

THE GAZETTE

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

West Falmouth Religious Society of Friends

DECEMBER 2019

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



The Work of Christmas

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:

To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among brothers,
To make music in the heart.

Thurman, H. "The Work of Christmas," *The Mood of Christmas and Other Celebrations*, Richmond, IN: Friends United Press, 1985, p.23.

Quaker Birthdays

December

Steve Gates, 4
Alta Mae Stevens, 10
Ruth Zwirner, 15

Contents

Upcoming Events 1 -3
Religious Education—
Youth 5
Memorial Minute. 7
Readers Write 8
What We're Reading . . . 11

Friends Holiday Get-Together

Saturday, December 21st, 3 - 6 p.m.
at the home of Molly Cornell.

Bring family, out-of-town visitors and your singing voices!
. . . and any food you'd like to add to the table.



Regular Events

Adult Discussion Group

Sundays at 9:00 a.m. (December 1, 8, 15, 22, 29; January 5, 12, 19, 26)

Peace and Social Order

2nd Sunday at 12:00 p.m.
(December 8, January 12)
Larry Jordan, convener

Growth and Learning

3rd Sunday at 12:00 p.m.
(December 15, January 19)
Sunny Davidson, convener

Empathy Practice (NVC)

Usually 1st Saturday 9:30–11:45
(December 7, January 4)
Brenda Nolan, convener

Restorative Circle Practice

Usually 1st Saturday 1:00–3:00
(December 7, January 4)
Brenda Nolan, convener

Ministry & Counsel

Deborah Bradley, convener
(508-564-4744)
Marilyn Brice
Carolyn Jordan
Jonathan Joyal
Cynthia Rankin
Abigail Young

West Falmouth Meeting for Worship with Attention to Business

Usually 4th Sunday (December 22;
January 26)

Upcoming Events

New England Yearly Meeting

Youth Events – Contact Cynthia Rankin

JHYM retreat (grades 6-8) Retreat theme is “AND,” Woolman Hill, Deerfield, MA. Friday, **December 6**, (6 p.m.) to **Sunday December 8**, 12:30 p.m. Come share what’s shifted in your heart, spirit, actions or life after receiving truth, sacred wisdom, or inspiration. See neym.org/events-calendar/2019/12/junior-high-yearly-meeting-december-retreat

JHYM retreat (grades 6-8) Retreat theme is “Outbursts of the Soul: Our Annual Music Retreat,” Westport Friends Meeting, Westport, MA,



Friday, **January 10** (7:00 p.m.) to Sunday **January 12**, 12:30 p.m. We will share music that speaks of our hearts, souls, and connections to the divine. See <https://neym.org/events-calendar/2020/01/junior-high-yearly-meeting-january-retreat>

JYM retreat (grades 2-6) “With My Own Two Hands: A Bread Retreat,” Wellesley Friends Meeting, Wellesley, MA, Friday, **January 24** (5:00 p.m.) to Sunday **January 26**, 12:30 p.m. Each person will go home on Sunday with their own loaf of bread and a collection of recipes. <https://neym.org/events-calendar/2020/01/junior-yearly-meeting-january-retreat>



The Pendle Hill Quaker Institute: Practicing Our Heritage of Mysticism and Resistance, Pendle Hill, Wallingford, PA. From **evening December 12 – lunch December 15**. “From earliest days, Quakers have been moved and guided by the Inner Teacher to act conscientiously in the world to ‘see what Love can do’ to mend a world rent by injustice and oppression. What does Spirit asks of us today in mending a broken world and creating the Beloved Community?” See <https://neym.org/events-calendar/2019/12/practicing-our-quaker-heritage-mysticism-and-resistance>.

Events in the Quarter -- Sandwich Monthly Meeting

Sandwich Monthly Meeting at Yarmouth, Sunday, December 1. Committees of Oversight for Property & Finance and Ministry & Counsel will meet prior to worship.



In **December** Monthly Meeting will take up the annual **collection for the Mashpee Tribal Food Pantry**. To contribute to the purchase of grocery gift certificates from Stop & Shop contact Sally Fritz (West Falmouth), Lee Hamilton (Yarmouth) or Kathy Olsen (East Sandwich).

