

THE GAZETTE

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

West Falmouth Religious Society of Friends

MAY 2020



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The Parable of the Good Samaritan

²⁵ Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" ²⁶ He said to him, "What is written in the law? What do you read there?" ²⁷ He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." ²⁸ And he said to him, "You have given the right answer; do this, and you will live."

²⁹ But wanting to justify himself, he asked Jesus, "And who is my neighbor?" ³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. ³¹ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. ³⁴ He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' ³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" ³⁷ He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

Luke 10:25-37 New Revised Standard Version (NRSV)

Officers

Fran Lightsom, clerk

(508-548-9186;

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

2nd Sunday at 12:00 p.m.

(May 10, June 14)

Larry Jordan, convener

Growth and Learning

3rd Sunday at 12:00 p.m.

(May 17, June 21)

Sunny Davidson, convener

Empathy Practice (NVC)

Usually 1st Saturday 9:30–11:45

(via Zoom May 2, June 6)

Brenda Nolan, convener

Restorative Circle Practice

Usually 1st Saturday 1:00–3:00

(on hold)

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 (May 24, June 28)

Upcoming Events

New England Yearly Meeting

Junior High Yearly Meeting -- Virtual Retreat, May 1 (6:00 p.m.) – **May 3** (12:30 p.m.). Theme is “You Can’t Push the River.” In a world of instant gratification, how do we build our patience muscles and our tolerance for change and uncertainty? It can be so hard to be patient, in the moment, and open to letting things unfold, to ride rather than direct the flow of life—or the flow of the Spirit. Join our last full retreat of the year, where we’ll celebrate our 8th graders who will be heading to Young Friends in the fall. Register at <https://neym.org/jhym-retreat-registration>.

Mobilizing Friends for Bold Action --A webinar series

Thursdays in May (**May 7, 14, 21, 28**) from 7:00 to 9:00 p.m. Learn how to take nonviolent direct action. Workshop leader Eileen Flanagan, a member of Chestnut Hill Meeting in Philadelphia, writes: “I know many of us feel great despair at the state of the world, and a deep longing to work together for a more just, sustainable, and loving future. We sense these times are calling us to do more than letter-writing and silent vigils. I’ve designed my course for communities like ours to learn effective ways to make the change our faith calls us to.” Groups of people can organize to take the course together to multiply the impact. Register or learn more at <https://neym.org/events-calendar/2020/05/mobilizing-friends-bold-action>.

Junior Yearly Meeting – Virtual Retreat, May 15 (5:00 p.m.) – **May 17** (12:30 p.m.). Theme is “You Are Standing in the Sky.” Diane Ackerman says, “*When we think of the sky, we tend to look up. But actually, the sky begins at the earth.*” How might this apply to worship in the manner of Friends? Where does the presence of God start? What is worship, and how can we help each other, at any age, be in it more fully? Friends Honor Woodrow and Kristina Keefe-Perry will help us to explore this theme. See <https://neym.org/events-calendar/2020/05/junior-yearly-meeting-may-virtual-retreat>

Annual Sessions 2020, August 1-6. Sadly, New England Friends will not be gathering in-person this August. See https://mailchi.mp/neym/coronavirus_sessionsnewways

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. Contact Steve Gates or Brenda Nolan if you need further help. 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.

Also of Interest



Warheads to Windmills: The Nuclear Ban Treaty and the Green New Deal, a webinar featuring Timmon Wallis, PhD of NuclearBan.US (Northampton, MA meeting) and U.S. Representative Jim McGovern. Wednesday, April 29 at 7:00 p.m. Join us for an evening of practical hope. Register in advance at

https://us02web.zoom.us/webinar/register/WN_PwFdPYogQrWKQgJS2UINMw.

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 **May (6, 13, 20?, 27)** and **June (3, 10, 17, 24)** 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/>.

Love Thy Neighbor: Native Americans – Thursday, **May 7**, 4:00 p.m. A discussion between FCNL's Diane Randall and Kerri Colfer on the state of Indian Country and how Native Americans are coping with the COVID-19 pandemic. Register and get the link for the day's community conversation at www.fcnl.org/thursdayswithfriends.

War in the Time of a Pandemic – Thursday, **May 21**, 4:00 p.m. A discussion between FCNL's Diane Randall and Hassan El-Tayyab on the impact of a pandemic on Yemen and Iran, and the Middle East. Register and get the link for the day's community conversation at www.fcnl.org/thursdayswithfriends.

Community Peacemaking Circles – Saturday, **May 9** and **May 23**, 1:00 – 3:00 p.m. via Zoom.

Peacemaking Circles may help us walk through these difficult days together. The structure of the circles encourages all participants to speak their truth respectfully to one another on an equal basis and to seek a deeper understanding of themselves and one other. Past queries have included: What is the meaning we are finding in these days? What is my life--my being--trying to tell me right now? What is heavy on our hearts and what could support us during these uncertain times? All are welcome to participate and people from the local Falmouth community have joined us in the past. Suggestions for topics are welcome. Contact either Paula Blumenthal or Brenda Nolan.



