

# THE GAZETTE

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

West Falmouth Religious Society of Friends

**JUNE 2020**



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From **William Penn's Advice to His Children**

"True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment ...."

<http://www.qhpress.org/quakerpages/qwhp/advice2.htm>

**From Anthony Fauci --**

"Now is the time, if ever there was one, for us to care selflessly about one another."

Fauci is the Director of the National Institute of Allergy and Infectious Diseases and a lead member of the White House Coronavirus Task Force

See <https://www.holycross.edu/commencement/virtual-celebration>



Ferns on the east side of Quaker House

## **Officers**

**Fran Lightsom, clerk**  
(508-548-9186;

[fran.lightsom@gmail.com](mailto:fran.lightsom@gmail.com))

**Molly Cornell, recording clerk**

**Clyde Tyndale, treasurer**

## **Regular Events**

### **Adult Discussion Group**

Sundays at 9:00 a.m.

### **Peace and Social Order**

2<sup>nd</sup> Sunday at 12:00 p.m.

Larry Jordan, convener

### **Growth and Learning**

3<sup>rd</sup> Sunday at 12:00 p.m.

Sunny Davidson, convener

### **Empathy Practice (NVC)**

Usually 1<sup>st</sup> Saturday 9:30–11:45

(via Zoom June 6)

Brenda Nolan, convener

### **Restorative Circle Practice**

Usually 1<sup>st</sup> Saturday 1:00-3:00

(on hold)

Brenda Nolan, convener

### **Ministry & Counsel**

June 23

Deborah Bradley, convener

(508-564-4744)

Carolyne Jordan

Sunny Davidson

Larry Jordan

Jonathan Joyal

Abigail Young

### **West Falmouth Meeting for Worship with Attention to Business**

Usually 4<sup>th</sup> Sunday (June 28)

## **Upcoming Events**

### **New England Yearly Meeting**

**Young Friends -- The Tree Retreat: Rooted in place, growing closer. Friday June 12 (7:00 p.m.) -- Sunday June 14 (1:00 p.m.).** This is a virtual weekend retreat for New England high-school-age youth (approximately 14 to 18) who are either Quaker or interested in the Quaker way and Quaker community. The retreat will be structured around four 2-hour segments on Zoom spaced throughout the weekend. For more information and to register see <https://neym.org/events-calendar/2020/06/young-friends-june-retreat>.

**Quaker Earthcare Witness** is hosting monthly online worship-sharing groups in partnership with Friends General Conference. Next meeting is **June 24** at 8:00 p.m. Register at <https://neym.org/events-calendar/2020/05/quaker-earthcare-witness-monthly-online-worship-sharing>

**Annual Sessions 2020, August 1-9.** Sadly, New England Friends will not be gathering in person this August. See a Message about Annual Sessions 2020 and New Ways to Gather at [https://mailchi.mp/neym/coronavirus\\_sessionsnewways](https://mailchi.mp/neym/coronavirus_sessionsnewways). Also note that recordings of Bible Half-Hours and Plenary Sessions from past Sessions (2105 – 2019) can be found at <https://neym.org/sessions/recordings-annual-sessions-0>.

### **Events in West Falmouth**

**Weekly Sunday Worship** is currently being held via Zoom. We particularly invite Friends from Yarmouth and East Sandwich to join us. An e-mail with the specifics on connecting to this virtual format will be sent a day or so before. The Zoom meeting will open at 9:30 a.m. so that everyone has ample time to log in, get questions answered and greet one another. *Ministry & Council asks that, starting at 9:50, we enter the space quietly and begin to settle into worship. A designated Greeter will say a few words of welcome at 10 o'clock and again at the rise of*



worship after an hour has passed. The “meeting room” will remain open for visiting until 11:30 a.m. Scheduled meetings, such as committee meetings, meeting for business and special programs will begin at approximately 11:30 a.m.

**Mid-Week Quaker Meeting** at Atria in Falmouth, normally held **Wednesdays**, at 9:45 a.m., has been suspended until further notice.

**Quaker Women** -- At this time of isolation, we are happy to announce that we will be gathering *more* frequently than usual! We will meet weekly via Zoom on **Thursdays** at 7 p.m.

**From Buildings and Grounds:** Friends are invited to stop by the meetinghouse anytime to do a little bit of grounds clean up. Specific needs are to *remove the ivy and bittersweet vines from the stone wall between Emerson House and the burial ground* and to *remove ivy from the cedar tree trunks at the bottom of the burial ground*.



