

JUNE 2020

WALKING CHEERFULLY

FOUNDED 1926

NEWSLETTER OF THE RELIGIOUS SOCIETY OF FRIENDS
(QUAKERS) SOUTH AUSTRALIA - NORTHERN TERRITORY
REGIONAL MEETING.



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Prayer Written in a Plague Year

O God,
may you, from the wintry rooms of our souls,
our sadness dispel,
may you, from our inner wars renewed by solitude,
release us,
may you, not bound by the physical universe,
come here,
may you, to whom the walls of our souls are nothing,
make them rooms of your joy,
and may they flower around us.

Reg Naulty



The Friends Meeting House, North Adelaide. Watercolour 1981.

ZOOM MEETINGS FOR WORSHIP

DIANE COCETTA.

My experience of zoom Meetings for Worship has been enlightening. It is a joy during isolation to see Friends in their homes on the screen before me. This immediacy seems to create a comfortable space for worship and ministry. The less formal Wednesday evening zoom gatherings when we consider selected writings has resulted in thoughtful, individual contributions. This unexpected intimacy means that, whatever the location of Friends, we are able to connect with those who, because of ill-health or distance, cannot be physically present. Zoom also has a practical benefit, appreciated especially by some older Friends, because it is not necessary to drive or take public transport to and from gatherings in wintery weather.

CHRISTINE COLLINS

Attending Zoom Meeting for Worship with Eastern Suburbs Friends has been a source of comfort and surprise. I did not expect to feel the depth of silence and connection that I do. I attend Zoom meetings with my heart and mind more thoroughly prepared than when I go to Fleurieu Meeting. I bring my whole self...not divided or scattered by wondering if I have remembered the flowers, books, keys to the building, water, notices and so on. There is no travel involved and we have been able to attend every week. Our cats seem to delight in being present too. With Zoom we have our 'meeting house' in our home and at the same time we share with others their home places of worship. It feels a privilege.

TOPSY EVANS

Thank Heaven for ZOOM!!! The past few weeks of isolation would have not been as happy without ZOOM. During this time I have experienced three very different series of ZOOM Meetings.

The first has been with my immediate family which were rambunctious affairs consisting of lots of laughter, speaking over each other, lots of family gossip and general hilarity.

The second has been with the people in our Retirement Village who live in apartments with the same floor plan as ours. In pre-ZOOM times we made it a practice to have occasional get-togethers every few months so it seemed a good idea to keep in touch while this is banned in the physical sense. These events have been more difficult to organise than the first group because of the different skill sets of the participants. The young seem to be able to use IT without thinking, while those of us with more experience of life before the digital age need to concentrate a little harder, and occasionally seek help.

The third series has been a delight to organise despite the range of skills being more in line with the second series. The contrast with the family series is great. LOTS of quiet, and time to consider the other participants contributions before making your own. The similarity though, is that our Friends Meeting consists of people well known and loved, and whose contribution is valued. The sense of familiarity and caring has been tangible. I have found the privilege of hosting the Meetings a real joy. I have been able to see who is 'in the waiting room' and can welcome each person as they arrive, which is not always possible when we meet physically. Each Friend is comfortable in their own familiar space and at the same time is also with others in their space. The sense of calm which results is amazing.

I hope that we can continue to have some week day Meetings after we return to meeting in the usual way!

REFLECTION TO COMMEMORATE MABO DAY – 3 JUNE



*BLACK VIRGIN OF LE PUY (C) MARY SOUTHARD
CSJK, WWW.MARYSOUTHARDART.ORG*

“My name is Edward Mabo, but my island name is Koiki. My family has occupied the land here for hundreds of years before Captain Cook was born. They are now trying to say I cannot own it.” Quote from a manifesto prepared for the Mabo Court Case. As we honour the life and work of Mr Edward Mabo lets consider the prosperity of many of us, and the dispossession, poverty, homelessness, hunger and early deaths of many Aboriginal and Torres Strait Islander (First Nations) people across Australia. First Nations People held the sovereign rights and cared for our country for thousands of years before colonisation. In the name of the British government Captain James Cook took the east coast of Australia in 1770, and for the next hundred years the entire country became crown land and was either leased, sold or granted to colonists. As I wrote this reflection I became aware of an open wound in Australia, and across the world, and all of us, as one body, holding the wounded one. Together birthing a love we have longed for, but have never expressed in our social, legal and political systems. When I saw this beautiful icon by Mary Southard I was moved to deep compassion. Eddie Mabo spent many years of his life longing for and working for justice. Let’s honour his life work today by caring deeply for what he cared for - simple justice, compassion and humanity for his people,

