

THE GAZETTE

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

West Falmouth Religious Society of Friends **FEB - MAR 2019**

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 9 am (February 3, 10, 17, 24; March 3, 10, 17, 24, 31)

Peace and Social Order,

2nd Sunday at 12 (February 10; March 10)
Larry Jordan, clerk (508-420-1738)

Adult Education, 3rd Sunday at

12:00 (February 17, March 17)

Ministry and Counsel,

7:00 pm (February 13, March tbd)
Deborah Bradley, convener
(508-564-4744)
Marilyn Brice
Martin Fido
Carolyne Jordan
Jonathan Joyal
Cynthia Rankin

Empathy Practice (NVC)

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

Upcoming Events

New England Yearly Meeting

Saturday, April 6, Living Faith, a day-long gathering of Friends from across NEYM at Friends Academy in N. Dartmouth, MA. We meet for worship, fellowship, and the opportunity to share how the spirit is moving in our lives and in our communities. See <https://neym.org/living-faith-gatherings>.

Events in the Quarter

Quarterly Ministry and Counsel, Saturday, March 23.

Book discussion of Robin DiAngelo's *White Fragility: Why It's So Hard for White People to Talk About Racism* at 11:45 a.m. in Potter House at Westport Meetinghouse in Westport, MA. Note new date: **Sunday, February 17.**

Sandwich Monthly Meeting

Monthly Meeting for Business, Sunday, February 3 in Sandwich.

West Falmouth

Traveling Ministry Update and conversation with **Jay O'Hara**. We'll gather **Saturday, February 2** at 5:30 p.m. at Quaker House for a potluck supper, followed by conversation with Jay. The fall meeting of Jay's oversight committee was both sweet and deep and cradled in the spirit as ministry arose among all of us. The committee hopes to bring this same experience to more West Falmouth Friends to engage in this growing and living ministry among friends across New England Yearly Meeting. Bring a dish, and join us!



Restorative Circle Practice will be held on **Sunday, February 3** from 12:00 -1:30 p.m. following hospitality. The question will be “What has touched you in the last year and what are you looking forward to in 2019?”

Mid-Week Quaker Meeting at Atria in Falmouth. **Wednesdays**, at 9:45 a.m., **February and March (6, 13, 20, 27 both months)**. I'll see you there. Please be on time. Contact Gina Lyman.

*New Year's Eve Gathering at
East Sandwich Meetinghouse
December 31, 2018*



West Falmouth Library Program on Quaker Women

As part of its two-year program on West Falmouth history, the library will focus on *Notable West Falmouth Women* during Women's History Month in March. Our meeting will next participate on **Saturday, March 23, 2019**, when Anita Thacker will speak on Quaker Women. Following the talk, a tour of the meetinghouse will be offered. The tour will include a viewing of the windlass that raises and lowers the dividing panels. Volunteers are needed to conduct the tour and to suggest supporting materials. Similar tours are planned for June, July and August when the Library's focus is *Founding Families*, many of whom were Quakers and have family gravestones in our burial ground.



Memorial Meeting

A Memorial Meeting for Worship for Mary Mangelsdorf will be held at the Meetinghouse on Saturday, June 29 at 2 p.m.



Religious Education – Youth

Quaker Kids Study Climate Change

Esteban Hernández



One Sunday at the Quaker meeting house in the back, I met with a bunch of other kids, Steve Gates and Marilyn Brice and Fran Lightsom. Steve showed us the climate calculator: it's a calculator that shows you how to reduce your carbon footprint. It also shows you how to save money and the planet. Then Steve showed us a heat sensing thing that pointed a laser towards the walls and told us the temperature of the walls. It's used to find leaks of air in your house. I got to bring it home and I found a few leaks, but they weren't too bad. This taught me something to reduce my carbon footprint and to love and care for my planet. Because it's your choice to protect our planet, choose for the better not for the worse.

Quaker Retreat *also by Esteban*

One day I went to a Quaker retreat (it was my first time). It was Friday afternoon. When I went inside the Quaker retreat I was nervous 😬 . But it was ok 🙌 . I had dinner 🍲 (it was delicious 😊) . We sang songs and went to our sleeping bags. But I couldn't sleep. So did my new friend, Lucy. We didn't have any 😴 . Then it was 6:00 a.m. and we got out of bed and made ourselves some tea ☕ . Then when everyone got out of bed (at 9:43 a.m.), we had breakfast 🍳 . I played the piano 🎹 all morning. Then all of us had lunch 🍽️ . After that we played outside. We had cake 🍰 and dressed up. And then my mom picked me up.
the end



Religious Education – Adult

The Pre-Quakers in Massachusetts

David Young

A report on the 1/20/2019 talk given by Abigail Young

"I can tell the world that the first Quakers that ever were in the world were certain fanaticks here in our town of Salem, who held forth almost all the fancies and whimsies which a few years after were broached by them that were so called in England, with whom yet none of ours had the least communication." --Cotton Mather

What was Cotton Mather talking about? Was he just "smearing" his religious antagonists with the label of a sect he hated? No, the keys ideas of Quakerism were already present in the Massachusetts Bay Colony before the first Quakers travelling in the ministry arrived there in 1656. They were present in England before George Fox first preached publicly in 1647; Fox was the one who shaped them into a coherent school of thought and who organized his followers into a distinct religious group.