## **Also of Interest**

**Responding to Gun Violence: An Online Conversation. June 7, 2020** at 11:45 a.m. Storrs Friends Meeting invites you to a conversation on Responding to Gun Violence facilitated by Peter Murchison, a member of Wilton, CT Friends Meeting, where he currently serves as clerk of the Ministry and Oversight Committee. He has been active around the issue of gun violence since the shooting at Sandy Hook, where his nephew Daniel Barden was killed in his classroom. Peter’s journey to activism, initiated in tragedy but led by Spirit, is to motivate others to take action to prevent further violence in our country. Peter’s hope for change rests not just through legislation but also through grassroots local action. RSVP and receive the Zoom link at <https://neym.org/events-calendar/2020/06/responding-gun-violence>.

**QuakerSpring: Experiencing the Inward Christ Together** -- Virtual Gathering via Zoom, Wednesday, **June 17** - Saturday, **June 20**. Register at [www.quakerspring.org](http://www.quakerspring.org). This retreat is highly recommended by Fran Lightsom who attended the 2019 Quaker Spring. See the attached flyer for additional information.

**Virtual Singalong Concerts** with Annie Patterson and Peter Blood. Monday afternoons in **June** (June 1, 8, 15, 22, 29) from 3:00 – 4:00 p.m. On Facebook Live. See <https://neym.org/events-calendar/2020/05/virtual-singalong-concerts>.

**Weekly Taize service.** Thursday evenings in **June** (June 4, 11, 18, 25) and **July** (July 2, 9, 16, 23, 30) at 7:00 p.m. This Zoom service will include recorded chants, spoken prayers and readings, and about twenty minutes of traditional Quaker silent waiting worship. See <https://neym.org/events-calendar/2020/05/weekly-taize-service-online>.



**The Poor People's Campaign: A National Call for Moral Revival** -- The Mass Poor People's Assembly & Moral March on Washington is going digital! We will gather from all 50 U.S. states and territories, and from across the world. This 2-hour program will be broadcast on Saturday, **June 20th** (10:00am or

6:00pm EST) and again on Sunday, **June 21st** (6:00pm EST). RSVP at [www.june2020.org](http://www.june2020.org). Get connected with the organizing committee in Massachusetts at <https://www.poorpeoplescampaign.org/committee/massachusetts/>. To learn more about the moral agenda of the Poor People's Campaign see <https://www.poorpeoplescampaign.org/about/our-demands/>.

**Pendle Hill** is holding **daily** worship via Zoom from 8:30 – 9:10 a.m. See <https://pendlehill.org/explore/worship/join-us-online-for-worship-in-the-barn/>

#### **Friends Committee on National Legislation Virtual Events –**

- \* **Witness Wednesday Silent Reflection**, Wednesdays in **June (3, 10, 17, 24)** and **July (1, 8, 15, 22, 29)** at 5:15 p.m. Take a moment to reflect in keeping with the Quaker practice of silent worship. Join in virtually on Zoom or by phone for a period of shared reflection as we seek community in this time of isolation. <https://act.fcnl.org/event/quaker-welcome-center/>.
- \* **Changemakers Addressing Climate Change** – Thursday, **June 4** at 4:00 p.m. A discussion between FCNL's Diane Randall and Alicia Cannon on World Environment Day and climate change. What are we doing as changemakers to address the climate crisis? [Register here.](#)
- \* **Advocating while Social Distancing** – Thursday, **June 18** at 4:00 p.m. FCNL's Diane Randall and Shoshana Abrams discuss advocacy during the coronavirus pandemic. How are FCNL advocates adjusting to the new realities in the field? What are some methods that our advocates employ to be heard and to build relationships during this tumultuous time? [Register here.](#)

In case you missed it, you can read the recent New York Times article on Quaker silent worship via Zoom, "**Can You Gather with God over Zoom?**". See <https://www.nytimes.com/2020/05/22/arts/quaker-meeting-zoom.html?smid=em-share>

**Stonehenge** will livestream Its **Summer Solstice** Event This Year. Wake up early enough and you can watch as English Heritage broadcasts the moment on **June 21**. See <https://www.youtube.com/user/EnglishHeritageFilm>.



## ***Meet Peter Holmes, New Attender***

*Steve Gates*

You may have noticed we have a new attender, Peter Holmes. A longtime resident in our area, Peter started attending Meeting for Worship last summer, pulled in by the “All Are Welcome” portion of the sign in front of the West Falmouth Meeting House (aided by lifelong curiosity about Quakers).