A **Circle for Quakers** is held following worship on the first Sunday of the month (assuming SMM is not meeting). The questions for the May 3 circle are *What is our experience with fear?* and *What do we need when we experience fear?*

A Request from the Finance Committee --The Finance Committee welcomes thoughts from Meeting about what process we want to establish regarding substantial bequests. Please share your ideas with our treasurer, Clyde Tyndale.

Spread the Word about the Extreme Risk Protection Order

Nan Garrett Logan

Some information on gun sales, COVID-19, domestic violence and suicide:

1. Guns in a home already challenged by domestic violence create an increased risk for injury and death.
2. Domestic violence has increased now that we are all staying in closer quarters.
3. Guns in a home where someone is depressed and has suicidal tendencies increase the likelihood of death by suicide; *means matter*.
4. Depression increases in times of stress and isolation.
5. Gun sales in Massachusetts were up 72% the week after the stay home order.
<https://www.wcvb.com/article/gun-sales-soar-in-mass-amid-coronavirus-pandemic/32023689>
6. Most of the increase was first time buyers.
<https://www.nytimes.com/2020/03/16/us/coronavirus-gun-buyers.html>

What you can do: You can spread the word about the Massachusetts Extreme Risk Protection Order that allows families concerned about the safety of guns in the home to petition for the guns to be removed. Post on Facebook or inform groups you're involved with of the Extreme Risk Protection Order. Because we never know what is going on with other families it is important that folks have the information. Learn more and get the necessary forms: <https://www.mapreventgunviolence.org/erpo>.

We Still Celebrated in April!

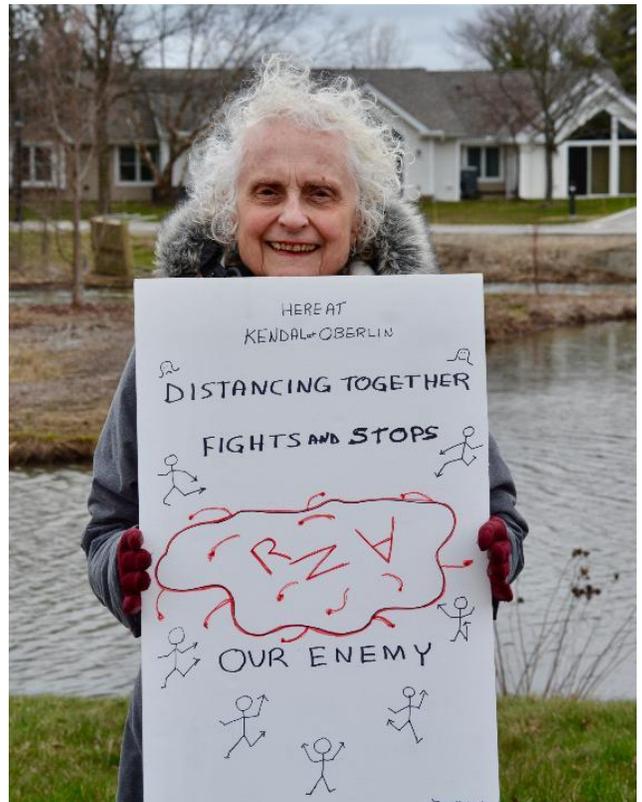


Friends serenade Gina on her birthday.

Sunny and Len enjoy the neighbors' serenade and gift of flowers on Sunny's birthday.

"Soon, if lucky, we will return to some version of our previous freedoms....Wiser for the jolt, we will take our time before taking all we've been granted for granted again."

N. King, "How Cancer Prepared Me for This Outbreak." *New York Times*, 22 April 2020, p. A29.



Louise sends greetings from Oberlin.

Readers Write

Report on the Quaker United Nations Committee

Carolyn Lamar Jordan



The Quaker United Nations Committee in New York has ten members, five appointed by the Board of the [American Friends Service Committee](#) (AFSC), and five by [Friends World](#)

[Committee for Consultation](#) (FWCC) Executive Committee. The Committee is responsible for setting program priorities, recommending program plans and priorities to the AFSC Board of Directors, and monitoring and evaluating the work of Quaker United Nations Office New York.

Currently QUNO efforts are focused in four main areas: (1) peacebuilding and the prevention of violent conflict, (2) disarmament, (3) human rights and the protection of refugees, and (4) human impacts of climate change. QUNO staff work with people in the UN, multilateral organizations, government delegations, and non-governmental organizations, to achieve changes in international standards and practice. Our work is rooted in the Quaker testimonies of *peace, truth, justice, equality, and simplicity*. We understand peace as more than the absence of war and violence, recognizing the need to look for what seeds of war there may be in all our social, political, and economic relationships.

