

Light Over the Mountains

Voice of the Blue Mountains Interfaith Group

Volume 1 - March/April 2012

Statement of Common Purpose

We come together as representatives of the different religious and spiritual traditions in the Blue Mountains and we seek to work together on causes of common interest, such as the Care and Celebration of the Environment.

Each of us loves our own faith while respecting others who equally love their own.

We recognize the Truth, that is a deep transcendent reality common to all, coming to us by different historical, scientific and cultural paths. We believe that we are spiritually enriched by our mutual sharing. We are ready to share that richness more widely in the Mountains, catching a glimpse of sacred wonder in our Mountain surrounds.

Affiliated Traditions

Brahma Kumaris; Kunsang Yeshe Retreat Centre; Lawson Catholic Church; Leura Uniting Church; Member of the Hindu Tradition; Siddhartha's Intent, Australia; The Australian Buddhist Vihara; The Religious Society of Friends (Quakers); The Thich Nhat Hanh Community; Emanuel Synagogue, Woollahra and the Jewish Community

Editorial

The Blue Mountains Interfaith Group emerged in May 2010 from the meeting of parishioners of Leura Uniting Church with members of the Australian Buddhist Vihara, discussing how relations with other faiths might be furthered. Other religious groups joined in enthusiastically, attracting a still wider membership. At first a common interest was recognised as revolving around social issues that impact both the local mountain community and the wider global community.

The initial focus was on the environment, which still remains a significant goal. In October 2010, a ceremony of Care and Celebration of the Land was held in the beautiful setting of Brahma Kumaris, Leura, with a strong attendance. This was repeated in November, 2011. A forum on the environment attracted a large crowd to Lawson Community Centre on 20th August 2011, focusing on our responsibility and commitment to protecting the environment. Further shared initiatives and activities are being planned.

We aim to work together for understanding, co-operation and joint action, and to learn about and to share together the wisdom inherent in each others' faiths. This newsletter is proposed as a means to

furthering that aim. Apart from local news and notices, we hope to reproduce here some of the gems of our sacred writings and quotations of noted teachers. So we hope to illustrate how much profound wisdom we share in common.

Alison Croft

Eugene Stockton

For our readers . . .

We invite you to share with us in this venture. You may like to contribute items for future publications: inspiring or informative passages from your religious tradition, news items, upcoming events, book notices. Let us know how you would like to receive future issues (email, hard copy, mail?), how you might help in its distribution (by hand to friends, copies in your place of worship?).

For this and the next few issues we have members of our group offering a brief explanation of their religious affiliation. In each issue we hope to group items under general themes. The final selection and editing of contributions will be in the hands of the editorial committee.

Eugene Stockton 4759 1818
Pamela Croci 4757 2339
Angela Moore 0418 568 008
Jim Tulip 4758 8104

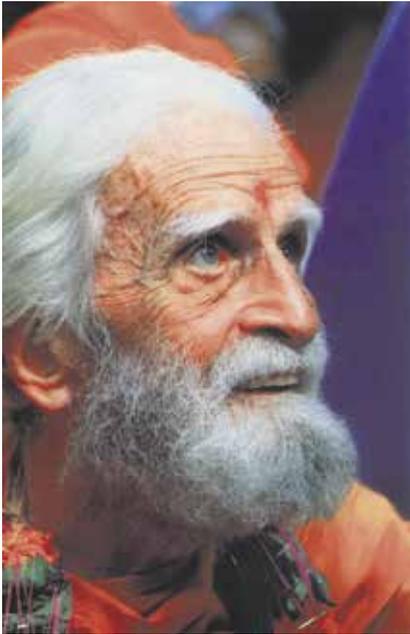


<http://bluemountainheart.net/interfaith>

Perennial Philosophy

This term, coined by Leibniz, was popularised in the book of this title by Aldous Huxley (1946). It embraces the core of spiritual wisdom common to many schools of philosophy and religion. This wisdom sees the material world pervaded by a transcendental reality. As described by Bede Griffiths:

This transcendental reality was known in China as the *Tao*, in Mahayana Buddhism as the Void, the *Sunyata*, in Hinduism as the *Brahman*, and in Islam as *al Haqq*, the Reality. In Christian doctrine it was known as the Godhead (as in Dionysius and Eckhart) or simply as the Supreme Being. In this there is to be found a universal philosophy which is the inheritance of all mankind.



