



THE GAZETTE

“ a news-sheet, a periodical publication giving an account of current events”

West Falmouth Religious Society of Friends **FEB-MAR 2018**

Frances Lightsom, Clerk (508-548-9186; fran.lightsom@gmail.com)

Quaker Birthdays

FEBRUARY

Fran Lightsom, 3
Anita Thacker, 12
Deborah Bradley, 12
Clyde Tyndale, 24

MARCH

Martha Mangelsdorf, 23
Cynthia Rankin, 29

Regular Events

Adult Discussion Group,

Sundays at 9AM (February 4, 11, 18, 25; March 4, 11, 18, 25)

Peace and Social Order, 2nd

Sunday at 12 (February 11; March 11) Fran Lightsom, Clerk (508-548-9186)

Adult Education, 3rd Sunday

at 12:00 (February 18; March 18) (Contact Sunny Davidson if you are interested in leading an on-going discussion of sections of NEYM Faith and Practice-1985 version)

Ministry and Counsel, 3rd

Wednesday, 7:15pm (February 21; March 21 at Jordan's) Deborah Bradley, convenor, (508-564-4744) Marilyn Brice Martin Fido Carolyne Jordan Jonathan Joyal Louise Luckenbill

Upcoming Events

Events in the Quarter

“Infusing Racial Justice into our Quaker Spiritual Formation and Religious Education”, facilitated by Lisa Graustein, Saturday, April 28th, at Wellesley Friends Meeting, 9am-4pm. The cost is \$10 for the day. Send registration and payment to: Beth Collea, 32 Tall Tree Road, Sharon, MA 02067. Lunch is provided. Childcare is available if requested by April 21.

Sandwich Monthly Meeting

Sandwich Monthly Meeting for Business, at East Sandwich, Sunday, February 4th.

West Falmouth

Sacred Harp singing, February 10th at West Falmouth. On Sat. Feb. 10, Sacred Harp Singing (also known as Shape Note Singing) will take place at the West Falmouth Meetinghouse, from 10 AM to 3 PM. Singers are asked to bring a potluck dish for lunch. Shape Note Singing is the oldest non-indigenous American folk singing form, which can be heard at:

<https://www.youtube.com/watch?v=YaLnG7vfVOc>. For more information about the local event, contact Yarmouth Friend Chuck Micciche chmic@comcast.net.

Wednesday, February 15th, Quaker Women at Quaker House. Gather at 5:30, supper at 6, and sharing from 7-8:30pm. The topic is “Resolutions.”

State of Society Listening Session, Sunday, February 18th

Saturday, Oct. 6, a wedding in our meetinghouse for Jay and Meg.

Other Events at the Meetinghouse

Monday evenings, 7pm, Zen Meditation. Contact Fran Lightsom

The Meetinghouse is also used: Fridays, 7pm by Narcotics Anonymous (contact is Sally Fritz)

Empathy Practice (NVC)

Usually 1st Sat. 9:30-11:45)

(February 3, March 3) at 24 Althea Rd. N. Falmouth) Brenda Nolan, convener (508-274-2701)

Semi-Simulated Restorative Circle Practice,

Usually 1st Saturday 12:45-2:45

pm (February 3; March 3) at 24 Althea Rd., North Falmouth (Brenda Nolan, convener (508-274-2701)

West Falmouth Business Meeting

4th SUN (Feb 25th, March 25)

Clerk – Frances Lightsom (508-548-9186)

Recording Clerk Molly Cornell

Treasurer Stephen C. Gates

Auditor Nancy Holland

Directory/e-mail List

Brenda Nolan

Ministry & Counsel

Deborah Bradley

Building & Grounds

Jonathan Joyal

Quaker House Trustees

Molly Cornell

Meetinghouse Committee

Larisa Davidson

Cemetery Overseers

Sally Fritz

Library Committee

Nan Garrett-Logan

Peace and Social Order

Fran Lightsom

Archives

Carolyne Jordan

Religious Education (Youth)

Deborah Bradley



New England Yearly Meeting online Newsletter:

<https://neym.org/newsletters>



The Book Nook

Nan Garrett-Logan

This month's Book Nook features a recording from New England Yearly Meeting's "Bible-Half-Hours." This series of five half-hour talks was presented by Marty Grundy at the August 2017 NEYM Sessions. The Bible reference is Romans XII ("*Be not conformed to this world, but be transformed...*"). There are five chapters to the program: conforming to this world, being transformed, renewal of our minds, discernment, and taking action. The 9 AM discussion group has been listening to the talks together. The talks are available online at <https://neym.org/recordings/resource/2017-annual-sessions-bible-half-hours-marty-grundy>

New discussion group members are always welcome!



