

Quaker ^{Tasmanian} Newsletter

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Image: Greg Jordan

Allocasuarina monilifera 'Necklace Sheoak or Little Oak'

Origin: Tasmanian endemic.

Bushy erect shrub 1.2–1.8m height. Width 1.5–2.0m.

Growth rate: fast. Evergreen. Use as screen or windbreak. All soils with reasonable drainage. Full sun. Very frost hardy. Extremely drought tolerant.

Very wind firm. Red flowers in late Spring to early Summer. Pruning not required but will take any amount.

Features: Bird attracting. Self mulching and weed suppressing.

<https://www.wildseedtasmania.com.au/allocasuarina.php>

She-oak at First Light

Allocasuarina monilifera

Red filament flowers
threaded with diamonds of frost
festoos your sprawling branches.

A flock of firetails alight,
nuzzle your ruby stamens,
flaunt red bottoms, tilt in the wind.

Fluffed-up fledglings bounce
along your slender stems,
nibble your sparkling necklace.

A grey fantail dances on air,
swooping arabesques
looping your silvery spangles.

The golden whistler flings
his saucy song across the garden
as the sun beats its gong
over the fog-filled valley.

Megan Schaffner

(12 May 1930 – 15 Dec. 2020)

Tasmanian Quaker Newsletter

Tasmania Regional Meeting

The Religious Society of Friends (Quakers) in Australia

Contributions: Copy for TQN should be sent to the editor, Yvonne Joyce (rmtasnews@quakersaustralia.info).

To be added to the mailing list, send an email to Jenny Seaton: jendel5@bigpond.com



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. The Aurora Australis is considered an appropriate logo because of its association with:

• pure light, the centrality of the Light for Quakers

- beauty, a quality 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 UN
- the ephemeral and intangible, a reminder that language is inadequate to describe God, the truth or the Spirit within.

From the Rajah Quilt to Year 5 quilts – Quaker connections in primary school

DURING 2020, I worked with students in Year 5 during their Australian Colonial History inquiry. I shared the story of Quaker prison reformer Elizabeth Fry and her belief in the importance of teaching women prisoners “useful skills” like sewing to allow them to earn money and gain employment upon their release. We also looked at the ‘Rajah



Quilt’, sewn by convicts on board the ship *Rajah* on its voyage to Van Diemen’s Land in 1841 (which was featured in the last *Tasmanian Quaker Newsletter*). Students used generous donations of fabric, scissors, needles and thread from members of the school community to create their own squares for a class quilt. Each student drew a design that represents themselves and their family, incorporating significant animals, plants and/or places. They layered pieces of fabric to create that design on their square and then added decorative stitching to their work. The finished squares were then sewn together into three quilts. It was a privilege to spend time over a number of months with the Year 5 students and to see all of them so engaged in the planning and making of their quilt pieces.

One student’s reflection on her design and the process gave me a moment of joy and wonder – that she had truly connected with the purpose of the project and had put such deep thought and emotion into her piece:

On my square I did a beach because every summer me and my family go to Opossum bay. When we play cricket on the beach I can feel the sand in



between my toes and the waves crash, it is always a lot of fun. When it gets late at night we would watch the sunset and the water would shimmer from the light. I also love going for late night swims when it gets dark.

When I’m at the beach with my family it makes me feel nothing but happy because when we are there, there are no other distractions and we just spend time together and I really cherish those moments.

When I was making the square I thought I was going to run out of time and not get it finished but in the end I did. Doing the sewing I kept on cutting myself which hurt but when I finished the sewing it was so worth it because it looked so much better.

Jess Lund, Morris Quaker Advisor, Friends School, Hobart



A strange tale of joy and wonder

ONE MORNING, a few years ago, I woke up feeling decidedly grumpy. Joy and wonder were not in abundance. Rosie and I were living in Tweed Heads and we had decided to go to a local restaurant for lunch that day.

As the morning progressed, I began experiencing strange body movements which felt like kriyas, often described by yogis. My arms were flapping around, and my legs were very wobbly. But accompanying these strange movements was an increasing feeling of joy and peace. Rosie was somewhat alarmed at this weird display and suggested that we cancel lunch. However, I didn't want to do that because I felt so great, and we set off for the restaurant in the Tweed shopping mall.

My movements intensified and by the time we sat down to lunch there was a group of shoppers, as well

as Rosie, staring at me. I was oblivious to anything but my level of consciousness and everything around me looked beautiful and part of the Oneness of all creation. People were filled with golden light and shining in their perfection. I marvelled at the sweet symmetry of life.

Somehow we managed to drive home. Me with my ecstasy and Rosie by turns supportive but wondering if I needed medical help. During the afternoon I gradually calmed down. The movements stopped and I was left with a deep peace and connection to the Divine which lasted a few days. The memory of this experience is writ large in my being.

Sonja Kaleski

Seen from afar: Our December picnic

THE SCIENTIFIC name for the Tasmanian waratah, *Telopea truncata*, carries the meaning "seen from afar" (tele – far, op – see). In the first photo, Friends at our picnic last December are seen from afar. They are Claire Raward with Peter Piekutowski on her back, Eva Piekutowski way up ahead on the path, and Ruth Raward and Gill Fitzgerald somewhere nearby.