Bede Griffiths concludes his book, *A New Vision of Reality*, by showing the way through the spiritual crisis in the world today.

The only way of recovery is to rediscover the perennial philosophy, the traditional wisdom, which is found in all ancient religions and especially in the great religions of the world. But those religions have in turn become fossilised and have each to be renewed, not only in themselves but also in relation to one another, so that a cosmic, universal religion can emerge, in which the essential values of Christian religion will be preserved in living relationship with the other religious traditions of the world. This is a task for the coming centuries as the present world order breaks down and a new world order emerges from the ashes of the old.

The world of dew
is the world of dew.
And yet, and yet -

by Kobayashi Issa - (1763 - 1827)
Japanese Pure Land Buddhist
Often compared to the poet Robert Burns who was almost his exact contemporary. His name means "cup of tea"

Judaism

Judaism shares many of the foundational philosophies of the other great religions but of course, with its own cultural flavour. Here is a brief overview of the guiding principles that underpin conscious, Jewish practice.

What do we believe? Many people are surprised to find that there is no mandated set of beliefs, no creed or dogma.

The basic article of faith, if you will, is the *Shema*: "Hear O Israel, the Lord your God, the Lord is One". For many religious Jews, this is interpreted literally, but for many others, it speaks of the unity of all that is – that we are all part of the one Spirit (or Energy) which sustains life.

We are a Covenant people, in relationship with God, with all people and the universe and it is through our actions that we express our beliefs. These actions are guided by our obligations and responsibilities – the *mitzvot* or commandments - and a practising Jew takes very seriously the requirement to fulfil the *mitzvot* described below.

Healing or repairing the world. This is *Tikkun Olam*. It refers not only to the fact that our world is manifestly in need of healing, justice and social action but, at a mystical level, speaks also of the ancient mythic idea that at the moment of creation the divine light became contained in special vessels, some of which shattered into shards and were scattered. Thus it is our task to repair that which was broken by "raising holy sparks", thereby healing the created order. In effect, when we raise our own consciousness by acts of compassion and caring – and when we tend our own inner fires of spirituality – we help to raise the consciousness of the cosmos. It is an ancient description of a concept we now regard as very modern and we find its echoes in Field Theory.

Righteousness, justice and charity. This is the literal meaning of *Tzedakah*, because Judaism views giving not only as the ultimate act of righteousness, but an indispensable part of ensuring there is justice in the world. Whether it is teaching a skill, donating goods, or giving money, *Tzedakah* is an integral part of living a Jewish life and is in fact required of all Jews. Many homes have a *Tzedakah* box (a *pushke*) into which they put coins at regular intervals, as well as supporting many charities through larger donations. Even those who receive charity are required to give some back, for the need in the world is endless.

Loving-kindness is known as *Chesed*, from which arises *G'milut Chasadim*: acts of loving-kindness. **Chesed** is one of the foundational building-blocks of Jewish life, and calls upon us to visit the

The Song of *Sophia* (Wisdom)

The Lord created me, first-fruits of his fashioning,
before the oldest of his works.
From everlasting, I was firmly set,
from the beginning, before the earth came into being.
The deep was not, when I was born,
nor were the springs with their abounding waters.
Before the mountains were settled,
before the hills, I came to birth;
Before he had made the earth, the countryside,
and the first elements of the world.
When he fixed the heavens firm, I was there,
when he drew a circle on the surface of the deep,
When he thickened the clouds above,
when the sources of the deep began to swell,
When he assigned the sea its boundaries
and the waters will not encroach on the shore
When he traced the foundations of the earth,
I was beside him *like a little child*
Delighting him day after day,
ever at play in his presence,
At play everywhere on his earth
delighting to be with the children of men.