QUNO produces an extensive range of specialist publications. We partner with others to harness their expertise and knowledge, ... and bring these insights to the attention of policymakers. ...In the past we have worked in many areas including: peacebuilding, conscientious objection to military service, the situation of women prisoners and children of prisoners, climate justice and food security – stressing the importance of equity and sustainability. As an example, QUNO was supportive of the work of the UN Working Group on Indigenous Populations in Geneva that led to passage of the *UN Declaration on the Rights of Indigenous Peoples* by the UN General Assembly in 2007.

The following are quotes from the recent report (4/23/2020) of Andrew Tomlinson, QUNO director in New York:

“Impact of COVID-19

QUNO staff are safe and well. We’ve been taking care to all check in with one another frequently ... through Skype and Zoom calls.

Supporting UN colleagues

“UN colleagues in New York (both diplomats and UN officials) are working from home. Their capacity to respond and engage depends in large part on their living situation. Large, public UN meetings - and there were many scheduled for this anniversary year - have been canceled, and even the formal opening of the next General Assembly session in September is in doubt.

“QUNO staff continues to actively reach out to our UN counterparts. UN morale is mixed. The Executive Office of the Secretary-General sprang into action quite early on, with the release of some very thoughtful reports and statements, but these received relatively little media attention. The Security Council is still beset by big power squabbles, and the UN budget and crisis appeals are significantly underfunded. The

constant attacks by the US administration on the WHO and on multilateral institutions in general have not helped.

“Program work

Several major program events have had to be canceled or postponed. In March, QUNO supported a civil society letter to encourage governments to get behind the Secretary-General’s call for a global ceasefire. Then, as our discussion with UN actors continued, the need became apparent for some kind of statement to articulate some of the lessons learned from the work to date on peacebuilding in complex crisis. ... Way opened with the idea of a letter of support, to which would be attached a summary of some of the key issues emerging. The letter and statement were sent out earlier this week, and the response was very positive, with appreciation received from places as diverse as the EU delegation in New York to the UN Resident Coordinator in Kyrgyzstan!”

*I am grateful to be able to serve as member representing AFSC on this important international committee.
Carolyne Jordan, reporting.*



Watercolor by Sally Fritz. Based on a Malcolm Varon photo of Georgia O’Keefe’s *Red Poppy* 1927

Keeping the Watch (a journal entry, April 8, 2020)

Heidi Blocher, West Falmouth Meeting presently living in Phoenix

One of The New Yorker articles (of which I've been reading many as they come over my email) mentioned the *passivity* that is such a strange characteristic of our present situation. The doctors in the hospitals who cannot *actively, aggressively* counter the new illness – COVID-19 – neither by drugs nor surgery, who can essentially only stand by, watch, guess, try to give some relief, wait things out. And the same with us, the citizenry, along with so much of commerce -- locked down, laid still, reduced to watching and waiting – with all the new creativity bustle to relieve that state.

We are not used to this. We are used to *acting*, to asserting control over our circumstances.

Something my father wrote into my schoolgirl's "Album" so many years ago, a poem, has surfaced in my mind. A text I felt at the time as down-casting, it hurt my feelings, I resented it. It spoke of an ancient clock that no longer moves its hands; it has come to a standstill. However, the poet pointed out, twice in every 24-hour cycle a moment will come when that clock will show the right time.

My hurt was about feeling that my father might consider me "a clock standing still," arrested, dead. And giving me this poor consolation.

Did I sense then already, at this young age, that my task, presence in the world, meaning within society and creation, would be to "keep the watch?"

A sermon I recently heard online spoke of this state, or rather, "activity," of keeping the watch as a *positive* response. The speaker pointed out how the men with Jesus in the garden of Gethsemane fell asleep, unable to keep watch with him, while the women followed Jesus as he went to his cross, watching and waiting from afar, not abandoning him. They were the first, the speaker observed, to meet the Resurrected. Finding the tomb empty.

Ultimately, "keeping the watch" is about that. The activity of Simeon and the prophetess Anna in the Jewish Temple – waiting on and for the reappearance of the Light of the world. It is a worthy occupation.

John Woolman's word I have long had with me as a guiding star is present for me again now, too: "*...to be preserved in the meek feeling life of Truth, where we have no desire but to follow Christ and be with him; that when he is under suffering, we may suffer with him; and never desire to rise up in dominion, but as he by the virtue of his own spirit may raise us.*"* This - this moment - requires watchfulness.

It is not "passivity," then, we are called to in this time of "standstill." It may be called the state of the most acute activity, on our toes, the time of the most intense waiting. The waiting itself is filled with the anticipation of the salvation to come.

