

THE GAZETTE

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

West Falmouth Religious Society of Friends

MARCH 2020



Quaker Birthdays

March

Martha Mangelsdorf, 23

Cynthia Rankin, 29



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Officers

Fran Lightsom, clerk

(508-548-9186;

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Molly Cornell, recording clerk

Clyde Tyndale, treasurer

Regular Events

Adult Discussion Group

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

Peace and Social Order

2nd Sunday at 12:00 p.m.

(March 8, April 12)

Larry Jordan, convener

Growth and Learning

3rd Sunday at 12:00 p.m.

(not March 15, April 19)

Sunny Davidson, convener

Empathy Practice (NVC)

Usually 1st Saturday 9:30–11:45

(March 7, April 4)

Brenda Nolan, convener

Restorative Circle Practice

Usually 1st Saturday 1:00–3:00

(March 7, April 4)

Brenda Nolan, convener

Ministry & Counsel

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 4th Sunday (March 22, April 26)

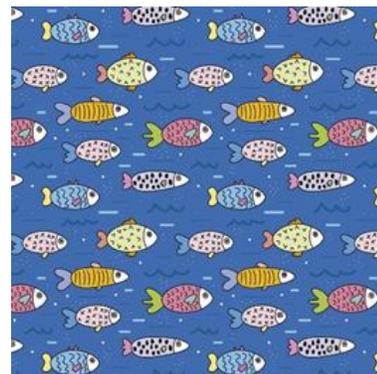
New England Yearly Meeting

Photo Exhibit: Framing the Light -- Quaker Meetinghouses as Space and Spirit. **March 18 – August 1**, Center for the Study of World Religions, Cambridge, MA. Photography by Jean Schnell of Framingham, MA Friends Meeting. See <https://neym.org/events-calendar/2020/03/opening-reception-framing-light>.

The Bible as a Door to Spiritual Transformation – Friday, **March 20**, 6:30 p.m. – Sunday, **March 22**, 2:00 p.m., Woolman Hill Conference Center, Deerfield, MA. Retreat leaders will be Peter Blood-Patterson of Mt. Toby, MA Friends Meeting and Adria Guilizia, a Sessions 2018 plenary speaker. See <http://woolmanhill.org/upcomingprograms/bible-as-door-to-transformation/>

Money and Spirit Workshop – Saturday, **March 21**, 9:00 a.m. to 3:30 p.m., Mattapoisett Monthly Meeting, Mattapoisett, MA. This workshop provides an opportunity for meeting treasurers, clerks, finance committee members and other interested Friends to learn about and share best practices in the areas of meeting finance and financial stewardship. See <https://neym.org/events-calendar/2020/03/money-spirit-workshop>.

Youth Events – Special Junior High Yearly Meeting Retreat for Grades 6 – 7. Retreat theme is “Bodyworks.” We will talk about and celebrate the amazing, changing bodies, deepening sense of gender identity, and widening perspective of self that our beloved 6th and 7th grade Quakers live within. Friday, **March 27**, 5 p.m.-- Sunday, **March 29**, 12:30 p.m., Portland Friends Meeting, Portland, ME. Contact Cynthia Rankin. Registration required. See <https://neym.org/events-calendar/2020/03/6th-and-7th-grade-retreat>



Save the Date -- Living Faith, Saturday, **April 4**. A day-long gathering of New England Friends of all ages for deepening worship, growing community, and strengthening witness. Portland, ME. Registration will open the beginning of March. <https://neym.org/events-calendar/2020/04/living-faith>

Sandwich Quarterly Meeting

Sandwich Quarter M&C at East Sandwich Friends Meeting House on **Saturday, March 28**. All are welcome. Meet at 9:00 a.m. for refreshments, worship at 9:30, and M&C meeting to follow.

Sandwich Quarterly Meeting, Saturday, April 25 at Westport Friends Meeting, Westport, MA.

Sandwich Monthly Meeting

Sandwich Monthly Meeting, Sunday, April 5 in West Falmouth.

Events in West Falmouth

Peace & Social Order, Sunday, March 8 after hospitality. From its inception, the Friends Committee on National Legislation (FCNL) has relied on meetings and churches to ground the organization's work in the concerns of Friends. Every two years Friends are asked to consider which issues should be the focus of FCNL's lobbying organization in Washington, D.C. This process connects their advocacy strongly to the testimonies and values of Friends. On Sunday, March 8, West Falmouth Friends will gather in worship and discernment to consider legislative priorities for the 2021 Congress. *How are Friends called to influence our government today? What issues should be the priority for FCNL's advocacy efforts? Where is the Spirit leading us?* Contact Molly Cornell with any questions or concerns.

