

JUNE 2021

# WALKING CHEERFULLY

FOUNDED 1926

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



## PRINCIPAL CONTENTS

Thirty Years a Quaker – Judy Greeves p 2.  
After the Fire – Robin Sinclair p 3  
Palm Sunday Address – Yarrow Andrew p 3  
Statement from the Heart – Jo Jordan p 5  
Friends who have influenced me p 7  
Notices and news p 9  
Karna Pronouns and Radical Equality p 10

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



**The library and luncheon area at the North Adelaide Meeting House.  
Relaxing are Peter Clarke, Ann Rees and Milli Stein.**

## 30 Years A Quaker

**Judy Greeves.**



I joined the Society of Friends about 30 years ago. I saw this as a straightforward progression and formality as I had been involved with Quakers as a child at Eastern Suburbs meeting, Leabrook where my father, who had a true sense of social responsibility and a deep sense of duty was drawn to Quakers.

I had been attending Quaker meeting at the North Adelaide Meeting house when I applied for membership. I was living nearby in Prospect, having recently returned from a couple of years in the UK. Whilst in England I had visited Meeting Houses around the country and had been welcomed warmly. I felt connected to the Quakers who demonstrated caring for others as much as themselves and rather than instruct me inspired me to follow my moral conscience. In the Meeting for Worship, I learned to

be still and receptive to the spirit. This active, listening silence encouraged me to take one course of action rather than another and to try to live better in the world.

I love the simplicity of our faith and practice. The testimonies support the values of life I wish to commit to. They provide me with constant questions as well as a sense of direction to accept and live by these principles. I see Quakerism as a religion of uncertainty. The testimony of integrity is very meaningful to me and requires me to face the truth within myself. This encourages me to take responsibility for my actions, with the courage to be vulnerable and the willingness to change.

I see true religion as a personal experience of finding the light that shines within ourselves and others, and that each one of us has a direct connection with God. Of course, there is much more than this to being a Quaker and it comes with serious responsibilities. Although I have experienced being a co-clerk for Adelaide meeting, I know all Friends are responsible for the care of our worship and community. The clerk serves the meeting and tries to discern the truth in the Meeting for Worship for Business to recognise a way forward in the decision making. Friends are required to be open to spiritual guidance and have confidence that the minute recorded feels right. It can be really challenging to assist the meeting to consider worshipfully and sensitively the concerns brought forward; particularly when Friends are passionate about them. Perhaps we can look at things from a different angle. Advices and Queries remind us to try to sense what has nourished the lives of others and to not allow the strength of our convictions to betray us. "Think it possible that you may be mistaken." (Quaker Faith and Practice 1.02.17)

The shared waiting during the Meeting the Worship where I am led into deep silence helps to guide me and gives me clarity particularly during uncertain or difficult times. Usually, I find the spoken ministry adds strength to our sense of togetherness as we listen with open hearts. In the stillness we are hearing and trying to understand all the things that really matter.

## After the Fire

Robin Sinclair.

After the bushfire stillness came  
falling like the sombre snow of ash.  
Animals had fled or died.  
No birds called except for one,  
a crow, black as the trees,  
wailing its mournful cry into the drifting smoke.

In a while the rains returned  
sifting into the ashes,  
settling and soaking,  
seeking out the roots,  
trickling down the charcoaled trunks,  
rinsing clean the reddish-gold of newer, smoother wood.  
And up and down the trunk,  
from base to branch,  
the new green life began to shoot.

From Robin's new book, *Upside Down World*,  
soon to be published by Ginninderra Press

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## THE EARTH NEEDS ALL OF US TO CARE FOR IT. Palm Sunday address.

Yarrow Andrew

**We acknowledge** the people whose land we are standing on, the Kaurna people of the Adelaide plains. We are standing here alongside Karra Wirra Parri, the redgum forest river, and need to understand the history of this place if we are to move together towards a sustainable future. Kaurna elders have cared for this place for tens of thousands of years – an unimaginable stretch of time. They have understood this place to be *precious*, and have worked to *protect* and *preserve* it, with the deep understanding that the land provides for us, and we are only returning the favour when we do the same in return.