My father's image, in this poem, is false. This clock is truly a dead clock. It takes energy, effort, to "keep the watch" in a living way. More energy perhaps than anything when there is no outward activity to help generate it.

This energy must come from inward. *The energy of prayer*. And prayer is often the most demanding activity that can be asked of us. When we feel like that dead clock, pointless, useless – done. And would, like those disciples in the garden, rather fall asleep – even for good.

Lord, in your hands is my life. I have – frivolously maybe – said that as an old person I would be willing to go from this earth so that the young may live. It is not up to me, and I apologize, God. Whatever use you may wish to make of me, if any, help me to be in utter willingness, however “useless” it may seem to me, like the watching of the women from afar, watching “a lost cause” seeping away, watching out of sheer faithfulness to what they have come to love - faithful to Him whom they loved more than their own life.

In this watch I must stand. The love of my own life, yes, can be thin. But there is the love that is more than that. God, by your grace fill me, fill my heart and my living life, again with that love, more needed than anything in the world right now.

Help me to stand, however feeble I may be, in this watch, faithfully, with those who also stand in it. I thank you that you have shown me, and keep showing me, some that do. Some I know at this time and some I’ve known before and still know, and also many who no longer stand on this earth but still in our consciousness, in the works they left us, in our spirit.

No company is greater, stronger, more sustaining than that of those who keep the watch. Lord, bless them all, feeble as I also am, sustain us in the faith and whatever outward work you give us.

“Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord.” (Psalm 134)

*Ed. note: A version of this can be found in A.M.Gummere (ed.), *The Journal and Essays of John Woolman*. New York: Macmillan, 1922, p.315. A free ebook can be obtained from Google Books.



Sheltering in Place, Living Alone and Struggling

*Lee M. Hamilton
Yarmouth Preparative Meeting*

I have been sheltering in place as have many of us during this pandemic. I realize others are in the same situation while living alone.

I've read about how pets can be a comfort while sheltering in place and how animal shelters are emptying out as people adopt dogs. I have a cat but she does not like to snuggle so, other than insisting that I get up early to feed her, she is not much comfort. I try to go for walks to release the stress, but must admit days go by when I haven't been out of the house other than to get my newspaper and mail. I do get dressed every day though, and seldom sit at the computer in my pjs.

Even though I work from home, I am having great difficulty focusing and getting work done and as a result, I have been very disorganized.

I am working on a complex consulting project, but days go by where I have not gotten a darn thing done.

Fortunately the MA Department of Housing and Community Development has changed the due date from July to December with the requirement that the strategic plan report now include information on how the agency served clients during the pandemic (notice I wrote *served* as I hope and pray all of this will be in the past tense when the report is due). But now I only have more time to procrastinate.

I teach an online intro sociology course, and while other faculty who taught in the classroom had to learn how to move to an online platform, I was already there. I am able to keep up with my online coursework which will end around mid-May.

I have another project I should be working on but have yet to start.

I should plant seeds even though they are a few years old just to see if anything germinates. I have learned that Matt's, a local organic garden in Dennis Port, will open soon for curbside pick-up so I will be able to replenish my herb garden and plant other items. I am not sure why the only herb that made it through the winter is my chives.



I should use this time as an opportunity to sort out the piles of papers in my home office which is an absolute disaster.

I do not like feeling fearful and having to be concerned about every little thing. It just makes me crazy.

Even though I'm feeling disorganized, spend way too much time on Facebook, and continually get upset over the outrageous things that this administration does (to protect my sanity I mute Trump and do not listen to his vile anymore – I can always read the synopsis of what was said later), I do acknowledge that I have much to be grateful for.

Gratitude –

I am grateful that I am not broke and that I am able to work from home and continue to earn a living. There have been some serious periods of poverty in both my childhood and adult life and I am grateful this is not my current situation. Ever since I have been financially able, I have contributed annually to local non-profits and some national organizations (probably beyond what my income merits). I have been increasing my donations of late, especially to local agencies that serve those in need. Probably not the smartest move, because once I am no longer able to work, I will most likely return to poverty once again. But for now, I must act as I feel lead.

I am grateful for my Quaker Friends who have picked up groceries for me (Kathy Olsen and Barb Lambdin); for the home delivery from Rory's Market in Dennis Port; and for the home delivery of a prepared meal from a local restaurant. I have not been inside a store for well over a month now after my son scolded me for going to the Stop & Shop even though I wore gloves and a mask way before others were wearing masks. What is it with adult children who turn into the parent as we age anyway?

I am grateful for family and friends who keep in touch; since I realize how valuable this is, especially when one lives alone, I have been reaching out to others. I call my dear F/friend Peggy Eastman at Liberty Commons regularly and await the day when I can once again visit her.

I am grateful that when I reached out to a sister I was estranged from for over a year and asked her to apologize for a very angry email so that we could move past this and resume our relationship as sisters, she responded and apologized.