State of Society Report, threshing session, Sunday, March 15. Following hospitality West Falmouth Friends are invited to consider a draft *State of Society Report*. Ministry & Counsel will send the draft to West Falmouth Friends beforehand. We are asked to come with specific wording to improve what has been stated or with further response to the queries in the report.

Long-Term Planning Committee Meeting, Sunday, March 29, 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., **March** (4, 11, 18, 25) and **April** (1, 8, 15, 22, 29). Contact Gina Lyman.

Quaker Women Potluck -- Topic: "At the End: What Would You Say or Do if You Knew Today Was Your Last Day?" **Thursday, March 19** at Quaker House. Gather at 5:30 p.m., dinner at 6:00, discussion at 7:00.



Visitors to Quaker House

Friends hosted Mey Hasbrook, traveling minister from Kalamazoo, MI Friends Meeting, from February 24 – 26. Mey is visiting New England in February and March under a concern for connecting care of the Earth with care of human communities. Friends joined in worship and a welcoming potluck for Mey at East Sandwich Meeting House on the 25th. Learn more about Mey and her work at <http://femestiza.com/>.

Earlier in the week, young people doing 2019-2020 internships with Quaker Voluntary Service in Boston were in residence at Quaker House for a retreat. Among the organizations represented were Apprentice Learning, International Physicians for the Prevention of Nuclear War, Better Future Project, East Boston Neighborhood Health Center, Friendship Works, and the Massachusetts Sierra Club. See more on Quaker Voluntary Service in Boston at <https://www.quakervoluntaryservice.org/category/qvsbos/>.

Memorial Meeting

A Memorial Meeting for Worship for Rudolf Scheltema will be held at the Meetinghouse on Saturday, April 25 at 2 p.m.



Religious Education – Youth

Conversations

Deborah Bradley

Since September, our children have been inviting adults from the Meeting to join their Sunday morning gathering at Quaker House. The theme has been the adults' lives as Quakers, specifically how Quakerism has influenced and guided their personal and professional journeys. The children report that these conversations have made their meeting a "time to think" as they, too, are seekers. They have enjoyed getting to know many adults on a deeper level, and the adults have treasured this time with the children. As we move into spring and summer, our youth will continue inviting adults to meet with them and will resume their regenerative gardening project as stewards of the Earth.



Vegetarianism and Climate Change

Angela Diana

I became vegetarian to help slow down climate change. Honestly, it seemed like the easiest thing I could do to make sure the world will still be around when I'm 60. Not eating cows and pigs has the most impact, because they produce a lot of methane as well as carbon dioxide, but chickens have an impact too. That impact may be small for each individual chicken but it is very large for all the chickens in the U.S. Of course, there are some challenges to being a vegetarian, but they're pretty minor annoyances when compared to the bigger picture. It would probably be harder if meat had been a central part of my diet, or if I had food allergies. For instance, nuts are one of my main vegetarian ways to get protein, omega-3 fatty acids, and other nutrients often found in meat. One of the struggles of being vegetarian was going out to eat at restaurants and finding little on the menu I can eat, and very rarely anything I like. I now try to avoid going out to eat whenever I can and prefer to stay home because there are much better vegetarian options at my house than at most restaurants.



Imagined Animals

Valentín Hernández (age 7)



The Children's Meeting was planned by the Diana sister who doesn't wear pink. The idea was to have a conversation where every person got a chance to talk. There was a stuffed giraffe to hold when it was your turn to talk. It was a tool to know who was talking -- whoever holds the giraffe is the one who has the floor and can talk. The other people are supposed to listen.

Some people thought the giraffe looked creepy, other people thought it was cute. There were a lot of different opinions about the giraffe. One person thought it looked more like a mix of different animals, than just a giraffe.

This got us talking: What kind of animal would you be, if you could be any combination of different animals? Brother said he wanted to be a giant, flying hamster to travel to Istanbul. He wanted to be cute and have wings to travel. I said I wanted to be a tiny triceratops with wings, very cute, with seven horns and a mermaid tail. I thought that because I would be able to swim *and* fly but still be cute and defend myself. I kept thinking about this after I got home and asked my two aunts to each try to draw me a picture of my imagined animal. I love the pictures they drew!