In the introduction to his book, *The Quakers in the American Colonies*, Rufus Jones had this to say:

“One point which this volume will clearly settle is the fact that there existed in the Colonies, before the arrival of the Quaker missionaries, a large number of persons, in some instances more or less defined groups of persons, who were seeking after a freer and more inward type of religion than that which prevailed in any of the established Churches.

[This] period ... witnessed an extraordinary revival of faith in man’s power to discover the inward way to God, and mystical sects, some of them wise and sane, some of them foolish and fanatical, swarmed almost faster than they could be named. These mystical sectaries had one idea in common: they believed that God was in man and that revelation was not closed.... They generally gathered kindred spirits around them.... They exalted personal experience, direct intercourse with God, and so put much less stress than their neighbours did upon the forms and doctrines.... This was the prepared soil in which Quakerism spread at its first appearing, and without which the efforts of the propagators, however valiant, would almost certainly have been futile. The Quaker missionaries simply gave positive direction to tendencies already powerfully underway. They brought to clear focus ideas which were before vague and indefinite, and they fused into white heat spirits that were feeling after and dimly seeking what they now heard in their own tongue.” (xix)

The Massachusetts Bay Puritans had finally escaped the leadership of the Church of England, which they had attempted to reform for several generations. (Because their royal charter did not specify the location of the annual meeting of the Massachusetts Bay Company, the emigrants bought out the non-emigrating owners, held their meetings in Massachusetts, and ruled themselves—subject to the king—for more than 50 years. The Plymouth Colony did something similar.)

Of course, the Puritans wanted to be left alone and resented those of different faiths disturbing them. And after decades of trying to move the Church of England leftward, away from the authority of bishops and synods, it was a shock to be challenged from their own left, by those who felt that ministers might have learning but that everyone could experience God directly and come to their own conclusions; who knew that women were the equal of men in such judgments; who were silent in meeting when they should be praying and spoke when they should have been listening to a minister.

But this initial opposition did not come from Friends, it came from their own people. Henry Fell, a Quaker missionary, wrote to Margaret Fell [no relation] in 1657, “Some there are, as I hear, convinced who meet in silence at a place called Salem.”

The best-known pre-Quaker in Massachusetts, probably in America, was Anne Hutchinson (1591-1643), the daughter of an Anglican minister with Puritan leanings in Lincolnshire, England. (Puritans sought to change the church from within, while the Pilgrims who founded the Plymouth Colony were separatists who had left the church.) She had received a far better education than girls typically did, and while still in England she and her husband began riding 21 miles each way to attend the sermons of John Cotton, a Puritan minister in Boston, Lincolnshire. Her brother-in-law, John Wheelwright, preached a similar message, and Anne began holding meetings in her house for women to discuss these sermons and religious issues more generally. Excluding men allowed the women to speak comfortably.

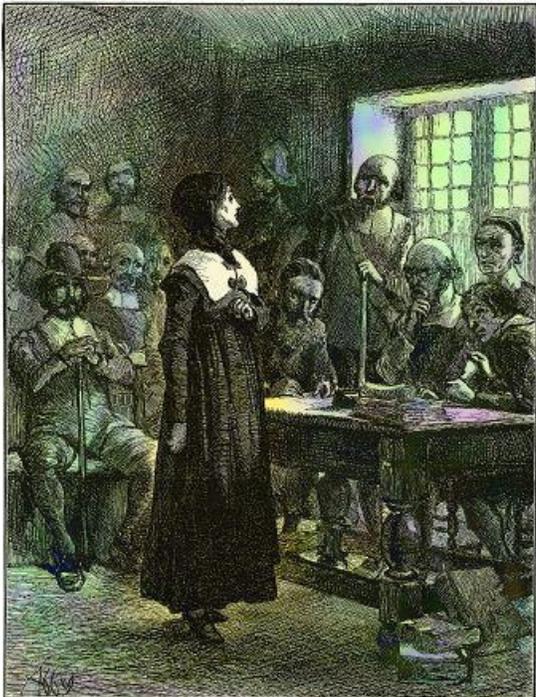
Cotton’s Puritanism got him removed from the ministry in the Church of England, and in 1633 he moved to the other Boston (so named because a number of emigrants had come from the same area in England). Hutchinson and her family would have sailed with him, but they waited until her 14th pregnancy was complete before joining him, sending only their eldest son with Cotton. John Wheelwright followed two years later.