New Year’s Eve Gathering at East Sandwich Meeting, **December 31, 2019**. Gather at 5:30 p.m. for potluck dinner followed by 7:00 p.m. Meeting for Worship.



Seekers’ Day-- at East Sandwich Meeting Community House, **January 11, 2020**. Program 9 a.m. – noonish. Theme: “What do we do with our anger, frustration and fear in a world rife with conflict?” Coffee available before program at 8:30 a.m., with SMM M&C-hosted luncheon following program. Back-up weather date: January 25, 2020.



Events in West Falmouth

Mid-Week Quaker Meeting at Atria in Falmouth. **Wednesdays**, at 9:45 a.m., **December** (4, 11, 18, **not** 25) and **January** (1, 8, 15, 22, 29). Contact Gina Lyman.

Quaker Women Potluck -- Topic is “A Holiday Memory.” Any holiday, any memory – happy, sad, funny **Monday, December 16** at Quaker House. Gather at 5:30 p.m., supper at 6:00, sharing from 7:00 – 8:30.



Other Events at the Meetinghouse

Mondays, 7 p.m., Zen Meditation. Contact Fran Lightsom.
Fridays, 7 p.m., Narcotics Anonymous. Contact Sally Fritz.



Also of Interest

Grandmothers Against Gun Violence invites all to the 7th **Annual National Vigil** of Remembrance for Victims of Gun Violence, **Saturday, December 14** at 5:00 p.m. at The Federated Church of Hyannis, 320 Main Street, Hyannis. Ruth Zakarin, director of the MA Coalition to Prevent Gun Violence, and Tristan Grieve of March for our Lives will join

us from Boston to reflect upon and renew the commitment to gun violence prevention. Contact Nan Logan if you need a ride from Falmouth or can offer to drive others (loganwoho@comcast.net).

Important work in gun violence prevention in Massachusetts is supported by the **Safe and Successful Youth Initiative** (SSYI) which is partially funded with public moneys. SSYI supports organizations providing services to youth 14- 24 at risk for extreme violence (read: shooting and being shot) that help them imagine and actually have opportunities beyond what their lives in the urban communities offer. Wraparound services can include housing, education, child care, personal finance, outplacement, and aftercare support. Programs often include a retail or other commercial venture to give the participants work experience. Take some time to explore some of the SSYI-supported organizations: ROCA: less jail more future (<https://rocainc.org/about/our-story/>); UTEC : breaking barriers to youth success (<https://utecinc.org/> and College Bound Dorchester (<https://uncornered.org/>).

Be sure to read **Deborah Bradley’s** recent **letter to the editor** of the Falmouth Enterprise-- “Living in the Age of Fear.” The letter specifically references the proliferation of active-shooter “training sessions” in our schools and discusses the effects on the emotional and spiritual health of children and parents. A copy of the letter is posted on the meetinghouse bulletin board. See also https://www.capenews.net/falmouth/opinion/living-in-the-age-of-fear---letter/article_7c1ebb2f-dbda-5982-8456-c9c2942a95c0.html



Photos by Bernie Nolan

Religious Education – Youth

The First Night Project

Angela Diana, Andrew Diana

Foster children are children whose parents cannot effectively take care of them. They are removed from parental care and put into a temporary home until their parents either are deemed fit to care for them or until they're put into a new, permanent home. We read in the Cape Cod Times that between two and twelve children go into foster care every day, and the number is getting larger. And, due to the recent opioid epidemic, the number of children going into foster care is increasing alongside the number of overdoses. Not all of these children are going into emergency foster care, but some are, and if they are, their emergency foster parents will receive short notice. One emergency foster parent we talked to said the Department will call her and tell her how many children they're dropping off, their ages and genders, and how long she has to prepare, usually a half hour or less.

The kids don't get much notice either. They often show up at the foster home with a hurriedly packed bag, often a plastic trash bag or grocery bag. They usually forget something. This is what we want to change. Our mission is to provide these children with backpacks, packed with at least the essentials for a one- to two- day stay.