Religious Education

Marilyn Brice

Need for Sunday School Volunteers

Happily, First Day School has recently doubled in size, due to the continuing attendance of a family with three very young children. This poses some challenges, though, since, after a brief opening period, the children break into older and younger groups for lessons, discussion, etc.

I ask Friends to consider assisting with Sunday School. Although anyone doing anything on a regular basis is needed, another adult committing to an "every Sunday" presence and planning is essential. The need is particularly strong for adults to help with the older children who, in turn, would benefit from more contact with the adults in the meeting.



Religious Education (Youth)

The Three Kings Party

Allison Diana

On January 6, kids from the Yarmouth and Falmouth meetings and some adults had a party in Sandwich Meeting. There were 3 other kids from Falmouth and 5 from Yarmouth, but 3 were older than me. Martin gave everyone 2 name tags: one had the wearer's name and the other one had the name of a book character. Everyone tried to guess the name on their back. I didn't find out what mine said until the end. Then Martin hid 4 little dolls and 3 snow globes around the room. When someone found one, they got to eat either a dried pineapple or a dried orange slice. Martin had way more orange slices than pineapples. When I asked him why, he said, "I guess my guests at Christmas ate more pineapples than oranges."

After that, Trish from Yarmouth talked about the 3 wise men and Jesus's birth. Martin read part of a story about Joseph and Mary's donkey, Trottemenu. In the story, the wise men came on an Arabian horse, a camel, and a white mule. The illustrator painted the mule black by mistake. Then someone made a semicircle of chairs so we could play the bells. The Yarmouth kids brought some songs and we brought some songs. Unfortunately, they didn't know the bells by letter, so we could only play the songs that were color-coded. Mom talked to Trish and Mary and somehow, they agreed on her making music sheets for Yarmouth.



Martin decided to end with a Scottish dance. Trish mentioned that her grandchildren were Scottish, and there was a discussion on that. Angela shouted, "I'm Italian!" and I shouted back, "No, you're half Italian!" It was pretty funny, since Scotland and Italy are two completely different countries. By now, Mom and one or two other grownups were on dish duty. We paired up and danced. Quite a few people didn't know the dance, including me, so there was more laughing.

Later, we played "I love my love with an A," where you have to fill in four blanks with four different words. Martin went first. At the last line, he said, "and she eats asparagus." The next person said she eats broccoli. The third person said she eats "...crap." Every single adult and some of the kids burst out laughing. The later people filled in the last line with tastier food. Thomas, who's only eight, got stuck. Apparently he couldn't think of a reason to hate someone that starts with an "I."

We ended with cutting and eating the Three Kings' Cake. Inside was a tiny plastic baby. Jill got it, so she was queen for the night. Her brother tried to take it, which wasn't a good idea since she had licked all over it. The queen was also in charge of clean-up. After that, we cleaned up and said bye to everyone. It was dark outside, and I could see the stars. We got in the car and drove home.

Readers Write

Impressions of Haiti

Nan Garrett-Logan

The week before the US President brought Haiti so rudely into our awareness, Phil and I traveled there as volunteers with Remote Area Medical. We weren't there long and saw little of the country. With these limitations, here are some observations:

Haiti: Much like other countries that are challenged with poverty and limited natural resources. But somehow the problems here feel more insurmountable.

A hard country. Tough, resilient people. Not a lot of smiles until you sit down and talk with someone about her life.

Creole is the first language and a soft language it is. French is the language of schools; those fortunate enough to have schooling speak a fine French, but education is out of range for many.

Streets and highways are lined with little stands selling most anything: mangoes, bananas, gallons of petrol, used clothing, shampoo. Tire fixing places with generator-run compressors.

Houses: Some are small, wooden and leaning; others are cinder block. Many are half finished. Then there are those that looked comfortable with attached TV dishes. I wondered who owned those comfortable ones.

