

THE GAZETTE

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

West Falmouth Religious Society of Friends **JUNE-JULY 2018**

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

Quaker Birthdays

JUNE

No Birthdays!

JULY

Bernie Nolan, 21,
Eric Edwards, 22
Carolyn Jordan, 22
Rita O'Donnell, 22
Rod Zwirner, 22
Ellie Armstrong, 23
Brenda Nolan, 27
Marilyn Brice, 29

Regular Events

Adult Discussion Group,

Sundays at 9AM (June 3, 10, 17, 24;
July 1, 8, 15, 22, 29)

Peace and Social Order, 2nd

Sunday at 12 (June 10, July 8)
Larry Jordan, Clerk (508-420-1738)

Adult Education, 3rd Sunday at

12:00 (June 17 on “Elton Trueblood;”
July to be determined) (Contact Sunny
Davidson if you would like to lead a
discussion)

Ministry and Counsel, 3rd

Wednesday, 7:15pm (June 20, July 18)
Deborah Bradley, convener,
(508-564-4744)
Marilyn Brice
Martin Fido
Carolyn Jordan
Jonathan Joyal
Louise Luckenbill

Empathy Practice (NVC)

Usually 1st Sat. 9:30-11:45
(June 2, July OFF) at 24 Althea Rd. N.
Falmouth) Brenda Nolan, convener
(508-274-2701)

Upcoming Events

New England Yearly Meeting

NEYM Sessions at Castleton, VT, August 4-9. Registration opens June 1

Events in the Quarter

Quaker table at New Bedford Pride event, Buttonwood Park, Saturday,
June 2, 10 a.m. – 4 p.m.

Yard sale at Mattapoisett, Saturday, June 16, 8 a.m. – 12 p.m.

Luncheon (lobster rolls, stuffed quahogs), **baked goods and flea market** at
Smith Neck, Saturday July 7. To pre-order lobster rolls (\$12 each), call Carole
(508-994-5108) or Anne (508-994-5816). Rain date July 14.

Quarterly Meeting for Business, Saturday, July 28 at New Bedford

Clambake, Saturday, August 11 at Smith Neck

Quarterly Ministry and Counsel, Saturday, September 22 at Mattapoisett

Sandwich Monthly Meeting

Monthly Meeting for Business, at Yarmouth, Sunday, June 3rd

West Falmouth

Wednesdays, June 6, 13, 20, and 27, Quaker Meeting at Atria in Falmouth.
Note new start time is 9:45 a.m. We will meet weekly at the Park Theater.
Instead of pulling into the main Atria parking lot, turn into where the sign is for
the dentist office. Continue driving up the small hill and park to the right in the
parking lot. Go into the main entrance of Woodbriar Park. Sign in at the main
desk (and sign out when leaving). Get on the elevator and go down to floor #1.
Park Theater is down the hall to the right. I'll see you there. Please be on time.
Contact Gina Lyman.

Wednesday, June 20, Quaker Women Potluck and discussion at Sunny
Davidson's. Gather at 5:30, supper at 6, and sharing from 7-8:30 pm. The
topic is “After the Transformative Experience.”

Semi-Simulated Restorative Circle Practice,

Usually 1st Saturday 12:45-2:45 pm (June 2, July OFF) at 24 Althea Rd., North Falmouth (Brenda Nolan, convener (508-274-2701)

West Falmouth Business Meeting

4th SUN (June 24, July 22)

Clerk – Frances Lightsom (508-548-9186)

Recording Clerk Molly Cornell

Treasurer Stephen 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

Larry Jordan

Archives

Carolyne Jordan

Religious Education (Adult)

Sunny Davidson

Religious Education (Youth)

Deborah Bradley

New England Yearly Meeting online Newsletter:

<https://neym.org/newsletters>



Other Events at the Meetinghouse

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

Friday evenings, 7 pm, Narcotics Anonymous. Contact Sally Fritz.



Memorial Service

A memorial service for Harvey Culbert will be held on Saturday, August 11, time to be announced.

