

THE GAZETTE

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

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

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

Quaker Birthdays

JULY

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

AUGUST

Jonathan Joyal, 1
Larisa Davidson, 2
Karen Hunter, 8
Nancy Holland, 27
Marilee Wheeler, 31

Regular Events

Adult Discussion Group

Sundays at 9AM (July 1, 8, 15, 22, 29; August 5, 12, 19, 26)

Peace and Social Order, 2nd

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

Adult Education, 3rd Sunday at

12:00 (July 15 on Rex Ambler's *Living in Dark Times*; August 19 TBD). Contact Sunny Davidson if you would like to lead a discussion.

Ministry and Counsel, 7:15pm

(July 17; August TBD)
Deborah Bradley, convener,
(508-564-4744)
Marilyn Brice
Martin Fido
Carolyne Jordan
Jonathan Joyal
Louise Luckenbill

Upcoming Events

New England Yearly Meeting

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

Prophetic Climate Action in Salem, MA, July 28. Contact Jay O'Hara.

Events in the Quarter

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, August 12 in East Sandwich



West Falmouth

Sunday, July 1, Circle Process under the care of Peace & Social Order Committee from 12:00 – 1:00 p.m. following hospitality. Topic is “Speaking Truth to Power.” All invited, including our youth.

Wednesdays, July 4, 11, 18, and 25, 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.

Thursday, July 26, Quaker Women Potluck and discussion at Maggie Saab's. Gather at 5:30, supper at 6, and sharing from 7-8:30 pm. The topic is “Giving Back to Your Community.”

Empathy Practice (NVC)

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

(July OFF; August 4) 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

(July OFF; August 4) at 24 Althea Rd., North Falmouth (Brenda Nolan, convener (508-274-2701)

West Falmouth Business Meeting

4th SUN (July 22; August 26)

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, 7pm, Zen Meditation. Contact Fran Lightsom

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



Death of Beverly Morrison



West Falmouth Friends mourn the loss of our member, Beverly Morrison, a quiet yet sparkly presence in Meeting for Worship for many years. Bev's life bears witness to her Quaker values of honoring and nurturing "that of God in every person." She was a leader in education for the blind, teaching first at the Perkins School for the Blind in Boston and later becoming educational director at the Center for Blind Children in Jamaica Plain. After raising her three children, Bev, who had grown up in a farming family, started an environmental education program in the Wellesley elementary schools, as well as returning to work with blind children. Over the course of her life, Bev published a number of books and teaching guides, combining her love of nature, history, and children. Her passion was awakening curiosity in all whose lives she touched. *Read much more about Bev's fascinating life of service in Alta Mae Steven's interview (December 2006) in the biography binder in the Meetinghouse.* Memorial service at the Meetinghouse in late August, time and date to be announced.



Memorial Service

A memorial meeting for worship for Harvey Culbert will be held at the meetinghouse on Saturday, August 11 at 3 p.m.



Religious Education (Youth)

Sunday, June 17, saw the inauguration of the children's summer school space—a beautiful garden shed, with lots of windows and the wonderful smell of new wood. Although stairs are still to be installed, this is already a very welcoming place!



Save the Dates! Children's Retreat at Quaker House – October 12-14

Religious Education (Adult)

June (Recent): A Worthy Life

Sunny Davidson

The June gathering for Adult Education featured the life of the twentieth century Quaker intellectual D. Elton Trueblood. A list of quotations from his thirty-three books allowed each person present to choose the most meaningful one and offer a personal response.

Our Meeting's clerk chose with care: "Faith is not belief without proof, but trust without reservation." Trueblood also wrote, "We need to be agnostics first, and then there is some chance at arriving at a sensible system of belief." Trueblood spent his life at universities, aiming at the last to make Earlham in Indiana a top school. He founded the Earlham School of Religion, the only Quaker institution creating pastors with graduate degrees. He was a close friend to several Republican presidents, most notably during the Vietnam war, which inexplicably led him to support it.