We had enjoyed a relaxed picnic at The Springs on the slopes of kunanyi (Mt Wellington) and were setting off uphill in search of the beautiful waratahs (second photo). I had no idea at the outset that this meant attaining a certain altitude, but it was a glorious day and a delight to discover many of summer's berries and flowers in the bush along the way.

Words and photos: Kerstin Reimers

Book reviews

Truth-Telling: History, Sovereignty and the Uluru Statement

By Henry Reynolds. New South, 2021

THOSE OF us who attended the Invasion Day rally on Parliament House Lawns on January 26th will remember an invitation from Indigenous speakers to educate ourselves on the events of 1788 and since then as they affected Aboriginal people.

Henry Reynolds' latest book is certainly one of the starting points. He starts by explaining how his own interest in the issue was aroused when he started teaching in at what became James Cook University in Townsville in 1965. He then looks at the background to the British claims of 'possession' of New South Wales in 1770, backed up by Governor Phillip on his arrival in Port Jackson in January 1788, but based on the assertion that no-one inhabited the interior of the Great South Land – which as Governor Phillip soon discovered, was simply not true. He also reiterates the point that needs to be constantly reiterated in the debate over January 26th, that there was no Australia in 1788 (the word had not been invented) and that the British claim only extended to 135 degrees E. because Western Australia was not claimed until 1827.

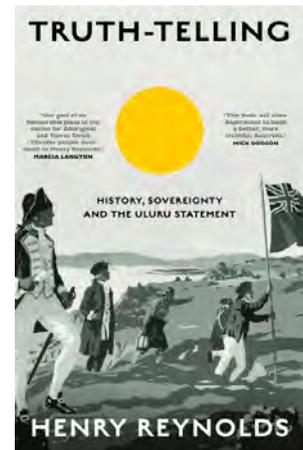
He follows through with an interesting survey of European attitudes to the people they were

colonising and why treaties were negotiated with them in the USA, Canada and New Zealand but not Australia. He also counters the argument that Aborigines were nomadic and did not have a claim to their own traditional land, that they were not sovereign nations in their own right.

The second half of the book is a clarion call to say aloud what did happen after 1788 in order to counter the view that Aborigines acquiesced in the takeover of their traditional lands and, when they died, it was from disease, not because they fought back.

The text of the Uluru Statement from the Heart is reprinted to back up the author's call for an Australian response when he outlines what it means for us – a map for the future; in particular the inclusion of the Black Wars in the Australian War Memorial in Canberra rather than spending vast amounts of money on new memorials in Europe.

Peter Jones



The Kindness of strangers: Travel stories that make your heart grow

Edited by Fearghal O'Neallain, Octopus, 2018

ALL ROYALTIES go directly to fund Oxfam's work with refugees.

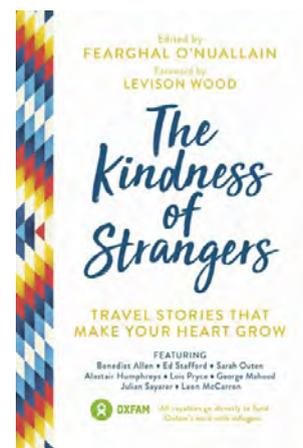
A collection of stories related by enterprising individuals having travelled through challenging terrain and experienced some very foreign cultures. There were the dedicated people who are endeavouring to improve conditions in the terrible Calais Jungle and other refugee disaster zones.

There are journeys through the Amazon, Iran, Bangladesh, the Gobi Desert and other parts of the world. The general theme of the book is that the people involved travel by bike, hitchhiking, walking, etc., living as simply as possible and connecting to the local people. In many instances they find themselves helped and protected by the strangers they meet. The overriding message that comes out of these stories is the overwhelming kindness which

comes up time, and time again, often from those who have very little materially. To me reading these stories helps restore faith in humanity, that the world is full of kind strangers.

My only slight reservation was a couple of the stories in which the traveller(s) set out with the ambition to complete a journey without spending any money, just relying on the generosity of others. Hopefully they found some way to repay those that helped them on their way.

Gill Fitzgerald



The workshop on a wall – Working with Spirit

THIS NINE-PANEL display in the Hobart Meeting House came about as a request from Katherine Purnell for me to create something for the Art Wall, which would be not only creative and personal but also reflect, in some way, Quaker values and interests.

Each panel, from a selection of twenty or so, has a theme – Crossroads and Portals, Companions on the Journey and When the Going Gets Tough.

A brief background

Thirty plus years ago, while lecturing at several universities in Adelaide and Sydney and not at all sure that the academic life was a pathway I wanted to continue along, Spirit must have decided it was time to intervene.

On a return solitary journey from a morning at Taronga Park Zoo, I found myself the recipient of what would become *The Journey Guidebook and Workshop*. What happened on that ferry crossing was without question, a ‘download from the Divine’. I would never have believed that the Divine spark would find me on a ferry on Sydney Harbour, but it did.

By the time I reached Circular Quay I had been given a fully formed piece of work which required only that I write it down and then follow the path which it opened before me.

