

THE GAZETTE

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

West Falmouth Religious Society of Friends

FEBRUARY 2020

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



"He who gave light to my heart
also gave me power.
The light in my heart
strengthened my hand and foot.
He gives us opportunities to rise
and also to bow.
Time and time again,
He shows this help
to those who doubt
as well as to those who can see."

Ibid., p.43.



"The heart is your student
for love is the only way we learn.
Night has no choice but to grab the feet of
daylight.
It's as if I see Your Face everywhere I turn.
It's as if Love's radiant oil
never stops searching
for a lamp in which to burn."

Helminski, K. and C. (translators). The Rumi Daybook.
Boston & London: Shambala Publications, 2012, p.116.

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Quaker Birthdays

February

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

Regular Events

Adult Discussion Group

Sundays at 9:00 a.m. (February 2, 9, 16, 23; March 1, 8, 15, 22, 29)

Peace and Social Order

2nd Sunday at 12:00 p.m.
(No February meeting, March 8)
Larry Jordan, convener

Growth and Learning

3rd Sunday at 12:00 p.m.
(February 16, March 15)
Sunny Davidson, convener

Empathy Practice (NVC)

Usually 1st Saturday 9:30–11:45
(February 1, March 7)
Brenda Nolan, convener

Restorative Circle Practice

Usually 1st Saturday 1:00–3:00
(February 1, March 7)
Brenda Nolan, convener

Ministry & Counsel

February 18
Carolyne Jordan, convener
(508-420-1738)
Deborah Bradley
Sunny Davidson
Larry Jordan
Jonathan Joyal
Abigail Young

West Falmouth Meeting for Worship with Attention to Business

Usually 4th Sunday (February 23,
March 22)

Upcoming Events

New England Yearly Meeting

Facilitating Groups for Social Justice -- Saturday, **February 8**, 9:30 a.m. to 3:30 p.m., Hartford Monthly Meeting, W.



Hartford, CT. A workshop for Friends who want to be able to facilitate conversations and workshops in their home meetings and communities around race, gender, and other issues bearing on social justice. Meeting will be concurrent with the NEYM

Ministry and Counsel (M&C) meeting so it will be easy for Friends to share rides. This no-cost workshop is open to Friends of Junior High age and older. Registration and further information at <https://neym.org/events-calendar/2020/02/facilitating-groups-social-justice>.

Meeting Care Day – Saturday, **February 29**, 9:00 a.m. to 3:30 p.m., Mount Toby Monthly Meeting, Leverett, MA. This skill-building and connection-making gathering is for Friends serving their local meeting in the areas of **nominating** or **pastoral care**. Registration and further information at <https://neym.org/events-calendar/2020/02/meeting-care-day>.

Youth Events – Junior High Yearly Meeting February retreat

(grades 6 – 8). Retreat theme is “Sanctuary,” Wellesley Friends Meeting, Wellesley, MA, Friday, **February 28**, 6 p.m.-- Sunday, **March 1**, 12:30 p.m. How can each of us be a living, breathing Sanctuary for the Spirit? Being kind and hopeful in our culture can be an act of faithfulness. We’ll hold each other in the Light, write personal maintenance agreements, get more sleep than usual, eat delicious food, sing, and laugh. Contact Cynthia Rankin.

Save the Date -- Living Faith, Saturday, **April 4**, Portland, ME. This day-long gathering will be a chance for Friends to worship together, get to know one other, share the different ways we experience and live our faith, and build community. More information available in February at <https://neym.org/>.

Save the Date(s) -- Gettysburg Stonewalk—Memorial walk from Gettysburg, PA to Nipponzan-Myōhōji Buddhist Temple in Washington, D.C. dedicated to unknown civilians killed in war. **Saturday, August 15th -- Sunday, August 23rd**. See article on p. 11 of this issue.