I am grateful for a very loving son even if he does scold me because I know he does it out of love and concern. After all, I am a member of the vulnerable population (age plus two autoimmune disorders).

I am grateful that because of my multiple chemical sensitivities (MCS), I have face masks with replaceable carbon filters and vinyl gloves on hand. Since I've already gone through one box of gloves, I need to use them more sparingly so they'll last. Never thought I would acknowledge any benefits to having MCS.

I am grateful for a warm, comfortable home with internet and cable including Netflix and Amazon Prime. I must admit that I struggle to discipline myself to not binge watch to outrageous wee hours of the morning so I can get a good night's sleep.

I fully acknowledge that at one time in history I would have been written out of Quaker meeting for admitting to any alcohol consumption. Nonetheless, I am grateful for having wine in the house and for chocolate.

Special Section

The Native Land Preservation Action

Alan Burt

East Sandwich Preparative Meeting

I'm sure that many of you are aware of the current crisis facing the Mashpee Wampanoag Tribe. The Justice Department has taken away the tribe's land in trust disestablishing their reservation status on March 27, 2020. This will result in a significant loss of resources for tribal members and their families. A reprieve of this court order has been given until May 7, 2020.

On Easter Sunday, Gail Melix, Wampanoag Quaker, reached out to several other Quaker members from East Sandwich Meeting, during the coffee hour, to talk about this crisis. Personally, I was shocked and greatly saddened by this. In fact, I felt ashamed for my people, my nation for persecuting our Native Americans once again.

A few of us were led to join via Zoom meetings to share our sadness and to generate ideas on how we might be able to support our Native American Friends. Gail, lovingly and wisely educated us about the crisis and the urgency for action. She listened carefully to our hearts and our minds and helped us to move forward with loving intentions through a plan of action.

Gail told us that the tribe was given a court date of May 27, 2020 because of the pandemic crisis, which prevented tribal members from attending in person. It was thought that there would be a further continuance because the pandemic crisis would still be here in full effect.

However, instead, the court recently decided to advance the case via tele-conference to May 7. Not only does this prevent tribal members and others from appearing in person, it shortened the time line for the tribe to be best prepared to defend itself from this attack upon their land from the Trump Administration.

Lewis Randa, an attender at East Sandwich Meeting came up with a wonderful plan, which we discussed and decided to pursue. Gail Melix wrote an action statement for signatures called Native Land Preservation Action after conferring with Mashpee Wampanoag Tribal leaders and elders concerning the language used. Lewis, through the Peace Abbey Web Site, has subsequently put this plan into motion. It is entitled "The Native Land Preservation Action."

In his email to us Lewis wrote, "This being an independent endeavor by a group of Quakers, versus the Meeting, we are able to expedite the establishment of this Action as time is of the essence. We welcome Quaker Preparative Meetings and SMM to become involved in this process if so interested. Organizations and churches, as well as individuals, can sign on to the Native Land Preservation Action. As you will see, the implications of being involved are a great deal more personal than signing a petition, though petitions are essential in getting our voices heard."

Pages 16-17 in this issue, from the [Peace Abbey website](#), explain the Action, show the petition, and provide a link that will allow you to sign the petition now. Please do it now as time is of the essence. In

addition, please circulate this plan to as many others as you can. Let us stand together, in great numbers, to demonstrate our loving support for our Wampanoag neighbors.

Just as our Wampanoag Friends welcomed, protected and helped our early Americans to survive the first winters, we have the opportunity today to be there for them in their time of need. Truly, the people of the past are reaching out and speaking to us, in spirit, to likewise extend their loving gratitude and support to the Wampanoag Tribe.



You Can Sign Two Petitions:

- 1) P.17 of this issue or <https://www.peaceabbey.org/programs-projects/native-preservation-land-action/>
- 2) <https://mashpeewampanoagtribe-nsn.gov/standwithmashpee>

Helpful further reading:

“The Mashpee Wampanoag Tribe’s Crisis Within a Crisis” in a recent issue of the Harvard Crimson <https://www.thecrimson.com/article/2020/4/17/mashpee-wampanoag-scrutiny/>

For a copy of the Mashpee Wampanoag Solidarity Handbook, *Five Steps to Support the Mashpee*, click on https://docs.google.com/document/d/1bg9Jz2QkRJM5IDCAVv_5OFOA-1SO4n4ShnmJbQpPufk/edit

Melix, Gail and Burt, Alan. “Let’s Protect Mashpee Wampanoag Ancestral Homeland.” *Cape Cod Times*, 27 April 2020, p. A9.



From the Peace Abbey website with permission

Some Related Events and Court Cases*

1934 -- Congress passes the Indian Reorganization Act (IRA) which, among other things, creates a register of “federally recognized” tribes.

2007—After filing petitions beginning in the 1970’s, Mashpee Tribe becomes federally recognized tribe.