The written element became *The Journey Guidebook*, which I used to develop further into a workshop format.

The first workshop was requested by Sr Margaret Cain, at the Bethany Spiritual Centre in Adelaide (now the Sophia Centre), for nine brave participants, in 1986.

From there I presented it at the University of Bristol in the UK, and the University of Leuven in Belgium, for the European Society for Women in Theological Research and various women’s groups across the UK. The final face-to-face workshop was in 2012 in Brisbane.

The display in the Boa Vista room also uses some elements from a tool I developed for teaching postgraduate students advanced group work at the University of Adelaide. This involved identifying landscapes within the natural world for understanding group and personal dynamics and solutions.

The display has drawn from both these pieces of work as well as my personal photo archive. Putting it on a wall was a challenge but one which became a labour of love and a small offering of gratitude to the Quaker community both in Hobart and the North West Meeting who have been so welcoming to my partner Sonja, and me.

Many others have been such a part of the evolution of this work. There have been several women, from a variety of faith perspectives, who have critiqued the work for me, as well as been active participants in the workshops, including Asphodel P. Long, Dr Fiona Bowie, Rabbi Marcia Plumb, Dr Shirley Firth, Venerable Tenzin Chodron, Prof. Melissa Raphael, and Sr Claudette Cusack.

It has been a cross-cultural and cross-faith journey and I am delighted to have the opportunity to share this small part of it within the space of the Hobart Meeting House, and through the newsletter with the wider Tasmania Regional Meeting.

Rosie Maia



Wonder and Awe

Our goal should be to live life in radical amazement ... get up each morning and look at the world in a way that takes nothing for granted. Everything is phenomenal ... To be spiritual is to be amazed.

Rabbi Abraham Joshua Heschal, *God in Search of Man*, 1955

... As a learning community, we are concerned for the academic, cultural, physical, social, emotional and spiritual development of each person in our care ...

The Friends' School's *Purpose and Concerns*

HOW DO we as adults who are charged with the deep responsibility of inspiring our young people to engage with the world as a place full of hope, wonder and positivity fulfil this role when what is often presented to them through numerous sources on a daily basis is quite the opposite? How do we do it in a way that is authentic and not 'pollyannaish'? How do we help students see the many radically amazing wonders that surround us, if we were only to pay closer attention, look and take notice? How do we as adults assist the future generation to grapple with the concept of 'spirituality' in a way that makes it 'safe' or at least OK without the contemporary 'baggage' that formal religion might bring?

Such is the task that lies before all educators at The Friends' School.

If we can inspire our students to be amazed from time to time, to wonder how and why the world unfolds around us as it does, to consider that there is something greater than oneself, then I believe that we are assisting with their spiritual development. I carry Rabbi Heschal's quote in my shirt pocket each day so I can remind myself of it and take advantage of opportunities to share with others both formally and informally.

Personally, I have gained the reputation amongst the High School students of sharing videos during High School assemblies of the numerous discoveries humans have been making over the past several years of our solar system and beyond: the capturing of soil samples from an asteroid or comet and returning it to Earth for further study; the recent proving of Einstein's theory on the existence of gravitational waves; the operation of remote controlled rovers on Mars for longer than the students have been alive; the recent landing of a new rover on Mars that

will be deploying a small helicopter for controlled flight on another planet in our solar system; the launching of a probe that is venturing closer to the Sun than ever thought possible so that we may learn more about the most important feature of our solar system are to name but a few. These are all wondrous, amazing endeavours in human engineering and science that further our collective understanding of our universe and how life came to be. All are achievements that are incredible and were unthinkable not so many years ago.

Recently I worked with the Year 10 students at their 'Sense of Future Day'. I showed a TED talk (titled 'Wonder and Awe') by Louie Schwartzberg (the son of two Holocaust survivors) who has spent his life slowing down the world around us through slow motion recordings of flowers, insects, birds, shadows and other aspects of the world. I then asked the students to join me outside on an 'ambling' period of worship to invite them to consider what they might be curious about, write it down, and return it to me. In a year's time I will mail it back to them to see if they are still in wonder, if they have acted upon that curiosity by perhaps being able to study about it through their course selection, or if something else might have piqued their interest.

When Quaker universities first started in the United States more than 150 years ago, they were a real departure from the many primary and secondary schools Friends had been running since the late 17th century. Many Quakers in the United States wanted to study the wide range of Life Sciences in order to better understand the wonder of Creation and the presence of the Light.

I know that advice is often given to young people about following their passion. To me, this is too big of an ask. Young adults may not have yet learned what their passion is, or even been exposed to it yet. I think better advice, which I heard several years ago, is to ask students to turn towards what they might be curious about. Look at it deeply, wonder about it, perhaps become amazed by it. Before long it might develop into a passion, an amazement, a way to experience the world by experiencing something greater than oneself. Be amazed and be Spiritual.

Nelson File

Magdalene Afterwards

Remember the woman in the blue burka forced to kneel in the stadium
then shot in the head? That was me.

And I was the woman who secretly filmed it.

I was hung as a witch by the people in my own town

I was sent to an asylum at sixteen.

I was walking with my younger sister looking for firewood
when we saw the group of men approaching.