Yet his point of view was always open and often inspired. "At the profoundest depths in life, men talk not about God but with Him," he wrote. Known for his balance, he also wrote, "No vital Christianity is possible unless three aspects of it are developed. These are the inner life of devotion, the outer life of service, and the intellectual life of rationality."

July's Adult Education meeting will focus on Rex Ambler's Pendle Hill Pamphlet, *Living in Dark Times* (2017). I was drawn to this pamphlet because I feel stressed by what's going on in our world and frustrated that I can seemingly do so little to alter divisive and inhumane situations, situations so contrary to our Quaker Testimonies. Ambler uses the term "dark times" to connote a time of depression and anxiety, but also a time when "we cannot see who is doing what, and why." (p.2) He writes, "How do we live in a world we no longer understand?... Even if we could make sense of it and make a stand, who is listening?" (p.3)

Ambler suggests another way to respond to the current world-- by connecting with the practices of early Quakers, referring in particular to some of William Penn's writings. Penn characterized his time in the late 17th century as "in great measure mad, and that we have been in a sort of Bedlam all this while." (pp.15-16) Penn's approach was not to analyze the situation intellectually, but rather to "retire" from the mad talk and turbulent feelings and look at the world calmly and accept it for what it was.

This does not mean that we stop working for change, or that we withdraw from the world. Instead, it's a way to heal the inner soul and reduce the turmoil we feel. Ambler writes that looking into his own spirit and meditating on what was happening inside him, led to the realization that he is part of this world, "one great, creative, ongoing event, and we are all part of it....That's the deeper reality, the hidden oneness, below the conflicts and confusions of the world." (pp.16-17)

I am eager to delve into this pamphlet of Ambler's, and hope that you will join me for Adult Education July 15 after Meeting for Worship. I have extra pamphlets for Friends to borrow and share, for those who wish to read it beforehand.

Ambler, Rex. *Living in Dark Times*, Pendle Hill Pamphlet #447, Wallingford, PA: Pendle Hill Publications, 2017.



Upstairs/Downstairs: The Raising of the Partition



The history of the partition is both simple and complicated, like the machinery...hands on, clever, reflecting the times and the friction between having an equalitarian doctrine (women just as available to God as men and therefore just as likely to be ministers and elders) and having a cultural context of high definitional separation...Women Quakers felt they should have their own business meeting not just for their particular concerns, but to negate the tendency for men to run things... Today we have an ad hoc system where each case is determined (or discerned) on its merits; if only women should be involved, then we do that, and the reverse....otherwise we are in it together. Today the partition is practical (seasonal for example), and provides us with options for using the space, and we are too small to need both sides of the building for worship most of the time.

Eric Edwards





The Library Committee



Nan Garrett-Logan

As our August Yearly Meeting approaches we are reminded of the bible half-hours and other presentations Friends have found interesting in the past. These are available on line and may be good preparation for those going to Yearly Meeting or helpful for those of us who cannot make it to the meetings.

<https://neym.org/recordings>

Quaker Open Book: Lifting the White Veil *Fran Lightsom*

Last year I participated in an online book discussion group, which involved slowly reading Lloyd Lee Wilson's *Essays on the Quaker Vision of Gospel Order*. Emily Provance facilitated this as a closed group on Facebook. I found the book, Emily's queries, and the online discussions thought-provoking and inspiring. This year, Emily is facilitating an online discussion of Jeff Hitchcock's *Lifting the White Veil*. The book is a step toward addressing unconscious racism by examining the culture that white Americans tend to take for granted. I have joined the book group. If you have a Facebook account, you also can join by doing a Facebook search for "Quaker Open Book: Lifting the White Veil."

On the Peace Testimony



From Faith and Practice, p. 183:

"Origin of the Peace Witness"

"Despite the fact that the Society of Friends developed in an age of violent revolution and has had a witness against war for all of its history, the origin of the peace witness did not start with a concern about war. The Quaker peace witness developed from a deep faith in the essential unity of mankind and the sacredness of each individual because of that 'of God' or the 'Inward Light' in each person comprising that unity."