Sandwich Monthly Meeting

Sandwich Monthly Meeting—**Sunday, February 2**, 12:00 noon, East Sandwich Meeting House, East Sandwich, MA.

Yarmouth Forum, Wednesday, February 5. Second discussion of “*Beyond Consensus: Salvaging Sense of the Meeting*,” Pendle Hill Pamphlet #307 by Barry Morley. Gather at 5:30 in the schoolhouse to eat together. Bring your own meal or sandwich. Discussion from 6:30 – 8:30 p.m. in the meetinghouse (schoolhouse if our numbers are small). Contact Lee Hamilton. This 1993 PH Pamphlet is available in WFPM library.



Yarmouth Friends Meeting, Sunday, February 16, 11:15 a.m. – 12:30 p.m. Discussion on Membership co-facilitated by Pat Harvey and John Williams with Eric Edwards invited as a guest. Eric serves on the NEYM Faith and Practice Revisions Committee. To read the Faith and Practice document on membership that received preliminary approval at NEYM Sessions in August 2019 see <https://neym.org/faith-and-practice/membership>. Contact Pat Harvey or John Williams.

Events in West Falmouth

Long-Term Planning Committee Initial Meeting, Sunday, February 9, 12:00 p.m. at the meetinghouse. Committee conveners/clerks have been asked to identify one or more persons from their committee to attend this new committee. The Nominating Committee has also suggested that the committee be open to other interested parties. If you would like to be on this committee, please contact the initial convener, Steve Gates.

Mid-Week Quaker Meeting at Atria in Falmouth. **Wednesdays**, at 9:45 a.m., **February** (5, 12, 19, 26) and **March** (4, 11, 18, 25). Contact Gina Lyman.



Quaker Women Potluck -- Topic is “Animals – How we have been moved or touched by creatures great and small.” **Wednesday, February 19** at Quaker House. Gather at 5:30 p.m., supper at 6:00, discussion at 7:00.



Other Events at the Meetinghouse



All-day **Sacred Harp Sing. Saturday, February 8,** 10:00 a.m. – 3:00 p.m. Contact Lynne deBernadette (401-632-5638).

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

Also of Interest

Wampanoags Speak: History and Heritage, Wednesday, February 26, 5:30 - 8:30 p.m. at West Falmouth Library. Joan Tavares Avant, Wampanoag elder, historian, writer and chef will speak on traditional Wampanoag food and its history. Erica H. Adams will provide an overview of Mashpee Wampanoags in relationship with West Falmouth Quakers. Gail Melix, Wampanoag and Quaker of East Sandwich Meeting, will speak on Quaker/Wampanoag relations over time. (See her article beginning on p. 7.)

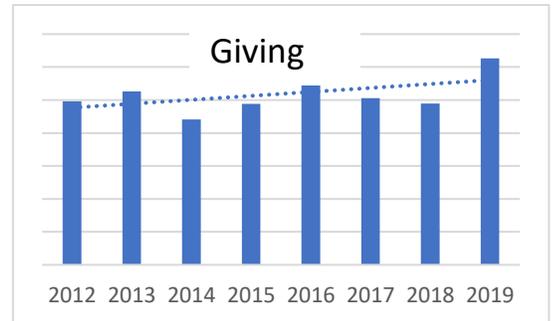
2019 Financial Year in Review (No Numbers!)