I'm the woman so in love with my husband
sometimes I wait in the kitchen chair and stare at the door.

I'm bored at the business meeting
impatient with the Do Not Walk sign.

I'm parked in my wheelchair with the others in the hallway
in the home – three hours till lunch, I don't remember who it is
who leans down to kiss me.

I've forgotten my keys, dropped the dish, fallen down
the icy stoop.

I'm sitting on the bench with my bags, waiting for the bus.

I'm the woman in the black suit and heels hailing a taxi.

I'm in prayer, in meditation, I've shaved my head, I wear robes
now instead of dresses.

When I enter the classroom, all the children call out my name at once.

I'm talking on my cellphone while driving.

I'm walking the goats out to the far field, gazing at the mountain

I've looked at every day of my life.

I never had children

I bore nine living children and two dead ones

I adopted a girl in late middle age

I'm cooking rice and beans

cooking dal

cooking lamb

reheating pizza

lighting the candles on the birthday cake

standing quietly by the window

still hungry for I don't know what.

Often I'm lonely.

Sometimes a joy pours through me so immense.

I want to see through the red bricks of the building across the street.

into the something else that almost gleams through the day.

Marie Howe

Awe and wonder on the creative wall – Boa Vista Room

FOR ME the joy of the Art Wall in the Boa Vista Room has been Friends' expressions of the Spirit as it comes to them in a concrete form. Since 2012, members of the Meeting have been generously displaying their love of the visual. By looking at that creativity we can share the uniqueness of how each has used the medium to make something beautiful. Experiences of joy and wonder, grief and despair shape what our artists do and the interpretation is up to us, the viewers. Through their eyes and hands we come to know our Friends more deeply.

We all have a creative spirit, an intuition we can tap into. The value of "aesthetics is [...] intrinsic, not extrinsic. It is its own excuse for being [...] our joy in it shows that we are in some sense kindred to the giver and receiver". This quote from Rufus Jones was given in the 2008 Backhouse Lecture by George Ellis, in which he regards aesthetics and creativity "as one of the many intimations of transcendence available to us [...] which is perhaps why people value it so much and some devote their entire lives to it."

Some early Quakers denied artistic expressiveness in interests of simplicity and godliness. George Fox wrote of "the shame of enjoying frivolous novelties". There must have been interesting discussions when his wife Margaret Fell could write in 1700:

Christ Jesus bids us consider the lilies how they grow, in more royalty than Solomon. But contrary to this, we must look at no colours, nor make anything that is changeable colours as the hills are, nor sell them, nor wear them; but we must be all in one dress and one colour; this is a silly, poor Gospel.

More recently Friends expected social justice concerns to be life's focus rather than time spent on aesthetic work. Kenneth Boulding, who was one of the most diversely distinguished of 20th century Quakers saw connections between spiritual and expressive gifts. "In 20th century comes liberation from these older taboos and an embracing of a vast, expanded complexity and richness of human experience [...] how do we preserve [...] simplicity and at the same time enjoy our new-found riches?"

Art can be life-giving through unlocking some part of our brain that has been inaccessible through lack of opportunity, trauma or repression. Art therapy is giving new life to people with a range of conditions such as Parkinson's Disease, dementia or PTSD.

The Meeting has held several happy Creative Days, which have been meditatively productive. Another was held on Monday 25th April this year. We offered one at Yearly Meeting 2016 and again it was a richly thoughtful 'doing place'.

During those years dozens of Friends have displayed paintings, photos, knitting, some writing and stitching; usually accompanied by Artists' Statements, which reveal something of their inner lives. Maybe you have something to contribute to this unfolding.

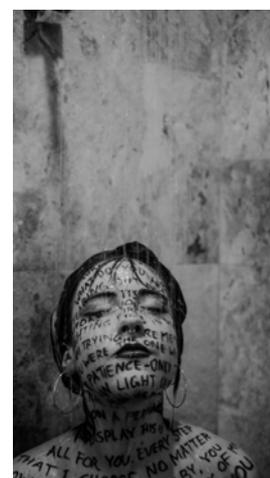
Three photos, by my granddaughter shown in 2019, were partnered by her statement to Year 12 examiners.

Katherine Purnell

Winter

This year I have been looking at themes surrounding isolation, delving into the effects of mental health in day-to-day life. In these prints you will see lyrics to an original song painted across a woman's face. I wrote these lyrics at a time where I struggled with a lot of grief and depression after the passing of my father. The lyrics represent this idea of finding comfort within isolation. Finding a way to deal with grief in a non-destructive way and, for me, that has been making art and writing music. I wanted to explore this idea of 'finding warmth' in both a physical and mental sense. The running water in the images is significant of that. It represents this notion of wiping away an identity consumed and controlled by grief – regaining control over my life.

Maya Tran



Western and Aboriginal astronomy

Ros and Raymond Haynes illustrated confluence and disparity between two of Australia's scientific cultures. Stories and art from the world's oldest observers and storytellers about the Cosmos; modern scientific photos are of constellations.



Meeting's children learn through creating

Just as children's play helps them find themselves through words and actions, so their art helps them articulate their mysterious world.