**We acknowledge**, we who are non-Indigenous, our collective failure to protect this place. As invaders, settlers, and colonists we have been blind to the care of this place, and blind to the care that the land offers us, and blind especially to the knowledge of Kaurna people. Within fifty years of this city being established, Karra Wirra Parri was described by visitors

as a “malodorous black sewer”. Our environmental failures are not a recent phenomenon. Adelaide’s first colonists cut down the redgum trees, collected gravel from the river, and contaminated the river with various wastes, treating this beautiful place with callous disregard.

Our record since that time has not been much better. While Karri Wirra Parri no longer looks and smells like a sewer, we have changed not just the Adelaide plains, but the whole of this land called Australia, with catastrophic consequences. We continue to cut down forests, concrete over swamps, and carelessly introduce new creatures – cane toads, cats - without considering the complexities of this beautiful continent. There are now so many people on the globe – almost eight billion and rising – that we are no longer damaging just one river, but are changing even the weather, bringing whole ecosystems and animal species to the brink of destruction.

If we stand together with First Nations people, learning to protect and preserve, rather than degrade and destroy, then our shared human story can have a different ending.

**We acknowledge** our fear and denial in this time of climate crisis. We feel powerless to stop this destruction, as one person among eight billion, needing each other more than ever before. But we are never powerless, and together we can be unstoppable. In truth, those who profit from planetary destruction want us to feel powerless, because they benefit from our inaction.

You may want to deny that global warming is an emergency situation. I am not here to try and persuade you otherwise. I will simply ask you to look around at those who are loudest in their denial, and what they have to gain from business as usual.

You may be afraid to take in the scale of this disaster, knowing the grief that can overwhelm us when we see our precious landscapes being destroyed by catastrophic climate change. I invite you to step into this fear, step into this grief. We are living in a terrifying moment in human history, with grief enough to overwhelm us all. Yet to turn away from it is to condemn our children and grandchildren to even greater horrors.

You are not alone! You are not powerless! If we stand together with First Nations people, learning to protect and preserve, rather than degrade and destroy, then our shared human story can have a different ending. Scientists are telling us - loud and clear- what we can do, what we **must** do, to save ourselves from the disasters that await us with every additional degree of global overheating, those pandemics, fires and floods.

Know that every tree you plant, or spare from the chainsaw, in myriad ways, *will make a difference*.

Know that every dollar you direct away from fossil fuel companies - in your superannuation, your investments, or your choice of where to bank - *will make a difference*.

Know that every time you raise your voice – challenging fear and denial, casting your vote, or supporting those taking action – *will make a difference*.

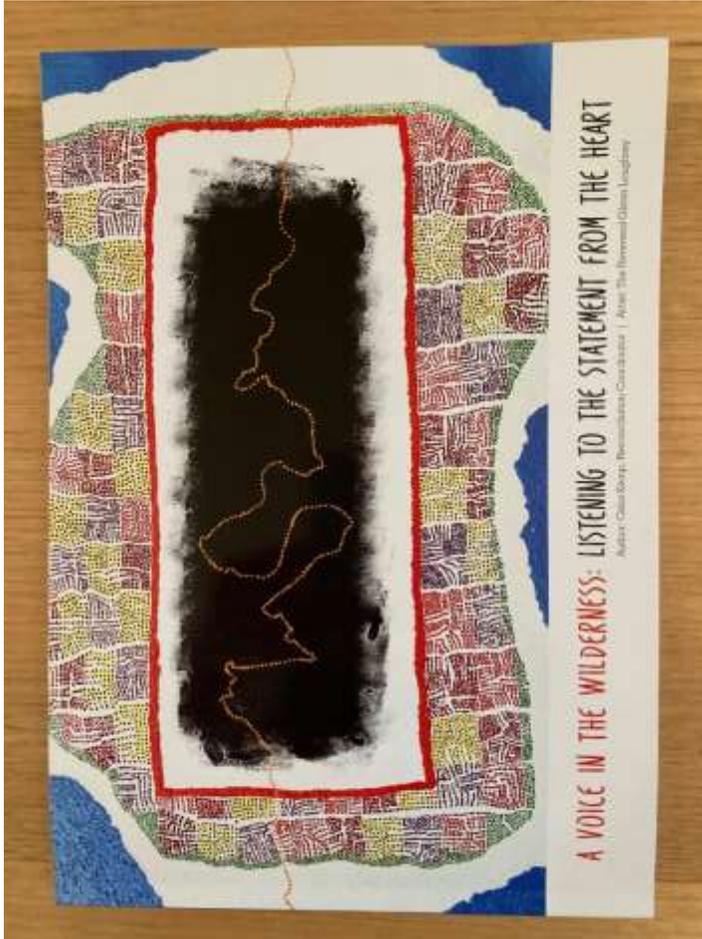
Indeed every choice you make, today, tomorrow and in the months to come, is making a difference, whether you can see it or not.