People who are out and about are dressed well. It must be difficult to keep those white shirts so clean.

Transport: Walking, walking, colorful 'tap tap' vans and covered pickup trucks, motorcycles with 2 or 3 or 4 people, perhaps a goat or a pig, a large bag of something, horses loaded with product of some sort, inter-city buses with several folks on top, vans topped with several layers of our medical supplies and luggage.

Goats everywhere.

Twenty minutes from Port-au-Prince there is an unfinished memorial over a mass grave where an estimated 100,000 of the estimated 300,000 killed during the 2010 earthquake are buried.

Solid waste challenges.

Beautiful mountains beyond mountains but little soil to sustain agriculture. The US export of rice led to the downfall of the domestic Haitian rice market.

In central Port-au-Prince, the facade of the Cathedral is a reminder of the earthquake in 2010. In that part of town, the debris has been cleared away but damaged buildings left.

So much to learn.



Perhaps what would strike American Friends most in visiting the region of my Quaker boyhood would be the beauty of two of the meeting houses. My own at Marazion was built in 1685, a plain granite building of one story with a slate roof and white-shuttered windows in the low walls looking out over Mounts Bay and St Michael's Mount on the south side. Inside the walls were whitewashed and the raised elders' bench centered at the front was in a wooden structure painted a brownish coral. It had two oil lamps fixed on posts at the edges. But the elders actually sat on a plain bench in front of it at floor level.

Come-to-Good in mid-Cornwall is even more striking. Built in 1700 it has a tall and steep thatched roof, whitewashed walls, green shutters over windows with leaded panes and inside a sort of minstrels' gallery at the foot end (like Falmouth's) where, one year, we teenage Junior Friends slept in sleeping bags over a weekend when my family's neighbor Frank Julian came to defend his service in WWII and continuing membership of the Territorials (weekend warriors) in debate with Stanley Keeble who had gone to prison as a conscientious objector – (something all of us boys expected to do when we reached 18 as peacetime military conscription remained in force until 1958).

Come-to-Good – (the name is actually a corruption of old Cornish Cwm-ty-Goit meaning Valley in the Woods) – also had very uncomfortable benches with narrow wood rail backs. Not unduly strong backs, either. A large visiting Methodist businessman leaned back and fell through one during meeting one Sunday. In a couple of places the exchange “a weighty Friend” was whispered.

I don't, personally, think meetings for worship in Cornwall have been improved by replacing the old wooden benches with chairs in a circle, but as I've said before in these pages, though we are all liberal and progressive in many respects, there are bound to be others in which we are conservative, and love the ways in which we were brought up.

Both Marazion and Come-to-Good were founded with gifts of land or money from George Fox, though the largest Quaker group in Cornwall in his day was at Sennen on the coast close to Land's End. Ruth Phillips, one of our weighty members, was a direct descendant of Nicholas Jose, a Sennen fisherman to whom Fox had said “Peter was a man like thee.”

Sennen is so remotely at the tip of Cornwall that a meetinghouse there would be sparsely and rarely attended. The larger meetings in Cornwall – Redruth, Falmouth, Truro and St Austell own Victorian buildings not unlike larger versions of the Cape Cod meeting houses, but stone built, with attached kitchen facilities, and lacking the fascinating pulley operated screens between men's and women's meetings. We of the older meeting houses thought them rather ugly and depressing, but Friends were able to hold meeting there every week. During the war, with public transport economically limited and private cars banned except for commercial use or public duties Marazion and Come-to-Good were effectively inaccessible, and the first meetings I attended were always in a private house in Penzance.

After the war Marazion was still difficult to reach, and so meeting was only held in the meeting house once or twice a month, most meetings being in private houses (a practice I have also encountered in the USA, in Cambridge in 1958 and Eugene, Oregon in 2002). Come-to-Good, an allowed rather than a preparative meeting, held afternoon meetings for worship twice a month. Friends motored in from surrounding towns often after attending their own meetings for worship in the morning, and I occasionally cycled to it from my nearby boarding school in Truro. (So I was delightedly there when John Rosewarne fell through the bench!)