Lawrence Scott: "Non-violent action and the Quaker peace witness," in No time but this present, 1965, p. 230.

Unlike France and Switzerland, England has a rooted objection to maintaining a standing army through conscription. Cromwell's military dictatorship in the 17th century meant that only the Royal Guards (now the Grenadier Guards and the mounted Royals and Blues) and the Coldstream Guards (the last survival of Cromwell's New Model Army) were continued. Would-be soldiers, including the Duke of Wellington and Winston Churchill had to learn the profession of arms in the Indian Army.

Conscription was introduced in World War I, abandoned between the wars, and reintroduced in World War II after which it continued until 1958 with forces engaged in trying to hold on to Malaya, Kenya and Cyprus. Quaker youth of my generation had to be prepared for a call-up within a few months of our eighteenth birthdays.

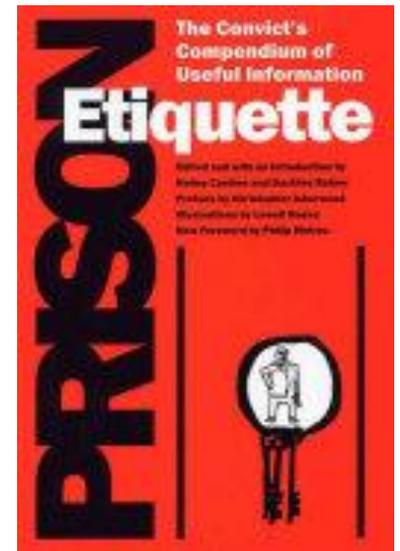
The automatic assumption was that we should refuse alternative national service (ranging from non-combatant duties in the armed forces to working in coal mines or agriculture) as that expressed approval of the state's right to compel young men to be trained in killing unless they could prove a religious objection. And this proof would not be easy. From our grandparents' generation, Clayton Davis had been imprisoned as a conscientious objector in World War I. He took understandable delight in having been briefly held in the Tower of London (where a Victorian barracks inside the walls has some holding cells) and delighted us all in Meeting when his ministry recalled his being marched past soldiers in the barracks. Clayton's memorable words were "One of them shouted, 'I wish we had your – ' well, he used another word for fortitude."

In WWII Stanley Keeble, a passionate pacifist (and father of six of us young Friends) had a not-too-bad war in a prison whose governor sympathized with the peace movement, and Harry Pallett (father of two of us) offered to accept alternative service, if I remember rightly, only to be told by the tribunal that he would probably have been granted complete exemption if he had applied for it. Given Stanley's experience, we tended to doubt this.

Going to prison held no fears for us fervent (and I fear self-righteous) young Quaker pacifists: it had been the experience of grown-ups we trusted and respected, and they had all been fortunate that they didn't experience the cruelty and bullying that made conscientious objection a traumatic experience for many WWI pacifists. But we had to be prepared.

When a group of American anarchist pacifists who had spent WWII in prison came out with the book "Prison Etiquette," my mother obtained it for me. Dave Dellinger was one of their heroes, so I was aware of him long before he became the "father-figure" of the Chicago Six. And the authors had also been in Danbury at the time of the great prison strike when the conscientious objectors objected to racial segregation and were locked up in solitary until the warden needed their star pitcher for a baseball match and let them out with a false promise that their demands would be met.

The most decisive action arranged for us was a weekend where a Friend from Yearly Meeting, whose name I don't remember, came and advised us on how to face a tribunal and then court if the tribunal rejected our request. I remember being impressed by his wearing a tweed tie and an orange shirt, when I was expected to wear a school tie on a white shirt. I don't remember much of what he told us, except that he said it was most important that we got at least six months' sentence. Some magistrates, if impressed by a young man's sincerity, might charitably reduce the sentence to three months. But that had the disastrous result that the conscription board could issue another draft, and the whole thing would be gone through again with a further sentence. And if the sentences remained short, this could go on and on like the infamous "cat and mouse" serial imprisonments imposed on militant suffragettes. So, we were advised to insult the magistrate if he was kind to us – call him a tyrannical old fool, or something, and hope for the full six months.