Steve Gates

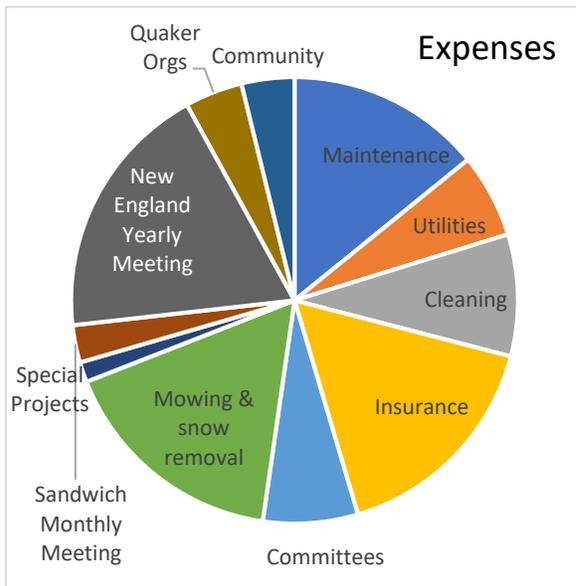
It's been a good year for the Meeting financially. (Note: What follows is the statistics-free version; if you are yearning for numbers, please see the attached year-end report.) There are several key items to review.

First, because we are an unprogrammed meeting, we don't have any salaries to pay. For most places of worship in Western religions, a very high fraction of the budget goes to salaries and other personnel expenses. So, in a time of declining membership in religious institutions, most places of worship face staffing decisions in a time of declining revenues. We don't have these problems.

Second, we reflect Cape Cod's demographics (OK, we're older...). That can be a financial plus since, in most congregations, older members tend to be the more generous donors. As you can see in the graph to the right, our meeting's donations have slowly *increased* for the last 8 years. Thank you!



Unfortunately, as I noted in an earlier report, the Cape Cod demographic also works to our disadvantage, in that we no longer have as many individuals willing to do volunteer labor, particularly in the area of building maintenance. So, beginning last year, we are now allocating more money to maintenance / capital improvements. The good news here is that the Meeting has recognized this need in advance, rather than waiting until the maintenance issues are catastrophic. In particular, we have made two important decisions this year. First, starting in 2020, the Meeting agreed to use funds from Quaker House to provide a long-term source of funding for mowing and snow removal. This was a one-year decision which will be revisited at budget time in the Fall. Second, we agreed to a higher level of funding for maintenance, based upon our projected needs. Because of these decisions, we have been able to begin a multi-year process of upgrading our meeting house's plumbing, electrical and heating systems, and finished the renewal of a long stretch of our wooden fence this year. In addition, we were able to move our 2019 "surplus" into the Repair Reserve for use in 2020.



We were also extremely fortunate this year to receive a very generous bequest from the estate of Mary Mangelsdorf. The meeting will be discerning the best uses(s) for this bequest at a future Meeting for Business. In addition, the Nominating Committee recommended, and Meeting for Business agreed, to set up a new long-term planning committee (see announcement p. 3 for details). Together, the bequest and this new committee provide us with a special opportunity to look at our long-term financial (and nonfinancial) needs and resources.

On a final auspicious note, we were able to continue our long tradition of supporting both the broader Quaker community and local efforts for social justice. Amazing!

Readers Write

RE: Juliana Suit Decision and Green New Deal*

Rod Zwirner



Last week's Northern Ninth District Panel decision to stop the Juliana case brings to a head the problem of just who can take substantive action for survival of evolving life as we know it.

The Children's Trust¹ will now ask for a full district 11-person review to achieve redressability. All our heartfelt, efficient actions cannot fully work unless there is a level playing field, i.e., our Federal Government has to at least stop subsidizing fossil fuel use.

All three judges agreed on the scientific basis of climate disruption, but two say this is not for the Judiciary to do. In her dissent, the third judge, Josephine Staton, says these youth sue "to enforce the most basic structural principal embedded in our system of liberty: the Constitution does not condone the Nation's willful destruction."² The call for various amendment rights including "equal protection" are moot if the Constitution is used to destroy the very entity based on it.

Therefore, according to Judge Staton, the "plaintiffs have standing to challenge the government's conduct, have articulated claims under the Constitution, and have presented sufficient evidence to press those claims at trial."³ Counsel for the youth see this statement as very strong and will proceed to ask the Ninth circuit for a full review. Again, the final legal goal is to admit no curtailment of basic rights, stop the facilitation of curtailment, and then put in place a plan to restore what was lost. Think of the Brown v. Board of Education process.