Readers Write

Wampanoags Speak

An overflow crowd at the West Falmouth Library on February 26th enthusiastically participated in the latest of the Library's West Falmouth History programs. This one, organized by Erica Adams, featured Ramona/ Nosapocket Peters on Wampanoag Spirituality, Gail Melix on Wampanoags and Quakers, and Joan Tavares Avant/Granny Squannit on Wampanoag Food.

Erica Adams ran through the historic depredations of Native Americans generally, Wampanoags, and Mashpee. In 1600, it is estimated that there were 12,000 Wampanoag in 40 villages. By the beginning of King Philip's War (1675), they had been reduced to 5,000, of whom 400 survived the war.

The Doctrine of Discovery, promulgated in 1493 by Pope Alexander VI (né Rodrigo Borgia) gave his native Spain title to all non-Christian lands it discovered. In 1823, in *Johnson v. M'Intosh*, John Marshall wrote for a unanimous Supreme Court that, at discovery, the indigenes were no longer sovereign and had only a right of occupancy.

Gaining the land, the Europeans needed labor. John Winthrop's brother-in-law advised him that war against Native Americans would create prisoners who could be exchanged in the West Indies for Africans (since Native Americans held as slaves in their own land would simply run away).

Meanwhile, the Puritans and Pilgrims were proselytizing the Indians. John Eliot translated the Bible into Wampanoag in 1663.

By 1658, European settlers had come to Mashpee. In 1660, the Plymouth Colony "granted" the Native Americans about 50 square miles as a reservation. But a complaint of 1752 reports that the reservation's white overseers were cheating the Native Americans. An act of 1789 prohibited teaching Indians to read and write. In 1833, the Mashpee Wampanoag ousted the Rev. Phineas Fish, appointed as the minister by the overseers, after he had leased logging rights in Mashpee to whites; in the "Woodlot Revolt," they dumped out wagonloads of wood logged by whites. In 1834, the Commonwealth granted some self-government to the Wampanoag. But in 1842, the state broke up the land allotting 60-acre parcels to heads of households, which the individuals were free to sell. In 1870, Mashpee was incorporated as a regular town. By 1890, land was being taxed at its value for individual houses, making it unaffordable for farming. Beginning in 1917, land was developed for white residence in Poponneset and New Seabury. Over the last fifty years, the Wampanoag have struggled with the federal government, first for recognition as a tribe, and now for reservation land on which to build a casino.

David Young



Ramona/Nosapocket Peters* began her talk on native spirituality by requesting that all recording and photography of the program be suspended. She explained that this was part of acknowledging that she was “willing for my ancestors to hear what I’m saying.” The effect that this had on the gathering was profound and we immediately became a more deeply attentive and contemplative group. Peters then went on to explain that Mashpee elders have respected Quakers and still do, and pointed out that there was a group of Quaker Indians in Acushnet. The connection between us is silence.

“Spiritual growth is everyone’s individual responsibility,” so there is no organization in religion. “As our hearts face each other” in silence, “we do not hear the same truth at the same time,” but receive a “customized” message. “Everyone’s voice is as valid as another’s.” Thus we learn how best to live as a community. We listen to water, to trees, to rocks; if we realize we are connected to all of nature, we will be friendly with all other living things. At our new year in May, we give thanks for the birth of strawberries. We have ceremonies of thanksgiving – we do not ask for things – we let the Creator know how thankful we are.



Gail Melix, a Wampanoag and an East Sandwich Quaker, spoke of the connections between us. “My father’s family has lived here for twelve thousand years, and my mother’s family came over on the Mayflower.” (Some of the latter became Quakers, but were no longer by Gail’s mother’s time.)

Gail remembers the post-colonial trauma still present in her father’s recollections. She abhors the simplistic views of Native Americans either as children or as savages, and she recommends Howard Zinn’s *People’s History of the United States*.

At the arrival of Quakers in Massachusetts in 1656, they saw the natives as fellow children of God. On a number of occasions, Indians refused to sign treaties without Quaker witnesses. And when Sandwich Quakers were not allowed to be buried in the town (Congregational) cemetery, Wampanoags opened their cemetery to them.