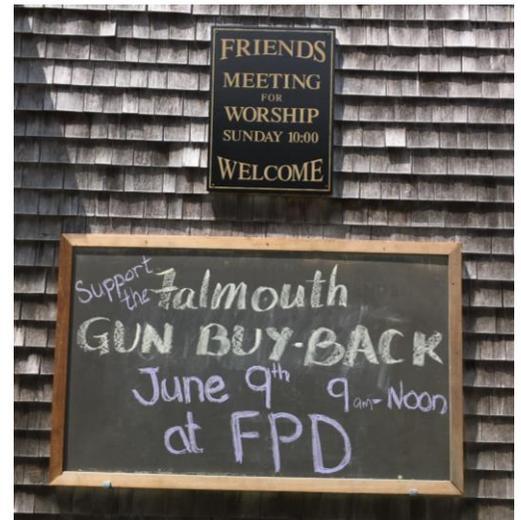


Groceries for Guns!

The Falmouth Gun Buyback Coalition is working with the Falmouth Police Department and the Waquoit Congregational Church to help remove unneeded and unwanted guns from Falmouth. On Saturday June 9, 2018 from 9:00 AM to 12:00 PM at the Falmouth Police Department, those turning in guns to the FPD on June 9 will get \$50 or \$75 food gift cards. Questions to Nan Garrett Logan (508- 566-6793 or loganwoho@comcast.net).

Donations can be made via Facebook

(<https://www.facebook.com/FalmouthGunBuybackDay/>) or by sending a check made out to Waquoit Congregational Church, (15 Parsons Lane, Waquoit MA 02536) with "GunBuyBack" on the memo line.



The Quaker Testimonies: Call for Contributions on Peace

With this issue of the Gazette, we begin a new section on the Quaker Testimonies. Depending on the level of interest, this could be a regular or an occasional column.

This issue features the Peace testimony as will the July issue. What does the Peace testimony call you to do or to be today? How does the Peace testimony inform or guide your life at home, at work, or in the larger world? Was there a time in the past when the need or the desire for peace changed your beliefs or your behavior?

Our experiences differ and we change across time. As Patricia Loring notes, "There is no single identity or leading which defines a person for a lifetime." Similarly, Brian Drayton observes that, sitting among us are "the seeker, the finder, the certain and uncertain, the mystic and the nonmystic, the

contemplatives and the ones bearing concerns for witness” and that “each of us may well stand in each of these conditions at some time in our life.”

Yet, we are united in our belief in the Quaker Testimonies. Consider sharing *your* perspective on the Peace Testimony. Contributions/questions to the editor.

Loring, Patricia. *Spiritual Discernment: The Context and Goal of Clearness Committees*, Pendle Hill Pamphlet 305, Wallingford, PA: Pendle Hill Publications, 1992, p.14.

Drayton, Brian. From the blog, “*Amor Vincat*,” first published February 5, 2014, republished March 16, 2018.

See also: *An Introduction to Quaker Testimonies*, AFSC pamphlet September 2011 (revised November 2013) in the meetinghouse library.

On the Peace Testimony

Fran Lightsom

I am inspired by these words of Dr. Martin Luther King: “Nonviolence is a good starting point. Those of us who believe in this method can be voices of reason, sanity, and understanding amid the voices of violence, hatred, and emotion. We can very well set a mood of peace out of which a system of peace can be built.”

Through worship and meditation, I try to retain my balance so that I can carry a mood of peace as I walk through the world.

King, M.L., Jr. “Dreams of Brighter Tomorrows,” *Ebony Magazine*, March 1965, p.35.



“We oppose violence in all forms....We are called to transform the institutions of society into instruments of peace and to be ourselves transformed.”

An Introduction to Quaker Testimonies, AFSC pamphlet, September 2011 (revised November 2013), p.5.



Sally Fritz

What can we say about Peace -- globally, nationally, in Falmouth, in Meeting?

