around 30. See also Child of the Meeting and Junior Young Friend.

Appendix C, Flowchart of the approvals process for Handbook revisions.

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

It was approved at YM17 and also, after a minor change, at YM18.

Appendix D, Transfer and Acceptance of Membership (form)

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

Appendix E, Declaration of an Intention to Celebrate a Marriage or Committed Relationship (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

Appendix F, Transfer and Acceptance of Membership (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

Appendix G, Typical Quaker Certificate of Marriage or Commitment (form).

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.

Appendix H, AYM Secretary's Duties.

This is currently accessed at <https://www.quakersaustralia.info/publications-0/handbook-practice-and-procedure>

Changes to the text are not within the remit of the Handbook Revision Committee.