My 18th birthday came in October 1958 during my last term at school. I would be leaving at Christmas if I got the university entrance I wanted. If I got an open scholarship I would be entitled to defer my registration for the draft until I had completed my degree course. If I only got a place, my university admission would be deferred for two years to allow me to go through the army (or object and go to prison). I got the scholarship and wasn't easy in my mind about what to do. The general advice was that I should accept the deferment and register as an objector after graduating, though I wasn't happy that this was entirely honest. In the meantime, my headmaster arranged for me to spend the first six months of 1958 in America as a visiting student at a small Methodist liberal arts college in Pennsylvania. It was a wonderful experience which changed me in many ways.

But it was more wonderful still to find that when I returned, conscription had been abolished. Whether I should have had to register or defer if I had still been in England in January 1958, I don't know. But absence abroad was always accepted as a reason for not being called up, and though I went up to university in the company of many fellows two to five years older than me who had gone through national service, and the universities still had to work out the years in which many places were held by former conscripts, it had little effect on me. It was strange, though, when I had completed my B.A. and B. Litt. and done three years as a Junior Research Fellow to start teaching in Leeds and find the newly graduated former President of the Students' Union had been at school with me and one year ahead of me.

Rita O'Donnell

When my son was young, maybe 11 or 12, he wanted to run track. To get ready, he started training with our minister. They would run along the bike path. When my son started having pain in his feet and legs, our minister said they couldn't train anymore until Jack saw a doctor. We went to a sports physician who said, "you have flat feet." An x-ray revealed flat feet and nothing more. On the way home, my son was quiet. I said, "I know you are disappointed. But there's some good news here. You will never be drafted. With flat feet, you can't march. They won't take you."

My son said, "It doesn't matter. I wouldn't be going anyway. I don't believe in it." I said, "people who don't believe in war or killing are called conscientious objectors. Would you like to learn more about conscientious objection?" He said, "No. It doesn't matter what you call it. I don't believe in it. I won't be going."

Len Kreidermacher

In the early 80's, Colman McCarthy, a columnist at the Washington Post, was invited by an English teacher at the School Without Walls located in Washington DC to talk to her class about writing. He did, and when he told the teacher he enjoyed the experience immensely, she invited him back to teach writing. His response was "I'd rather teach peace." He not only returned to the School Without Walls to talk about Peace and related topics, but he talked to five other organizations including Georgetown Law School, Oak Hill Youth Center, and the University of Maryland.

Colman wrote his short book, *I'd Rather Teach Peace*, giving anecdotes of his experience. It has five chapters, each with provocative titles including: "Don't Ask Questions; Question the Answers" and "Ideas to Practice, Not Mull." The last chapter and epilogue give examples of his students who got his message.

I enjoyed this book so much that I bought five copies and gave four of them as gifts.

One of the reviewers recommends this be required reading for every educator. I'd like to renew my suggestion that this book be the topic for an adult education meeting. Meanwhile, I will cherish my copy along with my view of peace and my attempts to practice it.

McCarthy, C. *I'd Rather Teach Peace*. Maryknoll, NY: Orbis Books, 2002.

Readers Write



Report on the Falmouth Gun BuyBack *Nan Garrett-Logan*

On June 10 the Falmouth community came together to support the Gun BuyBack. *Faith communities* from across town were represented –among them, The Church of the Messiah, West Falmouth Friends Meeting, North Falmouth Congregational Church, St. Anthony's, St. Barnabas and Falmouth's Jewish Congregation. Financial support came from *local businesses, politicians and professionals*. An additional 60 individuals endorsed and supported the efforts financially, as did the Falmouth Board of Selectmen and the Falmouth School Committee.