Prov. 8:22-31 in new JB (italics: alternative reading after H. Rahmer)

Eckhart is fond of remarking that in creation God had no “why”: the Creator simply did it for “fun” and Wisdom, *Sophia*, like a little girl, played alongside.

sick, offer hospitality, comfort those who mourn, honour our parents, restore peace between disputants, bury the dead with dignity, engage in social welfare – in effect, practise *Tikkun Olam* (see above).

To be a good Jew, is to practise these precepts with conscious intention.

Angie Moore

Angela is a Jewish representative and is a member of Emanuel Synagogue in Woollahra. She follows the Progressive/Renewal branch of Judaism and is a valued member of Blue Mountains Interfaith Group.



The Catholic Church

Christianity arose out of Judaism as Jesus, profoundly aware of God as his Father, proclaimed the coming of the Kingdom of God until his life was cut short by his execution on the cross. At the rising of Jesus from the dead, his Spirit inspired and empowered his followers to spread the Good News of the Gospel. In local communities, they gathered each week for the Lord’s Supper reliving the climactic death and resurrection of Jesus, recalling his stories and teachings.

Some of these reflections were committed to writing in the New Testament (of the Bible). Gradually they clarified their belief that in the one God are three distinct Persons, the Father, the Son and the Holy Spirit; that the Son, the Word of God, became a human being in Jesus; that his death and resurrection was a new Passover, liberating believers from the slavery of sin; that the Mass, the Lord’s Supper, re-presented

for them the sacrifice of Jesus and their communion in his Body and Blood; that the sacraments, such as Baptism (the rite of initiation), channeled God’s grace to participants.

A person’s relationship to God through Jesus was developed over centuries into a rich diversity of spiritualities. The ethical teaching of Jesus was explored and elaborated by successive generations of Christians. In recent times the Catholic Church has applied these teachings particularly to concerns of social justice, more recently to issues of peace and the environment. A strong sense of tradition, guided by the Holy Spirit and the teaching magisterium of the Church, has treasured a continuity of belief, liturgy and church structure from the earliest Christian centuries.

The initial flock of followers of Jesus developed into a structure of local communities, or churches, headed by bishops (successors of the twelve apostles). Peter succeeded Jesus as shepherd of the whole flock, and his successors, as Bishops of Rome, became the focus of unity for all the churches throughout the then civilized world.

The term Catholic, ‘all embracing’, was used from the 2nd century to signify this unity. Over time and in widespread parts of the Roman Empire, the churches diversified in their style of worship, government and expression of faith. Some churches became independent of Rome (e.g. Orthodox and Protestant), others remained in communion with Rome (e.g. Latin and Uniate Rites). The latter constitute the Catholic Church as we know it today.

Fr Eugene Stockton

Rumi: *The Shepherd's Prayer*

Moses saw a shepherd on the way, crying, "O Lord Who choosest as Thou wilt,
Where art Thou, that I may serve Thee and sew Thy shoon and comb Thy hair?
That I may wash Thy clothes and kill Thy lice and bring milk to Thee, O worshipful One;
That I may kiss Thy little hand and rub Thy little feet and sweep Thy little room at bed-time".
On hearing these foolish words, Moses said, "Man, to whom are you speaking?
What babble! What blasphemy and raving! Stuff some cotton into your mouth!
Truly the friendship of a fool is enmity: The High God is not in want of suchlike service".
The shepherd rent his garment, heaved a sigh, and took his way to the wilderness.
Then came to Moses a Revelation: "Thou hast parted My servant from Me.
Wert thou sent as a prophet to unite, or wert thou sent to sever?
I have bestowed on every one a particular mode of worship, I have given every one a peculiar
form of expression.
The idiom of Hindustan is excellent for Hindus: the idiom of Sind is excellent for the people of Sind.
I look not at tongue and speech, I look at the spirit and the inward feeling.
I look into the heart to see whether it be lowly, though the words uttered be not lowly.
Enough of phrases and conceits and metaphors! I want burning, burning, become familiar with
that burning.
Light up a fire of love in thy soul, burn all thought and expression away!
O Moses, they that know the conventions are of one sort, they whose souls burn are of another".

The religion of love is apart from all religions. The lovers of God have no religion but God alone.