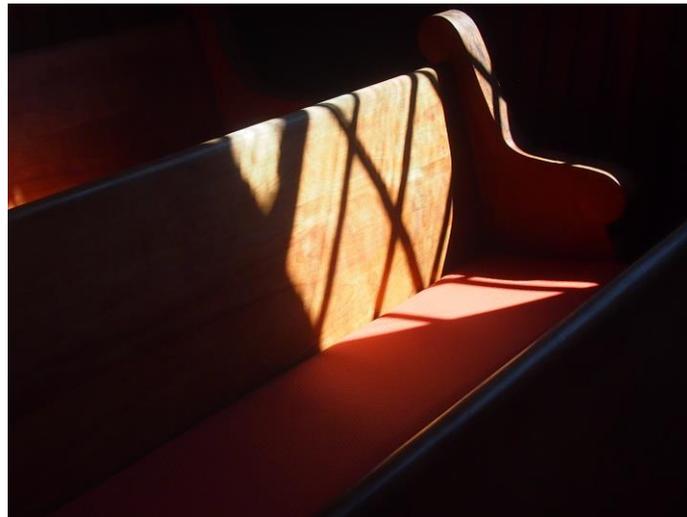
We all say we want it. Our Quaker reputation rests on it. Everywhere on earth as resources shrink, more people are deprived of it. We know that *War is Not the Answer* to anything. But tell me how to live out this testimony in ways that matter so that it's more than a matter of personal integrity.

Sharing our American wealth would be a start. People who are rich (us) need to give to people who are poor (most of the rest of the world). But how do you buy a new tee shirt in a way that is "socially responsible?" Are working conditions better in Sri Lanka than in Bangladesh? And that "charitable gifts" column -- did my check really prevent some impoverished family somewhere from packing up and becoming homeless? Probably not. The gap between rich and poor is a seed of war that sprouted a long time ago, and I live in a stew of complicity.

What does it mean for an ordinary person to "work for peace?" Make a sign and join a demonstration? Learn about Non-Violent Communication? Support a good candidate for public office? All good. And there are lots of quiet gestures of kindness that contribute to peaceful communities, born of an attitude of gratitude. Stay cool when you're irritated. Stand with the "other." Watch your mouth. Cooperate. Look for the compromise. Smile.

Are all those time-worn efforts ever going to be enough? Tell me how to convince everybody on the Cape that curbing our appetite for water and gas and electricity is going to prevent another war seed from sprouting down the road. Would it? (And that kind of community organizing isn't for everybody.) Maybe tell me instead how to counter gossip -- that's a goal within sight. We could make peace real, even abundant, starting close to home. Somebody's saying, "We're peaceful *enough*." But let's push it a little. We can get there.

R.S.V.P. Literally, please reply to *The Gazette*. Please help start a conversation about *embodying* the Peace Testimony.



“Be patterns, be examples, in all countries, places, islands, nations, Then you will come to walk cheerfully over the world, answering that of God in everyone.”

George Fox: Journal, ed. John L. Nickalls, 1952, p. 263 (entry for 1656). Quoted in *Faith and Practice of New England Yearly Meeting Friends*, West Chester, PA: Graphics Standard Inc., 1986, p. 89.

Readers Write

Iran Isn't Scary at All....

Nan Garrett-Logan



Some of you had mentioned an interest in my reflections on Iran after our two weeks there. It seems exotic when you haven't dipped a toe into the amazing ancient and rich culture but it quickly becomes manageable. I am sad to think of what devastation our country might wreak on Iran, although it survived Genghis Khan, so perhaps we're just another in a long line of powers imposing on them.

Here are some impressions:

- Welcoming, safe, modern/Western cities, ancient monuments/ruins.
- Iranians had no hesitation in approaching us to talk or, absent much English, to shoot a selfie or two with us.
- Women – even tourists --are required to wear a head scarf or other covering and long sleeves and trousers. I rather liked wearing a head scarf--no bad hair days. Some wear black chadors and in the bazaars, you can see an amazing variety of black fabrics!
- Fathers with their kids.
- Flowers!
- Honesty. Confused about a price? Take your money out and have the merchant take what makes sense!!
- Snow-covered mountains, bright green wheat and barley growing next to arid land, orchards of pistachio trees, orchards of pomegranate trees, a dry river in Esfahan spanned by four antique bridges.
- A safe place without visibly being a police state. Many families and groups picnicking and camping everywhere—in parks, on roadsides, on center strips, everywhere!
- Zoroastrianism current and (mostly) past; There are roadside mosques, but no call to prayer. I'm beginning to understand the difference between Sunni and Shia Islam.
- Flocks of sheep, always lamb on the menu!
- Fresh fruit drinks.
- After the U.S. returned their money when sanctions were lifted there was a boom in building, especially housing, but much was unfinished.
- Pictures of casualties (known as 'martyrs') after the Iraq war lined the roadsides and appeared as murals on city walls.
- There's been a lot of new housing since the revolution. We didn't see homeless people. Village houses were built of mud and straw rather like adobe. Nomad camps.
- History divided into 'pre-Islamic' (pre 7th C AD), Islamic, and then after the revolution (after the Shah).
- Non-beer (actually almost tastes like beer!).
- Few Americans. Tourists were mainly German, Japanese, English, French.
- Respect for poets!!
- Internet is controlled-- no Facebook, no YouTube --but people get around by VPN which is not blocked!