*Loss of **federal trust status** means: no longer a sovereign nation. The Tribe would become subject to state and local taxes and to potential seizure of land for nonpayment of those taxes. In addition, the required dissolution of government and social services would result in the closing down of the tribal police department and court, a Mashpee preschool specializing in the Wôpanâak language, and a partially completed low-income housing construction project. Tribal housing more generally would be affected as the Tribe would become subject to the more restrictive local zoning regulations in Mashpee and Taunton.*²

2009 – In a case relating to the Narragansett Tribe in Rhode Island, Supreme Court rules in *Carcieri v. Salazar* that the Secretary of the Interior lacks authority to take land into federal trust for tribes recognized after the 1934 Indian Reorganization Act.

2012 – Mashpee Tribe files “initial reservation” land in trust application with Department of the Interior.

2015 -- Secretary of the Interior approves “Land in Trust” application for 150 acres in Mashpee and 170 acres in Taunton. This forms the Tribe’s “initial reservation” upon which they were entitled to exercise their full tribal sovereignty rights.³

February 2016 – Lawsuit against the Mashpee Wampanoag (*Littlefield v. Department of the Interior*) citing Supreme Court case *Carcieri v. Salazar* is filed by the Littlefields, two local residents, and twenty-two other plaintiffs with funding from Neil Bluhm, a Chicago real estate developer who wanted to build a casino within twenty miles of the Taunton portion of the reservation.⁴ Claims decision by

the Secretary of the Interior to take Wampanoag land into trust was unauthorized because the Mashpee Wampanoag were not a federally recognized tribe at the time of the Indian Reorganization Act in 1934.

May 2019 – HR 312-Mashpee Wampanoag Tribe Reservation Reaffirmation Act and HR 375 ('Clean' Carcieri Fix) both pass in the House, the latter with strong bipartisan support. HR 312, introduced by MA Congressman William Keating, reaffirms Mashpee Wampanoag Tribe reservation as trust land in Massachusetts and requires actions relating to the land to be dismissed, including actions pending in federal court. HR 375 reaffirms the Department of Interior's ability to place tribal land into federal trust, regardless of when the tribe received federal recognition. Both are stalled in Senate. (Boston City Council has passed a resolution in support of HR 312.)

November 2019 – S 2808, companion legislation to HR 375, introduced into Senate. Effectively reverses *Carcieri v. Salazar*. Stalled in Senate.

*Under the IRA “**federally recognized**” means the tribe: 1) has a “government-to-government relationship” with the United States; 2) possesses “certain inherent rights of self-government (i.e., tribal sovereignty);” and is 3) “entitled to receive certain federal benefits, services and protections because of their special relationship with the United States.”¹*

February 27, 2020 -- the U.S. Court of Appeals for the First Circuit upholds a previous ruling by a U.S. District Court that the Secretary of the Interior lacked authority to take land into trust for the benefit of the Wampanoag tribe.

March 27, 2020 – Department of the Interior disestablishes the Mashpee Wampanoag reservation via phone during the global pandemic.

Where things stand now: The Tribe has sought and been granted a temporary restraining order with a hearing set for mid-May. The judge subsequently moved the hearing date to **May 7**.