Peter was born in Fitchburg in 1950 and grew up in Sudbury, the only child of immigrants -- a German mother and an Irish father. His father died when Peter was 8. Peter has become very interested in his parents’ origins and culture, so much so that he became an Irish citizen after he retired and has learned some German and Gaelic. He is particularly drawn to his parents’ birthplaces, Eisenach, Germany, where his mother was born (also the birthplace of Johann Sebastian Bach) and County Mayo in Ireland where his father’s family was from.



The sale of land his parents had bought upon moving to Sudbury enabled his mother to send Peter off to major in mathematics at Rensselaer Polytechnic Institute. After earning additional post-graduate degrees at the University of Maryland, Peter began a career in software and systems engineering, initially in Connecticut, later in upstate New York, and then in New Jersey working for the defense contractor Lockheed Martin. He moved to Falmouth in 1998 with his wife Joanne so that he could be closer to his mother who lived in South Yarmouth, and took a senior technical position at Raytheon in Sudbury (of all places). Because he is “kind of a hippie grown up” and has always believed in pacifism, he would only work on defensive (as opposed to offensive) communications and surveillance radar defense systems, and was deployed in locations as varied as Sacramento; North Yorkshire, England; Greenland; and Taiwan, typically for one- to three-year assignments. He retired in 2014. More recently he has worked part-time as an Uber and Lyft driver. As a driver he met literally thousands of people and was struck by how many he had something in common with.

His religious journey was equally varied. He was raised as a Roman Catholic, but drifted from this upbringing in part because of perceived deficiencies in the church and the dogmatic nature of many of its teachings. He intermittently attended Unitarian services while living in New Jersey. When he first walked in our doors last summer, Peter was attracted to being in a place with no formal preacher. He feels that this challenges him to be more proactive in his reflective meditations during meeting and, ultimately, results in a more meaningful worship experience.

Peter’s retirement has enabled him to pick up on activities that he didn’t have time for while working as an engineer. This includes poetry (writing “clean” limericks), learning to play the piano, talking with friends, exercising, playing video games, and reading (currently, Nelson Mandela’s 1994 autobiography *Long Walk to Freedom*). Some engineering habits die hard, though -- he keeps a record of his exercise and other activities in a spreadsheet to make sure he stays motivated. In addition to his wife (who is now busy creating face masks for her extended family), Peter has two sons in their mid-40s, one in Charlestown and one in Baltimore, both software engineers, and a 13-year-old granddaughter Sofia who divides her time between her father in Charlestown and her mother in Westborough.

Even though we had to meet by Zoom, it was a pleasure to be able to get to know Peter a bit better. Please introduce yourself to him when you next see him at Meeting.

## Readers Write

### *Martin's Piano*

*Hans Esteban Hernández*



I didn't know much about Martin, other than that one time my mom went to a meeting at his house where he served tea. I think I remembered that because I also like to make and serve tea in a teapot. After he passed away, I was very grateful that I got to keep his keyboard. The keyboard I had before then was very basic. The keys were small and not weighted, so they were too easy to press. The feeling wasn't the same as when I went to my lessons and got to play on a real piano.

Since I got Martin's keyboard, which feels more professional and authentic, I got way better at piano -- the week I got that piano, I got more advanced sheet music instead of my beginner's books. That's why every time I play the piano, I think of him, and that maybe his talent was also passed down to me with the keyboard.

I hope that Martin can still enjoy piano, wherever he is, and that he is watching me learn and grow.