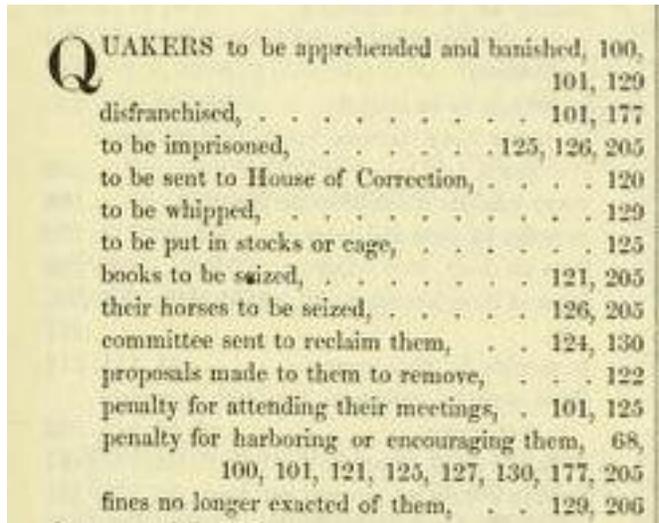
Colony of New Plymouth v. Quakers

David Young

We were taught in school that the Pilgrims came to America for religious freedom, and most of our teachers pointed out that they meant freedom for their religion to oppress others. Nowadays, of course, that attitude is limited to the subject of women's bodies, but the seventeenth century was not so advanced.

The records of the Plymouth Colony were transcribed and published in 1856, by order of the Commonwealth. A section of the index to volume 11, Laws, runs thus:

Shurtleff, N. ed., *Records of the Colony of New Plymouth in New England*, Boston: William White, 1856, available at www.mayflowerhistory.com/plymouth-court-records, vol. 11, p. 271.



Q UAKERS to be apprehended and banished,	100, 101, 129
disfranchised,	101, 177
to be imprisoned,	125, 126, 205
to be sent to House of Correction,	120
to be whipped,	129
to be put in stocks or cage,	125
books to be seized,	121, 205
their horses to be seized,	126, 205
committee sent to reclaim them,	124, 130
proposals made to them to remove,	122
penalty for attending their meetings,	101, 125
penalty for harboring or encouraging them,	68, 100, 101, 121, 125, 127, 130, 177, 205
finer no longer exacted of them,	129, 206



Restorative Justice: Justice Redefined

Brenda Nolan

I've found two definitions useful in helping people understand the concept of Restorative Justice. One comes from Sylvia Clute of the Criminal Justice Department of Virginia Union University. She describes *punishment-based justice*—the system she learned about in law school-- and what she calls *unitive justice* which is based on love. “When we understand this distinction, our world of greed, violence and war in the midst of breathtaking acts of love, kindness and generosity makes perfect sense. When we analyze the two systems, we discover that punitive justice reflects a dualistic way of thinking that makes the ‘us versus them’ dichotomy seem reasonable. Unitive justice recognizes the interconnectedness of all that is – that what we do to others, we do to ourselves.”

See: (<http://www.unitivejustice.com/>)

The second comes from Fania Davis who also speaks of restorative justice as love. Fania Davis is a civil rights attorney and co-founder and executive director of Restorative Justice for Oakland Youth. When she was working on her Ph.D. in Indigenous Studies in the 1990's, she had the opportunity to study with African healers. Following completion, she discovered restorative justice. She describes restorative justice as “... a world view that is rooted in indigenous teachings and especially the fundamental teaching that we are interrelated as a species and with other species; that we are connected; we are one. Restorative justice invites us to be present to one another on this earth in ways that bring about healing and wholeness rather than ways that bring about separation and discord and devastation.”