There is evidence in the Letters Patent promulgated, by the British Parliament (1834), a situation in Port Philip Bay in Victoria (1835) and in the words of Julian Tenison Woods (1880) that us newcomers knew the country belonged to the first inhabitants and it was absolutely wrong, and to our shame, that we stole their land without fair compensation. King

William IV Letters Patent read on Proclamation Day in South Australia guaranteed that “nothing in the Letters Patent contained shall affect or be construed to affect the rights of any Natives of the said Province to the actual occupation or enjoyment in their own Persons or in the Persons of their Descendants of any Lands therein now actually occupied or enjoyed by such Natives” Letters Patent promulgated in the British Parliament in 1834 In 1835 a pioneer grazier and explorer, John Batman used a treaty to buy land around Port Phillip Bay (present-day Melbourne) directly from the First Nation inhabitants. Julian Tenison Woods, the Founder of our Josephite Congregation, wrote to the Sydney Mail in 1880, Some will say that we ought not to have come to a country which was not ours, and molest the peaceful inhabitants and rightful owners. Sydney Mail 17 July 1880 p 102



THE QUAKER SHOP

The Quaker Shop re-opens on Tuesday 9th June, after the long weekend. This follows an announcement from the Prime Minister about further easing of restrictions. The colourful strips of paper which have filled the front window for the past two months will be taken down and an attractive display of goods will take its place.

Volunteers and customers are all looking forward to the re-opening, but things will be not quite the same. Like all businesses, the Quaker Shop must make adjustments to safeguard the health of customers and staff to protect them from the virus. Customers will be asked to sanitise their hands on entry and there will be a limited number of people allowed in the Shop at the same time.

Volunteers will be encouraging customers with social distancing and they will have extra cleaning and disinfecting responsibilities. The Quaker Shop has always tried to be eco-friendly but the virus is making this difficult. We are now required by law to use disposable paper towels for drying hands, not the fabric towels we have always had. Although there may be a few changes in the interests of safety and hygiene for all, the same friendly, welcoming atmosphere is just the same. Come and visit soon!

YEARLY MEETING 2020 – A VIRTUAL GATHERING

YM2020 will make use of online techniques to make the virtual YM Gathering one that builds a sense of community, allows learning and sharing and enables business to be progressed. Yearly Meeting 2020 was due to be held at the Avondale University College, near Lake Macquarie between Sydney and Newcastle. The virtual YM Gathering will focus on the previously planned dates of 4 July-10 July 2020. Some parts of YM20 may happen earlier, and some may continue later.

To register it is necessary to go to the YM 2020 website

<https://www.quakersaustralia.info/yearly-meeting-2020>

For more information contact: Lorraine Thomson (jlorraine.thomson@gmail.com), or Michael Searle (Michael.Searle@iiNet.net.au) for the YM2020 Hosting Group in Canberra Regional Meeting.

There will NOT be a cost to participate. YM2020 will make use of online techniques to make the virtual YM Gathering one that builds a sense of community, allows learning and sharing and enables business to be progressed. Yearly Meeting 2020 was due to be held at the Avondale University College, near Lake Macquarie between Sydney and Newcastle. The virtual YM Gathering will focus on the previously planned dates of 4 July-10 July 2020. Some parts of YM20 may happen earlier.

ANZAC DAY 2020

Topsy Evans

For the first time I have found a comfortable acceptance of ANZAC Day.

On the evening before ANZAC Day we held a ZOOM meeting with some others in our Retirement Village and one asked us all to greet the dawn of ANZAC Day by lighting a candle and placing it on our balconies at 6am. My immediate personal reaction was well expressed by the traditional Quaker phrase ‘that would not have occurred to me’. I have always found ANZAC Day to be one of awkward and conflicted feelings.

My husband, David, was asked to play the Last Post on his trumpet, and he hesitantly agreed at the same time being very conscious that he was woefully out of practice and the Last Post has some rather tricky notes which have been the downfall of many a trumpeter.

So we were both rather anxious when we woke before dawn. We lit two candles and placed them on our balcony. One by one candles appeared on other balconies. David was just about to start playing when we heard distant sounds of the National Ceremony being broadcast from another part of the Village. So he was saved with about 2 seconds to spare.

As we stood there in the darkness I felt a calmness and deep sorrow for the disasters which are the results of all the wars which our country has waged. There was none of the noise and cheering which usually accompanies the ANZAC marches – just a sombre atmosphere of reflection on the loss of life and the awful aftermath of war.