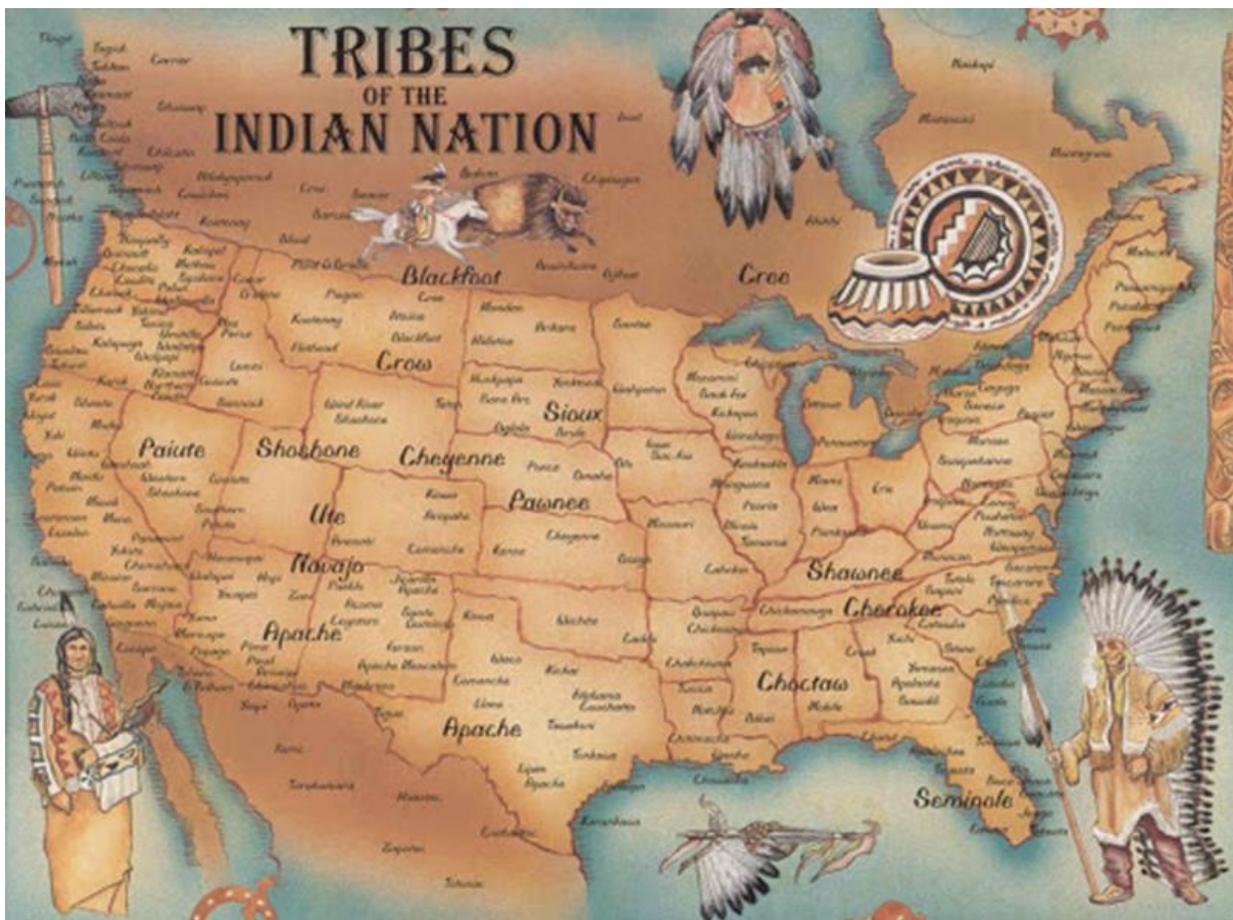
**Ed. Note: I put this timeline together to help myself understand some of the history surrounding the current crisis and thought others might find it useful.*

¹ <https://www.bia.gov/>

² <https://www.thecrimson.com/article/2020/4/17/mashpee-wampanoag-scrutiny/>

³ <https://mashpeewampanoagtribe-nsn.gov/>

⁴ <https://www.casino.org/news/brockton-casino-hopeful-rush-street-was-second-biggest-lobbying-spender-in-massachusetts-last-year/>



From the Peace Abbey website with permission

The following two pages are from the Peace Abbey website with permission:

NATIVE LAND PRESERVATION ACTION

Why Action is Needed

Crisis Within a Crisis



Dear Friends,

Please consider signing onto the **Native Land Preservation Action** as a show of support for Mashpee Wampanoag Tribal land to remain a reservation (land in trust) under federal law. Having a reservation is imperative to self-governance and access to tribal housing, health care, education, judicial services, and language reclamation, among other things. The Mashpee Wampanoags' Tribe has suffered grave injustices concerning their ancestral

homeland for 400 years and this is happening again today. On 2/28/20 the U.S. Court of appeals declared the government had not been authorized to take land into trust in 2015. On 3/28/20 Mashpee Wampanoag Tribal land was taken out of trust, disestablishing the reservation.

This is of timely importance as there is a federal court date on 5/7/20 to deliberate tribal land status following a "reprieve" that was given in early April 2020 to the ruling to disestablish the tribe's reservation. This date was originally scheduled for 5/27/20 but a few days ago was suddenly moved up to 5/7/20. One has to wonder why. There has been a recent groundswell of support for the Mashpee Wampanoags' Tribal land to remain in trust and perhaps this is the reason.

On Easter, a group of Quakers met on Zoom for coffee and social time. A discussion about Mashpee Wampanoag Tribal land status and how to support the tribe ensued. Out of the meeting came this wonderful idea that the group embraced and the idea took off. The far reach of it is still being developed and explored. If interested in being a part of this support of the Mashpee Wampanoag, please consider signing **The Native Land Preservation Action** Statement.

Thanks for your attention to this,

N.L.P.A. Quaker Organizing Committee

Gail Melix and Lewis Randa, Co-Chairs

Alan Burt, Bill Holcombe, Kathy Olsen, Carolyn Hall, Sara Altherr, Ken Agin, Jim Gould, Sarah Marter



Fill out Form

[ONLINE SUBMISSION LINK](#)

AND WE WILL PRINT, MAIL, IN BULK, TO THE WHITE HOUSE.