As Kurna elder Aunty Georgina Williams would tell us, the earth needs all of us to care for it, understanding our total dependence on the soil, the rain, and the abundance of life that enfolds us. What are we waiting for?

## Listening to the Statement from the Heart

*A Voice in the Wilderness, Listening to the Statement from the Heart* by Celia Kemp, with illustrations by Glenn Loughrey

Reviewed by Jo Jordan



Most of us have heard about the *Uluru Statement from the Heart* composed by First Nations people in May 2017. The authors of the Statement said: “In 1967 we were counted, in 2017 we seek to be heard”. *A voice in the Wilderness* gives background information about the reasons why the *Uluru Statement from the Heart* is important to all of us, not just to Aboriginal and Torres Strait Island peoples, and why their request for a First Nations Voice in the Constitution needs our support.

This beautifully illustrated book gathers together images and stories which challenge our understanding of Australian history and culture. The content can be confronting at times, but the format is attractive and inviting, using images and drawing on stories of people and events which are already well

known.

The author recommends that the book be used as a study guide, encouraging shared reflections and discussion. It is not lecturing in tone but poses questions and draws on lived experience. Many examples refer to news items from the past with the book providing additional information that we didn't receive from the media. For example, in the story about Lindy Chamberlain, we find that two Aboriginal trackers had vital evidence about the dingo tracks relevant to the case, but they were not consulted at the time because they were not fluent in English. Three years later their evidence was finally heard.

*Voice in the Wilderness* is Christian in tone, the title referring to Isaiah, “the voice of one crying in the wilderness”. There are frequent references to the prophets and to parables, drawing attention to those Christian values which society claims to uphold, but often neglects.

Recently a small group of Friends from Eastern Suburbs Meeting met via zoom each fortnight for two months to read, discuss and reflect on themes raised by the book. We found it illuminating and very worthwhile. We valued the personal experiences with First Nations People that Friends were able to share.

The author, Celia Kemp, an Anglican Reconciliation Coordinator who lives in Alice Springs, spends her time “on community, Scripture, theology, desert spirituality and nature”. The illustrator, Glenn Loughrey is a Wiradjuri man, an Anglican priest and an artist. The book is published by the Anglican Board of Mission. Copies of the book are available from Churches Together SA (formerly the South Australian Council of Churches) at 1/ 76-80 Sturt St Adelaide, or a free download from [www.abmission.org/voice](http://www.abmission.org/voice)

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## Ecosia, the new search engine

**Olga Farnill writes:**

Dear Charles,

I enjoy reading your nicely put together Walking Cheerfully. I realised it might be a good place to let everyone know about Ecosia, the new search engine ( some call it a browser) which uses 80% of their profits to plant trees in the third world, to mitigate climate change, including helping to plant a forest belt across the southern Sahara to prevent the spread of the desert. They pay local people in each country to raise seedlings and plant balanced ecologies of local species, not just monocultures. They also pay people to grow trees for agriculture and empower women in the process to earn more money, as in the Sudan. They have videos to show their projects, they respect people's privacy, and show a countdown of the no. of trees planted each time you do a search.

Trees for Life use it instead of Google.

All you need to do is first to Google "ecosia," and download and install the app. Then go into your Settings to make it your Default browser ( or search engine). The icon will then appear with your other icons to click on, so you can choose Ecosia instead of Google in order to do a search.