My Father fought in the Battle of the Somme. Some years ago I walked through row upon row of graves in the Australian War Cemetery in Flanders. I wept at the appalling loss of life represented by the interminable white crosses which stood out stark white in the gloom of that wintry day.

I am grateful that because of COVID 19 there was no marching this ANZAC Day and I’ve had a chance to rethink my attitude to its commemoration.

THIS EVIL THING.

Michael Mears, a Quaker, actor and playwright, has produced a free ‘home movie’ version of his solo stage play ‘This Evil Thing’ while living in lockdown. Telling the inspiring story of Britain’s conscientious objectors in World War 1, the video version was shot by Michael in his London flat on an iPhone and sees him performing all 52 roles. It is currently available to watch on YouTube in six chapters.

PUSSY WILLOW’S OUT...

LORIKEETS GATHER FOR SNACKS
AND CONVERSATION

Robin Sinclair

PEACE AND POWER, AND THEIR INTER-DEPENDENCE

Harald Ehmann

Background

For some time now I have been searching for a word or phrase that summarises the concept of “inherent birth right individual power” that can apply to all life forms. Namely that which each being is born with and which provides the divine autonomy and individual authority to stand up for each themselves when another seeks to infringe or grab that divine autonomy.

Such a word-concept has proved elusive despite deep searching. It might have come into existence somewhere in humanity to describe the sanctity and inalienable entitlements of the newborn and children. It may exist in some rites of passage or responsibility transitions, eg initiations or investitures.

Some word-concepts that cluster closely around this concept include liberty, freedom, autonomy, mutual respect, sovereignty, divine, right to life, God-given, that of God in each, gravitas, allud (old English, but it refers to God-given land), and sisu (Finnish, no direct translation, but akin to resoluteness). The nearest English might be “birth sovereignty”.

If the concept-word already exists in another language, and given that languages are essentially symbolic of cultural ways of being and doing, then there’s no point trying to re-invent one. Do you know of one?

It would be good to find it in an Original Australian language. From discussions with Elders to date there isn’t one. They have also pointed out that sometimes a single word-concept cannot encompass the deeper understandings that develop from wider related teachings and learnings. Thus searching for such a word may also be unnecessary, even futile.

This concept is an important one needing to be recognised and adopted by humanity, especially now with the covid pandemic, the climate crisis, and the extinction crisis, and all their risks and consequences. It may underpin almost everything that is truthful, peaceful, equitable, just and sustainable.

Entrustments of some “birth sovereignty” to others are naturally and adaptively made on the implicit understanding and requirement that it is used responsibly and in the interests of the giver. For example to parents by children, and by adults to governments for support, protection and welfare.

Peace and “birth sovereignty”

An application of “birth sovereignty” within peace can be made. Peace is not only the absence of war, or a state of non-violence. It is also, and importantly, the recognising, retaining and respecting of “birth sovereignty”. It seems that Christ, George Fox, Pemulwuy, Gandhi, Martin Luther King, Mandela, Mother Theresa, and many others, including notable Original Australian Elders, did and do espouse exactly this sovereignty, albeit not in these terms. They stood and stand firm, resisted and resist any attempts to strip them of it.

When another seeks to take it from us and we do not assert this our “birth sovereignty”, then peace is actually infringed. For true peace we each have an obligation to assert our “birth sovereignty”, even to the point of civil disobedience. Is this not what Christ meant

when he advised “turn the other cheek”, being open to violation? Was it not the basis of George Fox’s refusal to swear oaths or lift his hat, being open to prosecution?

It may sound counter-intuitive, but for meaningful and true world peace we each need to assert the inherent power of our “birth sovereignty”, even if it could prove hurtful or even fatal, as it has for many.

Most people have unknowingly, half-knowingly, incrementally and significantly yielded the power of their autonomous “birth sovereignty” to the grabbers and welders of undue power. Often this occurs because people are easily drawn into giving consent that is not fully informed, with important nullifying legal consequences. It is also a despairingly common political tactic. Hence there are vast inequalities in all directions.

Wider implications

Could it be that the Earth is in the mess it is in because this “birth sovereignty” concept has not been recognised, retained and respected by each and every human being? The Uluru Statement from the Heart would not have been rejected had the concept been in Canberra’s currency.

Similar lines of reasoning for the inherent power in “birth sovereignty” can be applied to simplicity, truth, equality, justice and sustainability.