See: (<http://www.yesmagazine.org/peace-justice/this-country-needs-a-truth-and-reconciliation-process-on-violence-against-african-americans>).

Could Cape Cod be a Samsø?

Steve Gates

Eleventh in a series of articles by Steve Gates about Climate Change.

Samsø is a small island 9 miles off the coast of Denmark. Its inhabitants are called Samsings (I love the name) and there are only 3724 of them, but they've had an amazing impact on the world's thinking about how to respond to climate change.

In 1997, Samsø's mayor unilaterally decided to enter a Danish national competition to become a renewable energy island. The \$90M that Samsø eventually got over the next decade to achieve the goal of 100% renewable energy came, however, with requirements: it had to use Danish technology and required matching local funds. And of course, the mayor and his project manager had to convince the Samsings (mainly farmers) to embrace the new technologies, as well as come up with the matching funds. The Danish government, in turn, funded this project and others with a very high tax on fossil fuel usage.

After embarking on a campaign to win local support (free beer seemed to help), the project manager, helped by the closing of a local meatpacking house and the promise of new jobs associated with the project, was able to convince the Samsings to invest in the project. Wind power was a key component of the program – the 21 turbines built in the first decade were funded by local cooperatives and individuals – and the resulting turbines produced enough electricity that the island was able to export electricity to the rest of Denmark. But energy conservation, and use of local straw (an example of a renewable energy source) to power heating systems, also played important roles in reducing fossil fuel usage. Today, Samsø is “renewable energy positive” – it exports more than it consumes. And it has become a center of knowledge on how to reduce fossil fuel consumption, with a new Energy Academy and a constant stream of eco-tourists as visible evidence of the role that Samsø plays.



Figure 1. Wind turbines in sea off of Samsø

What can Cape Cod learn from the Samsø experience? First, it absolutely is possible to sharply reduce a dependence on fossil fuels (even Samsø still consumes some fossil fuels such as natural gas), and even have a negative carbon impact overall (currently negative 12 tons of carbon per Samsing per year compared to the Danish average of positive 6.2 tons/person/year), but getting there required a substantial up-front investment by the national government and Samsings. And, importantly, they worked very hard to get local support. That support was especially important in overcoming what are often seen as the downsides of wind turbines-- that they are eyesores and sources of substantial noise.

But Samsings were only allowed to invest in turbines they could see from their windows. So, if you see the turbines as making money for you, you apparently are more tolerant of the downsides (a lesson from which Falmouth might have benefitted). And the Samsings have plans to become fossil-fuel-free by 2030, so things like electric cars are becoming much more common.

Could Cape Cod become fossil-fuel-free? It would seem so, but only if we have learned the lessons of Samsø.

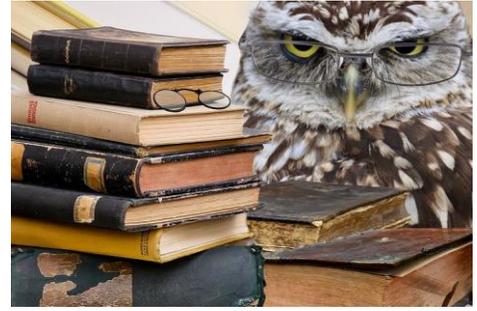
<https://www.scientificamerican.com/article/Samsø-attempts-100-percent-renewable-power/>

<https://www.theguardian.com/sustainable-business/2017/feb/24/energy-positive-how-denmarks-sams-island-switched-to-zero-carbon>

What We're Reading

Meg Klepack:

I'm currently reading *Goat Walking: A Guide to Wildland Living* by Jim Corbett, the cofounder of the Sanctuary movement. This passage contrasts the path walked by Buddha and the path not-yet walked by Prophets. Having spent some time on the former path, the distinction was really helpful to me and gave me fresh inspiration for the role of the Religious Society of Friends. I've added bold text for places that particularly struck me.



"Our Buddhas explore a path that they say leads to individual enlightenment; they invite a single trust, that they have truly explored the path. But our Prophets **point out a communal way of hallowing that no people has yet completed.** The Prophets teach us to do as a community exactly what the Buddhas teach individuals, that we should regularly cease to busy ourselves with efforts to bend the world to our will.