I highly recommend it, and love to plant trees from my arm-chair.

Perhaps we can walk a little more cheerfully, knowing all our searches will do lots of good for climate-change and third world countries' environment and agriculture, and women as well.

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## 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](mailto:RMNSWBookings@quakersaustralia.info); 0466 265 915; or 02 9698 7158 to make a booking enquiry.

## **FRIENDS WHO HAVE INFLUENCED MY LIFE**

**Charles Stevenson**

### **ETHELA FELLOWS**

One of the outstanding Friends of my acquaintance was Ethela Fellows. “Ethela saw her role as a supporter and encourager rather than a leader”. Such was the very crux of Ethela’s contribution to life. In looking back over my own long life I wish we had more encouragers. As a shy and awkward teenager she made me warmly welcome amongst Friends in Adelaide.

She was helpful in business meetings. She was a fund of great knowledge, not only about Friends, but many aspects of life in the community, and especially of the various interesting people she had known. What lingers in the memory most of all is her concern for automation which was going to cause upheaval to our way of life in ways hard to imagine before the technological advent of computers, smart phones and the space age.

Ethela was always interested in people, and took great interest in the Wider Quaker Fellowship. I understand that Ethela helped outfit Sir Douglas Mawson for his Antarctic Expeditions. Amongst her many interests was the Sherlock Holmes Society and the Macquarie Literary Society. She herself wrote short stories under the nom de plume of J. T. Hodgens. One such ‘A Matter of Colour’ was a love story with a local background, dealing considerably with the beauties of nature.

She spoke lovingly of her Baptist father and of her early upbringing in Ovingham. She did secretarial work, and for a number of years worked in the archives department of South Australia.

Together with Dorothy Short (later Coleman) she joined Friends in 1935. Ethela told me that it was through talking things over with Irene Glasson that both she and Dorothy “accepted her suggestion that we borrow from North Adelaide Meeting House the histories of Quakerism. We accepted her suggestion and she took us to North Adelaide, showed us where we could find the key, the library and the borrowers’ register, and we were “set” for a dose of Quakerism. This resulted in our joining the study circle held at the Williams (Constance and Frances) home, Yenlamurra, in Yalanda street, Eden Hills, where we studied Christian Faith and Practice under J Raymond Wilton’s guidance, and by 1935/6 felt ready to apply for membership.” (Irene Glasson, secretary of the WYCA, was also responsible for Alva Herbert, Winifred Wilton, David and Elma Day and Horace and Grace Tossell joining Friends).

In a letter written in 1970 She wrote typically (and one can hear Ethela speaking in her cheerful, ringing and liquid voice), “some time ago, I flicked on the radio just at the close of a session about what and by whom I do not know, but some bigwig of some branch of “the Church” (Anglican I fancy, but am not sure) was making the closing remark of the session. This is what I heard ‘Christianity is a system of belief, not a way of life’ !!!! – It is on this rock or reef, if you like, that the Fundamentalists (whether they know it or not), take their stand. To them the word “Believe” is more important than “if any man ... let him take up his cross and follow me”, (Matt 16-24) and other references”.

Ethela, née Hale, married a Melbourne Friend, Herbert Fellows, in 1939, returning to Adelaide in the early 1950s. She died in 1987 at the age of 91. Strangely there is no photo of her.

## ESSENTIAL QUAKER READING

**The Secretary's Newsletter**, published monthly, is an outstanding source for information about the activities, thought and concerns of Friends in Australia.

**Documents in Advance** is a crucial source for understanding the contemporary Society of Friends in Australia, and what it has achieved in the past year.

**Regional Meeting Newsletters.** Each Regional Meeting has a newsletter all of which make worthwhile reading. The May issue of the Tasmanian Friends Newsletter is outstanding for its artistic concerns, an article about the Rajah Quilt which was worked by women convicts being transported to Van Diemen's Land with material provided by Elizabeth Fry, the famous Quaker prison reformer. Also there is a most worthwhile article by Nelson File, the Principal of the Friends School, about developing a sense of wonder. The quotation on the front page of *Walking Cheerfully* comes from this article.