So, what does this have to do with the Green New Deal (GND) so important to so many Friends and that most Democratic presidential hopefuls support? To begin with, the GND has many parts, forms, etc., so let's just use House Resolution 109 as a referent.⁴ Introduced in the House of Representatives on February 2, 2019, this resolution calls for the creation of a Green New Deal with the goals of:

- "achieving net-zero greenhouse gas emissions;
- establishing millions of high-wage jobs and ensuring economic security for all;
- investing in infrastructure and industry;
- securing clean air and water, climate and community resiliency, healthy food, access to nature, and a sustainable environment for all; and
- promoting justice and equity." (see footnote 4, Summary, House Resolution 109)

The resolution calls for accomplishment of these goals through a 10-year national mobilization effort. The

***Ed. Note:** This article updates and expands on Rod's earlier Gazette article on the Juliana case.

See http://capecodquakers.org/CalendarSandwich/Gazette_2019_October_November_Final.pdf.

¹ <https://www.ourchildrenstrust.org/>

²

<https://static1.squarespace.com/static/571d109b04426270152febe0/t/5e22101b7a850a06acdff1bc/1579290663460/2020.01.17+JULIANA+OPINION.pdf>, p.33.

³ Ibid., p.64.

⁴ <https://www.congress.gov/bill/116th-congress/house-resolution/109>

resolution also enumerates the goals and projects of the mobilization effort, among them:

- “building smart power grids (i.e., power grids that enable customers to reduce their power use during peak demand periods);
- upgrading all existing buildings and constructing new buildings to achieve maximum energy and water efficiency;
- removing pollution and greenhouse gas emissions from the transportation and agricultural sectors;
- cleaning up existing hazardous waste and abandoned sites;
- ensuring businesspersons are free from unfair competition; and
- providing higher education, high-quality health care, and affordable, safe, and adequate housing to all.” (see footnote 4, Summary, House Resolution 109)

Attempts to summarize the above often refer to “transition from corporate oligarchy,” “sharing economy based on renewable energy, not carbon,” and “well-being based on earthcare, childcare, shared sovereignty,” etc. Opponents often equate the Green New Deal with Big Government Red Ink, socialism, a hoax based on lies, etc.

The four Seeks of Friends Committee on National Legislation approximate the vision:

“We Seek a World without war and the threat of war.

We Seek a Society with equity and justice for all.

We Seek a Community where every person's potential may be fulfilled.

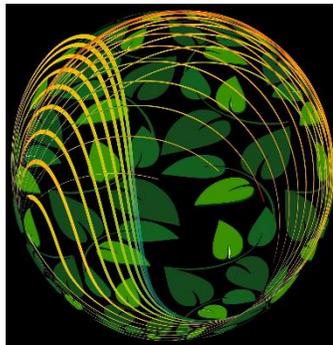
We Seek an Earth restored.”⁵

FCNL acts in faith to create a world free from war, a society with equity and justice for all, a community where every person’s potential may be fulfilled and an earth restored. In other words, Meetings that discern priorities for the 117th Congress in the near future can be seen as working on GND goals. If the Juliana case had been already successful, it would be much easier. They all work together.

Even if the Juliana case ultimately fails, creating the conversation that asks the right questions can be a powerful spiritual activity of gathering and meeting. Let's challenge ourselves and others, quietly or more forthrightly, to lower our footprint, while we raise our handprint. This is what Sessions Minute 2019-52 from last August is all about.⁶

⁵ <https://www.fcnl.org/about/policy/the-world-we-seek>

⁶ <https://neym.org/minutes/2019-annual-sessions>



Quaker/Native American Relations

*Gail Melix
East Sandwich Preparative Meeting*

In 1656 when the first Quakers came from England to the New World, to what is now known as Massachusetts, the Wampanoag Indians had lived and flourished there for at least 10,000 years.¹

One of the most striking aspects of the early life of the Quakers in the American colonies was their peaceful relations with the Indians. These good relations prevailed from Maine to Georgia. In those colonies where the Quakers held political power there were practically no border raids or Indian uprisings. Even in other colonies where the Indians were cheated and ousted by other settlers, the Quaker settlements were marked and left unharmed.