We began assembling backpacks with the essentials for a few days: toothbrush and toothpaste, sleeping shirt, brush, comb and hair ties, a coloring book and crayons, socks, underwear, two days' clothes, 1 travel sized shampoo-soap combo bottle, 1 small water bottle, 3 snacks, 1 flashlight(with battery), 1 stuffed animal, a toy, a journal, a blanket, and a note of encouragement. We made this list mostly based on ideas from others in the first night movement, from foster parents we talked to, and just from our own personal experience forgetting to pack things! Each bag costs between sixty and eighty dollars to assemble, but a bag with just the bare essentials would cost less than twenty-five dollars.

As part of our project the three Diana children interviewed several caregivers who take in children who are removed from their homes for various reasons, e.g., drug or alcohol abuse, poverty, etc. We also spoke with a child who had been removed from her home. On Thanksgiving morning we received a telephone call from a caregiver who had taken in two girls at midnight. The girls had arrived with nothing but what they wore. The Diana brigade put together two backpacks for girls ages four and six and we delivered them Thanksgiving morning when all stores were closed.

If you want to help in our mission, you can look into becoming a foster parent! Foster parents do more than we ever could. Or you can join the First Night Bag movement! You can make or fundraise to make first night bags, as there is a constant need for assembled bags.



The Twenty Third Psalm A Native-American Indian Version

The GREAT FATHER above a SHEPHERD CHIEF is.
I am His and with Him I want not.
He throws out to me a rope
and the name of the rope is love
and He draws me to where the grass is green
and the water is not dangerous,
and I eat and lie down and am satisfied.
Sometimes my heart is very weak and falls down
but He lifts me up again and draws me into a good
road.
His name is WONDERFUL.

Sometime, it may be very soon, it may be a long
long time,
He will draw me into a valley.
It is dark there, but I'll be afraid not,
for it is between those mountains
that the SHEPHERD CHIEF will meet me
and the hunger that I have in my heart all through
life will be satisfied.

Sometimes he makes the love rope into a whip,
but afterwards He gives a staff to lean upon.
He spreads a table before me with all kinds of
foods.
He put His hand upon my head and all the "tired" is
gone.
My cup he fills till it runs over.
What I tell is true.
I lie not.

These roads that are "away ahead" will stay with
me
through this life and after;
and afterwards I will go to live in the Big Teepee
and sit down with the SHEPHERD CHIEF forever.

From the West Michigan Conference of the United Methodist
Church See <https://www.umcdiscipleship.org/resources/a-native-american-interpretation-of-the-23rd-psalm>

The Divine Shepherd A Psalm of David.

¹The LORD is my shepherd, I shall not want.
² He makes me lie down in green
pastures;
he leads me beside still waters;
³ he restores my soul.
He leads me in right paths
for his name's sake.
⁴Even though I walk through the darkest
valley,
I fear no evil;
for you are with me;
your rod and your staff—
they comfort me.
⁵You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
⁶Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the LORD
my whole life long.

New Revised Standard Version

The Native American Thanks Giving
Celebration was held in the beautiful Old
Indian Meetinghouse in Mashpee on
Saturday, November 23, 2019. Several
Quakers were warmly welcomed. The very
moving service featured many prayers led
by Wampanoag tribal elders including a
Native American version of the 23rd psalm
similar to the one at left. The version
more familiar to Gazette readers is shown
at right. —ed.

Memorial Minute

Margo Koch Ruthe

Margo Koch Ruthe may have masqueraded as a sweet, little old lady, but she was, in fact, a principled, willful, dedicated, opinionated yet tolerant, fierce, humanistic Quaker warrior. Born in 1919 in Germany, an artist (poet, photographer, pen & ink and watercolorist), she met and married a Chicago-born veteran in art school after WWII and immigrated with him to the U.S. She bore her children, Faith and Eva - while mothering more, deeply influencing them in peace and social justice activism. Eventually she moved to Wellfleet and engaged wholeheartedly in the community. One of our favorite stories is of Margo's insistence during the Vietnam conflict that she set up a table next to ROTC's in the local high school. She convinced the principal that if ROTC had a right to recruit, she had a right to counter soldiering with pacifism and share the realities of war she'd survived in Germany.