**The Friend**, published weekly in Britain, is a lively journal of information as well as the current thinking of the very active Britain Yearly Meeting. The 'Thought for the Week' of the issue for 21<sup>st</sup> May was written by Charles Stevenson.

**The Friends Journal**, published in Philadelphia' is likewise an important source for information about the Society of Friends in the United States.

**The Friends Quarterly**, published in London, contains longer articles than those of the *Friend*. The current issue concerns thoughts about the future of Quakerism. It often contains hidden gems of wisdom, for example, "when you find yourself in a dark place, you think you are being buried, but you're actually being planted."

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### **Thy Kingdom Come – A Quaker's View of Jesus by Ingmar Hollsing. David Skewes**

The book covers topics such as A Factual Life of Jesus, The Parables, Other sayings and Deeds and Jesus in Later Thought. Ingmar draws upon current Biblical scholarship. This is melded with his own personal reflections, and his interpretations as a Quaker. There is a section called God, Quakers and Me. Ingmar will gift two copies of his book to Friends in South Australia, to be shared around where this is relevant.

Ingmar Hollsing has been a Swedish Quaker for more than forty years. He is a teacher by profession and holds a Bachelor of Divinity from Uppsala University which specializes in the historical Jesus. He has written books on John Woolman and on the history of Swedish Quakers.

David, who describes himself as an occasional attender at the Hills Meeting, has twenty five books to give away, on the theme of War And Peace written from a pacifist position. David believes these books are valuable from an historical perspective. He can be contacted on 8388 6594.

## NOTICES AND NEWS OF FRIENDS

**ALICE SPRINGS.** Diana Campbell writes: There is very little happening in the Alice Springs Meeting at this time. We are down to three regular attenders including myself and both the others will be leaving one in about 18 months time and the other in two and a half years. The time will pass all too quickly I'm sure. There are still people in town who have attended (and always opt to stay on the contact list when asked about updating it) but a number of them now have young children which makes their attendance difficult as we do not have a children's meeting. The parents themselves are not keen to start one preferring to go to the Uniting Church in town which does cater for children. We do have occasional visitors but this is very rare now because of COVID keeping people from travelling. We continue to hold Meeting on Sunday afternoons and hold that at some point in the future we will grow again when the Spirit moves more people to join us. Personally, I'm hoping that will begin to happen before I end up being the only Quaker in town and sitting alone each week.

**AUSTRALIA YEARLY MEETING JULY 3<sup>RD</sup> – 9<sup>TH</sup> 2021.** This is to be an online virtual event. Friends are advised to go to the YM21 website for registration form, timetable and updates. It is crucial that Friends go to this website and read the information provided. The Backhouse Lecture 'Searching for Truth: Friends in a 'post-truth' world' will be a panel presentation (Dorothy Broom, Gerry Fahey, Duncan Frewin and Pamela Leach). It will be delivered on zoom at 6.30pm. on 5<sup>th</sup> July.

**PERI COLEMAN** recently spoke to the members of the Conservation Council of SA regarding the plight of the St Kilda mangroves. Peri has created a helpful YouTube video about the St Kilda Mangroves destruction.



*JANE SLOANE*

**JANE SLOANE** is the senior director of Women's Empowerment Program with emphasis on Asia. She has worked in international development for many years, focusing on advancing women's rights and promoting gender equality.

Friends will remember her detailed book about her interesting experiences, 'Citizen Jane' which was published in 2014.

Although Jane usually works from California because of COVID Jane has been centred in Adelaide where her work schedule is particularly busy because of the different time zones in which she works. This entails very early rising and late evenings. Jane attends meeting regularly by zoom.

## Two Kurna pronouns and insights for radical equality

Uncle Lewis Yerloburka O'Brien, Kurna Elder, and Friend, Harald Ehmann

### The Context

Are we conceptually held back by the limitations of current English from having truthful and mutually reciprocal relationships with partners, children, relatives, others beings, land, the Earth?

Are we struggling unnecessarily with an appropriate pronoun between he, she, and they/them? Incidentally, the current increasing use in English of them and they for the singular has the added problem of making it difficult to know whether each use applies to a singular or plural.