The secret of these good relations was a simple one. The Indians were not seen as heathen savages by the Quakers, but as children of God and therefore treated with loving kindness and respect. As a result, the Indians came to trust the Quakers. There are several documented instances of an Indian refusing to sign a treaty with the white man unless a Quaker was there to witness the deed.²

Among early records are these remarkable stories: young couples leaving their children with Indians while they journeyed to quarterly meetings; Quakers traveling unarmed into hostile Indian territory without incident; and an Indian war party coming into a Quaker meeting for worship and slipping quietly out again so as not to disturb the worshippers.³

William Penn (1644- 1718), a prominent Quaker, was notable for his good relations with the Indians of Pennsylvania and Delaware. An interesting article in *Friends Journal*, featuring the 300th anniversary of William Penn's Holy Experiment, includes the following observation by Margaret H. Bacon:

“The central truth about Penn is that he displayed an awareness of the essential humanity of Indians that was rare for his time. He respected their religious outlook and their social system. He learned their language and followed their customs when dealing with them. He presumably found congeniality between Indian and Quaker mysticism and a similarity in reliance on patient group deliberation.

With such spirit it is not strange that Penn refused to set up fortified protections but found security for his colonists through direct negotiation, honest compensation, and friendly association. Penn's spirit is well exemplified in the message he sent to the Indians even before he left England:

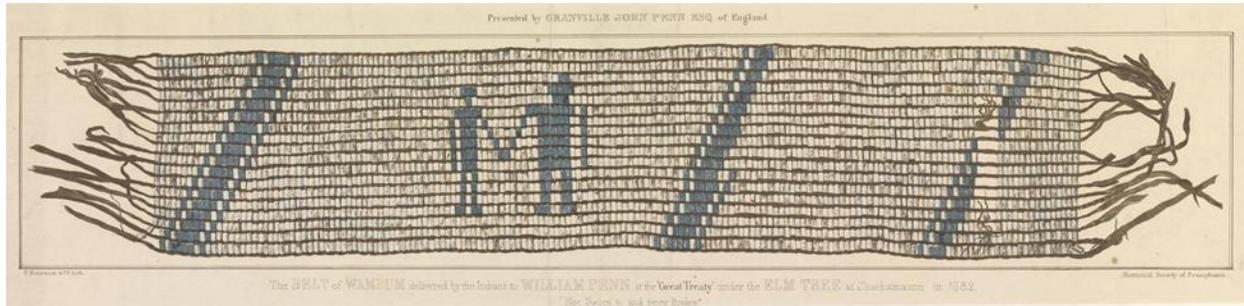
‘There is a great God and Power, which hath made the world and all things therein This great God hath written his law in our hearts, by which we are taught and commanded to love, and to help and to do good to one another. Now this great God hath been pleased to make me concerned in your part of the world; and the King of the country where I live hath given me a

¹ Swift, C.F. *Cape Cod, The Right Arm of Massachusetts: An Historical Narrative*. Yarmouth, MA: Register Publishing Co., 1897.

² Bacon, M.H. *The Quiet Rebels: The Story of the Quakers in America*. Philadelphia, PA: New Society Publishers, 1985.

³ Ibid.

great province therein: but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends.’ ”⁴



Cape Cod Quakers and Wampanoags, specifically, have had a long-standing relationship that continues to this day. One of the earliest Quaker documents, *The Blessings of Quakerism on Cape Cod, 1658*, speaks of these blessings as being three-fold and are listed in this order:

1. “In Promoting Friendliness among the Indians
2. In their Advocacy of Peace; and
3. As Pioneers in Establishing Religious Freedom”⁵

The practice of this first blessing benefitted both the Quakers and the Wampanoag. Examples of this are given in the paragraphs below.