In the more recent major activism events, including from Pemulwuy to Gandhi and onward, “birth sovereignty” has been stated or couched as a right. The English word right has the unfortunate polar consequence (from right-wrong, right-left) of having a grant-able and withdraw-able characteristic. This use of the polar term “right” is inherently confusing and this confusion has been and is exploited by those who seek to retain undue power by denying others their “birth sovereignty”. Such exploitation often includes deprivations, from hiding information to extract uninformed consent, to the extreme, the theft of the lives of defenders of “birth sovereignty”.

It seems that the social evolution of our species for the better can be retarded by a lack of adequate concept-words in our languages, including and especially English due to it’s global dominance. Added to these inadequacies is the doggedness of definition correctness, akin to political correctness. Furthermore, inherent experiential biases can understandably distract the hearer from the core endeavour of the speaker to move forward into better ways of seeing and responding to novel situations.

Some words that illustrate these problems are love, power and even God. The shambles that we have as climate and carbon policy in Australia is one glaring example of how these problems and the denial of “birth sovereignty” can be worked to our common disadvantage.

There is a place for power in peace. Asserting “birth sovereignty” may have far-reaching consequences for the better of all within this Creation.

With thanks to several Original Australians Elders and Friends who have kindly and generously contributed to the above.

RELIGIOUS

David Evans.

'Member of the Society of Friends', was what I had written. A friend corrected me immediately and said, "you mean member of the Religious Society Friends!" I accepted her reproach, but started wondering what I thought about the meaning of the word religious.

For me the word religious includes the making of value judgements in all that happens to me in my personal, societal and community life. I think of 'good' people as those who look for the better way in all the myriad of decisions both large and small that need to be made from day to day, or even minute to minute. Of course, one's appreciation and ability in finding the better way changes, and hopefully improves, but the basic intent to foster what is good and to put away what is not as good, is there. One's answers of 'yes' and 'no' have to be made all the time are indeed made on this basis.

In a societal sense the word religious makes me think of the part of life where we look after each other's social needs. Perhaps it is at the time of births, deaths and marriages especially, that we give expression to the hopes and fears that we all face together with our families and our extended families. A faith in the people we live with, we work with, and meet with, is indeed Religious.

From time to time I have had the suggestion made to me that a concern is secular and not Religious. Usually I find the suggestion someone galling for the reason that I think that every action that we have to make gives expression to our belief and our faith in ourselves and in our society. There is perhaps emerging today a new 'work ethic' where the distinction between what is work and what is not work is less than clear. Many people approach their work with the same enthusiasm as they approach their favourite pastimes, and equally importantly bring to their other activities the same diligence that they have learned in extensive training programs that they have completed in their career development in the work area.

However, the word Religious has for me a more exciting meaning. There are moments in life of short duration, but with a timeless quality, when one experience is a sense of religious fulfilment. There are times when you feel you can see the greater world and your part in it. C.S. Lewis in his autobiography 'Surprised by Joy' speaks about "an unsatisfied desire which is itself more desirable than any other satisfaction." John Punchon, in his book 'Encounter with Silence' says "what has happened to me is that I have come to see the meaning of this world as an expression of the reality of the next, not the other way around." I can remember an exciting silence in our own meeting for worship that followed the reading of Clive Samson's poem 'The Timeless Hour'. The poem finishes with the words "and in the silence, the Word may come." I feel sure that the biblical references to Moses and the burning bush, and to Peter and John's account of the transfiguration are related in quality.

Thinking about the word Religious makes me feel that attitude is more important than action. I am reminded of the saying of Jesus "in my Father's house are many mansions. If it were not so I would have told you." The attitude is one of acceptance, of faith, and of belief. Most important it is one of expectation.

HARMONY BEYOND CONFORMITY

Charles Stevenson

One of the simmering issues before Friends in this first quarter of the 21st Century concerns whether one is theist or non-theist. I can hear my late wife telling me that my disquiet about this issue stems from a part of my upbringing that I have not yet let go.

Be that as it may, I do think we pontificate about the unknowable! I perceive something presumptuous in declaring one view or the other about God. This stems from my historical bent - that each one of us is as a particle of sand in the billions of years of earth's existence. Yet, we presume to know. Is this 'recency bias': that does not take into account the either the past or the future.

What do we mean by the term God? Is it a convenient term for the unknowable? Is it the creator behind the galaxies? Or the goodness that resides in the heart of human kind - the 'that of God' in us each? Is it the ultimate wisdom? The ultimate truth? My own concept of God is certainly not the god that Richard Dawkins riles at. The awkward paradox is that, to repudiate the existence of God, it is necessary to have a concept of God in the first place - in order to refute the concept!