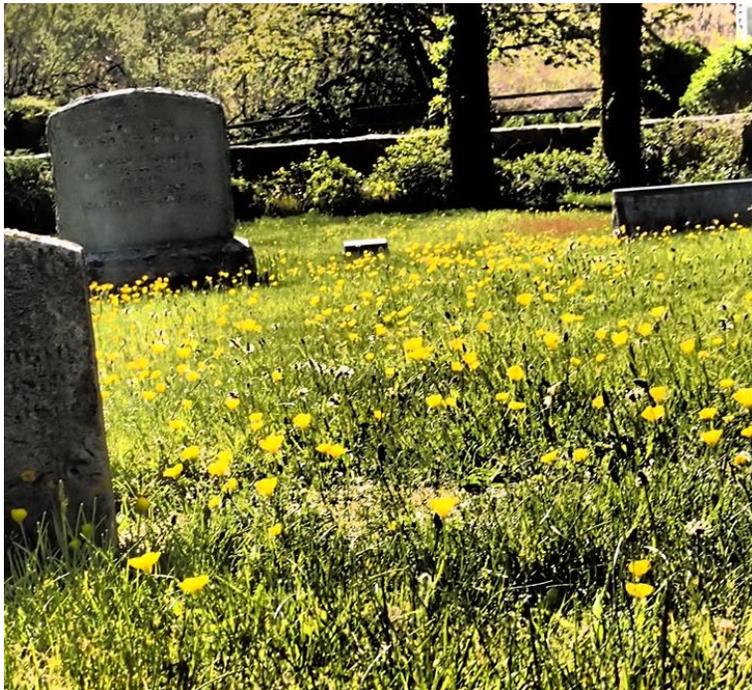
## **A Dance with no Apparent Pattern**

You know how it is with the names of things;  
slight perturbations, and voila! a world -  
so goodbye little yellow bird, she sings,  
as the frond of the hand uncurls.

In spring the open-eyed flower,  
in summer the children with feathers;  
in fall the orchard's gravity of hours,  
the rime of winter's weathers.

Moonlit trees splay the longest shadows,  
the meanings implied, the trouble they bring;  
taking their secret strides across the meadow,  
they know how it is with the names of things.

*Eric H. Edwards*



***An Open-Hearted Plea Concerning Native Peoples and Mashpee in Particular***

*Eric H. Edwards and Gail Melix*

The following letter was published in the May 22, 2020 issue of the *New Bedford Standard-Times*.



AN OPEN-HEARTED PLEA CONCERNING NATIVE PEOPLES AND MASHPEE IN PARTICULAR

Sandwich Monthly Meeting of the Religious Society of Friends, known as Quakers, does not, as an organization, weigh in on political sides. Friends vary in their political affiliations. However, Friends have always had a strong moral interest in the society at large. This sensitivity almost always has political consequences, that we have accepted without endorsing. This letter is a case in point.

Our plea is a moral one. The Federal government has removed its protection of lands in trust for the Mashpee Wampanoag tribe, in spite of their previous decisions given the tribe's recognition as a sovereign entity. In plain terms this is yet another case of the Federal government voiding a treaty obligation arbitrarily, deliberately, and destructively for its own political ends. The decision appears to us morally bankrupt and oppressive. Of course, this matter is presently before the courts. We are painfully aware of the often-destructive history of the Federal government with regard to native peoples. Friends in general and individually encourage any action by the government that repairs historical injustice or enables native tribes to pursue their own destinies in a positive relationship with the Federal government. Therefore, it is doubly painful to see past evil revisited yet again upon human beings who have already had to contend with the various prejudices of being the first human occupants of the land.