Persecution of Quakers took many forms. Sandwich Quakers could not go to Boston for fear of being jailed, banished, whipped, and mutilated. Four Quakers, one woman and three men, were hanged on Boston Common in 1659, 1660 and 1661 for practicing their faith. An oral tradition among the Cape Cod Wampanoags tells us that the Puritan authorities refused to bury the Quaker dead in their burial grounds in Sandwich. The Wampanoags demonstrated their friendship by permitting the local Quakers to use their Indian burial grounds.

During King Philip’s War of 1675-1676, Quakers refused to serve due to their firm religious commitment to nonviolence. Other colonists were spared from greater misery as a result of their aggression by the neutrality of the Cape Cod Wampanoags. Historians have suggested Quaker friendliness contributed to neutrality by providing winter refuge in Sandwich Quaker homes to Indians whose settlements had been burned.⁶ And in 1777, Elizabeth Pollard, a Quaker woman residing in Yarmouth, set up two rooms of her home as an infirmary and nursed Wampanoags with smallpox.⁷

⁴ Bacon, M.H. “Our Continuing Holy Experiment: What Love Can Do in ‘82,” *Friends Journal*. Philadelphia, PA: Friends Publishing Corporation, October 15, 1982, pp. 8-9.

⁵ Atwood, Reverend A.R., *Quakerism On Cape Cod – The Beginnings And The Blessings of Quakerism On Cape Cod*. East Dennis, MA: Old Home Week Publication, July 26 – August 2, 1936, p.7.

⁶ Swift, C.F. *Cape Cod, The Right Arm of Massachusetts*. Yarmouth, MA: Register Publishing Co., 1897.

⁷ Baker, F.W. *Yesterday’s Tide: A Cape Cod Village in Retrospect*. Clinton, MA: Colonial Press, 1941.

Historical records pertaining to the relationship of the Quakers and Wampanoag on Cape Cod during the 1700s and 1800s are scarce. However, Wampanoag stories passed down through the oral tradition over many generations provide evidence that the relationship between them was agreeable and friendly.

In more recent years, some of the Quakers on Cape Cod supported the Wampanoags in 1977 during their lawsuit to regain land taken from them in 1870 without congressional approval, and in 2007 when the Wampanoag were fighting for recognition as a federally recognized tribe. In 2004, Quakers supported a Mashpee Wampanoag fisherman's aboriginal rights to catch lobster without a town or state permit. Quaker support was given by both discourse and attendance at court proceedings.

We also know that over the years, Quakers and Wampanoags have gathered together for picnics, religious services, ceremonies and celebrations, and that there is a shared fondness and appreciation, one for the other, evident since the mid 1600s, that continues today.

Note: Image is of the belt of wampum delivered by the Indians to William Penn at the "Great Treaty" under the Elm Tree at Shackamaxon in 1682. "Not Sworn to and never Broken." Presented by Granville John Penn Esq of England/F. Bourquin & Co., lith. Historical Society of Pennsylvania, 1857 - http://philadelphiaencyclopedia.org/wp-content/uploads/2013/11/PennBelt_LibComp.jpg

The Unfortunate Case of Timothy Davis

David Young

When the Revolutionary War began, American Quakers could not support armed rebellion. Many English Quakers hoped that Britain would simply withdraw from the conflict and allow America its independence, but this was generally seen as mere wishful thinking in America.

American Quaker elites searched for a way to show that, whatever their individual hopes for the outcome, they could not support acts of war by either side. But asking either side to put down their weapons risked being seen as an enemy.