I am intrigued by the names for God in nineteenth Century Quaker Epistles: 'The divine Canopy', 'the All-seeing Eye which never slumbers', 'the' Divine Power', the 'Righteous and Just Judge' ... The concept of God was vague to them, just as it troubles the present generation. It is hard to accept uncertainty, 'the Cloud of Unknowing'.

Rionnon Grant, a British Friend who is increasingly becoming a significant voice in the Quaker world, says in *Telling the Truth about God* that Friends have opted for ambiguity – words that can be acceptable because they hold a wide variety of meaning. 'The Spirit' is an example. She says that when it becomes lower case "spirit" it "can be interpreted to mean almost anything the listener feels acceptable."

One sometimes hears the rather shallow pronouncement that "you can believe whatever you like to be a Quaker." Geoffrey Durham in his recently published *What do Quakers Believe* says "but rather they [Friends] believe what they must."

It all goes back to personal responsibility "What cans't thou say?" In the end, words are inadequate. The trouble is, however, if we don't use certain words then we become insipid, meaningless. We do need to express that sense of power beyond us that we sense in meeting for worship.

So, with trust and generosity towards our diverse spiritual insights, I see the ultimate is not in any covert pressure to conform, but in a harmony that comes from acceptance. George Fox said it magnificently: that over the ocean of darkness (our uncertainty in this case), flows the ocean of infinite Light and Love.

Telling the Truth about God, Christian Alternative books, (Quaker Quicks)

Rhiannon Grant, 2019

Rhiannon Grant is a tutor at Woodbrooke, the Quaker Study Centre in Birmingham, England. *Telling the Truth about God* is a leisurely written and thorough analysis of how Friends are thinking in this present age. Primarily written for Meetings it is nevertheless helpful for both new and seasoned Friends in grasping the intricacies of Quaker thought. It is a fresh and vigorous approach. She emphasises the need to actively listen, and to either invent new terms or repurpose old ones to fit meanings that need to be expressed.

GERTRUDE (TRUDE) ROSE

Not many Friends in Adelaide will remember Trude Rose, once a lively, hospitable and warm-hearted member of the Society of Friends in South Australia where she joined Friends. She recently died in Sydney, and her Testimony has been issued by New South Wales Regional Meeting, having been prepared by Mary Pollard.

Trude Rose Menka (21.2.1920 to 18.2.2020)

Trude was born in Norfolk, England on 21 February 1920, the seventh of nine children to Lily and Albert Dickerson. During World War 2 she worked as a psychiatric nurse in Norfolk and by 1942 had joined the Women's Land Army, where she was able to work outdoors with horses which she loved.

Trude married Jimmy Burnett in London during the war. Their daughter Sonia was born in 1946 followed by Ron in 1949. Sadly, Jimmy died in 1951 at the age of 33. Trude met Frank Rose, who was on his way to Australia, and she and the children followed him arriving in Sydney as "10-pound poms" in 1953. Trude and Frank were married on 27 November at the old Sydney Registry Office a few days after her arrival.

In 1958 they moved to Queensland and Gloria was born in 1959. They owned two fruit shops but the credit squeeze in 1960 forced closure of the shops and Frank finally found work as a toolmaker for BHP at Whyalla. Trude was once again widowed in 1964, when Frank died from lung cancer. In straightened circumstances and with three children she eventually took a job as housekeeper on a sheep station outside Hawker in the Flinders Ranges.

Trude discovered Quakerism when she met Frank Rose in England. After Frank died, Trude made contact with Quakers in Adelaide and joined the Society in 1967. Her special Friends in Adelaide were Barbara and Fred Whitney.

She saved enough money to move to Sydney at the end of 1968 to join Sonia, initially in a small flat at Enfield and later at Manly. When she was 50 years old she went to college in Sydney and qualified as a book keeper securing a job at Unilever at Circular Quay.

In the early 1970s Trude deepened her involvement with Quakers in Surry Hills and transferred her membership to Sydney Monthly Meeting in 1971. From 1975 to 1978 she was the first resident Quaker Warden of the Meeting House in Devonshire Street. She hosted Quaker visitors from all around the world and was involved in one of the first Aboriginal Land Rights Conferences in Sydney at the Meeting House.