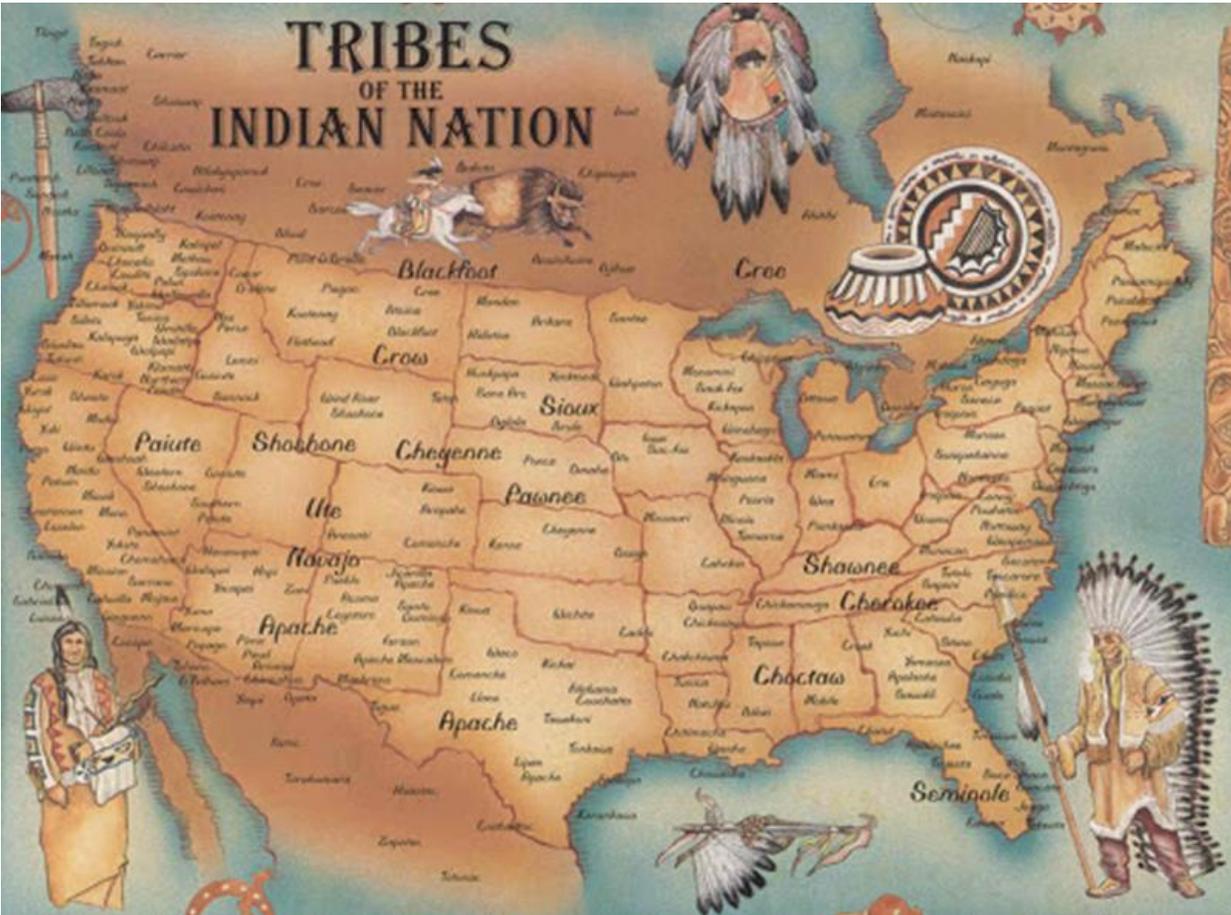
Sandwich Monthly Meeting has a suggestion for individuals who own land, to orient their thinking and relationship to native peoples in a positive moral and reparative manner. To wit, when land is sold by someone, one percent of the profit can be designated by the seller to go to a local tribe. This kind of relationship honors the present sense of law and ownership, while acknowledging the moral debt landowners have by virtue of an often-bad history not of their own making. We are particularly interested in the concept of a relationship with the land itself, and native peoples, that is morally positive and aids in repairing past action. We are particularly interested in a relationship that is contemporary, healing, and not based upon returning to some ideal past. We are particularly interested in the Federal government being a moral and healing partner with native peoples rather than a destructive power that repeats old mistakes regarding human beings. Although we are unable to alter the past, we can see it for what it was and not behave in the same old way when we know better.

The website for the Peace Abbey, specifically the Native Land Preservation Action page, provides further explanation for this movement, as well as a form for those who own land and wish to commit themselves to being some of the solution. [See <https://www.peaceabbey.org/programs-projects/native->

[preservation-land-action/](#).] This step by landowners reconnects us, wherever we are in this country, to native peoples, the land itself, which has become our land as well, and to a vision of a moral government that regards human beings as intrinsically valuable.

Eric H. Edwards, Clerk, Sandwich Monthly Meeting of the Religious Society of Friends

Gail Melix, Clerk of Ministry and Counsel, Sandwich Monthly Meeting of the Religious Society of Friends