Our story, being conveyed in stitching, has involved many throughout Australia

Panels of script and illustration are now a travelling outreach for Australian Quakers. Modelled on the British tapestry many Australian Friends have worked to research, design and sew a unique Quaker stitch onto specially woven woollen cloth. Panels reflect nearly 200 years of searching for and acting out the truth as we have come to know it in our land.

Mary Oliver's words can include other forms of creativity too: "Poetry is a life-cherishing force. For poems are not words, after all, but fires for the cold, ropes let down to the lost, something as necessary as bread in the pockets of the hungry."



Quaker Testimonies – The Evolving Face of Quaker Spiritual Life

WHEN QUAKERS are asked “what do you believe” one of the first replies is a listing of ‘testimonies’ four, five or six in number that are often presented as historical in origin but in fact differ both in number and description over time and geography.

Some theologians classify Friends’ religious witness into categories – known by Friends as testimonies. Friends believe that these principles and practices testify to, witness to, or provide evidence for God’s truth. No categorisation is universally accepted.

American Friends list their concept of testimonies as an acronym: SPICES – used by many Yearly Meetings (Simplicity, Peace, Integrity, Community, Equality and Stewardship). Stewardship is not recognised as a Testimony by all Yearly Meetings. In the UK, the acronym STEP or (tongue in cheek) PEST is used (Peace, Equality, Simplicity and Truth).

The first published recognition of the ‘testimonies’ dates to 1940 with 20th century American Friend and theologian Howard Haines Brinton (author of *Friends for 300 Years*, 1952), whose pamphlet *Quaker Education in Theory and Practice* presented a list of “broad social principles” or values that Friends could be said to subscribe to. Brinton listed four “values” – Community, Harmony, Equality and Simplicity.

Seventy years later, Quaker Paul Buckley’s examined the testimonies in his 2012 keynote address, ‘Origin of the SPICES’, given to the South Central Yearly Meeting, Concord Massachusetts. Buckley noted that in 1991, Quaker Wilmer Cooper published another analysis of the testimonies, *The Testimony of Integrity*, one premise of which is that the testimonies have become “the Quaker equivalent of the creeds of the churches”. Cooper says testimonies are not a list of theological beliefs, but they serve to define us and our relationship to God in much the same way as a creed. Like Brinton, Wilmer Cooper sees the testimonies rooted in the divine, noting that they “Grow out of our inward religious experience and are intended to give outward expression to the leading of the Spirit of God within ...” and they are the “moral and ethical fruit of the inward leading of the Spirit”. Cooper argues that we should not treat them as independent of each other, but rather as having a common denominator in the testimony of integrity.

Stewardship – the final ‘S’ in SPICES – only

joined the ranks of formally stated Quaker values after 1987. In that year, following an initiative by the World Commission on Environment and Development (known as the ‘Brundtland Commission’) that launched *Our Common Future Report* with a call for a “new charter” to set “new norms” to guide the transition to sustainable development, American Friends heard the call to support world values with inclusive environmental objectives.

The *Our Common Future Report* introduced the concept of an Earth Charter that could find a place in the process leading to the Earth Summit in Rio de Janeiro in 1992, but the time for such a declaration was not right (as great things before their time are often ignored). The ‘Rio Declaration’ (such as it was) became the statement of the achievable consensus at that time.

In 1994, Maurice Strong (Secretary-General of the Rio Earth Summit) and Mikhail Gorbachev, working through organisations they each founded (Earth Council and Green Cross International respectively), launched an initiative (with the support from the Dutch Government) to develop an Earth Charter as a civil society initiative. The initial drafting and consultation process drew on hundreds of international documents.

An independent Earth Charter Commission was formed in 1997 to oversee the development of the text, analyse the outcomes of a world-wide consultation process and come to an agreement on a global consensus document.

According to Lewis Cox in his article ‘The Flowering of Quaker Earthcare Witness’ published in the *American Friends Journal* in 2004, Friends recognised the critical importance of addressing global environmental issues, Cox described the Friends response:

We have heard the call to put the health of the planet front-and-centre among Quaker concerns. Once again the Religious Society of Friends has the opportunity to play a leading role in one of the most crucial issues of our time.

To reinforce Quaker commitment to caring for all creation, ‘Stewardship’ entered the vocabulary of Friends during this awakening to global environmental challenges just beginning to reach public awareness in the 1980s. The declaration of an Earth Charter initiated by the Club of Rome and United

Nations brought global environmental concerns to the world stage.

After the Earth Charter text was finalised in 2000, American Friends met on 9 September 2001 at Shelburne Farms, in Shelburne, Vermont, as supporters of the Charter to celebrate the worldwide movement to replace war and injustice with peace and justice for life in community.

Friends can look to their own history to reinforce their recognition of Stewardship as evidenced by people of faith. George Fox in all his travels constantly observed how people treated one another but also how they treated the animals that share our world. Fox is reported to have rebuked the owner of an inn for stealing oats from the stable horses for his own use. Eighteenth Century American Quaker John Woolman is frequently quoted: "The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth to support outward greatness appears to be an injury to the succeeding age." And William Penn, founder of the first Quaker American colony, declared "... How could we find the impudence to abuse the world if we were seeing the great Creator stare us in the face through each and every part of it?"