Our first “customer” was a grandfather from Yarmouth who had waited in line an hour before the 9AM starting time. He turned in 6 guns, one of which appeared to have a live round. The last of the day was a woman with a collection of small revolvers. One gun still had the sales tag on it; another was a 19th century Colt revolver that I actually became quite fond of and was reluctant to watch as it was destroyed. Grandmothers Against Gun Violence donated handouts on gun safety.

The Falmouth Police Department was actively involved throughout the day from verifying that the guns were not loaded to providing an escort to the scrap metal dealer where both the committee and the police officers witnessed the complete destruction of the guns.

Close to 100 neglected and otherwise unwanted guns from Falmouth and nearby were collected. We considered it time well spent as our goals were as much to open a discussion of responsible gun ownership as to effect the actual gun removal.

A guide with suggestions as to how other communities might develop their own buyback is in the works.

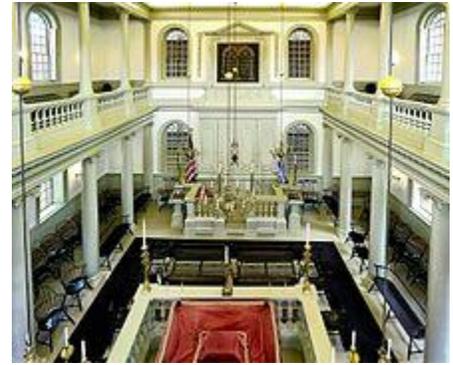
Hooray for the good solid Quaker participation!



George Washington Writes to Philadelphia Yearly Meeting

David Young

Friends may be familiar with the famous letter written by George Washington “to the Hebrew Congregation in Newport, Rhode Island” in which he complies with their request to promise “to bigotry no sanction, to persecution no assistance” and goes them one better by writing, “It is now no more that toleration is spoken of, as if it was the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights.” It is read in a public ceremony every August. May this continue until it is no longer needed.



Touro Synagogue, Newport, RI, the oldest synagogue in the United States
The architect was a Quaker, Peter Harrison. Images from Wikipedia.

In the period between Washington’s election and the ratification of the Bill of Rights, a number of religious groups expressed their concerns about religious oppression to him and received similar (if slightly less lofty) responses. Philadelphia Yearly Meeting was among them, and here is the response they received:

“To the Society of Quakers
[October 13, 1789]

“Gentlemen,

“I receive with pleasure your affectionate address, and thank you for the friendly Sentiments & good wishes which you express for the Success of my administration, and for my personal Happiness.

“We have Reason to rejoice in the prospect that the present National Government, which by the favor of Divine Providence, was formed by the common Counsels, and peaceably established with the common consent of the People, will prove a blessing to every denomination of them. To render it such, my best endeavours shall not be wanting.

“Government being, among other purposes, instituted to protect the Persons and Consciences of men from oppression, it certainly is the duty of Rulers, not only to abstain from it themselves, but according to their Stations, to prevent it in others.

“The liberty enjoyed by the People of these States, of worshipping Almighty God agreeable to their Consciences, is not only among the choicest of their *Blessings*, but also of their *Rights*—While men perform their social Duties faithfully, they do all that Society or the State can with propriety demand or expect; and remain responsible only to their Maker for the Religion or modes of faith which they may prefer or profess.

“Your principles & conduct are well known to me—and it is doing the People called Quakers no more than Justice to say, that (except their declining to share with others the burthen of the common defence) there is no Denomination among us who are more exemplary and useful Citizens.

“I assure you very explicitly that in my opinion the Consciencious scruples of all men should be treated with great delicacy & tenderness, and it is my wish and desire that the Laws may always be as extensively accomodated to them, as a due regard to the Protection and essential Interests of the Nation may Justify, and permit.