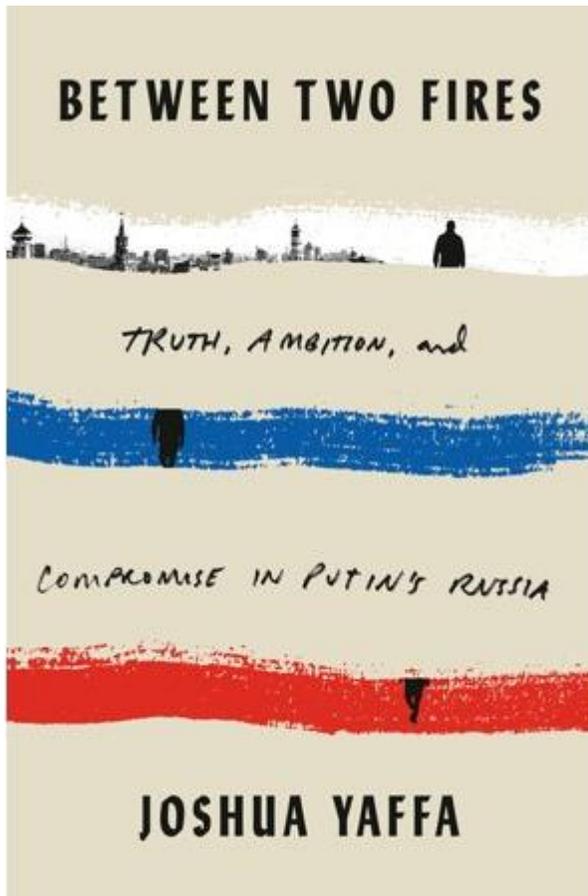


From the Peace Abbey website with permission

## What We're Reading

***Between Two Fires: Truth, Ambition, and Compromise in Putin's Russia*** by Joshua Yaffa

John Davidson



I recently completed *Between Two Fires*, written by Joshua Yaffa, the New Yorker's correspondent in Russia, which provides a portrait of the country and the inner struggles of those living there. The book chronicles the lives of a number of strivers who realize that their dreams are only to be realized through varying degrees of cooperation with the Russian government. As I have worked in a number of Russian-speaking countries with similar regimes, such as Kazakhstan, Kyrgyzstan, Russia, Turkmenistan, Armenia and Georgia, these lives and struggles seem particularly poignant to me.

Yaffa's profile of Konstantin Ernst, in particular, is one of sensitivity and depth. The director of the country's main television channel, Ernst knows what the government wants and presents the news accordingly, but also realizes that his international coverage is distorting reality. Yaffa understands very well the true nature of modern authoritarianism. Ernst, a bright and ambitious workaholic dedicated to high-quality television production was, like many of his generation, a believer in democracy during the period after the collapse of the USSR. He later came to believe that state power had to be restored as Putin consolidated control over the police and legal system in the years after 2000, so he prepared programs on Channel 1 which glorified Putin and caused the leader's

popularity to sharply rise. Ernst continued to have good taste, for example in his direction of the opening show in 2014 of the Sochi Olympics on TV which glorified Russia, and in his decision to air in 2017 the third season of *Fargo*, the quirky, black-comedy American miniseries, in a late-night slot on channel 1. He is too loyal to the Kremlin to be fully accepted by the country's liberal intelligentsia, who are skeptical of the Putin state, but his esoteric and idiosyncratic tastes are far removed from those of the professional bureaucrats.

As foreigners, we can judge such people to be hypocrites or liars, but their moral compromises make sense within the context of their lives. As the neo-totalitarian regime has consolidated itself over the past two decades, those who believed in their principles and refused to make compromises usually ended up unemployed, exiled or dead. Ernst, on the other hand, has moved beyond the clumsy propaganda of the late Soviet period toward a propaganda skilled at playing into preconceived notions, telling people what they are already inclined to believe, rather than trying to convince them of what they don't, as Soviet television did. Widespread internet access has made it impossible for Channel 1, or any other state information resource, to assert one single truth and presume no one will have access to alternative ones. At the same time, Russian information programming has the effect of nudging the viewer toward believing nothing at all, to becoming

so overwhelmed by the information onslaught that she simply throws her hands up. Ernst himself is rather cynical about this in his discussion with Yaffa, believing that any television station will represent the viewpoint of the state that sponsors it, so must carry out state directives.

Later in the book, Yaffa describes the way in which the Russian Orthodox Church has become an arm of the state. Patriarch Kirill, the leader of the church, repeated state propaganda themes slavishly, praising Putin in his public speech in Moscow in 2012 at the Danilovski Monastery, the center of the church since the medieval period. The Russian Orthodox Church is an exceedingly hierarchical organization, and a largely conservative one. One of the opposing voices was the priest Pavel Adelgeim, who openly questioned the Church's direction under Kirill, and got into an acrimonious public feud with his own immediate superior, the archbishop of the Pskov diocese. It was unthinkable for a priest from the provinces to attack the hierarchy so openly. By the age of seventy-three, he'd had frequent conflicts with the Soviet state, resulting in years in prison. He'd also had extensive disputes with those in the church hierarchy who rejected the concept of freedom within Christianity.

Over the Putin years, and particularly under Kiril's leadership, the Church had centralized politics under his personal vertical of power, as Kiril sought to restore authority to the affairs of the church. In 2002, Adelgeim found himself at odds with his archbishop. He began to think more seriously about church teachings and law, and places where those historic codes differed from what he saw in the real practice of Orthodoxy, and set out to write a philosophical tract on the subject. *The Dogma of the Church in Canons and Practice* came out in 2002. It is a "dense, in parts, impenetrable work, a textual exegesis of church law and a dissection of the wording of the Gospels" (p.138). He lays out a theory of power that flows from love, in particular, the love demonstrated by Christ. This brings "not formal power, which exalts the large over the small, but genuine power, which humbly and self-sacrificially serves those who are smaller than it, with love and responsibility" (p.138).