Dadirri

In our own time Miriam-Rose Ungunmerr is a bridge between Aboriginal mysticism in the traditional form and one which is thoroughly at home in the Christian tradition. In an address to a liturgical conference in Hobart in 1988, she described a form of contemplation, called in her own language *dadirri* and having its setting in the bush, around the campfire or in ceremony.

It is inner, deep listening and quiet, still awareness.
'Dadirri' recognizes the deep spring that is inside us.

We call on it and it calls to us.

This is the gift that Australia is thirsting for.

It is something like what you call 'contemplation'.

When I experience 'dadirri', I am made whole again.

I can sit on the river bank

or walk through the trees;

Even if someone close to me has passed away,

I can find peace in this silent awareness . . .

The contemplative way of 'dadirri'

Spreads over our whole life.

It renews us and brings us peace.

It makes us feel whole again . . .

The other part of 'dadirri' is
The quiet stillness and the waiting.
Our Aboriginal culture has taught us to be still
and to wait.
We do not try to hurry things up.
We let them follow their natural courses –
like seasons.
We watch the moon in each of its phases.
We wait for the rain to fill the rivers
And water the thirsty earth.
When twilight comes, we prepare for night.
At dawn we rise with the sun . . .

I would like to conclude by saying again
That there are deep springs within each one of us.
Within this deep spring,
Which is the very Spirit of God, is a sound.
The sound of Deep calling to Deep.
The sound is the Word of God – Jesus.

A Quaker Story

A three-year-old girl was overheard speaking to her little new-born brother: "Tell me about God - I've almost forgotten".

Parker Palmer

The Uniting Church

In 1977 three Australian Protestant churches – Congregational, Methodist and Presbyterian – came together to form what is now the Uniting Church in Australia. It is, therefore, a church that, while having its roots in English, Scottish and Irish nonconformist traditions, sees itself as very Australian in its style and concerns. Indeed, born Australian. It is the third largest Christian denomination in Australia.

It grew out of the ecumenical vision of Christian churches coming together in unity. As a result the Uniting Church continues to value its relations with other denominations and faith traditions, especially the Anglican and Roman Catholic churches. This is reflected in worship where communion or eucharistic worship is seriously followed, and where the presiding ministers usually appear robed and a tradition of sacred singing elevates the tone of the proceedings. Alongside this emphasis on sacrament and ritual the Uniting Church equally supports a strong evangelical presence within itself.

The Uniting Church has intellectual strengths from the training of its ministers for 3-4 years at the Centre for Ministry at North Parramatta, and from the expectation of ministers having university degrees. It also has practical strengths through welfare activity, possibly leading the field in certain respects in Australia with Government support. Aged Care is one example. The Uniting Church has led the way on the position of women in ministry, several of whom have held leading roles in the Australian church.

The Uniting Church is actively involved in public issues. It puts emphasis on political issues such as reconciliation with indigenous people, land rights, climate change, conservation and land care. It makes vigorous representations on these matters to parliaments in Canberra and elsewhere, and sees itself as central in contemporary debates on morality questions, religious education, the economy and migrant experience. It has been innovative in welcoming Pacific Islanders into ethnic congregations, and has sponsored the formation of a Congress for Indigenous and Islander people.

The Uniting Church has a style that is open, serious, well-informed and critical on public matters. Its weakness is that it belongs to an idealistic movement in church history that has been overtaken by modern changes in globalisation, technology and migration patterns. There is a relative lack of young people in it.

Jim Tulip

Cosmic Dance of Shiva, the Hindu God of Creation and Destruction



According to Hindu belief, all life is part of a great rhythmic process of creation and destruction, of death and rebirth, and Shiva's dance symbolises the eternal rhythm which goes on in endless cycles. (Capra).

Similarly, God the Creator in the Judaeo-Christian tradition can be pondered as God at play. (Prov 8:22-31).

The Australian Buddhist Vihara

The Australian Buddhist Vihara is a Theravadan monastery established in 1972 by Venerable Somaloka, a monk from Sri Lanka. Since 2001 Venerable Kovida, also from Sri Lanka, has been the Head Monk.