During King Philip’s War, Quakers refused to serve and Cape Cod Wampanoags remained neutral. Some Quakers opened their homes to Wampanoags from elsewhere whose homes had been destroyed. And a Quaker in Yarmouth used her house as an infirmary for Wampanoags during a smallpox epidemic.

In recent years, Quakers have supported the Wampanoag in their attempts to get federal recognition as a tribe, to take shellfish without town licenses, and for recognition of land as a reservation.

Wampanoags and Quakers share many values, including care for the Earth and a recognition that all life is interdependent.



Joan Tavares Avant spoke about Wampanoag food. She showed us a traditionally styled clay pot, wooden paddle and ladle, and a small, individual wooden bowl – traditionally, each person would have their own. She spoke especially of herring, how the Native Americans had taught the Europeans to use herring as fertilizer and how, in the three herring runs of Mashpee—the Mashpee, Santuit, and Quashnet Rivers—the herring ran so thick and so large they could be seized in the hand.

I'd understood that Joan would bring samples of Wampanoag food, but the vast spread she generously provided sated even the large crowd. We had venison stew, fried rabbit, roast duck, oysters, quahog chowder, three sisters rice (with beans, corn, and squash), fried herring, cranberry bread, and apple-blueberry slump with dumplings!

At the conclusion of the program, Mey Hasbrook, our guest at Quaker House (see p. 4), brought each presenter a small gift wrapped in cloth woven by Quaker Aymara Indians in South America and Joan had one for Mey.

It was an evening full of connection and spirit.

*Ed. Note: Ramona/Nosapocket Peters founded the Native Land Conservancy in Mashpee in 2012, the first Native-run land conservation group east of the Mississippi. Native peoples hold all land to be sacred and worthy of special care, believing that “clarity of mind, body, and spirit is determined by healthy land spaces.” Further, “the act of donating land to Native Americans for conservation is profound and extraordinarily meaningful. The sanctity of land is the sanctity of us. The land feeds us in every way and it can keep us closer to our natural state of being when we find ourselves disconnected from what we think of as real.” See <http://www.nativelandconservancy.org>. For a specific and very moving example of land donation by a Quaker to a group of Oneida women in New York and what it meant to all parties, see Liseli Haines’s article “The Land Waits” on pp. 9-10.



The Land Waits

Liseli Haines

Mohawk Valley Monthly Meeting, NYYM

I have a Haudenosaunee friend in Ontario who lives on Six Nations Reserve. He talks about the land near the river as the land he takes care of. He never talks about it as the land he owns. I began to wonder, do I own this land here, in what is now New York State?

From time immemorial it was the land of the Oneida of the Haudenosaunee Confederacy. A part of their seasonal living; used for hunting, fishing, farming, ceremony and carrying on their lives. In 1794 George Washington and the Haudenosaunee made the treaty of Canandaigua and the Oneida were granted federal protection to 300,000 acres of what had originally been more than 6,000,000 acres. By the time I moved to the area only 32 acres were left. Many Oneida had been encouraged, by settler pressure, to move on to Wisconsin, some to what is now Ontario. So many people leaving this land where their ancestors were buried and where they had sunk their feet into the earth for thousands of years.

And then my mother lived here. She would say she owned the land having bought it from the previous owner. And when she died, I inherited it. This beautiful land of rolling hills and streams, now dotted with farms, pastures and woodlots. But I didn't feel as if it really belonged to me. There was something else that needed to be done. It took me years to figure out what that was.

When I heard a Tuscarora man at a panel I attended say, "If you have 40 acres you don't know what to do with, you can give it back" my heart jumped. I could give it back! I could give it back to the Oneida. But that was more complicated than I first realized. The Oneida Nation is not unified in one place with one government. It is divided by geography, and by internal politics. I did not know any Oneida. The land waited.



Then, at NYYM's Fall Gathering 2018, I heard an Oneida woman speak about the indigenous women's responsibility for the land. She spoke about a group of Traditional Oneida women from their territories in what is now New York, Wisconsin and Ontario who had started to meet together for the first time in two hundred years; building friendships, renewing traditions, and longing together for a piece of land in their homeland. A place where they could plant traditional plants and medicines and hold ceremony. Again, my heart jumped. Was this it?