With her hospitable spirit she helped facilitate gatherings and welcomed guests. One of these guests was Richard Tognetti of the Australian Chamber Orchestra who came to stay as a young teenager studying music. In 2019 he described on an ABC radio program what a lovely woman Trude was - another example of Trude's welcoming spirit.

During this time she worked in Friends Book Supplies with Leo Menka, who became her third husband in 1983. They were married at the Meeting House. She returned to South Australia for some time in the 1990s. After Leo's death in 1995, Gloria and Trude bought a garden flat together at Rose Bay and Trude enjoyed her retirement in the garden and in the choir at the Woollahra Seniors Club.

Unfortunately, dementia forced her into care at a nursing home at Wahroonga in 2012. She made her mark as one of their feistiest characters and after some time, settled down to earn the affection of the devoted staff who looked after her.

She died on 18 February 2020 three days before her 100th birthday and her life was celebrated on the Central Coast of NSW on her birthday. The family had gathered for this occasion so her three children, grandchildren and great grandchildren were present. Friends from the Central Coast and Devonshire Street attended the funeral.

Trude was a loving generous spirit with a gift for hospitality and a genuine interest in people. Her resilience and determination are reflected in the way she lived her life and the influence she had on her family. She is remembered by Friends in Sydney and Adelaide with great affection.

WOODBROOKE STUDY COURSE – on-line.

To book, please email Ronis Chapman: ronisc@fwccawps.org This is an exciting new project developed by Woodbrooke Quaker Study Centre in partnership with FWCC Asia-West Pacific Section. This study program explores the spiritual roots of Quaker practices and concerns. When we understand the founding vision of early Friends, we can trace how the Quaker way has changed over time and consider our own experiences as Quakers today.

The program is made up of four modules. Each module includes two recorded presentations, backed up by written resources, and is rounded off with a live online webinar meeting. You may choose to meet in groups to share your responses, reflections and questions in preparation for the webinars. Module One – Quaker Foundations: 27 July to 16 August

Module two - Quaker Testimony 1: 17 August to 6 September

Module Three – Quaker testimony: 7 September to 27 September

Module Four – Quakers and Christianity: 28 September to 18 October.



Bruce and Winsome Paul.

We are sorry to report the recent death of our dear Friend, Bruce Paul, at the age of 95. Bruce and Winsome had remained in their own home until about a year ago when ill health required that they move into a nursing home.

MEETINGS FOR WORSHIP

SOUTH AUSTRALIA

Adelaide: Zoom meetings during coronavirus pandemic, otherwise 11 am every Sunday and 1st Wednesday of month 5.30 pm

Friends Meeting House, 40a Pennington Terrace, North Adelaide.

Clerk: Geoff Greeves.

Fellowship of Healing: 2nd Wed and 4th Fri of month 12.30 pm

WMSAdelaide@quakersaustralia.info

Meeting House bookings: RMSANTBookings@quakersaustralia.info

Eastern Suburbs: zoom meetings at present, otherwise 10 am every Sunday. Leabrook Guide Hall, Rochester St., Leabrook

Clerk: David Evans (08) 8338 2143 WMSEastern@quakersaustralia.info

Fleurieu: in recess, otherwise 11 am second & last Sunday of each month. Old Council Chambers, The Strand, Port Elliot. Chris Collins (08) 8552 1654

WMSFleurieu@quakersaustralia.info

Hills: In recess, otherwise 0.30 am second Sunday of each month. Various venues.

Contact: Robin Sinclair 0418 908 163 WMSHills@quakersaustralia.info

Southern: In recess, otherwise Third Sunday of month. Contact: Barbara Talbot

WMSSouthern@quakersaustralia.info

NORTHERN TERRITORY

Alice Springs: In individual homes until the pandemic is over, otherwise 4 pm every Sunday at Campfire in the Heart, Ragnesi Road, Alice Springs.

Contact Diana Campbell 0422 472 918 WMSAlice@quakersaustralia.info

Darwin: In individual homes at present, otherwise at 4.45 pm first & third Sunday of each month. Salvation Army Community Centre. Cnr Lee Point Rd & Yanyula Dr., Anula, Darwin.

Contacts: John Duguid (08) 7978 7080 Barbara Sampson 0447 201489

WMSDarwin@quakersaustralia.info

REGIONAL MEETING.

Business meetings: 1 pm first Sundays of February, April, June, August, October, December.

Clerks: David Barry and Yarrow Andrew RMSANTClerk@quakersaustralia.info

Treasurer: Lee Harradine RMSANTTreasurer@quakersaustralia.info

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