The Vihara has two main purposes:

- the teaching and practice of meditation. The Satipatthana Sutta is the foundational text in this context. It teaches an approach to meditation which involves developing the capacity to keep the attention in the present moment. That means developing the mind's capacity to see things directly. It is an emphasis on concentrating the attention so that "sati" or mindfulness is developed, a mental capacity different from the thinking mind. The thinking mind does not allow the attention to stay in the present moment. The thinking mind, in which humans typically live, will always take the attention to the past or future.

To that end, the Vihara provides two hour-long services each day, at 8am and 6pm, (including 15 minutes of traditional Pali chanting, and 45 minutes

of silent meditation.) There is a longer meditation (8am-10.45am) each Sunday, and 12 meditation retreats, ranging in length from 2 to 20 days, each year.

- the provision of a setting for people to practise their devotional spiritual life. This aspect of the Vihara is enjoyed mainly (but not exclusively) by the Sri Lanka Buddhist community, mainly from Sydney. Devotees typically visit the Vihara to bring offerings for the monks. They will bring food, gifts, flowers, and incense. They will perform Buddha Puja (offering to the Buddha).

The devotees will often take the opportunity to seek pastoral support from the monks.

The two groups of Vihara visitors are not mutually exclusive. Devotees often join the meditation, and meditators often bring offerings, and do service to support the Vihara.

Rene Buhler

Smiling Heart Sangha

Smiling Heart Sangha meets each Thursday at the Buddhist Vihara, Cliff Drive, Katoomba. Sangha means community. We are a small group of people who come from all walks of life with a range of experience in Buddhist practice.

We practice in the tradition of Thich Nhat Hanh, a Vietnamese Zen monk who has lived in the west for the past forty years. Thay, (meaning teacher), is a poet and peace activist who has established monasteries in France, USA and Vietnam and is the author of many books on Buddhism. This practice came into being during the Vietnam war and has deep currents of peacebuilding, social justice, nonviolence, compassion and “interbeing”- our interconnectedness with all life forms.

Mindfulness is the energy of being aware and awake to the present moment. It is the continuous practice of touching life deeply in every moment of daily life. To be mindful is to be truly alive and present with those around us and with what we are doing. We bring our body and mind into harmony while we wash the dishes, drive the car or take our morning cup of tea.

Here at Smiling Heart Sangha we do very much the same things as when we are at home - walking, sitting - except now we learn to do them in mindfulness, with awareness that we are doing it.

Each week we practice various meditation techniques including guided meditations, walking meditation, mindful movements and relaxation meditations as well as hearing dharma talks and sitting silently.

In practicing together as a Sangha, as a community, our practice of mindfulness becomes more joyful, relaxed, and steady. With the support of the community, we can practice to cultivate peace and joy, within and around us, as a gift for all of those whom we love and care for.

Thay’s teaching emphasises openness: “the Order of Interbeing rejects dogmatism in both looking and acting. It seeks all forms of action that can revive and sustain the true spirit of insight and compassion in life. It considers this spirit to be more important than any Buddhist institution or tradition... Members seek to change themselves in order to change society in the direction of compassion and understanding by living a joyful and mindful life.” (*Interbeing: Fourteen Guidelines for Engaged Buddhism* by Thich Nhat Hanh 1987)

Ann Morris and Miriam Brooks

Examples of Natural Mysticism

Caroline Jones on fishing:

People fishing are mostly quiet, gentle in movement and speech, still for hours, unbroken only by regular rhythmic rebaiting and recasting. They are gazing at the water and the sea, attentive to the tide . . . Fishing provides a deeply desired excuse to be still, to wait beside the water, and to feel the transformation take place as slowly as another level of consciousness arises. Beyond words and ideas there is a sense of communion with nature, a calmness of the spirit. The inner depths are acknowledged and they expand in a way which is difficult to describe. So fishing might be seen as a symbolic dive into mystery, similar to the practice of meditation.

A similar “dive into mystery” is described by surfer Matt Carroll:

“You . . . just fall into the wave . . . during seconds like that, you as a being don’t really exist . . . you’re actually inside everything that’s happening, the wave, the surfboard . . . you’re inside the landscape and the ocean as it’s surging, you get totally inside the moment and it’s so intense that time disappears, you disappear, you’re totally unified with everything that’s happening. . . . Maybe in the moment of having to know everything all at once you burst through the barriers.”