Over the next eight months, we met together, talked, ate food, got to know each other. I met her sister, her mother and her auntie. The details were complicated, but the desire was there on both sides. We

stood on the land and these women sang to the Land in the Oneida language. And the land answered with a wind that came across the field. I was awed and wondered how long it had been since the Land had heard that song. And I was glad.



The Oneida women and Liseli Haines gaze with joy at the newly returned land....

And it came to be. We had a celebration at the Quaker Meeting House, which adjoins the Land. There were women from the three Oneida communities, neighbors of the Land, Friends, dancers in regalia and much excitement. As is traditional it started with the Words That Come Before all Else.* The words that open each gathering and are said to name what is important to us and bring us into agreement on those things before meeting together on other issues. The women created a feast of traditional Oneida foods and fed the people. They spoke what was on their hearts. There were tears and laughter and good food. And we went out into the rain and were led in a stomp dance on the Land covering our feet and shoes with parts of the Land to take home.

Land everywhere was lived on and loved by Indigenous peoples. Finding out who they were and where they are now may take some time. But it can be done. And then starts the building of relationships, the slow process of getting to know other people and building the trust that had been shattered so long ago and continues to be shattered in daily life for Native Peoples. Learn about the Native Peoples where you live. Learn the history. Learn how to be an ally. Build relationships. Then think. Do you have 40 acres that you love? The land is waiting.



*Also known as the Thanksgiving Address, The Words That Come Before All Else can be found at https://americanindian.si.edu/environment/pdf/01_02_Thanksgiving_Address.pdf

Ed. Notes: This article will be published in the upcoming issue of *Spark*, the newsletter of New York Yearly Meeting.

For additional related reading see Paula Palmer's recent *Friends Journal* article, "The Land Remembers: Connecting with Native People through the Land."

<https://www.friendsjournal.org/the-land-remembers-connecting-with-native-people-through-the-land/>

Witness and Roots of Injustice...A Program of Truth and Healing

Buffy Curtis

Mohawk Valley Monthly Meeting, NYYM

“I’m shocked!” “I’m hurting.” “I feel so confused and guilty.” “I’m honored to be here!” “This is so hard but hopeful!” “This must be done everywhere!”

After spending sixty minutes standing, listening, being moved and removed, these are a few of the many comments that are shared in the circle as part of this experiential exercise on Indigenous/settler history. Entitled “The Roots of Injustice; Seeds of Change. Seeking Right Relationship with Indigenous Peoples,” this exercise was introduced to Quakers by Paula Palmer of Boulder Meeting in 2013. A U.S. adaptation of the Kairos/ Canadian educational project of their national Truth and Reconciliation Commission,* this exercise has now touched the lives of thousands of people. Since being trained in 2015, my life partner, Liseli Haines, and I have followed this calling and ministry of truth telling among Friends in New York and from Virginia to Michigan and even a Meeting in Canada. It was a natural progression of steps following our experience and work with the Two Row Wampum Renewal Campaign and of coming to learn that our lives and home sit directly in the middle of Haudenosaunee territory, helping us to begin to understand many things.

Five hundred years of mostly unknown history about the systematic, attempted elimination of the Indigenous peoples of this continent is a powerful, painful lesson. The process of walking onto the blankets, shifting one’s identity from colonizer to native person, then slowly but systematically watching your lands shrink and neighbors disappear becomes a lesson that touches body, mind and soul. Learning about the Doctrine of Christian Discovery, a collection of papal bulls of the 1400s, provides knowledge of the legal precedent for justification of this domination and genocide. Current in U.S. and world laws today, it has been cited in Supreme Court decisions as recently as 2015. It’s not just old history.

This workshop is part of a process of helping Friends with our ongoing work towards truth and understanding; getting to the roots and impacts of our roles as colonizers and settlers. When talking about “Truth and Healing,” truth must come first – hopefully creating the paradigm shift of consciousness required for the next steps.

Are we willing to step onto the blankets? Are we able to listen deeply to our history and therefore, our possibilities to heal? Can we bravely and collectively take responsibility for what is calling us? As we stand together in this Light we come to the understanding that this is not just about Quakers and not just about our Indigenous neighbors. This work is about the whole...all of Creation.

*See <https://www.kairoscanada.org/intro-post-truth-and-reconciliation-commission-every-story-needs-a-listener>

Ed. Notes: This article will be published in the upcoming issue of *Spark*, the newsletter of New York Yearly Meeting.