In New England, Cotton became very popular. Hutchinson became a midwife, often speaking of religion to her charges. Again, Hutchinson held meetings for women to discuss Cotton’s sermons, and had to add another session for men, which also drew the governor, Sir Henry Vane.

While some of Hutchinson's differences with Puritan orthodoxy involved issues of salvation and sin, others were more general and more familiar: that non-ministers -- and women! -- could reason about religion; and considering the Holy Spirit as "indwelling in the elect." She was on a collision course with the local establishment.

In the election of 1637 all of Hutchinson's supporters were voted out of office. Vane returned to England. Wheelwright was banished, and he left to found Exeter, New Hampshire. Cotton maintained that Hutchinson's party had gone beyond what he had taught and was able to remain and win back his standing. (Cotton Mather was his grandson.) Hutchinson, her family, and many of her followers were banished and walked through the snow to Rhode Island, at the suggestion of Roger Williams. (Williams had been banished from Massachusetts Bay for political as much as religious reasons.)

As Anne left her trial, a friend held her hand and walked out with her: Mary Dyer, one of those who moved to Newport, later traveled to England and became a Friend, and returned again and again to Boston until she was hanged. In Newport, Mary briefly had two houseguests, Quaker missionaries Christopher Holder and John Copeland, on their way to preach in Sandwich. And Christopher Holder later married Mary Scott, Anne Hutchinson's niece.



Anne Hutchinson On Trial by Edwin Austin Abbey, 1901. Abbey's painting seems to evoke the subtitle: *Ocean of Darkness, Ocean of Light*.
Wikipedia image.

Lying on the boundary between pre-Quakers and Quakers was Nicholas Upsall, the prime mover of what is called the first Quaker meeting held in America. When Mary Fisher and Ann Austin, the first two Quaker missionaries to America, arrived in Boston in 1656, they were imprisoned, with their cell window boarded up so that they could communicate with no one. They were not supplied with food, the authorities waiting for them to starve. Nicholas Upsall bribed the guard with five shillings a week to allow him to bring them food. Perhaps he was allowed enough time with them to be instructed in Quakerism. They might even have been able to hold a meeting in the cell.

When, after five weeks without starving, Fisher and Austin were sent back to their ship to be returned to Barbados, whence they had come, Nicholas Upsall was banished. He fled to Sandwich, where the Plymouth Colony grudgingly allowed him to stay over the winter. Upsall, with a few Sandwich pre-Quakers, held the first recorded Quaker meeting in America, which must have been a rather do-it-yourself affair. A few months later, after Upsall had left for Newport (of course), Christopher Holder and John Copeland arrived in Sandwich to hold what we may think of as the first full-fledged Quaker meeting in America.

And of course, Sandwich had been initially settled by families leaving Saugus, in the Massachusetts Bay Colony, over religious differences. They continued to make up their own minds, to the despair of the town minister, who left for Long Island in 1654 and was not replaced. Sandwich was ready for Quakers.

Jones, Rufus M. *The Quakers in the American Colonies*. London: MacMillan and Co., Limited, 1911. (This can be seen in its entirety at <https://archive.org/details/quakersinamerica00joneuoft>)

Both the opening quotation from Cotton Mather and the one from Henry Fell appear on p.64 in the online version of *The Quakers in the American Colonies*.

Readers Write

**Birthday Poem for Alta Mae
2018**

(on the occasion of her ninetieth)

And when the parents said
Let there be a child,
They also said, may it be a girl.
And so it became so, years ago.

May the fragrance of buddleia
Attend your butterfly days.
Each flower, child,

And each person
Too, has maybe

Ninety Nazarene nuances.
Indeed, and in deed
Ninety seems too short,
Each moment seems utterly precious.
To be married to breath
You said Yes, and just so, it will continue.

Eric H. Edwards



Alta Mae Stevens at the Meetinghouse
January 13, 2019

2018 Walk for Victims of Violence

Alan Burt, Quaker, East Sandwich Preparative Meeting

On October 24, 2018, United Nations Day, I joined Lewis Randa, another Friend from the East Sandwich Meeting, on a memorial walk he had planned in Boston to honor victims of violence. This walk was to have a profound effect on me.