The Kurna people solved these problems long ago. Arrival Australians have Kurna permission to apply the long-used elegant Kurna solutions in this article. Indeed Kurna encourage Arrivals to use them to hasten the changes we all seek for a sustainable and enduring Earth.

Adoptions of Kurna words and concepts in this article are not cultural misappropriations. Their adoption are acts of radical reconciliation, and ultimate in de-colonising. As many Originals have said and continue to say: "You've been lost, now you're coming back into the human family."

### My, mine, our, ours, its

In Kurna there is one pronoun for these English so-called possessive pronouns. That word is YARA, pronounced like the river that runs through Melbourne. The big difference is that the Kurna pronoun does not imply ownership of one by the other, but rather it implies mutual reciprocal obligation between both entities. It applies both to the singular and the plural.

Just imagine the shift in understanding, perception and relationship that will occur when we speak of yara partner, yara children, yara dog, yara house? Now think plural ('our'): yara neighbours, yara suburb, yara town, yara district, yara land, yara Country, yara sea, yara atmosphere, yara Earth....

The implication of mutual and reciprocal obligation in a single word is but a small change for a giant leap forward in achieving the widest possible equality! A small change for a bigger one?

This question is an ever-present tension in humanity: to progress or to stay put. Only you can decide. In the process you will be well-served and guided by your own considered quiet discernment, and not by the loud insistences of others. Also see **To do, or not to do?** below.

### He, she, it

In Kurna there is just one pronoun for she, he, and it. That word is PA, pronounced with a soft p (close to b) and like bah without any elongation of the 'ah' ending. It's use removes the unnecessary application of gender, thereby removing any potential or implied agency or power differences as happens with English.

The need to differentiate between genders is really only necessary when actual differences need to be recognised, such as in medicine and sports codes. Beyond these needs, the differentiation has become a diversion and means to unbalance equality.

Furthermore PA applies equally to the non-gendered 'it' which is used in English for entities that are considered subject to or thought of as less than human. This is also an equity problem.

Just imagine the shift in understanding, perception and relationship that occurs were we to use the pronoun pa for partner, son, daughter, father, hen, cat, home, land, air, sea, Earth....

To give you a sense of the potential, here are sentences that include both yara and pa: "John is yara partner and pa enjoys cooking", "Jane is yara daughter, and pa is holding yara food", "Yara land is dry, and pa is suffering", "Yara sea is blue and pa is pleasantly cool", "Yara earth is getting hotter and pa is losing yara wildlife."

Unfamiliar? Yes with respect to the grammar, but No with respect to the integrating effect. Past human experience has often showed that grammatical clashes are not sufficient reason to reject the adoption of words and concepts, especially given the potential benefits.

To test this, you can practice other applications of these words in your own mind and experience, and therefrom imagine the other world that is possible. Then hopefully you can realise that other world. That is the invitation of Original Australians, and incidentally, it is embodied in the Uluru Statement from the Heart.

Are these small changes not a potentially giant leap forward in achieving the widest possible equality?

### ***What of the plurals for she, he, it? Namely they, them?***

It should be borne in mind that the current increasing use in English of them and they for the singular has the added problem of making it difficult to know whether any particular use applies to a singular person or to more.

In the plural the Kaurna word for them and they is PARNA, pronounced like PA and with the added sound rna. So the pronunciation is pah-r-na, both a's having the same shortness. As English already has the non-gendered words 'them' and 'they' for the plural, the use of the Kaurna equivalent can be left for later consideration.

### **To do, or not to do?**

A further wisdom from Kaurna about the often-stated: 'Act Now!'

The nearest Kaurna word for 'Act Now' is NGADLURLU, pronounced nud-loor-loo. Literally translated it means 'we do it now' and it further implies and requires action very soon after the word is spoken, no waiting, no hesitating, not sometime soon, but get physical now, get on into the solution.

NGADLURLU also implies keeping the momentum going towards completion. It is usually followed by the word KUMANGKA, pronounced koo-mung-ka meaning 'together' to emphasise that changes are made with others' involvement, not in isolation.