Adelgeim devotes a great deal of attention to *sobornost*, a notion at the heart of Orthodoxy that speaks to a communal unity, a horizontal togetherness bound by faith and purpose. *Sobornost* comes when Orthodox believers are joined by "tasks and problems that require joint discussion, participation and common prayer, repentance, thanksgiving and love at the Holy Eucharist, sharing understanding and decision-making" (p.139). The church is not quite democratic, but it isn't rigidly hierarchic, either. *Dogma* was an unmistakable critique of the church in its current form -- a self-interested corporate structure that had forgotten the principles of *sobornost*. Adelgeim does not hide his displeasure with his archbishop. He devotes an entire chapter to documenting their disagreements, detailing how one parish after another was taken from him. *Dogma* was an immediate sensation in the Pskov diocese, and even in broader church circles among those concerned by the drift toward top-down rigid bureaucracy. The archbishop was furious, condemning Adelgeim and his book, calling him a "servant of Satan" (p.139). After this, the church continued its campaign to marginalize Adelgeim, and deprive him of any responsibility. Adelgeim refused to back down, continuing his criticisms of the authorities.

Pavel Adelgeim was killed in 2013 under mysterious circumstances in what appeared to be a mafia-style slaying. The nature of his adversarial relations with both the church and the state makes clear the likelihood that someone powerful wanted revenge.

I would recommend ***Between Two Fires*** to any Quaker who is interested in the problem of moral freedom in an authoritarian state, or the problem of independent thought within the Christian tradition. Joshua Yaffa

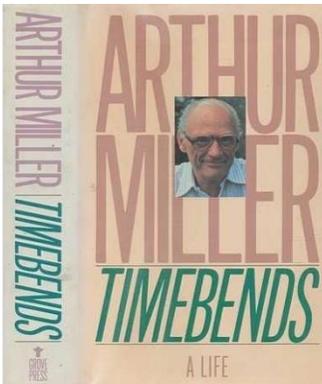
captures the complex choices and compromises that Russians make to advance themselves, to survive, or to remain true to their principles. The nuance and contradictions in contemporary Russia are set out in these portraits, and the problems of life within a police state are discussed with clarity.

Yaffa, J. *Between Two Fires: Truth, Ambition, and Compromise in Putin's Russia*. New York, NY: Tim Duggan Books, 2020.

### *Len Kreidermacher*

The Falmouth Public Library and Clams are my primary source for books. Implementation of lockdown with the closing of the library has led me to perusing our shelves for reading materials. I have selected these three books to reread which I first read twenty to thirty years ago. All three authors are very good writers because it was their primary occupation. These three books are tomes -- 540 to 800 pages -- so they are quite an undertaking and should last me until the library is again available.

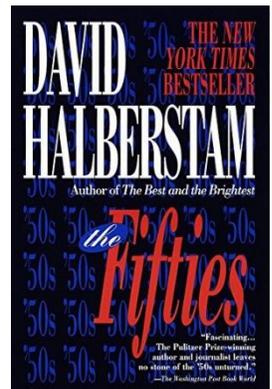
***Timebends*** by Arthur Miller  
Grove Press 1987



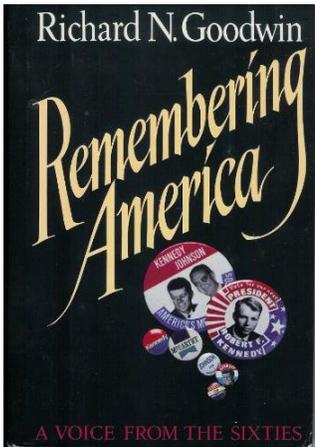
Arthur Miller was born in 1915 so he was coming of age during the Great Depression which makes it a very good choice to read at this time of economic disruption. He started writing plays while in college and is well known for his playwriting and screen writing accomplishments. This is a memoir and doesn't stick to a strict chronological order; instead it follows themes or people as they are meaningful in his life. His father and other relatives were part of the garment district economy in Manhattan and flourished in the Twenties before the depression wiped them out. Arthur Miller's second wife, Marilyn Monroe, was probably more famous than he was. During McCarthyism, Miller was one of the harassed writers. He wrote a play, *The Crucible*, about the Salem Witch Trial in response.

***The Fifties*** by David Halberstam  
Villard Books 1993

David Halberstam is best known for his reporting and books about the Vietnam War. He has written several books about sports and was on his way to interview a player when he was killed in a car accident. Each chapter in this book is about a different topic in the 1950's from politics to cultural topics to people. I graduated from high school and college during the 1950's so this book covers topics that I missed because I was so busy pursuing my personal life and career.