"In the desert, individuals sometimes become single-mindedly self-absorbed and then make a religion of self-seeking. Some return as psychotherapy gurus who teach ways to develop islands of personal tranquility in the midst of the violence that dominates society. Their prescription for peace and justice is cumulative self-realization because, starting with a separated self, they end with self -- and with **the delusion that life is in oneself rather than among us.** This is not the teaching of the Buddhas, but it is the lesson heard by many of their followers. **The Buddhas teach individuals a way that the Prophets teach communities,** but individuals learn detachment where communities learn hallowing." (p.86)

Corbett, J. *Goat Walking: A Guide to Wildland Living.* NY: Viking, 1991.

Maggie Saab:

I am a tree watcher. I stare at the tree for a long time, imagining the long roots extending underground and spreading over a vast area. The trunk is like a grandpa holding the family together, while the branches sway in different directions, like different family members going their ways! In April, I admire the little baby leaves sprouting on the bare branches-- life is coming back, spring is here, the tree is showing its life.

I've started reading *The Hidden Life of Trees* by Peter Wohlleben, a fascinating book about the nature that surrounds us. Wohlleben notes that "Trees are like human families: tree parents live together with their children, communicate with them, support them as they grow, share nutrients with those who are sick or struggling, and warn each other of impending dangers." (from the book jacket)

We need to concentrate on nature and the goodness that surrounds us, the 'Divine Goodness' that relaxes us, and keeps us free from the evil surrounding humanity.

Wohlleben, P. *The Hidden Life of Trees: What They Feel, How They Communicate-- Discoveries from a Secret World.* Vancouver, Canada: Greystone Books, 2015.

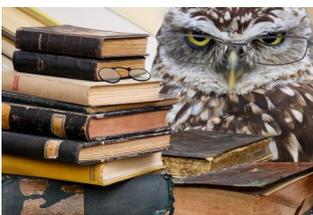
Fran Lightsom:

I have started reading *The Birth of Christianity* by John Dominic Crossan, after hearing that other Friends were finding it interesting. Although this book is long and scholarly, I enjoy the author's careful, respectful explanations of the differences between his own views and those of other religious scholars. I'm learning some theological distinctions to help express my faith. I was especially happy to discover this little gem about John 1:14, in the Prologue on p. xxxi:

“The “Word” -- *Logos*, in Greek -- is the intelligibility of the world, the rationality of the universe, the meaning of life, as revelation of the Divine Mind. And John says that Word became not just body but flesh, not just the special-effects *body* of standard Greco-Roman divine visitations, but the one and only flesh and blood of full and normal human existence. The *Word* became *flesh*; that is to say, the divine meaning of life is incarnated in a certain human way of living.”

I find this useful in two ways. First, Crossan's explanation of “Word” is helpful in expressing my concept of God. When I worship, I hope to receive wisdom and guidance from the Divine Mind that lies beyond “the intelligibility of the world, the rationality of the universe, the meaning of life.” Second, this passage is part of Crossan's discussion of spirit-flesh duality, which came into Christianity from Greek philosophy. Belief in that duality suggests that we can be spiritually pure by disowning the actions of our fleshly body, which is inevitably impure. Crossan believes instead, and I agree with him, that human life is an indivisible union of body and spirit. I have faith that our way of living matters.

Crossan, J.D. *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*. San Francisco, CA: HarperSanFrancisco, 1998.



Our Memorial Day Week End Tool “Sale”

We netted Just Over \$350 to Support Falmouth's Gun Buy-Back Program!

West Falmouth Preparative Meeting for Business: 27 May 2018

Minutes

Friends gathered for business following worship and hospitality in the meetinghouse. Attending: Fran Lightsom (clerk), Sunny Davidson, Erica Adams, Steve Gates, Sally Fritz, Martin Fido, Louise Luckenbill, Deborah Bradley, Albert Bradley, Joyce Johnson, Molly Cornell.

Meeting opened with a period of quiet, out of which the clerk read from The Advices, “*Care of Children*” from NEYM Faith & Practice, 1985.

“Care of the children of the meeting should be the responsibility of every Friend. Let us share with our children a sense of adventure, of wonder, and of trust and let them know that, in facing the mysteries of life, they are surrounded by love. Both parents and meeting need to guard against letting other commitments deprive children of the time and attention they need.”