“Go: Washington”

“From George Washington to the Society of Quakers, 13 October 1789,” *Founders Online*, National Archives, last modified June 13, 2018, <http://founders.archives.gov/documents/Washington/05-04-02-0188>. [Original source: *The Papers of George Washington*, Presidential Series, vol. 4, 8 September 1789–15 January 1790, ed. Dorothy Twohig. Charlottesville: University Press of Virginia, 1993, pp. 265–269.]

At this same source, in addition to the original letter to Washington, see also a second letter from PYM sent to the President and both Houses of Congress, requesting abolition of the slave trade. On the one hand, such abolition was forbidden by the Constitution until 1808 (Art. I, Sect. 9); on the other hand, PYM did not ask for the abolition of slavery itself. Hey, we’re Quakers.

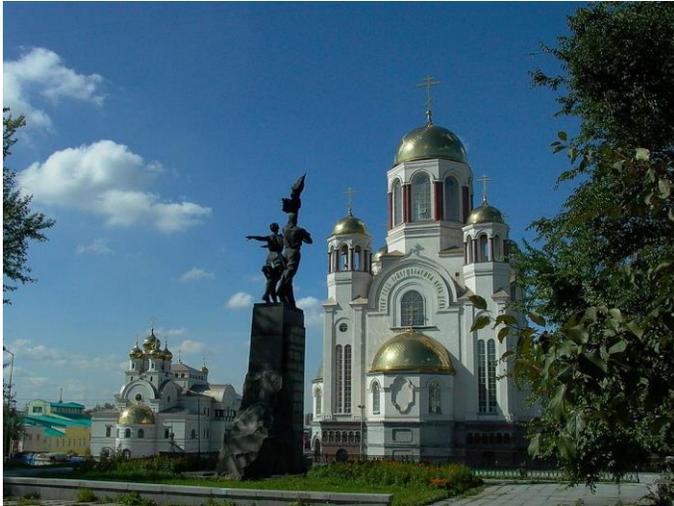
Russian Travels

Larisa Davidson

I have just returned from a month in the city of Yekaterinburg where I am from. It has changed a lot since I left after getting married to John, who came there in 1994 on a Fulbright Scholar program. He chose that city because he hadn't been there before. While the Soviet Union still existed, the city of Yekaterinburg (then called Sverdlovsk)

was closed to foreign visitors due to its strategic military and industrial significance. During the Second World War, all heavy industry plants and factories were moved there in order to maintain the production of arms, tanks and other military equipment necessary to defeat Nazi Germany.

Yekaterinburg is located on the border between Europe and Northern Asia (Siberia). This is where the last Russian Tsar and his family were exiled and later assassinated. Eighty-five years after the execution, the Church on Blood in Honour of All Saints Resplendent in the Russian Land was built in remembrance of the Romanov Dynasty. All executed Romanovs were declared Saints.



The Church on Blood in Honour of All Saints Resplendent in the Russian Land. Image from Wikipedia

The icon of the Martyrs Romanov from inside the Church on Blood in Honour of All Saints Resplendent in the Russian Land. See <http://hram-na-krovi.cerkov.ru/>



Bhutan Travels

Molly Cornell

In April I travelled with a 9-person group from Massachusetts Audubon on a “birds & culture” trip to the Kingdom of Bhutan. That tiny dot on the map is literally halfway around the world from Boston. The country sits pressed up against the massive Himalayan mountain range, surrounded by the closed border of Tibet to the north and the burgeoning Assam region of India to the south and east. The allure was its relative isolation, Buddhist culture, unspoiled natural environment and, of course, the birds.