Margo was active in both Unitarian Universalist and Quaker communities, choosing in 1978 to transfer her membership from 13th Street Meeting, New York City to Yarmouth Preparative Meeting under the care of Sandwich Monthly Meeting. In her later years, she moved from her beloved home in Wellfleet to be near her family first in Washington state, then in Wisconsin. She died there August 15, 2019 just shy of her 100th birthday and was memorialized by family and F/friends in both Yarmouth and Wellfleet. Her ashes are buried in the cemetery of Yarmouth Friends Meeting.

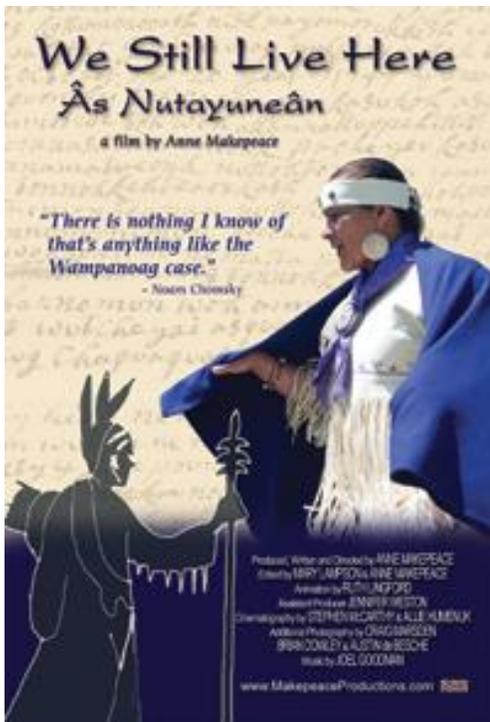
Margo continues to influence us to do our work in the world with love, ferocity and dedication. We miss you, dear Friend, and remember you tenderly.



Readers Write

*We Still Live Here – Âs Nutayuneân*¹

Gail Melix, East Sandwich Preparative Meeting



The Unitarian Universalist Fellowship of Falmouth recently hosted a showing of the Wampanoag documentary film **We Still Live Here- Âs Nutayuneân**. Joan Tavares-Avant, a Mashpee Wampanoag elder and tribal historian, and I attended as did Erica Adams a Quaker from West Falmouth Preparative Meeting. We were warmly received by the Unitarians.

The film tells the story of the revival of the Wampanoag ancestral language, which had not had a native speaker for over a century, an unprecedented feat. The story begins in 1992 with Jessie Little Doe Baird, in her early 30s, a social worker and member of the Mashpee tribe of the Wampanoag Nation. Jessie began to have recurring dreams and visions that were perplexing. Familiar-looking people from another time would show up and speak to her in an incomprehensible language. They were relentless and insistent that there was something they wanted her to do but she did not understand what it was. Then one day she passed a road sign in Falmouth for the village of Sippewisset. Seeing the traditional writing on the sign, she was struck by the realization that her dreams were about Wôpanâak, the language that her ancestors

had spoken when they encountered the Pilgrims, and that they had spoken in her dreams.

Jessie Little Doe was asked by these ancestors to see if Wampanoags wanted the language to return. According to an old prophecy the Wôpanâak language was destined to go away but then come back. The last documented reference to it being spoken was 1833. The prophecy promised the language would return when it was welcomed back, and when Jessie asked tribal members if they were interested, the overwhelming response was "YES." The Mashpee and Aquinnah tribes launched the Wôpanâak Language Reclamation Project in 1993.

This project led Jessie to MIT where she met Ken Hale, MIT professor and world-renowned linguist. Hale spoke more than 50 languages and was fascinated by the challenge of bringing back a dead language. After uncovering hundreds of documents written in Wampanoag, and the discovery of a King James bible that had been translated from English to Wampanoag by Puritan minister John Eliot, the real work began for Jessie and Ken.