In addition, Quakers, like other Americans, hoped for differing results. Boston's shipping was not always in strict conformity with British law, and three of the "Intolerable Acts" passed to punish the Boston Tea Party were directed solely at Massachusetts. So feeling here was strongly anti-British. On the other hand, most of the shipping in Philadelphia and Newport looked to the protection of the British Navy, so Philadelphia Yearly Meeting—which comprised the majority of American Quakers—and New England Yearly Meeting—which was dominated by Rhode Island, with its history of religious tolerance—were less interested in independence. Thus the conservatives were overrepresented among the Quaker elite.

A January, 1775, letter from Philadelphia Yearly Meeting instructed fellow Quakers not merely to avoid violence but to "honor the king."¹ A companion "Testimony," intended for the general public, explained that Quakers had a religious duty to "avoid any measure tending to excite disaffection to the King."² British Friends instead advised, "Submission to the prevailing power must be your duty. The prevailing power is the general voice of America."³

¹ Brock, P. *Pacifism in the United States: From the Colonial Era to the First World War*. Princeton, NJ: Princeton University Press, 1968, p. 186.

² *Ibid.*, p. 187.

³ *Ibid.*, p. 188.

Quaker leaders throughout the colonies struggled to find a position and discouraged discussion that would divide Quakers or would paint Quakers to their neighbors as supporting either side.

Rochester (Massachusetts) Meeting was then a part of Sandwich Monthly Meeting. The most prominent member of Rochester Meeting was Timothy Davis (1730-1798). Friends sent him to lobby in Boston regarding militia issues and for redress of the sufferings of Quakers. He was a representative of Sandwich Quarterly Meeting at New England Yearly Meeting. He made religious visits to Maine, Rhode Island, New Jersey, Virginia, and the Carolinas, as well as to Philadelphia, Salem, and Flushing, New York. So he was a well-known and highly esteemed Quaker.

In 1776, he published an anonymous letter suggesting to Friends that paying taxes to the Continental government, generally the government in control, was the right thing to do. He also hinted that Friends were taking the opportunity to avoid paying any taxes at all.

Such a letter, taking any side on a difficult issue, both inflamed differences among Quakers and exposed those differences to outsiders. Davis was called to account for having published his letter without the permission that was required at that time and confessed to and apologized for doing so. Then he was questioned about the content and he refused to back down on his views.

Sandwich Monthly Meeting considered the matter and could not decide to disown Davis, a man they valued and respected. But New England Yearly Meeting did not accept this. In a remarkable letter to Sandwich Monthly Meeting they said:

“We ... do first advise and recommend that each one settle down in close attendance to that Divine and enlightening gift ... and we fully believe that therein you will discover that there remains a labor for you yet to do ... and in that state of humbly waiting on Divine wisdom, we doubt not you will find truth to open the way for further counsel and advice, and friendly admonition to Timothy, and we advise ... if after all he shall remain inflexible to your labor of love ... that you then put the rule of discipline ... in execution. But in case you remain divided in sentiment, and there be such among you as shall not conform and submit hereto, our advice is, that you lay the matter before your Quarterly Meeting, in order, that if it cannot be finished by their assistance, they may send the same to our next Yearly Meeting.”⁴

It's all “advis[ing]”—unless you do not “conform and submit,” in which case, we'll take it out of your hands.

Sandwich Monthly Meeting knuckled under and disowned Timothy Davis. When the notification reached Rochester Meeting, John Russell, a leader there, refused to read it aloud and someone else had to be found to do so.

Davis led dozens of followers into a new, unaffiliated group of meetings, which awkwardly shared a decreasing number of meetinghouses with the traditionalist groups. In 1795, twelve years after the end of the war, Davis apologized to Sandwich Monthly Meeting and was welcomed back. He died three years

⁴ NEYM Minutes 1:326, 10/2/1777, quoted in Gross, D., *The Picket Line* (blog): “Timothy Davis Leads Break-away Band of Taxpaying Quakers.” Available at <https://sniggle.net/TPL/index5.php?entry=02Oct11>

later and was buried in a municipal, not a Quaker, cemetery. Despite his return, most of his followers remained outside the larger organization for another twenty years until their records cease in 1815.