We spent hours walking along the only east-west road, stopping to look at whatever caught our interest. This “highway” is not for the faint of heart! In many places it’s winding and narrow, with vertiginous ravines on one side and steep hillsides on the other. Occasionally we’d cross a valley or a plateau, or a high mountain pass where the land spreads out. We passed isolated homesteads with terraced farm plots and wondered what it would be like to live there. We detoured through small villages and stopped to examine the many stuppas and water-powered prayer wheels along the roadside. Their purpose is to bring “good energy” and to help the goddess of compassion relieve suffering of all sentient beings everywhere on earth. Strings of prayer flags were everywhere, especially in the high elevations where they caught the wind. Houses and other buildings were decorated with colorful paintings and objects to ward off harmful spirits and to honor protective ones. I began to get the feeling that being faithful to Buddhist practice requires a lot more effort than I originally thought! But effort becomes effortless with practice, as with anything truly important and meaningful in life.



And what about the myth of “happiness” that is associated with Bhutan? I was relieved to learn that the concept of Gross National Happiness is more practical than having everyone be “happy” all the time. When the modern king was asked about his kingdom’s Gross National *Production*, he responded by saying that instead he measures Gross National *Happiness*. The measures are (1) socially sustainable development, (2) conservation and preservation of forestry, (3) preservation of culture and tradition, and (4) good governance. The contemporary challenge is finding the

balance between growth and what is “enough” as this tiny kingdom, steeped in tradition and deeply imbedded in Buddhist culture, becomes more open to the world around it.

Did I mention the birds? Marvelous. Totally satisfying.

These images are representative of what we saw on so many houses and other buildings. These absolutely gorgeous painted decorations were everywhere, especially around window frames and door frames, but also on the sides of buildings and houses (even apartment buildings in the city). I think they were for what our guide called “good energy:” to protect from bad spirits.



West Falmouth Preparative Meeting for Business: 24 June 2018 Minutes

Friends gathered for business following worship and hospitality in the meetinghouse. Attending: Fran Lightsom (clerk), Joyce Johnson, Sally Fritz, Steve Gates, Louise Luckenbill, Ruth Zwirner, Rod Zwirner, Nan Garret-Logan, Alta Mae Stevens, Molly Cornell.

The clerk opened the meeting with a period of quiet waiting followed by a reading of excerpts from "On Coming to Love One's Enemies" by Virginia Schurman, published by the Tract Association. (Available online at <http://www.tractassociation.org/tracts/coming-love-enemies/>)

Every day, we hear reports of how people are being murdered, and of how lives, families, and peoples are torn apart by hatred, wars, violence, torture, and terrorism. Hate leads to more hate, wars to more wars, violence to more violence, and terrorism to more terrorism. How can we find a solution to this escalation?

We must turn to love or face even more widespread suffering and ultimate mutual destruction. Only love will stop the escalation of hatred and violence and cut across the rising barriers as we seek vengeance for being wronged.

How can we come to love our enemies?

We can come to love our enemies because love reflects the very nature of the Light of God within us....

It is the Holy Spirit that places love in our hearts and brings the fruits of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

How do we grow in love?

Growth in love arises from our growing relationship with the Holy Spirit. The Holy Spirit will lead us into the ways of love and loving works. We are given the ability to love, the specific leadings to express that love, and the strength to love. We will grow into the loving person that God has created each of us to be.

Ministry & Counsel: Fran reported for the committee that Memorial Minutes for Amelie Scheltema, Paul Mangelsdorf and Alan Douglas have been completed and sent to Deana Chase (Quarterly Meeting) to be forwarded to NEYM. We are still working on a minute for John Harker. The new shed (aka Clubhouse) for the children is in place. The children have cleaned the furniture and are seeking consensus on its arrangement. Martin Fido will continue as coordinator of adults helping with First Day School (see Clerk's Announcements). He is planning a weekend retreat for our young people centered on the film "Gandhi" for the second weekend in October. A Memorial Meeting is planned for Harvey Culbert on Saturday, August 11, 3 pm at the meetinghouse. Meeting members will be asked to bring food for a simple reception. A Memorial Meeting for Bev Morrison will probably be held in the Meetinghouse during the last weekend in August.