John Eliot's quest was to convert as many Native Americans as possible to Christianity. He wanted them to give up the ways of their ancestors and become "civilized." In her narrative in the film, Jessie spoke of

¹ Makepeace, A., Writer/Director/Producer, "We Still Live Here - Âs Nutayuneân," a co-production of MAKEPEACE LLC, and the Independent Television Service (ITVS). Funded by Sundance Documentary Fund, Corporation for Public Broadcasting, National Science Foundation, and others. PBS/Independent Lens broadcast November 2011.

bibles that had been found that belonged to natives who had made notes in these bibles. Some examples include: 'I am a sinner,' 'I am pitiful,' and 'I loathe myself.' It is evident that many felt demoralized by the experience of conversion, but felt if they didn't comply, they would lose everything. And so much had already been lost. It is ironic that the translation of that bible, which had contributed to the decline of the Wampanoag language, was the same book that played a key role in bringing it back.

Jessie received a master's degree in linguistics from MIT in 2000. Her youngest daughter, Mae Alice, was raised from childhood to be bilingual making her the first native speaker of Wôpanâak in seven generations. Since 2000 Jessie has spent much of her time teaching the language to members of the Wampanoag Nation and training others to become teachers. In 2010 she received a MacArthur genius award. The Wôpanâak Language Reclamation Project which continues today, has taught hundreds of tribal members to speak their ancestral language.

The film also covers Wampanoag history from their viewpoint, from the time of arrival of English settlers to the "New World" which, of course, was not a new world for the Wampanoag. Attempts at extermination, introduction of smallpox, broken treaties, illegal land grabbing, enslavement, etc. are all touched upon in this film and shown in a way that pulls on the heartstrings.

Anne Makepeace, the filmmaker, has been a writer, producer, and director of independent films for more than 20 years. She did a fabulous job on this documentary film, which won the Full Frame Inspiration Award and the Moving Mountains Prize at Telluride Mountain Film.

Following the Unitarian showing of the film the audience had many questions, largely for Joan Tavares-Avant, and expressed gratitude and delight for her attendance. When we were leaving the presentation Joan, Erica and I were pleased to see that the walls of the meetinghouse were peppered with artwork by Emma-Jo Mills Brennan, another talented Mashpee Wampanoag.

Suggested Reading: Dunbar-Ortiz, R. *An Indigenous Peoples' History of the United States (ReVisioning American History)*. Boston, MA: Beacon Press, 2014.



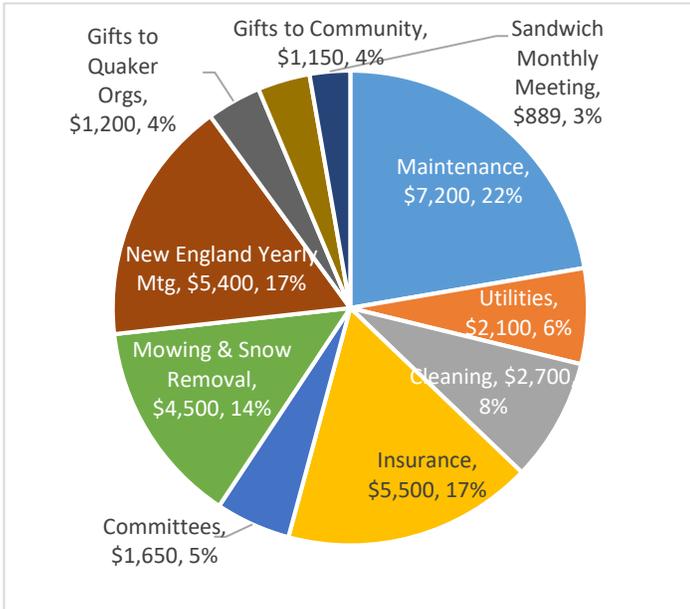
Highlights of Revised 2020 Budget Proposal for WFPM

To be reviewed at December Meeting for Business

Steve Gates

Operating Budget: \$32,239

The entire budget proposal for 2020 is attached.



Key considerations:

1. Few major changes from last year, except for use of \$4500 this year from Quaker House to fund mowing & snow removal, as approved by QH Trustees and Meeting for Business.
2. Increase in maintenance to \$10K delayed until at least next year.
3. Disposition of bequest deferred to next year.
4. Income projected to be less in 2020 than in 2019 by approximately \$5000. (2019 was actually \$5000 higher than expected).

Summary: Proposed budget is \$4.1K above last year's budget, and would require additional \$2.7K above anticipated year-end 2020 donations to balance.