Friends are advised to seek for children the full development of God’s gift, which is true education. All Friends are cautioned against harshness of tone or manner when offering counsel or reproof. To the child, even a seeming harshness may check the beginnings of repentance or growth, and a lack of sympathy may cause harm where only good was intended. Let us nurture a spirit of common concern, thereby giving children a sense of belonging to a larger community.” (p.208)

Ministry & Counsel: Deborah Bradley reported three items: (1) Chuck Schobert is planning to visit as a traveling minister, attending meeting for worship on Sunday, September 23. Friends will gather with Chuck during hospitality, with the option of remaining for further discussion. (2) Friends discussed at length the challenges of our Sunday School. Focus questions for discussion were: (A) What do we want the children who attend our Quaker Sunday School to learn? (B) What do they like to do? (C) How can we use B to achieve A? An email went out inviting all Friends to gather for discussion and brainstorming during hospitality on May 27th. Deborah will prepare a summary of the May 27th discussion to present to Meeting. Martin Fido, convener of the Youth Religious Education Committee, would like to see a Children and Young People’s Committee become an ongoing group to help shape our Sunday School going forward. Ministry & Counsel hopes that more adults will participate in Sunday School programs. (3) Submission of memorial minutes for John Harker, Amelie Scheltema and Alan Douglas remain as a work in progress.

Adult Religious Education: Sunny Davidson reported that getting more people to come is becoming an issue. She expressed that an overarching goal of religious education is to provide people with resources to help them access their faith in times of need. The last scheduled session before summer is on June 17th. Louise Luckenbill and Erica Adams offered to present an adult education session in July and August, respectively. Sunny will take their offer back to committee for a decision.

Peace and Social Order: Fran Lightsom read a report prepared by the convener, Larry Jordan. In summary, the committee did not meet in May due to conflicts with several members travel plans. Preparation of the minute proposing Sandwich Monthly Meeting joining the Cape Cod Climate Change Cooperative has been postponed. From October 2 through October 31, Erica Adams will be curator of two exhibits at the Mashpee Public Library concerning the *Chiapas Photography Project*. A reception will be held on Saturday, October 13, from 3 – 5 pm.

Buildings & Grounds: Steve Gates reported for Jonathan Joyal that a new picnic table has been delivered to Quaker House, and the replacement shed for First Day School is under agreement and awaiting delivery. Repairs to the Quaker House chimney are in progress.

Treasurer's report: Steve Gates reported balances as of May 27, 2018 as follows:

Checking Acct = \$ 40,931 NEYM Pooled Fund = \$ 94,650

Notes: funds included in Checking Account:

Operating = \$ 11,447 Cemetery = \$ 6,773 Repair Reserves = \$ 4,477

Clerk's Fund = \$ 1,000 General Sufferings Fund = \$1,000 Quaker House = \$15,596

Highlights: Overall, higher-than-expected income balanced higher-than-expected costs. No need to draw from the NEYM Pooled Fund account at this time. Heating oil expense was higher than the previous year and merits a trend investigation for future planning. It was suggested that meeting's payment to the Town of Falmouth in lieu of taxes be lined in the budget.

Report accepted with thanks.

New Business: Fran Lightsom has agreed to serve as the representative for Sandwich Quarter to the Beacon Hill Friends House Corporation. A representative from each of the eight Quarterly Meetings is appointed to help BHFH stay connected to Yearly Meeting.

Sandwich Monthly Meeting is scheduled for June 3 in Yarmouth. Erica Adams and Steve Gates agreed to serve as representatives for West Falmouth.

With all business having been accomplished, meeting closed with a period of worship, purposing to meet next on June 24, as way opens.

Respectfully submitted,
Molly Cornell recording clerk

Announcements:

June 10 Peace & Social Order

June 17 Adult Education "*Elton Trueblood*"

June 20 Quaker Women (location to be announced) "*After the Transformative Experience*"

July 1-7 Friends General Conference Gathering in Toledo, OH: Louise Luckenbill plans to attend

July 28 Sandwich Quarterly Meeting at New Bedford

August 4-9, NEYM Sessions at Castleton, VT; registration begins June first