Peace and Social Order: Joyce Johnson brought a request from the committee regarding use of the meetinghouse for Circle Process. The process is similar to Quaker worship sharing and will begin with community building circles. Meeting approved the use of the meetinghouse on the first Sunday of the month to hold a circle process from 12:00 to 1:00 pm when there is no Business Meeting or Monthly Meeting scheduled. The use is under the care of Peace & Social Order Committee. The proposed topic for July 1st is "Speaking Truth to Power." Everyone is invited to participate, including our young people.

Sandwich Monthly Meeting: SMM meets next on August 12th in East Sandwich.

Treasurer's Report: Steve Gates reported the following balances as of June 24th:

Checking Acct = \$ 36,709 NEYM Pooled Fund = \$ 94,865

Notes: General Meeting funds included in Checking Account:

Operating = \$ 5,665 Cemetery = \$ 6,373 Repair Reserves = \$ 4,477

Clerk's Fund = \$ 1,000 General Sufferings = \$1,000 Quaker House = \$ 17,555

Notes: A new shed to house our youth programs was purchased for \$5,475. Jay O'Hara received a grant of \$4,000 from the NEYM Legacy Gift Committee which has been deposited into our Meeting account (see announcement). Lawn mowing is not specifically budgeted. Instead, the service is paid from a combination of Cemetery and Quaker House funds.

Adult Education: Louise Luckenbill reported that she will be presenting July 15, following hospitality, on Rex Ambler's pamphlet *Living in Dark Times*, which is based on his plenary talk to the FGC Gathering in 2016. Copies are available in our meetinghouse library.

Clerk's Announcements:

1. The NEYM Legacy Gift Committee has given a grant to support Jay O'Hara's ongoing work to build a stronger community of individuals undertaking nonviolent prophetic acts of climate change witness. This project will bring together Friends, secular climate activists, and others committed to an integrated nonviolence approach to building a climate insurgency strategy based on faith and love rather than structures of white supremacy and will build the deep relationship necessary for taking substantial risks in action. The grant of \$4,000 was routed through our treasurer to Jay.
2. Martin Fido has taken responsibility for scheduling Friends to meet with the children during worship on Sundays, and for notifying the children's families when nobody has volunteered. Please send an email to Martin about Sundays you are available and what topic you would like to share with the children.
3. Several members of Meeting are participating in programs & staff at NEYM Sessions:
 - Meg Klepak is participating in the plenary session on climate action
 - Cynthia Rankin will be volunteering with JYM Afternoon Activities
 - Rebecca Edwards will be volunteering with the K-1 group at JYM
 - Steve Gates will lead a workshop on personal and meeting choices to reduce carbon footprints
 - Erica Adams will lead a workshop titled *The Maya Way Forward: Peace, Inclusion, Coexistence*
 - Eric Edwards will be volunteering at the Information Desk

Other business: A Friend has seen to it that the weed whacker in the shed is in working order. It's available for anyone to do some trimming of the meetinghouse grounds.

With all business accomplished, we closed with a period of worship, purposing to meet again on July 22 in the meetinghouse following hospitality, as way opens.

Respectfully submitted,
Molly Cornell (recording clerk)

Calendar Items:

July 1: Circle Process "*Speaking Truth to Power*"
July 8: Peace & Social Order committee meeting
July 15: Adult Education, "*Living in Dark Times*"
July 17: Ministry & Counsel committee meeting
July 26: Quaker Women's' Potluck at Maggie Saab's
July 28: Sandwich Quarterly Meeting in New Bedford
July 28: Prophetic Climate Action in Salem, MA (contact Jay O'Hara)

August 4-9: NEYM Sessions in Castleton, VT
August 11: 3 pm Memorial Meeting for Harvey Culbert
August 12: Sandwich Monthly Meeting in East Sandwich
August 25: Memorial Meeting for Bev Morrison [tentative date]

October 6: Meg and Jay's wedding at 2 pm
October 12-14: Children's Retreat at Quaker House