This wisdom avoids being distracted into the abstract and theoretical which can so easily 'kick the issue into the long grass' (another wisdom of the Originals). Get started right away, and develop the solution progressively, ever guided along the way by the end intention for overall goodness and sustainability. KUMANGKA steers us from going individualistic, a western value that has pushed us too far into competition and away from socially more important cooperation.

While NGADLURLU can be difficult in arresting a whole polluting industry or the toxic system we are in, we can and will benefit from making a physical start. Many people have already started by reducing consumption, hopefully ever seeking to improve towards completion. KUMANGKA.

For bigger system-wide changes we may need to do a startup symbolic physical enactment, by public statements, in ministry or at protests. The Kurna philosophy is that actual physical and visual starting galvanises the onset of progress, it empowers progress towards the completion of the solution. Always better KUMANGKA.

Shakespeare's Hamlet asked "To be, or not to be?", in a decidedly long, thinking thing. The Kurna equivalent is "To do, or not to do?", more a doing thing, in the now. All due respects are given the bard, but no apology seems due, for while Shakespeare has been with us about 400 years, Kurna have been here about 55,000 years. There is an important place for thinking, but let that not impede the progress to the more distant solution.

KUMANGKA.

The Kurna answer to "To do, or not to do?" is NGADLURLU KUMANGKA. Really Act Now Together, keep it out of the long grass, get it started now. Keep the truth of the ending in clear sight, and together move forward, ever responsive as circumstances reveal themselves.

To finish on a strongly resonant note with that Yothayindi Yolngu song One Blood. In Kurna we say KUMANGKA NGADLU KUMANINTHI: Together we become One.

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## QUICK QUAKER QUIZ

1. What is the purpose of the Friends World Committee for Consultation (FWCC)?
  - A. The executive body of the world Society of Friends.
  - B. A committee that brings together the various Yearly Meetings around the world.
  - C. A place to ask questions about the Society of Friends.
2. Who was the Clerk of the Society of Friends in South Australia who was also a member of the Legislative Council?
3. Who is the Presiding Clerk of Australia Yearly Meeting?
4. Who is the Yearly Meeting Secretary?

Overheard:

Quakers! Do you mean like the puritans or do you mean like the Amish?

The bank manager to a Friend setting up a Quaker account: "I need more information about your society of friends – how do I know it is not a dating service?"

To a new young attender: "I think it is disgusting! The only reason you have joined the Quakers is so that you can have more than one wife!"

Answers:

1. FWCC – B.
2. Jacob Hagen.
3. Ann Zubrick.
4. Jacqueline Schultze.

**SO STILL OUTSIDE ...  
MIST DRIFTS THROUGH THE SILENCE  
TO DAMPEN FALLEN LEAVES**

**ROBIN SINCLAIR**

**MEETINGS FOR WORSHIP**

**SOUTH AUSTRALIA**

**Adelaide:** 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: 2<sup>nd</sup> Wed and 4<sup>th</sup> Fri of month 12.30 pm

WMSAdelaide@quakersaustralia.info

Meeting House bookings: RMSANTBookings@quakersaustralia.info

**Eastern Suburbs:** 10 am every Sunday. Leabrook Guide Hall, Rochester St., Leabrook

Clerk: Topsy Evans 0417 517 471 WMSEastern@quakersaustralia.info

**Fleurieu:** 11 am second Sunday of each month. Contact: Chris Collins (08) 8552 1654

WMSFleurieu@quakersaustralia.info

**Hills:** 10.30 am second Sunday of each month. Various venues.

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

**Southern:** Third Sunday of month. Contact: Barbara Talbot

WMSSouthern@quakersaustralia.info

**NORTHERN TERRITORY**

**Alice Springs:** 4 pm every Sunday at Campfire in the Heart, Ragnesi Road, Alice Springs.

Contact Diana Campbell 0422 472 918 WMSAlice@quakersaustralia.info

**Darwin:** 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.

**Clerk:** David Barry RMSANTClerk@quakersaustralia.info

**Treasurer:** Lee Harradine RMSANTTreasurer@quakersaustralia.info

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