For information on the work Friends Committee on National Legislation (FCNL) is doing in this area, see their monthly Native American Legislative Update at <https://fcnl.actionkit.com/mailings/view/11937?t=1&akid=11937%2E138009%2E1zR7A>

Report on Seekers' Day, January 2020

Deborah Young Kroeger
Yarmouth Preparative Meeting

Sandwich Monthly Meeting's Ministry & Counsel sponsored a Seekers' Day in East Sandwich, January 11th. The topic for our gathering was "What do we do with our fear, frustration and anger in a world rife with conflict?" Well-attended by seekers from the three preparative meetings, the morning was designed and facilitated by Gail Melix, Clerk of SMM M&C, and Molly Cornell.

With coffee and goodies in hand, we began by forming small groups to discuss *what we fear in a world rife with conflict*. Among the themes were despair, inequality, our own anger, influence on today's youth, disintegration of honorable values, war, extinction of life, racism, and corruption led by conservative white males.

Groups next focused on *what angers us about the times we live in*. Emergent themes were authoritarian leaders, governments hijacked by those leaders, children in cages, racism, inequality and greed, apathy fostered by relentless chaos, dreadful policy and behavior enabled and excused by 'Christians,' devaluing of education and morals, hopelessness and despair and, lastly, anger at our own anger.

We ended with *the inspirational and positive*. Quotations from Quakers and non-Quakers alike were distributed and discussed (shown below).

"I know that anger has the potential to harm the person who's angry and others in his or her orbit. But three deep dives into depression have taught me that anger buried under piety poses more threat to my well-being --and that of those around me-- than anger expressed nonviolently. Repressed anger is dangerous. Anger harnessed as an energy we can ride for new life for all concerned is redemptive."

Parker J. Palmer. See <https://onbeing.org/blog/parker-palmer-whats-an-angry-quaker-to-do/>

"[T]he world is not independent of me. I am part of it. In that sense I can't 'influence' it ... as if from outside. We are not outside the world. We *are* the world."

Rex Ambler. *Living in Dark Times*. Wallingford, PA: Pendle Hill Publications, Pamphlet #447, 2017, pp.14-15.

"I do not want to die without leaving a record of my belief that suffering can be overcome. For I do believe it. What must one do? There is no question of ... 'passing beyond it.' This is false.

One must submit. Do not resist. Take it. Be overwhelmed. Accept it fully. Make it *part of life*.

Everything in life that we really accept undergoes a change. So suffering must become Love. This is the mystery. This is what I must do"

V. O'Sullivan and M. Scott (eds.), *The Collected Letters of Katherine Mansfield: Volume IV, 1920-1921*. Oxford, England: Clarendon Press, 1996, p.151.

Most left buoyed - nourished and bathed in shared light as well as inspired by the best practices of others in our Quaker and broader communities. Shared thoughts included:

- Mindful intention leads to action
- Anger is normal; to feel it is human
- Remember: "Hate is a poison you swallowed but expect the other person to die."
- Anger is energy and can be used constructively
- Focus where there is common agreement
- There is relief and power in letting go of what we cannot control
- Action gives us courage and strength
- Look for joy. Do what brings us contentment and nourishment – meditation & prayer, Nature and community
- Focus on what we want vs. what we don't want
- Understand that without darkness, chances are, we would not see light. Seek those points of light
- Know that always we have choices; hence we have control of ourselves
- Bear witness to hope and compassion

"Hope is distinct, in my mind, from optimism or idealism. It has nothing to do with wishing. It references reality at every turn and reveres truth. It lives open eyed and wholehearted with the darkness that is woven ineluctably into the light of life and sometimes seems to overcome it. Hope, like every virtue, is a choice that becomes a practice that becomes spiritual muscle memory. It's a renewable resource for moving through life as it is, not as we wish it to be."

Krista Tippett. *Becoming Wise: An Inquiry into the Mystery and Art of Living*. New York: NY, 2016, p.150.

"Now is the time to excavate room in our spiritual communities to be nourished in our vulnerability, to name and nurture spiritual gifts, to become most fully who we were born to be. It's time to carve out space in our hearts for disagreement and difference without denying each other's Belovedness; to reach across barriers, to set new places at the table. It's time to clear channels for vision and prophetic action in the midst of climate catastrophe. It's time to create openings for acknowledgement, reconciliation, and the possibility of redemption in the face of genocide, colonialism, and empire. To prepare the way for the birth of new Life."