I don't know how common old meeting houses are in other parts of the country. Brigflatts is famous in the North, and I attended worship in Jordans, in Chalfont St Giles, Buckinghamshire, aware that it was old and famous, but

unaware that John Milton had visited it at a time when he was considering becoming a Friend. (Its minstrels' gallery found practical use in the near-schism over *Toward A Quaker View of Sex* in the 1960s, when those who were sure God disapproved of homosexuality and sex outside marriage could worship in the same room but not quite the same company as modernizers who didn't think genital practices or abstinence mattered tuppence compared with issues of cruelty and kindness.)

All the meeting houses were pretty cold in the 1950s and '60s. Come-to-Good and Marazion relied on small portable paraffin stoves which would burn hands moved incautiously over them while offering no more than tepid removal of the extreme chill from the rest of the room. The Victorian meeting houses had huge coke-burning iron "Turtle" stoves: uncomfortably hot in the seats nearest them, but not especially efficient at reaching to all corners. But that really equates with general American experience of England's chilly dwelling interiors.

Legacy Gift Report

Jay O'Hara

Dear Friends,

It was a joy to be with you on the 14th to share some of my experience traveling in gospel ministry among Friends in New England over the last year. While I can't replicate here the deep sense of communion we shared in person, I can relate a bit of what I've been up to in the past year.

Jay, what are you doing out there!? For most of its history, a vibrant traveling ministry has been a defining characteristic of the Religious Society of Friends, knitting Friends together across oceans and up and down a huge continent before cars or airplanes. I think of the traveling ministry as the circulatory system of the Quaker movement—pumping blood and oxygen, and circulating the nutrients necessary for growth and the hormones that signaled change to all the distant parts of the body of Friends. Pastoral meetings, which came to dominate New England in the 19th century, seemed to move us more toward a congregational model, and here we are now with meetings fairly isolated from one another, except for a few individuals who are active in the Yearly Meeting.

In the past, it wasn't necessary to be involved in Yearly Meeting business in order to be connected beyond your own meeting: Friends came to you! And the meeting would send those who felt a call and evidenced gifts of ministry out to others.

I believe that revitalizing our traveling ministry is a necessary part of revitalizing our religious society. It seems important to experiment with this idea and develop some praxis, to see if it is true. As Brian Drayton reminded our Quarterly Meeting recently, a living ministry begets a living people. And vice-versa.

For most Friends today, traveling ministry looks like this: A Friend who is known for something, e.g., leading workshops on clerking, white supremacy or some other topic, is invited by a meeting (or yearly meeting) to give a presentation. The sending meeting may already have written a minute for this Friend, or they may write one for the occasion. But the *call* comes from the receiving meeting --and certainly God does call people into service in this way! In contrast, what I am doing is presuming I can discern where God is *sending* me to travel among Friends in New England. Unlike the idea of traveling with a particular *concern* and a specific message, some Friends find that their concern is simply to travel in Gospel Ministry (or gospel love, as Brian often puts it). This is not a mission with either a clear agenda or a message, but rather with an intent to listen, and a trust that the Friend has the spiritual resources to respond from their deep listening in a way that helps nurture our shared spiritual life. It's much more about good questions than it is about statements.

So, I send my travel minute, along with a cover letter, explaining much of the above, to the clerk of the meeting, often cc'ing friends or acquaintances I may have in that meeting. I suggest possible ways I could participate, from an appointed Meeting for Worship to smaller opportunities for conversation and prayer over coffee, or dinner

conversations with groups of Friends in their homes. I suggest specific dates that I plan to travel to their area. And then I wait to see what comes back.

The result has been a string of interesting encounters, deep worship and good learning and growth. In 2017, under the minute from Sandwich Monthly Meeting, I traveled to Martha's Vineyard, Yarmouth, Framingham, New London, New Haven, Hartford, NEYM Friends Camp, Dover, Vassalboro Quarterly Meeting, Hanover, Mount Toby and Northampton. I tend to group visits to 3 or 4 meetings in an area together, and I don't have a car so I don't return home at night. This allows a slow and organic quality to emerge, through conversations with Friends who provide hospitality, and through a surplus of time that I'm available for more impromptu conversations.

Here are my notes from my last trip to Hanover, Mount Toby and Northampton.