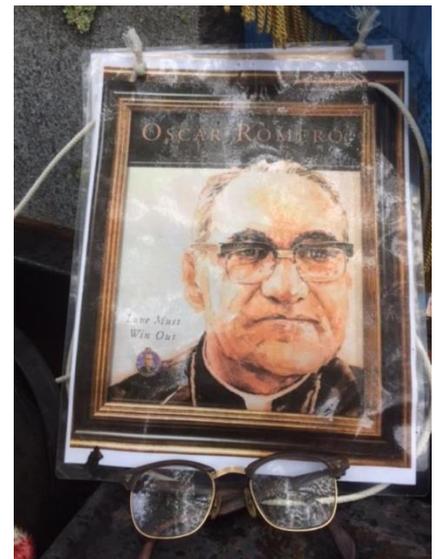
The memorial stone for Victims of Violence was unearthed from its location at the Peace Abbey Pacifist Memorial Park in Sherborn, Massachusetts and brought to the entrance of Boston's Garden of Peace. A few of us gathered there to pull the memorial stone through the streets of Boston. Unlike other walks sponsored by Lewis and the Peace Abbey which involved hundreds of miles, this walk was only six miles long. However, since so few of us showed up to pull this thousand-pound stone, the six miles felt like six hundred. I honestly doubted we would make it all the way up the first hill.

In retrospect, the physical challenge of this walk was a vital part of its meaning for me. It heightened my awareness of what I was doing there and why I was doing it. It brought into sharp relief the tragic issue of violence on our streets and highlighted the need for greater social awareness and change. I felt keenly aware of the struggle, the loneliness and the despair of those who have lost loved ones to violence.

Just before we began the walk, Lewis asked me to carry something for him. I assumed it was going to be peanuts or drinks for the other walkers. Instead, he handed me a pair of eyeglasses. He then shared that these were the eyeglasses of the recently canonized Oscar Romero who had been shot in the heart while saying mass in El Salvador in 1980. I vaguely remembered this tragedy. Lewis shared more about the life and works of Archbishop Romero and how he had dedicated his life to the poor and suffering in our world. It was well known that he was assassinated by the military in El Salvador because of his imploring the government to stop killing the people in El Salvador.

Lewis explained how he had acquired the glasses. Following the assassination, he went to El Salvador and visited those who had lived and worked with Romero. He slept where Oscar Romero slept. At the end of his pilgrimage, he was gifted with a piece of blood-stained cloth from where Romero was shot and a pair of his eyeglasses. Lewis believes, as I do, that these are sacred relics, alive and active in our world today. As Lewis spoke, I was awestruck that I was holding the eyeglasses of a saint.

A few days earlier I had had eye surgery which resulted in my vision being very blurry, even with my eyeglasses on. However, when I put on Romero's glasses, I had perfect vision. I was startled by this and suddenly felt a powerful inner experience which made me feel and believe that Oscar Romero, himself a victim of violence, was seeing what I was seeing, that he was here in me, on this Victims of Violence walk. Not long into the walk, I felt his thoughts in my thoughts and I spoke aloud a prayer that was his prayer, his words coming through me:



The Prayer of Oscar Romero

“Think about what really needs to be thought about,
feel what really needs to be felt,
speak about what really needs to be said,
act on what really needs to be done,
and even the smallest of these actions,
becomes the brick and mortar building
the Kingdom of Heaven upon the earth.”

This prayer is a reminder of the importance each of us has and how, with every loving thought, feeling, word and deed, we are building the Kingdom of Heaven upon the earth. Oscar's Prayer answers the age-old question, "Why are we here?"

The morning after the walk my vision was blurry again. As I reflected on this, I felt the words of Romero in my mind saying that it is a common experience to get glimpses of the Divine, and in those moments, one becomes a miracle unto oneself and others. Unfortunately, most of us then lose our focus and continue on as before. I accepted this truth and reminder as I continued to feel so blessed by my experience.

On the day of the walk, I wore a knee brace as I had had significant knee pain in the preceding months. At the end of the walk, I could barely move my knee and felt certain I would be unable to walk the next day. To my surprise, when I awoke the next morning, the pain in my knee was gone and has never returned. I was healed.

As if all of this weren't enough, I then received a text from Lewis saying that although no one had ever been charged with the 1980 assassination of Oscar Romero, on the day I was wearing his glasses, arrest warrants in El Salvador were in process to arrest the man responsible for the murder. I then told Lewis, he needed to take these glasses, glasses with the Holy Spirit of Romero in them, out into the world.

I do not know how much time I have left on this earth, but as long as I live, I pray that the words that came through me that day from Saint Romero will continue to burn within me, to remind and inspire me and others of the importance of working on the Kingdom of Heaven through our thoughts, feelings, words and deeds because that is why we are here.

My thanks to my fellow walkers for allowing me to use their photographs. A. Burt



Alan, October 2018 at Victims of Violence walk in Boston wearing Oscar Romero's glasses.

Upper Cape Cod Women's Coalition

Cynthia Rankin

On January 19 a gathering of women organized by the Upper Cape Cod Women's Coalition took place on the Falmouth Green in solidarity with women all over the country. At 11 a.m. Penny Duby greeted us and introduced the invited speakers: Deborah Rudolf, former candidate for state senate; Emily Norton, Executive Director of the Charles River Watershed Association; and Susan Moran, Chairman of the Falmouth Board of Selectmen. The three speakers energized us, reminding us why we were standing for women all over the world and why we need to continue to have our voices heard. Following the speeches, we were invited to go into the First Congregational Church. Information was available for many organizations including Grandmothers Against Gun Violence and the Violence Against Women Act. Tables were set up so we could write to our legislators. Many participated by writing postcards to the Department of Education regarding proposed regulations that would diminish the effects of Title IX.