**Remembering America: A Voice from the Sixties** by Richard Goodwin  
Harper & Row 1988

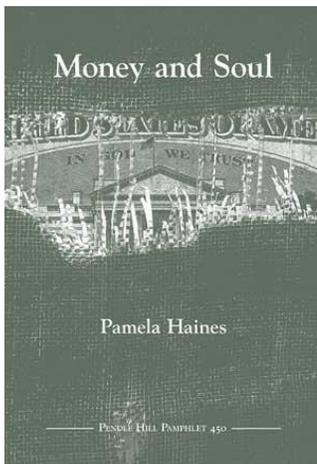


Richard Goodwin was born in 1931 and spent most of his youth in the Boston area, including graduating from Harvard Law School. He clerked for Felix Frankfurter and then stayed in Washington for the next decade. He participated in John Kennedy's campaign but was not part of the Kennedy Irish Mafia. I met Ted Sorensen about 25 years ago when he spoke at the Falmouth Forum. I had read this book and asked Sorensen a question about Goodwin and it was clear from his response that he was not a fan of Goodwin. Kennedy asked Goodwin to stay as part of the White House staff after the election. After Kennedy was assassinated, Johnson asked Goodwin to stay and he wrote several speeches for him. When Johnson escalated the Vietnam War, Goodwin left, but he joined Robert Kennedy's campaign. After RFK's assassination, he again left Washington. He wrote this book 20 years later. Richard Goodwin married Doris Kearns who became more famous than he because

of her books about presidents. They lived in Concord with their three sons and became ardent Red Sox fans. Richard Goodwin died in 2018.

## **Money and Soul**

*Maggie Saab*



I was thinking that *Money and Soul*, Pamela Haines's interesting Pendle Hill pamphlet, would make a good discussion topic at one of our summer adult education sessions. But since we will probably not be meeting this summer due to the COVID-19 pandemic, I thought to share some of my observations in the West Falmouth Gazette.

*Money and Soul* is about "our troubled relationship we have with money, finance, and with the economic system in which we are all entangled." (back cover) Yes, we all need money for our livelihood! But the greed in wanting more money is the great trouble for our souls. The author writes about "conscientious objectors" and encourages us to ask ourselves what values we hold about money and economics and what we conscientiously object to. She believes "... that a culture of economic materialism damages the soul and damages the fabric of the society. It sets up a

false god, squanders our resources, threatens our earth, distracts our attention from real issues and needs, and separates us from each other and from our higher selves." (p.2)

Haines encourages us to see the economy as a human system, designed by humans for human welfare: "Eco" comes from the Greek *oikos*, which means an extended family unit. *Nomis* refers to management. So economics was originally about the management of the hearth and home. (p.7)

In her discussion about what makes for well-being and true wealth, Ms. Haines shares a quote from a speech given by Robert Kennedy in 1968:

"The Gross National Product includes air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts locks for our doors, and the jails for the people who break them ....

Yet the gross National Product does not allow for the health of our children, the quality of their education or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our public officials ....

It measures neither our wit nor our courage, neither our wisdom nor our learning .... It measures everything in short, except that which makes life worthwhile.” (pp.8-9)

The author also asks interesting questions about *rights* and *fairness*: “Do we have the right to interest income that we haven’t earned through our own effort?” (p.14) (Or is this really just a smaller scale version of what financial speculators do?) “Should it be easier for people with some assets to get more than it is for people with no assets to get some – while many work hard and get none at all?” (p.14) “What does inequality – or even a focus on individual security – do to our sense of connection?” (p.14). (Does my gain in economic security involve someone else’s loss?)

Haines points out that our Quaker testimonies give us one framework for looking at money and economics. In terms of Equality, for example, we can promote individual and community practices that encourage greater equality. Our New England Yearly Meeting’s “pay as led” policy for attendance at annual sessions is one example. We can also support efforts against the accumulation of excessive wealth. For example, Portland, Oregon, passed an ordinance that adds a tax to companies whose CEOs make more than 100 times the average of their workers. (p.20)

In the Bible, Matthew reminds us (6: 21) "For where your treasure is, there your heart will be also." Maybe before too much longer we will be able to get together and discuss some of these important issues.

Haines, P. *Money and Soul*, Pendle Hill Pamphlet # 450. Wallingford, PA: Pendle Hill Publications, 2018.

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***A note from the editor:*** *Dear Friends, The Gazette will be on hiatus until the September 2020 issue, the deadline for which is Friday, August 21. Please consider contributing to the next issue -- maybe an inspirational quotation, a photograph, an article, a poem, a book review, or something else. Until then, have a good summer and stay well!*

*Rita*

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