Noah Merrill, Secretary, NEYM. See <https://mailchi.mp/neym/dec-2019-keep-digging>

Reviews



The Two Popes

Sunny Davidson

"When I searched for Love, the Beloved
answered within my heart,
and all my fears flew away.
Look to the Beloved, and your
emptiness will be filled.
your face will radiate Love."*

How do you make a movie about Love, and personal love changing peoples' hearts, when the only subjects are two old men in long robes with red sashes hobbling around discussing their opinions and, later, their mental states?

First, you must assume that those who watch the movie are at some level concerned that life should have an achievable meaning. Perhaps even men who have spent all of their lives in obedience to absolute authority may have a clue. Can such sacrifice work to fill emptiness?

Then you must find two geniuses such as Anthony Hopkins and Jonathan Pryce whose acting skills and frequent facial close-ups signify increasing emotion and radiance. Both popes suffer from backgrounds of violence: Benedict XVI in Hitler's Wehrmacht and Cardinal Bergoglio (later Pope Francis) in the horrible murders and disappearances of an epoch in Argentina. Flashbacks make the terrors clear.

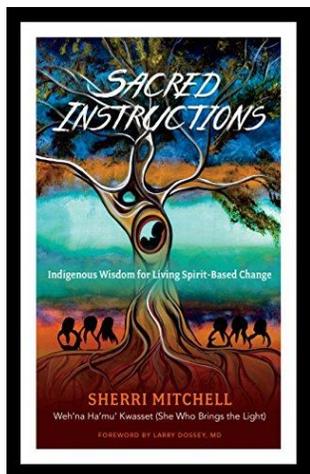
This movie is a true classic, one for the ages. It is likely more suitable for streaming than for recouping its material expense to Netflix. Yet it should be watched by anyone curious about spiritual growth, no matter how uninterested in the awful problems of the Catholic Church, those same problems shown weighing on the two popes. Somehow Love conquers.

Having two concurrent popes represents a situation not present since the twelfth (?) century. But so what? Typically, the media have presented the two men as opposite personalities, which they are, and therefore not much concerned with each other. But here they become so intensely aware and caring that each causes the other's "looking to the Beloved." Their emptiness is filled. Their faces radiate love.

*From N.C. Merrill's interpretation of Psalm 34 in *Psalms for Praying: An Invitation to Wholeness*. New York, NY: Continuum International Publishing Group Inc., 2007, p.58.

The Two Popes, directed by F. Meirelles, based on screenplay by A. McCarten, produced by Netflix, August 2019.

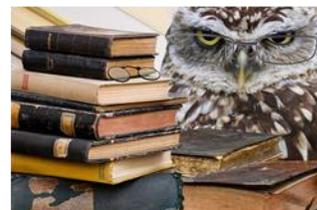
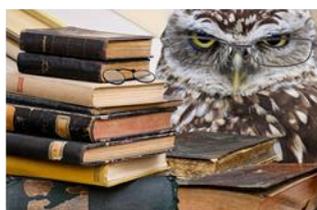
Sacred Instructions by Sherri Mitchell/Weh'na Ha'mu' Kwasset (She Who Brings the Light)
Buffy Curtis



Sherri Mitchell is a Penobscot First Nations member who carries the reader into a truthful history and her own personal story of becoming the voice and mentor of this work of Truth, Healing and Right Relations. She undertakes this information in four parts: Building a Foundation, Understanding the Wayward Path, Imaging the Path Forward, and Reaching Back and Moving Forward. She calls on her own experiences and challenges, draws on the voices of her teachers and Elders, names the prophecies that are coming true as we speak and urges us into the work of navigating these "precarious times." Begun in 2017, Healing Turtle Island* is a multi-year ceremonial gathering open to all, being shepherded by Mitchell and spiritual elders beginning on the coast of Maine and traveling throughout the North American continent as part of an international effort to restore Turtle Island and its inhabitants to balance and harmony. Hers is yet another Indigenous woman's voice speaking to us so clearly through her words and her works. May we hear her and respond.

*<https://www.healingturtleisland.org/>

Mitchell, S. *Sacred Instructions: Indigenous Wisdom for Living Spirit-Based Change*. Berkeley, CA: North Atlantic Books, 2018.



**Next Gazette Deadline
Friday, March 20**



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