Haiti Reprise

Nan Garrett-Logan



Phil and I returned to Haiti this January with Remote Area Medical. Once again, we were supporting the dental volunteers with instrument sterilization. Jemps Madigan, our Haitian host, encouraged us to see not just poor folks needing free medical care but to see in them what is holy and to let them see that we are not a bunch of Americans on a lark but delivering the work of the divine force; not unlike Quakers seeing the Light in others and projecting the Light as best we can to others. Turns out it's a rather ecumenical concept.

The clinic: the older Haitian women arrived in style at the clinic having walked miles in ballet slippers. At the women's prison inmate friends remembered us and greeted us warmly. At the men's prison there was order and respect within rather loud and raucous surroundings.

We were glad to be there again and are already looking forward to next January.

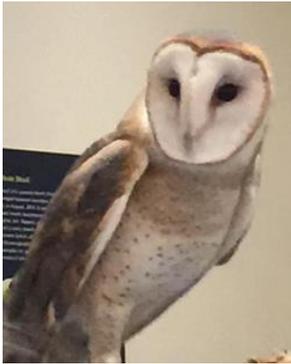


What We're Reading

David Young:

Blood Done Sign My Name by Timothy Tyson is not another depressing reminder of how inescapably bad our society is, as I initially feared. It is a very readable recounting of the racial violence in Oxford, NC, in 1970, when Tyson was a 10-year-old white boy. As a graduate student in history, he came back to the town and interviewed everyone about it, from the Klansman who casually murdered a black man and was acquitted, to the friends and family of the victim, to the black Vietnam vets who burned down the tobacco warehouse, to the organizers who protested peacefully. The story became his thesis and his dissertation, and he became a professor of Afro-American Studies, working under the conviction that we cannot heal if we do not know how we got here. Certainly, Tyson shows us hatred, fear, confusion, and lies, but at the bottom of his box, like Pandora, he brings out hope. As soon as I finished it, I entered my (third- or fourth-hand) copy in the Meeting library, so that you can be moved by it as well.

Tyson, Timothy B. *Blood Done Sign My Name: A True Story*. New York, NY: Crown Publishers, 2004.



**Happy Valentine's
Day!**



Report on West Falmouth Circle Talk about American Friends Service Committee (AFSC)

On Saturday, January 12, 2019, Quakers in West Falmouth, Massachusetts gathered for a potluck and circle talk for the purpose of providing guidance to this year's strategic planning process of the American Friends Service Committee (AFSC). Announcements had invited all members and attenders of the West Falmouth Preparative Meeting. Participants were Paula Blumethal, Martin Fido, Sally Fritz, Carolyne Jordan, Larry Jordan, Fran Lightsom, Bernie Nolan and Brenda Nolan.

After the potluck, Friends formed a circle for the opening reading from the AFSC vision:

"AFSC envisions a world in which lasting peace with justice is achieved through active nonviolence and the transforming power of love. We work toward a world in which: All persons affirm the common good and recognize our mutual interdependence...." <https://www.afsc.org/mission-vision-and-values>

Carolyne and Larry Jordan provided information about AFSC history and current activities, from the perspective of their 40 years of engagement with AFSC.

Brenda Nolan led the circle process, offering queries then passing a small stone around the circle. The Friend holding the stone spoke to the query, while others listened, giving everyone a chance to speak and to be heard. The stone made several trips around the circle for each query. We observed that our statements initially expressed our individual perspectives and factual knowledge, but in later rounds converged on a community response to the query that was an unexpected combination of everyone's perspectives and concerns. These three queries were addressed:

1. What work is the meeting currently feeling led to act on? (The unspoken assumption being that we're talking about work of the sort the Service Committee does.)
2. What is the meeting's present relationship to the Service Committee, and what would meeting members like that relationship to be in the future?
3. Given #1 & #2, what work would meeting members most like to see AFSC continue or take on over the next 10 years?

Work that the members of the meeting are currently led to act on includes the following:

- Restorative justice
- Ending and healing violence and trauma
- Recovery from addiction -- NA meets at our Meetinghouse
- Gun violence
- Climate change
- Shared security
- Justice for Native Americans
- Homelessness, especially the local Belonging to Each Other housing program
- Immigration, migration, exploitation of poor and starving people
- Learning to live in community with care for each other instead of overvaluing individualism and competition – this is something that other nations can teach Americans.