To quote Ruah Swennerfelt in his October 2004 article 'Friends and the Earth Charter' in the *American Friends Journal*:

Some drew parallels between growing environmental concerns among Friends today and the process by which the Religious Society of Friends arrived at a corporate witness against slavery two centuries before. Some took a new look at the writings of early Friends such as William Penn and John Woolman and found views and ethical principles that seemed quite applicable to today's environmental challenges. Others searched out common threads among other faiths, including indigenous traditions and pre-Christian, Earth-based spirituality.

This latter observation that Indigenous traditions hold the origins of the stewardship thread in faith-based living is being realised more fully today. I suggest it is in these traditions we might find the best examples of practising "walking lightly on the earth" while we are here to do so.

The 2000 Earth Charter Preamble embraces what Friends agree is the role of Stewardship:

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize

that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

New to the Quaker *A&Q, Advices & Queries*, are numbers 44 to 47 that mark a new inclusion of purpose in our spiritual, careful reflection on an earth care testimony.

In conclusion, that Friends embraced Stewardship as part of their values – their testimonies – is as much a function of the times in which environmental consciousness awakened as it is historically a perfect fit for what Quakers espouse – seeing "that of God in everything".

Each country, even each Yearly Meeting, has found its own unity with the concept of Stewardship and made it manifest in a broad variety of ways. In Europe, America and Australia, Stewardship extends to animal rights (UK Anti-Vivisectionist Society of the 1890s became present day Quaker Concern for Animals); Indigenous land care (Australia, Central America); family values and sustainability of communities (Kenya, South Africa); environmental protection and species extinction (Australia); global warming and climate stress threats to traditional homelands (Pacific Island Nations).

And to put all this defining information into perspective, a quote from Paul Buckley, the 2012 keynote speaker at South Central Concord Mass Yearly Meeting on 'The Origin of SPICES', is appropriate:

I would say, in fact, there is only one testimony, faithfully following the word of God spoken within our hearts. This results in many products. When we listen carefully and respond faithfully, it results in simplicity and integrity in our lives, in work for peace and social justice, and in a sense of community with each other and with all creation. It is SPICES and more.

Historically, I still think William Penn expresses Stewardship best:

... How could we find the impudence to abuse the world if we were seeing the great Creator stare us in the face through each and every part of it?

Notes

1. Environmentalist/Quaker Marshall Massey describes how he came to write *History and Exegesis of Nature and Religion*, on the history of Pacific Yearly Meeting's concern for the spiritual roots of environmentalism:
"How did this happen? It began with a chance remark to Shirley Ruth, then-editor of *Friends Bulletin*, in 1983. I said, we Quakers really ought to be bearing witness on the environment, but I don't see us doing it."
"Well, you ought to write something about that for *Friends Bulletin*, answered Shirley."
"So I did. I wound up writing a whole series of articles, and Shirley published them all in *Friends Bulletin* in 1984 ..." <https://quaker.org/legacy/quakernature/MMassey.html>
2. <https://earthcharter.org/about-the-earth-charter/history/>
3. 'The Flowering of Quaker Earthcare Witness', by Louis Cox, *American Friends Journal*, October 1 2004.
4. 'Friends and the Earth Charter', by Ruah Swennerfelt, *American Friends Journal*, October

2005, pg 24. Ruah Swennerfelt, a member of Burlington, {Vt.} Meeting, is general secretary of Quaker Earthcare Witness. The full text of the Earth Charter (see above, note 2) is available at <www.earthcharter.org>. Ruah quote: "It is significant to me that there is a growing awareness of ecological integrity within our historic testimonies."

5. The Rio Conference, which adopted the Declaration, took place from 3 to 14 June 1992. Subsequently, the international community has met twice to assess the progress made in implementing the principles of the document; first in New York City in 1997 during a General Assembly Session of the UN, and then in Johannesburg in 2002. While the document helped to raise environmental awareness, evidence from 2007 suggested that little had at that time been achieved of the document's environmental goals. https://en.wikipedia.org/wiki/Rio_Declaration_on_Environment_and_Development#Content

Janice Blakeney

NW Coast Tasmania Religious Society of Friends

'Amazing Place'

New Earth Care Theme Lyrics
to 'Amazing Grace',
Traditional Hymn.
Originally by John Newton

Amazing place, this earth our home
Its care our destiny.
Neglect destroys living things
Is death our legacy?
Its not too late to make amends
Find courage and reprieve.
Restoring each diminished space
Where life must sacred be.
Hold in the Light this earthly task
Rewards anew we'll see.
Steadfast our faith in stewardship
Find a place eternally.

New words by Friend Janice Blakeney

NW Coast Tasmania Recognised Meeting 2021

Everything is waiting for you

After Derek Mahon

Your great mistake is to act the drama
as if you were alone. As if life
were a progressive and cunning crime
with no witness to the tiny hidden
transgressions. To feel abandoned is to deny
the intimacy of your surroundings. Surely,
even you, at times, have felt the grand array;
the swelling presence, and the chorus, crowding
out your solo voice. You must note
the way the soap dish enables you,
or the window latch grants you freedom.
Alertness is the hidden discipline of familiarity.
The stairs are your mentor of things
to come, the doors have always been there
to frighten you and invite you,
and the tiny speaker in the phone
is your dream-ladder to divinity.