Hanover: Monday 10/23. Joined Friends and others at weekly SURJ (standing up for racial justice) vigil/sign holding on Hanover village green. A potluck and opportunity for worship followed at the home of the Cadwalladers. Twelve friends attended, including several from Kendall. Conversation over dinner centered on two queries: "what's alive among Friends in Hanover?" and "how have you seen God moving through the meeting?" Friends shared their experience of the Meeting's journey around declaring sanctuary, with diverse views from "it was something that was done by people - people made meetings and made decisions" to others talking about how they had seen spirit/God moving through those people as they acted and waited. After the meal, we had a half hour or so of Worship, followed by more conversation. One Friend had an opening about why we call it Meeting rather than Church -- "because Friends just got together to meet, just like this!" Stayed overnight Monday and Tuesday at the Guaraldi's who hosted a more informal dinner opportunity with non-Friends, which included several people of deep faith from other traditions, as well as one who has attended YAF retreats in the past.

Mount Toby: Wednesday 10/25. Accompanied by Kathleen Wooten (Fresh Pond). Joined mid-week worship at Woolman Hill (lot of topography in these parts), with about 22 Friends attending. Worship remained silent, and deep, with a strong sense of unity in the Spirit. After some snacks we reconvened for conversation. We talked of waiting and listening, periods of faithfulness and way opening, and how we know when it is that we are being unfaithful. Most of the questions were directed between me and the Friends gathered, though it did open up some for broader group conversation. Gratefully hosted overnight by Mary Link.

Northampton: Thursday 10/26. Accompanied by Alice Grendon (Mount Toby). Meeting at the Sanchez-Eppler home, with 15 Friends gathered around the large table for a potluck. Afterwards, we entered into waiting worship, followed by conversation. This opportunity didn't affect me as strongly as the first two, and I don't know if that's because I was into a routine by the 3rd visit rather than hewing close to the Spirit, which would be clear to those I was visiting with, or if it was simply due to my own internal perception of repetition, and outwardly the ministry remained fresh. Hosted overnight by Nia Thomas.

Over the course of the last year I have been trying harder to find Elders to accompany me on my visits: deeply centered Friends who help center me and my message, and ground it in the spirit and in what is needed for this meeting at this time. Given my unconventional way of traveling and that I schedule things for weekdays (to encourage Friends out of the Sunday-only rut), this has been challenging, but continues to be very important to me.

I hope this has been interesting. Further conversation with Friends individually or at another group session would be welcome. I am so grateful for West Falmouth's support, oversight and encouragement in this journey. I couldn't do it without you.

Love, Jay

I have organized the first Legacy Gift (2017) venue of traveling exhibition Respeto/Respect (2013) by the Chiapas Photography Project (CPP), in Chiapas, Mexico. This Legacy Gift work includes creation of educational materials and finding venues for the exhibit.

Respeto/Respect (2013) demonstrates Maya religious diversity and coexistence after decades of strife in Chiapas, Mexico; these are values shared in common by Quakers and Maya /CPP. Issues also embedded in this exhibit include: indigenous and women's rights and autonomy; post-colonialism and decolonization.

- Traveling exhibition Respeto/Respect (2013)
- Dates: February 15 through March 15, 2018.
- Location: Coolidge Corner Branch of Brookline Public Library, 31 Pleasant St., Brookline, MA 02446.
- Hours: Mon/Weds 10-6; Tu/Th 10-9; Fri/Sat 9:30-5, and Sun 1-5.
- Curators: Erica H. Adams and Carlota Duarte, founder-director of the Chiapas Photography Project (1992 -).
- Opening: TBA/to be announced. Includes several talks and Mexican food provided by the Mexican Embassy in Boston
- Inaugural exhibit (2013): Yale University Institute of Sacred Music (CT)
- Photographs and trilingual text: by 7 Maya women from two different ethnic-linguistic groups and non-traditional religions who are staff of the Chiapas Photography Project in Chiapas, Mexico.
- Funding: Ford Foundation and private donations funded CPP and my work as curator (2013). NEYM Legacy Gift Committee (2017) funded my work to locate venues and create educational materials. West Falmouth Friends Meeting (2018) subsidized rental fee. The Mexican Embassy will fund the opening's food.
- Special thanks: West Falmouth Peace and Social Order Committee. And, to Sylma Burgos research librarian (Brookline Public Library) from Puerto Rico whose initiative in answering my inquiry led to her promotion of this exhibit. Sylma loves that *women photographers* made this exhibit.