West Falmouth Friends expressed regret about a lack of work that engages the meeting as a whole. Our Peace & Social Order committee focuses on supporting individual members' leadings. Perhaps our hosting of this year's Quaker Institute for the Future meeting might gather the meeting into a single effort. We feel a responsibility to provide direct service to our neighbors and those in need in our local region, yet we are aware that there is dire need in other parts of the world. For a start, we agreed to engage as a community with members of the Mashpee Wampanoag Tribe to learn if we can be helpful in their current difficulties with the Federal government.

In the past, the meeting participated in programs of the AFSC Southeast New England office. Our connection with Keith Harvey is ongoing (but we will do more to keep in touch with him), and we learn from the work of Carolyne and Larry Jordan. Meeting and meeting members continue to make donations, receive mailings, appreciate publications like “Shared Security” and “We Are Our Own Medicine,” and consider AFSC as the social justice voice of the English-speaking Quaker community.

We envision our meeting and AFSC participating together in solving problems: AFSC is available to us, we are available to AFSC. In our vision, our meeting is an acting-locally node in a thinking-globally network through which we communicate, cooperate, and share knowledge and experience. This sharing is not just with the professional staff at AFSC, but also with other Quaker meetings and partner organizations that are engaged with the same issues. Specifically, we would like to hear about:

- Singular urgent issues that require everyone’s coordinated action
- Welcoming immigrants as part of the whole
- Moral education
- Ways to open doors for our local Indian tribe
- Changing American culture to one that sees that this country is part of the whole world instead of separate from it; uses power with the whole world instead of power over the rest of the world
- Living without on-going economic growth that would eventually destroy humanity
- Building community around right sharing of the world’s resources
- Support for Quaker education, especially teaching non-violent response to conflict

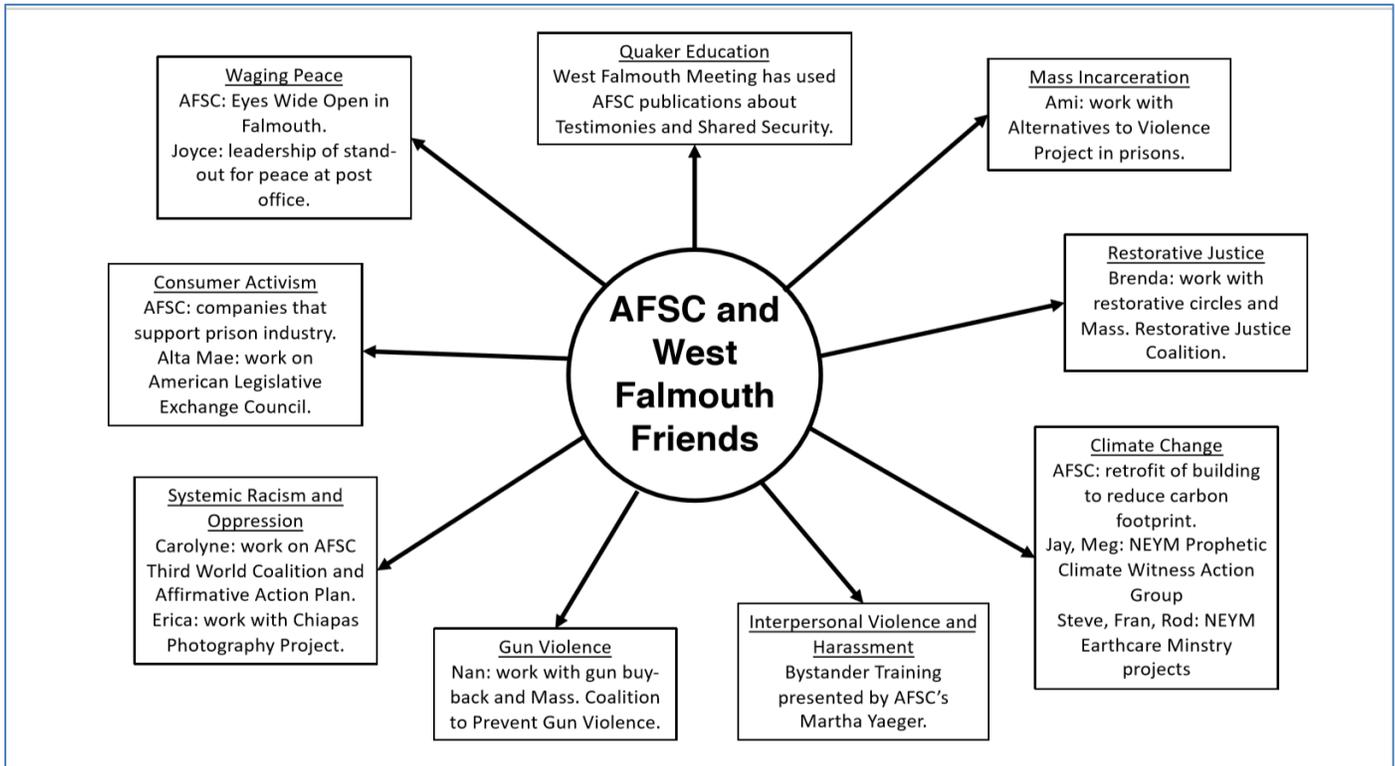
In the coming 10 years, we encourage AFSC to evolve to provide a network that holds the Quaker vision of a just and peaceful world and provides cohesion that enables multiple Quaker meetings and partner organizations to work cooperatively in addressing complex, interconnected problems. In providing a central hub for this network of action, AFSC will need to:

- Attract a network of meetings and other partners, a network that enables coordination of their actions so that all, doing the part that they can do well, will be contributing to the overall good.
- Identify resources for geographically separate groups. These resources include other groups working on the same issues, expert advice, and successful case studies or approaches to problems.

We ended with a reading from Isaac Penington:

“Our life is love, and peace, and tenderness, and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand.” <http://www.qbpress.org/texts/penington/letter20.html>

Please see the following page for a related diagram.



Draft West Falmouth Preparative Meeting for Business: January 27, 2019

Friends gathered after First Day worship & hospitality in the meetinghouse. Attending: Fran Lightsom (clerk), Sally Fritz, Larry Jordan, Steve Gates, Molly Cornell, Jonathan Joyal, Deborah Bradley, Eric Edwards.

We continued the practice of holding a “meeting for worship with attention to business,” following the advice given on the Friends General Conference website whereby we worship-fully attend to an agenda. A full account of the FGC advice is recorded at the end of these minutes.

Clerk’s Reading:

[In Mt Toby (MA) Meeting, the clerk invited] Friends to reflect on the questions, “In Friends’ decision making, what is unity? What is my role and responsibility in reaching unity?” [Their responses produced the following minute:]

Friends express the importance of being patient, being willing to hear each other fully and openly. When we take into account our knowledge of one another in community, when we ask ourselves to listen deeply, to release our own individual opinion and surrender our individual will, we find profound connection with others and with the divine. We are all separate ingredients in a pot, each carrying our individual flavors, but simmering together until we create a flavorful soup. This unified creation can be a difficult but amazing process. It brings us closer to one another and to God.

From New England Yearly Meeting of Friends, Interim Faith and Practice 2014 (2015 Edition)

Ministry & Counsel: Deborah Bradley reported that the committee met on January 23rd. The committee assisted the Directory editor with suggestions for updates to the West Falmouth listings. They discussed the purpose of the annual State of Society Report, and reflected on our spiritual depth and growth during the past year. The Meeting clerk offered to draft a report, to be reviewed by M&C at its meeting in February. They discussed the idea of Friends meeting for dinner, social interaction and discussion as an opportunity to get to know each other and in a different way. These dinners are called Quaker 8’s. M&C will seek to organize a first round for late February or early March. A Memorial Meeting for Mary Mangelsdorf is planned for June 29th. M&C is in unity that Deborah continue to serve as clerk of the committee. Their next meeting is planned for February 13, 7 PM in the meetinghouse.

Peace & Social Order Committee: Larry Jordan presented the committee’s request for letters of support for two NEYM Legacy Grant proposals. (1) Following a discussion of the first request, during which discomfort was expressed that we did not have access to a full report of activity, Meeting reached unity to support the request from Erica Adams for a continuing grant from the Legacy Gift Committee in 2019 to extend the support for viewings of the *Respeto/Respect (2013) Chiapas Photography Project* travelling exhibition. Erica’s work is under the care of our meeting’s Peace & Social Order committee, with specific support of Eric Edwards as her elder and liaison. (2) Meeting reached unity to support the request from Steve Gates for a grant from the Legacy Gift Committee in 2019 to fund the work of demonstrating the *Climate Change Calculator* to Friends Meetings throughout New England. Steve’s work is under the care of West Falmouth Meeting’s Peace & Social Order committee. Fran Lightsom will draft the two letters of support, and forward them to Sandwich Monthly Meeting for the necessary approval. Copies of the two letters will be recorded in the minutes at the West Falmouth Preparative Meeting for Business in February.

Other new business from P&SO: Brenda Nolan led a circle gathering with seven Friends participating on January 12. The group considered a set of queries on how Meeting views its relationship with the American Friends Service Committee (AFSC). Carolyne Jordan attended a meeting of the AFSC Friends Relations Committee in Philadelphia on January 25, at which she shared a diagram from the circle gathering that illustrates many facets of potential collaboration of our meeting with AFSC.

Building & Grounds Committee: Jonathan Joyal reported for convener Marilyn Brice. B&G responded to a recent storm water flood that produced five inches of water in the meetinghouse basement. Temporarily diverting downspouts and filling holes and tunnels at the foundation resulted in a 95% containment of the flow. More work is planned to make permanent repairs. Potential plumbing freeze-ups continue to be a concern, and the committee is reaching out for professional advice.