Put down the weight of your aloneness and ease into the
conversation. The kettle is singing
even as it pours you a drink, the cooking pots
have left their arrogant aloofness and
seen the good in you at last. All the birds
and creatures of the world are unutterably
themselves. Everything is waiting for you.

David Whyte

Two Hilary Clared paintings in SAC exhibition

The Studio Gallery is on the top floor of the Salamanca Arts Centre and is easy to reach by lift at the back of the centre, or stairs from main entrance. Plenty of time to drop by when you are in Salamanca during May and June?

Hope you like the work.

Hilary



Launch of the International Greenfaith Campaign, 11 March 2021

SOME TIME ago, QA (Quakers Australia) joined the group Australian Religious Response to Climate Change (ARRCC), as has TRM. This is a multifaith group, which in turn is a member of the international multifaith movement, Greenfaith.

In the leadup to the next UN climate conference, COP 26, in Glasgow, 21 November 2021, Greenfaith issued a statement of 10 Demands (see below). These encapsulate the bold steps that need to be taken urgently if the worst and most horrific climate change scenario is to be mitigated. We can't talk prevention anymore, as so many changes are already evident to us. Bold action may be able to reverse some of those.

As carers for Creation, we have no choice but to do everything we can to see these policies enacted. As we all know, Australia is a laggard, and has been embarrassed internationally for its foot-dragging. As well as being a major emitter as a nation, we also have the dubious 'honour' of being a major exporter of climate -destroying coal to be burnt elsewhere.

At 11 am on 11 March, therefore, we were called to make our demands known to the public in whatever way pertained to our faith tradition. Rabbis were to blow the shofar, which alerts the synagogue congregation to impending danger, Muslims have a similar rallying instrument, Christians have church bells. What about we Quakers? We decided to sit in



silence and hold our beloved planet and environment in the Light.

Our silent vigil took place in the Peace Garden behind the Meeting House. We enjoyed the company of friends from other Christian and faith traditions, Uniting Church and Brahma Kumaris. It was a disappointment not to hear any of the mighty church bells of Hobart ring out at the appointed hour. Kingston Uniting Church participated – perhaps readers heard bells there? In the North, Friends and friends held their vigil outside the office of Guy Barnett.

A few days later, the Women's Climate March took place. Quaker Earthcare Witness was present, with our new banner held aloft, as it will be also when the youngsters gather on 21 May for the

next School Strike for Climate. We know from psychological research that taking actions in company with like-minded others is very beneficial to the mental health of young people, countering despair and depression.* It heartens the school students to see that they are supported by adults. One cannot blame them for feeling let down by their elders in not safeguarding their futures!



Greenfaith Demands

1. 100% clean energy for all: Sustainable, affordable power for everyone, especially the 800 million people without access to electricity.
2. Global finance aligned with compassionate values: Increased financing – in COVID recovery and beyond – for renewable energy and sustainable food systems.
3. Jobs and healthcare for all: A just transition for workers, migrants, and communities impacted by climate change and the energy transition through healthcare, job training and placement, and other necessary support.
4. Protect Indigenous rights: A strong defence for the legal rights of Indigenous communities and environmental protectors.
5. Welcome for migrants: Generous hospitality and opportunities for climate and environmental refugees to migrate and establish new homes.
6. No more climate pollution: Net-zero greenhouse gas emissions in wealthy countries by 2030; accelerated finance/technology transfers for global net zero before 2050.
7. End the planet's desecration: No new fossil fuel exploration or infrastructure, industrial agriculture, or deforestation; no more habitat or biodiversity loss.
8. Eliminate immoral finance: No further financing or COVID bailouts for all fossil fuels, industrial agriculture, or deforestation.
9. Climate reparations from wealthy countries: Leadership by wealthy countries in climate financing and technology transfer, in recognition of these countries' colonialist and environmental debt.
10. Bold faith community leadership: Sustained, united action guided by the teachings of our diverse religions, ushering in an equitable, peaceful life for all.

*Our Friend Di Bretherton conducted research on this subject in the 1980s.

*Maxine Barry
Hobart Meeting Convener
TRM Justice and Peace Committee*

North West Coast Meeting hosts Ministry Committee meeting

MINISTRY COMMITTEE recently enjoyed the hospitality of North West Coast Meeting at their first face-to-face Meeting for Worship since before Covid, and where we were able to fully welcome Jan and Steve into membership.



From left to right are Siobhan, Drew, Yvonne, John, Kevin, Sally, Jane, Jen, Steve and Geoff, and the lovely Jan is taking the photo.

Notices

• Support to attend the Friends' School

A reminder to F/friends who have or would like to have their children attend the Friends' School but are anxious about the cost of a Friends' School education: there may be financial support available.