In Tenejapa during All Saints' and All Souls' Day: a soft drink offering to the dead/Todos Santos en Tenejapa dando de tomar refresco al difunto © 2012, Antonia Girón Intzin.

West Falmouth Preparative Meeting for Business: January 28, 2018

Friends gathered for worship with attention to business following morning worship and hospitality. Attending: Fran Lightsom (clerk), David Young (substitute recording clerk), Al Bradley, Deborah Bradley, Sunny Davidson, Steve Gates, Joyce Johnson, Larry Jordan, Jonathan Joyal, Len Kreidermacher, and Rita O'Donnell.

Opening reflection and silence

Inward yielding and waiting for a sense of unity to grow among all present are characteristics of the way Friends conduct their business. The spiritual disciplines of corporate discernment are grounded in the faith that we can perceive and affirm God's guidance for the gathered community. Our experience of worship undergirds our understanding of reaching unity in the Spirit, a sense of the meeting that sometimes comes as an unexpected blessing when we have labored hard to discern our way. As we listen to each other and seek together for Divine guidance, we can affirm the unity that enables us to respond faithfully.

...

Although the business to be addressed requires attention to facts, details, and varying options, we seek to remain spiritually grounded throughout the discernment process. Our decisions do not rely on majority rule, but rather on a unity found through calm attention to the Light Within. The Spirit may speak through anyone present, and it is our task to listen and speak with humility and to trust in the Spirit's guidance.

...

The sense of the meeting emerges from the committed efforts of a loving community and strengthens its bonds.

From p. 62 of the revision of the New England Yearly Meeting Faith & Practice

Clerk's Business

Ministry and Counsel has recommended that we return to a traditional way of speaking in Meeting for Business that is called "Clerk, Please." If you wish to speak, raise your hand, the clerk will recognize you, and then direct your remarks to the clerk. This is good to remember if another Friend is present whom you are tempted to address.

Religious Education, Youth (Deborah Bradley)

Since the Labrecque family has begun attending, First Day School has doubled in size, but their children are significantly younger than the Dianas. After a brief opening period, FDS tries to separate the two groups and thus needs more adults to help with the older children. (Marilyn is happy to stay with the younger ones.) This will also provide the older kids with more contact with the adults in the meeting. Martin Fido is working to connect the older FDSers with their peers at Yarmouth.

Ministry and Counsel (Deborah Bradley)

The clearness committee for marriage between Jay O'Hara and Meg Klepak (Al Bradley, Deborah Bradley, Marilyn Brice, Larry Jordan, Ann Prentice from East Sandwich, and David Young) reported favorably and Friends concurred. The report will now go to Sandwich Monthly Meeting, and we will need to create an Oversight Committee for the marriage, which is planned to take place under the care of this meeting on Saturday, October 6. Save the date!

There will be a listening session on February 18 to prepare our State of Society report. Friends are asked to consider the queries from Faith and Practice for ideas on what the report should contain.

Sunny Davidson is rotating off M&C but will retain responsibility for Adult Education. (More on this below.)

Louise Luckenbill's letter of sojourning at Oberlin, Ohio, has been prepared.

The committee will meet on the third Wednesday of each month.

Nominating Committee (Larry Jordan for Carlyne Jordan)

An updated report is appended. Additions from that presented last month are: Steve Gates as Treasurer of the Meeting and of Quaker House, Nancy Holland continuing on the SMM Property & Finance Committee, and the WFPM Treasurer to be an *ex officio* member of the SMM Property & Finance Committee. The Officers of the Meeting chose Cynthia Rankin to be on Nominating Committee.

Treasurer's Report (Len Kreidermacher)

These balances were reported as of Jan. 28, 2018

MH checking account = \$29,410.32 NEYM Pooled Fund = \$94,649.72 QH Checking account= \$14,997.05

Friends accepted the report.

The audit report for 2016(!), which found all to be well, was submitted. Len will provide the 2017 data to the auditor in February or March.

The 2018 budget is little changed from the 2017 budget: Utilities increased from \$1300 to \$1700, Insurance dropped from \$4500 to \$3600, SMM contribution was increased at its request from \$528 to \$564, and the contribution to the Cape Cod Center for Women (\$200 in 2017) was deleted. Len reminded us that the budget amounts are estimates, rather than limitations. The 2018 budget was approved. The budget is attached.