Quiet recreations such as bushwalking, biking and sunbaking lend themselves to deep reflection.

The Blue Mountains Centre for Religious Enquiry

A big thank you to Frank Lumley and Glenda Marsh-Letts for presenting our last forum on Quakerism. It was wonderful to hear your stories and meet you. The gathering was enjoyed by all who attended.

We now wish to invite you to our next forum presented by the Brahma Kumaris organisation.

We would like to welcome our guest speaker Sally Segal, also attending to support Sally will be Jessica Yuille.

The Brahma Kumaris Organisation

One of the first questions frequently asked upon encountering the Brahma Kumaris is, "Is this a women's organisation?" The answer is "no". Although primarily administered by women, it is an organisation in which both women and men participate equally.

In October 1937, the Founder, Brahma Baba, formed a Managing Committee of eight young women and in February 1938, he surrendered all his property and assets to a Trust administered by them. The soundness of his decision to choose women and young girls as administrators and spiritual teachers has been borne out by the Brahma Kumaris World Spiritual University (BKWSU) becoming a respected global institution under their leadership. Brahma Baba also correctly foresaw that core values based on traditionally feminine qualities – patience, tolerance, sacrifice, kindness and love – would increasingly become the foundation of progress in personal growth, human relations, and the development of caring communities.

Brahma Baba's vision of the future world was one of harmony between men and women and of partnership rooted in spirituality, for spirituality is the key to trust and respect. Today, although women head the organisation, there are many men co-ordinating centres and playing other key administrative roles.

Date of our next Forum: Sunday, April 29, 2012

Time: 2 - 4pm

Venue: The Santa Maria Hall which is located at the back of the Santa Maria Centre. The Santa Maria Centre is located on the corner of the Great Western Highway and Mary Street next to the Catholic Church at Lawson.

Parking will be available on the church grounds. Entry is through the driveway in front of the church and also through the driveway in Somers Street (located immediately on the right hand side as you turn into the street). You may also need to consider parking in Somers Street if the church grounds are full.

We really look forward to sharing our next forum with you. Refreshments will be available at the end of the discussion.

Affiliated Traditions and Members

Brahma Kumaris

Jessica Yuille, Sue Morrison, Gloria See, Yeung Yao

Kunsang Yeshe Retreat Centre

Venerable Tencho

Lawson Catholic Church

Fr. Eugene Stockton, 4759 1818

Leura Uniting Church

James Tulip, 4758 8104

Chrysanthe White, Alison Croft

Member of the Hindu Tradition

Ashok Nath

Siddhartha's Intent, Australia

Pamela Croci 4757 2339

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Rene and Jane Buhler

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The Thich Nhat Hanh Community

Miriam Brooks

Emanuel Synagogue,

Woollahra and the Jewish Community

Angela Moore
0418 568 008



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THE UNIVERSE YEARNING

I think that the sufferings of this present time are not worth comparing with the glory yet to be revealed to us. For the whole creation waits with eager longing for God to reveal his sons. For creation was frustrated not of its own will but God so willed that it look forward to creation itself being set free from its bondage to decay and sharing the glorious freedom of the children of God. We know that the whole creation has been groaning until now in one great act of giving birth. Not only creation, but we ourselves, who feel the first stirrings of the Spirit, groan inwardly as we await our adoption as sons and the redeeming of our bodies.

The Spirit comes to help us in our weakness for we do not know how to pray as we ought, but the Spirit himself pleads for us, with groans too deep for words. He who searches hearts knows what is the mind of the Spirit, that the Spirit is pleading for the holy ones in God's way.

(Romans 8:18-23, 26-7
Trans. Stockton 2012)



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Book Notices

Blue Mountains Dreaming - the Aboriginal Heritage
2nd Edition

Eugene Stockton, John Merriman

Aborigines have been present in the Blue Mountains for up to 50,000 years. Up-to-date information on them are here presented by ten experts in archaeology, anthropology, geomorphology, rock art, contact history and linguistics.