Quakers or long-term Attenders may apply to the Fee Assistance Committee (contact the School Enrolment Office), which considers granting fee assistance in the form of a discount to Quaker families who would not otherwise be able to afford to send their children to the Friends' School. Some of this money comes through a Quaker fund, the Raymond Wilson Bursary, but most is actually likely to come from full-fee-paying parents. There is a process involved, which includes a specific application form that involves exposing your family's financial status. This process is repeated annually. Be assured that this is kept confidential; each application is considered on its own merits but the process tries to be fair and objective to all families in the School, whether they are applying for assistance or pay full fees.

Fee assistance is not granted retrospectively so it is important to enquire early. The School Enrolment Office would be the best place to start.

In addition, there is a specific purpose bursary, the Claremont Bursary. The aim of the bursary is to support Tasmanian Quaker/Attender families with extra costs that might be associated with the school such as sporting equipment, music tuition, an instrument, or a school trip. Applications are more informal. Write a letter (or email) to the Fee Assistance Committee, care of the School Enrolment. Outline what it is you want to purchase, its cost and why it is important, with a brief outline as to why it would be a struggle for you to cover the cost yourself. If you are already in receipt of fee assistance, it is probably sufficient to remind the committee of that fact. Applications are considered on a case-by-case basis, both on their merits and the availability of funds. There is no specific deadline for submissions, but it is possible that applications made at the beginning of the year might exhaust that year's funds before a later submission is received. There is about \$3,000 available on an annual basis. The committee is prepared to consider retrospective applications such as last term's music tuition. It would be helpful to provide evidence of the cost of whatever it is you would like supported.

If you would like to know more about the funds and/or processes, please feel free to contact me: Sally McGushin, Convenor Fee Assistance Committee, (The Friends' School), mcgushin@bigpond.com, ph: (03) 6278 9149.

• Safe Quaker Community Policy

The Religious Society of Friends recognises that it has a duty of care for all people involved in its activities, ensuring a safe, secure, loving and respectful environment. If you feel you have been bullied, spoken to disrespectfully or harassed, which may have been overt or subtle, the Tasmania Regional Meeting has two appointed Safe Quaker Contact people, Jenny Seaton (0488 695 150) and maggi storr (0415355336). Please make contact for a confidential sharing in a spirit of trust and safety.

Jenny and maggi

• Helen Walpole memories

I am creating a suitcase to share with Grade 6 students about the life and work of Helen Walpole, with a focus on her Quaker values and how these influenced her. If any Friends have memories or photos of time spent with Helen that they would be willing to share with me, please feel free to contact me at jlund@friends.tas.edu.au

I would particularly love any photos of her home on Bruny Island or the area surrounding where her home was located in North Bruny.

Jess Lund, Morris (Primary School) Quaker Advisor

• Accommodation at Devonshire Street

Friends' House at Devonshire Street in Sydney welcomes accommodation bookings from travellers. We have Covid-safe precautions in place, and are currently taking bookings. Please contact volunteer wardens Brian and Marie on RMNSWBookings@quakersaustralia.info; 0466 265 915; or 02 9698 7158 to make a booking enquiry.



Book Sale

good quality
second hand
books for all!



with

Devonshire Tea



Supporting

Deaf Children of Central Asia

providing language for deaf children
and communication for families

Hobart North Uniting

Church

Swan Street, North Hobart
(opposite The State Cinema)

22 May 10.00 – 2.30

sms Kirsten: 0408 567 945
to organise book donations



Friends' Meetings in Tasmania

Sunday Zoom Meeting for worship at this link: <https://zoom.us/j/96868802082?pwd=TctUTm10bVQra1JxRTkvejBmVmZpdz09>

Meeting ID: 968 6880 2082

Passcode: 740317

Meeting is scheduled for 10.30 a.m. but the room opens and you can enter into the silence of Meeting from 10.15. Meeting runs for 30 minutes, worship sharing for 15 minutes and then gathering in groups for 'morning tea'. Please do come long and join us.

Hobart

Friends' Meeting House, 5 Boa Vista Rd, North Hobart (just off Argyle) Contact: 0432 159 606
Children's contact: Dawn, 0409 033 479;
JYF contact: Maree-rose, 0437 617 802.

Meeting for Worship every Sunday 10.00 a.m., Hobart Meeting House, Thursday mornings in school term 7.45 – 8.20 a.m.

Regional Meeting for Worship for Business

1st Sunday of the month at 11:30 a.m., Friends' Meeting House, Hobart.

North West Coast Recognised Meeting.

Contact: Sally O'Wheel, 6428 3019.

WORSHIPPING GROUPS

Southern Tasmania (formerly Huon)

Contact Ann: 6266 6439.

Kingborough

Contact: Flora Fox, 6267 2851 or 0413 667 555, email: cr.florafox@bigpond.com

South Hobart

Contact: 6223 4040 or 0408 273 994, Vivienne Luke and Des FitzGerald.

Launceston

The Red Dove (formerly Maggie's Café), Pilgrim Church complex, 34 Paterson St, Launceston

Contact: Julie Walpole, 0402 048 147.

Quaker Women's Lunch

Each second Thursday and fourth Friday of the month at Macquarie Food Store, 356 Macquarie St., South Hobart, 12 p.m.–2 p.m., upstairs. Enquiries: katepnl@hotmail.com
Contact: 0432 159 606



TASMANIA REGIONAL MEETING
PO Box 388
North Hobart TAS 7002