An interesting side note: the other splinter group of Quakers formed during the Revolutionary War was in Philadelphia, where over four hundred men were disowned for violating the peace testimony. About two hundred of them and their sympathizers organized themselves as "Free Quakers" and built a meetinghouse in 1783. By 1834, when they closed down the meetinghouse, there were only two of them left, one of whom was Betsy Ross. Descendants of the original Free Quakers hold a meeting there annually. The Meetinghouse is part of Independence National Historical Park.

Other sources:

Gross, D. *The Picket Line* (blog): "Tax-Paying Quaker Outcast Timothy Davis Publishes His Heresy." Available at <https://sniggle.net/TPL/index5.php?entry=22May08>

--- *The Picket Line* (blog): "A Defense of Tax-Paying Quaker Outcast Timothy Davis." Available at <https://sniggle.net/TPL/index5.php?entry=24Jun08>

Hagglund, C. *Disowned Without Just Cause*, Doctoral Dissertation at U.Mass-Amherst. Available at https://scholarworks.umass.edu/cgi/viewcontent.cgi?article=2383&context=dissertations_1

Why Stonewalk Gettysburg? Sacred Stone -- Sacred Land*

*Lewis Randa
East Sandwich Preparative Meeting*



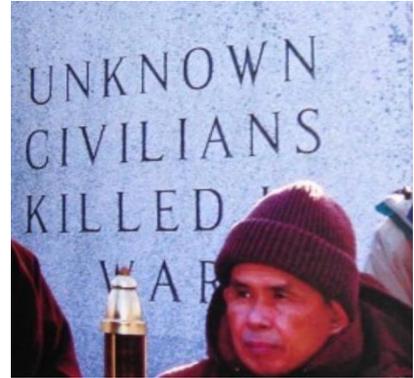
It may seem a strange idea: People from different parts of the country joining with members of the Gettysburg community in order to pull a 2000-pound memorial stone to Washington, D.C. With an estimated fifty-thousand civilian casualties during the Civil War, why begin the walk at the grave of the only civilian killed during the Battle of Gettysburg, Jennie Wade? And what, one might ask, can a stone do or say in recognizing the sacrifices of war? This does seem a strange idea.

This memorial stone, dedicated to Unknown Civilians Killed in War, is the counterpart of the Tomb of the Unknown Soldier. Among those pulling the stone will be veterans, elected officials, clergy, and families, people of all ages and backgrounds, all with a common desire that there be a place in Washington where civilian casualties in war are recognized, recognized in the spirit of how Gettysburg recognizes Jennie Wade.

The procession is called Stonewalk, and while it may seem strange, it is also strangely appropriate as the Stone speaks for itself in the silence of its message: Unknown Civilians Killed in War. It is our hope and prayer that the movement of the memorial stone from Gettysburg to Washington, D.C. will be an important, if small, expression of our shared grief and common desire to live in peace so there will no longer be a need for war memorials.

Stonewalk 2020 will depart Gettysburg, PA on Saturday, August 15th and arrive at Nipponzan-Myōhōji Buddhist Temple in Washington, D.C. on Sunday, August 23rd.

* For further information on the Gettysburg and earlier Stonewalks see <https://www.peaceabbey.org/stonewalk-intl-requiem-memorial-walk/> Article adapted from Lewis’s article on Peace Abbey website. Photos by Lewis Randa.



Buddhist monk, Thích Nhất Hạnh, at stone in 1991.



**Next Gazette Deadline:
Friday, February 21**



January 5, 2020



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Rita O'Donnell, Editor; Alta Mae Stevens, Editor Emerita; Stephen Gates, Photographer; Brenda Nolan, Transmitter