Aboriginal Church Paintings - Reflecting on our Faith

Eugene Stockton with Terence O'Donnell

A theological study of the art in eight Aboriginal churches. These paintings by elders for their own communities are priceless examples of Aborigines expressing their Christian faith in an Aboriginal way.

A Scriptural Way of the Cross

Terence O'Donnell and Eugene Stockton

The Stations of the Cross painted by Terence O'Donnell for Our Lady of the Nativity Church, Lawson are here reproduced, together with appropriate prayers for public or private devotion. In addition there is a new edition and translation (by Eugene Stockton) of the "Songs of the Suffering Servant" in Isaiah 42-53. Ideal for meditation during Lent.

The Deep Within - Towards an Archetypal Theology

Eugene Stockton

An examination of the influence of deep consciousness on our religious expression, opening out to mystical prayer. This study, from a Christian perspective, is relevant to all religious traditions.

Tossimo - Memories of Ethiopia

Helena Gormally

Helena Gormally lived and worked as a Daughter of Charity in Ethiopia for over 30 years, during times of Communist Revolution, Red Terror and famine. She tells stories of little people in a rural market town, some happy and some sad, against the more drastic backdrop of their nation's history.

Bruny d'Entrecasteaux and his encounter with Tasmanian

Aborigines: from Provence to Recherche Bay

Dianne Johnson

The French expedition sent out by the King, on the eve of the French Revolution, in search of La Perouse. A fascinating account of the leader of the expedition, the attitudes of the voyagers, and of the protracted encounter between the French and the local Aborigines at Recherche Bay, Tasmania.

These publications available from Blue Mountain Education and Research Trust, email: olon@tpg.com.au



Members of the Blue Mountains Interfaith Group at Vihara: (l-r) Alison Croft, Jim Tulip, Rene Buhler, Miriam Brooks (and her two children), Eugene Stockton, Grahame King, Jessica Yuille, Venerable Kovida.

Coming Events

QUEEN OF THE SUN: What Are the Bees Telling Us? is a profound, alternative look at the global bee crisis from the award-winning director Taggart Siegel.

In 1923, Rudolf Steiner, an Austrian scientist, philosopher and social innovator, predicted that in 80 to 100 years honeybees would collapse. Now, beekeepers around the world are reporting an incredible loss of honeybees, a phenomenon deemed "Colony Collapse Disorder." Bees are disappearing in mass numbers from their hives with no clear single explanation. The queen is there, honey is there, but the bees are gone.

Queen of the Sun will be screening at Lawson Bowling Club, 7pm Tuesday March 27th, organized by Transition Blue Mountains and Permaculture Blue Mountains. Natural beekeeper Tim Malfroy will introduce the film and be available for questions after the film.

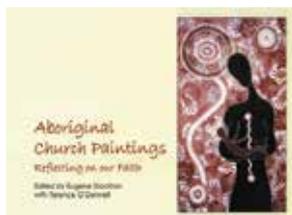
Entry sliding scale \$5-10. Enquiries: Clare 4782 4897.

Light Over the Mountains is published by Blue Mountain Education and Research Trust (BMERT), ABN 2828 431 2624, 254 Great Western Highway, Lawson, NSW Australia 2783, phone (02) 4759 1034, email olon@tpg.com.au Designer Allan Walsh, email allan.walsh@exemail.com.au Printed by Springwood Printing, phone (02) 4751 6119 Blue Mountains interfaith Group website <http://bluemountainheart.net/interfaith>



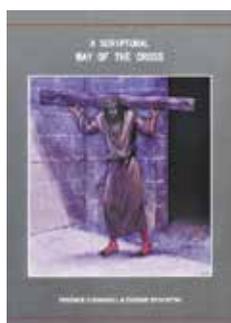
Blue Mountains Dreaming 2nd Edition
Eugene Stockton, John Merriman

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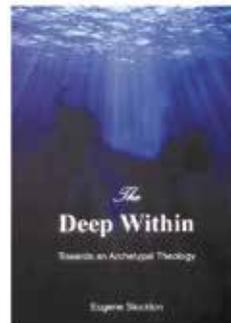
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