The significant increase over last year's budget primarily reflects the costs of maintaining our buildings and grounds, tasks often performed in the past by members but now performed by paid contractors.

Between 2016 and 2019, substantially more contributions went down than up, and a plurality stayed flat.

Data on Anticipated Giving for 2020

| | Median | Mean |
|----------------------|--------|---------|
| All of Meeting | \$400 | \$769 |
| All Givers | \$900 | \$1,100 |
| All Attending Givers | \$800 | \$752 |

Capital Fund

In addition to the operating budget, this year we propose to add a new Capital Fund to provide long-term support for capital expenditures (such as roof, heating/cooling systems, etc.).

This year, the specific needs for capital funding, and currently-available sources of money for this are:

Estimated Capital Expenditures in 2020

| | |
|--------------------|--------------|
| New heating system | \$25,000 |
| New storm windows | \$16,000 |
| Total | \$41K |

Available Funding Sources

| | |
|----------------|-----------------------------|
| Repair Reserve | \$10,292 + next year NEYMPF |
| Maintenance | \$7,200-\$10,000 |
| Bequest | \$0 to \$32,072 |
| Total | \$17K to \$59K |

Please keep in mind that some or all of the maintenance budget is likely to be required for non-capital items in 2020.

What We're Reading

Len Kreidermacher

Hockenos, M.D. *Then They Came for Me: Martin Niemöller, the Pastor who Defied the Nazis*. New York: Basic Books, 2018.

“First they came for the Socialists, and I did not speak out—
because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out—
because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out—
because I was not a Jew. Then they came for me—
and there was no one left to speak for me.”

This poem appears on a monument at the U.S. Holocaust Museum. It is attributed to Martin Niemöller because of his lectures, sermons, and writings.

Martin Niemöller was born in 1892 to a Lutheran minister who taught his children to strongly love the church and the Kaiser. Martin learned this lesson well and when he joined the Navy in WWI, he swore allegiance to Kaiser Wilhelm and not to Germany. He believed in a strong leadership in the Lutheran church and in a strong autocratic leader of Germany. He rose to become a U-boat captain in WWI. Then In the 1920's he pursued his career as a Lutheran pastor and became one of the leaders in the German Lutheran church. Since he believed that Germany should have a strong secular leader/government, he initially backed the Nazi party.

Anti-Semitism was very widespread in Europe and the United States. Many of the Christian churches and other organizations preached that the Jews had killed Jesus and, in league with the Communists, were controlling economies. This belief was very popular in the 1930's during the depression and Hitler and the Nazis used it to gain power. They even claimed that Jesus was an Aryan and not a Semite. This was too much for Martin and he continued to preach what he believed. He also believed that Jews who converted to Christianity were Christians and should not be subject to the laws against Jews.

Martin was imprisoned on 1 July 1937 because of his preaching and kept captive with several other priests and pastors in a variety of concentration camps until the end of hostilities in May 1945. They were not subjected to the harsh treatment of other inmates.

Upon his release his attitude was that most Germans were victims and should be treated as such. The attitude of the Allied governments was that Germany and their citizens were responsible for the incredible destruction of life and property of WWII. Their attitude softened somewhat when they saw the famine and terrible living conditions in Germany during the winter of 1945-46. However, because Martin was well known and giving sermons and lectures that did not acknowledge the guilt of the German people, it was a hard sell to improve the conditions during the occupation.



Martin's beliefs in a strong autocratic government were so strong, it was very difficult for him to realize that he and the clergy had a responsibility to not allow the Nazis to take over and gain so much power.

The lessons of Martin's life for me are:

- 1. It is good to have strong values and beliefs and use them to guide your life;
- 2. We all have prejudices about people who are not like us;
- 3. It is very difficult to change one's mind about things that one believes strongly; and
- 4. Bad things can happen if we react to events primarily in terms of whether they affect us personally.



Next Gazette Deadline: Friday, December 20



The Gazette is a publication of West Falmouth Preparative Meeting
Rita O'Donnell, Editor; Alta Mae Stevens, Editor Emerita; Stephen Gates, Photographer; Brenda Nolan, Transmitter