Quaker House Trustees: Molly Cornell reported that the Trustees met on January 13 to discuss plans for the summer lease arrangement. The same family that has rented Quaker House from Memorial Day week-end through Labor Day for the past six years wishes to return in 2019, and we welcome them as tenants. Trustees agreed to purchase small window air conditioning units for each of the four bedrooms for a total cost of approximately \$500. In addition, we plan to have the basement dehumidifier up and running. Because the anticipated increase in electrical cost is unknown at this time, Quakers have agreed to continue to pay the electric bill, but any amount above the five-year average will be billed to the tenant. We will reassess the situation at the end of the season. Trustees are grateful to our Treasurer for conducting an assessment of future repairs, and to the several Friends for giving their time and talent to various upkeep jobs.

West Falmouth Library Project: David Young filed a report. Meeting approved the date of March 23 for a talk on *Quaker Women*, in conjunction with the Library's focus on *Notable West Falmouth Women* during women's month in March. Following the talk, a tour of the meetinghouse will be offered. The tour will include a viewing of the windlass that raises and lowers the dividing panels. Volunteers are needed to conduct the tour and to suggest supporting materials. Similar tours are planned for June, July and August when the Library's focus is *Founding Families*, many of whom were Quakers and have family gravestones in our burial ground. The organizing committee plans to meet next on February 12.

Archives Committee: Carolyne Jordan filed a report describing the activities that Archives as a formal committee, with additional historical work done in conjunction with the West Falmouth Library, is currently engaged in: Gathering photographic exhibit materials telling the history of our meeting for the Quaker Information Center at East Sandwich Meeting; working with Alta Mae Stevens to complete interviews of members of the meeting; serving as liaison with NEYM Archives committee; continuing documentation of our meeting and securing the space and care of historical records and other materials. Archives committee encourages the whole meeting to join and share items of historic importance (photographs, articles, newspaper clippings and other appropriate memorabilia), to be used as needed.

Meetinghouse Committee: Cynthia Rankin filed a report which Friends received with gratitude. We acknowledged a need for clarity on the subject of composting vs recycling of materials. We share the concern for better communication regarding cleaning up and locking up after First Day hospitality. A Friend suggested making a check list and encouraging its use.

Treasurer's Report: Steve Gates reported an up-dated Year-End balance, December 31, 2018:
Meeting Checking Acct = \$ 37,553 NEYM Pooled Fund = \$ 96,523 Total = \$137,016

Reported balance as of January 27, 2019:

Meeting Checking Acct = \$40,493 NEYM Pooled Fund = \$96,523

Notes: funds included in total Operating Account:

Operating = \$ 13,096

Cemetery = \$ 4,303

Repair Reserves = \$ 6,584

Clerk's Fund = \$ 1,000.00

General Sufferings Fund = \$1,000.00

Quaker House = \$ 13,872

Unanticipated donations in January have erased the projected budget deficit for 2019. The treasurer's report was accepted with gratitude.

Sandwich Quarterly Meeting: Molly Cornell reported that six Sandwich Monthly Meeting Friends attended SQM yesterday at Allen's Neck. SQM has gone back to meeting on the 4th Saturday of each quarter, and is drafting a new rotation for host meetings. SQM M&C, Deana Chase clerk, is scheduled to meet twice a year, Fall and Spring. Communication among the meetings of the Quarter continues to be problematic. Kathleen Wooten, visiting from Fresh Pond Meeting, was invited to work with the clerk to determine a better communications network. NEYM *Living Faith Gathering* is planned for Saturday, April 6 at Friends Academy in Dartmouth. Our Quarter, especially, is encouraged to contact the organizing committee with ideas for resource support. livingfaith@neym.org Next SQM is July 24, 2019, location tba.

Sandwich Monthly Meeting: Our representative to the February 3 meeting at East Sandwich is Martin Fido.

With our business having been accomplished, Meeting closed with a period of silent waiting. We plan to meet next on February 24, as way opens.

Respectfully submitted,
Molly Cornell, recording clerk

Calendar items:

Feb 2: Evening Potluck with Jay O'Hara, Quaker House

Feb 3: Sandwich Monthly Meeting, East Sandwich

Feb 9: Sacred Harp Singing, 9-3 pm at the meetinghouse

Feb 10: Frederick Douglas Read-A-Thon, 2-6 pm, First UU Church, New Bedford

Feb 17: Program, *White Fragility*, Westport

Apr 6: NEYM Living Faith Gathering at Friends Academy, North Dartmouth

June 29: Memorial Meeting for Mary Mangelsdorf

Sept 8-13: Quaker Institute for the Future (QIF), Quaker House



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