Friends heartily thanked Len for his 18 years of wonderful service. Steve asked Friends to bear with him as he learns on the job.

Archives (Larry Jordan)

Over the past year we have begun the process of digitally scanning the documents in the historical records cartons in the Meetinghouse. We will do the same with the cemetery records, which currently exist only on paper. Now that the Yearly Meeting archives have been transferred to the UMass-Amherst library, we will find out what holdings on our Meeting are cataloged there. Eric Edwards expects to be able to visit the archives there in the near future.

Peace and Social Order (Larry Jordan)

P&SO met following hospitality on January 14. The agenda included a briefing by Jay O'Hara on his experiences in travelling ministry under a travelling minute from Sandwich Monthly Meeting. Jay reported on visitations made last November to Hanover, Mount Toby and Northampton Meetings. He was accompanied by a Friend acquaintance giving eldering support on his trips to Mount Toby and Northampton. Jay's purpose was in part to have mutually learning experiences with his hosts in which they explored how paths to action can be and are being found through worship. The nature of the interactions in periods of worship was different in each case, which Jay found both revealing and personally rewarding.

Jay also reported on serving for two weeks in the summer as Friend in Residence at Friends Camp in China, Maine. There he led campers and staff in sessions on Quakerism as a spiritual path to revolution. Jay's conclusion from all this experience seems to be that his philosophical approach to radical leadership is still evolving.

Following Jay's report, he was asked to guide a discussion on how our P&SO could reach more spirituality and harmony in its deliberations. Some of the issues raised by Friends in attendance included:

- Focusing on working together with a sense of humility
- Recommended reading: Marcelle Martin, *Our Life is Love: The Quaker Spiritual Journey*
- Practice listening (carefully) to each other
- Observe the standard hierarchy of Quaker committee procedure:
 - i.e., convener sets the agenda and governs the order of speaking when necessary
- There are several important strands of concern active within the committee and we may talk about a possible retreat where ample time can be given to sharing ideas in some depth.

Quaker House (Molly Cornell, by e-mail)

We have a signed summer lease agreement with the same family as the last five years. The lease period includes Memorial Day weekend and goes to the Tuesday after Labor Day.

FCNL Liaison (Molly Cornell, by e-mail)

We have received the annual packet of information from the Friends Committee on National Legislation for participation in setting their priorities for the 116th Congress (to be elected this year). Two years ago, we had

an evening discussion of priorities, which worked very well. Would Friends like to do that again, or some other approach? Our contributions are due April 13.

Discussion on this was deferred.

Possible Adult Education and Newsletter Committee(s)

With Sunny Davidson continuing to hold the Adult Education portfolio while leaving M&C, it might make sense to provide some additional help. The newsletter is currently produced by a de facto committee, so greater organization there might be well. Additionally, there is some thought that both functions should be given to a single committee. Discussion of this topic was deferred until next month.

Calendar

Saturday, Feb. 3, empathy practice and restorative circle practice (not in the meetinghouse)

Sunday, Feb. 4, Sandwich Monthly Meeting in East Sandwich. Steve Gates, Len Kreidermacher, and Sunny Davidson will be our representatives

Saturday, Feb. 10, Sacred Harp singing in our meetinghouse

Sunday, Feb. 11, Peace & Social Order committee meeting

Thursday, Feb. 15, Womens' Meeting, topic is "Resolutions," location Quaker House

Sunday, Feb. 18, State of Society listening session

Wednesday, Feb. 21, Ministry & Counsel committee meeting, 7:15 at the Jordans'

Sunday, Feb. 25, Meeting for Business

Saturday, Oct. 6, wedding in our meetinghouse for Jay and Meg

Every Sunday at 9, adult discussion group at the library table

Every Monday at 7 pm, Zen meditation in our meetinghouse

Every Friday at 7 pm, Narcotics Anonymous uses our meetinghouse

There being no further business, Meeting closed in silence, purposing to meet again on February 25, 2018.

Respectfully submitted, David Young, substitute recording clerk

The Gazette is published by West Falmouth Quaker Meeting's Peace and Social Order Committee

Rita O'Donnell, editor; Brenda Nolan, formatter and transmitter, Alta Mae Stevens, Editor Emerita. Questions, corrections go to Brenda or Rita.