150 Signatures from 13 states

MA, NJ, CO, NC, CA, NY, NM, ME, CT, IN, WA, IL, FL

NATIVE LAND PRESERVATION ACTION

I, _____ who own property at
_____, _____, MA,

hereby notify the Trump Administration that I stand by the Mashpee Wampanoag Tribe in their litigation to place ancestral homeland into trust status, protected by federal law. Who could possibly be more entitled to this than the people indigenous to this land?

I am cognizant that the Trust allows the Wampanoag Tribe reservation status, imperative for tribal housing, healthcare, language reclamation, education, judicial services, and sovereignty. When justice is served, in this case the reinstatement of the Mashpee Wampanoag's Land trust, it benefits all. My home and land, protected by state and federal law should not have more legal protection than the Mashpee Wampanoag's land when placed in Trust.

I view the Mashpee Wampanoag Tribal Land as sacrosanct and will consider any attempt by the federal government to alter or change the status and protection of Tribal Land to be a grievous act that likewise threatens the status and protection of all Native homeland across this country.

I do this with the knowledge that the Wampanoag have repeatedly suffered grave injustices concerning their ancestral land for 400 years. I also place my name on this Action to honor the Mashpee Wampanoag's example of courage and perseverance in the face of relentless adversity.

Accordingly, I will make myself available to resist any attempt at denying the Tribe their land rights by the government of the United States of America.

In solidarity with the Mashpee Wampanoag Tribe,

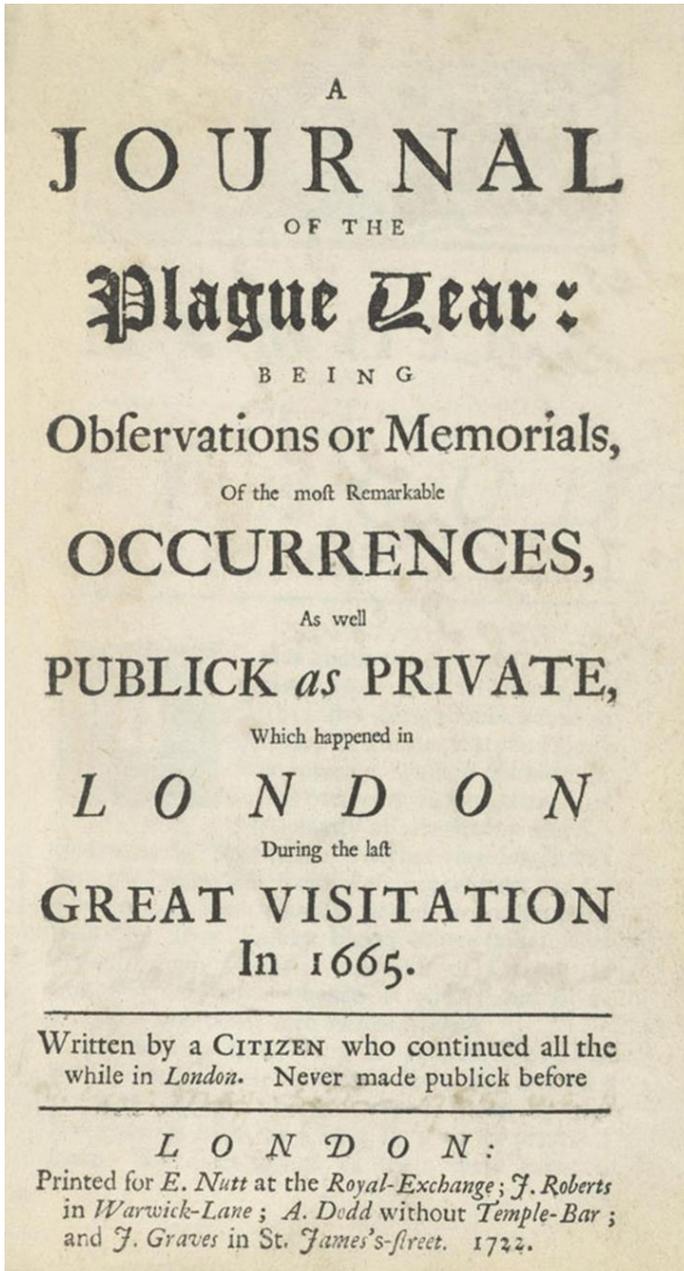
Signatory, _____

Date: _____

What We're Reading

A Journal of the Plague Year by Daniel Defoe

John Davidson



I have recently finished reading *A Journal of the Plague Year* by Daniel Defoe, describing the Great Plague in London of 1665.* This is really quite relevant to our current situation, in that social stratification as well as religious alienation was revealed sharply by the plague. The helplessness of the government became apparent, as the King and court fled London.

Defoe describes how the rich quickly left the city and hid in the countryside, on their estates, while the poor were most vulnerable to the plague, which also is the case with the Covid-19 pandemic. The plague was a return of the same Black Death caused by microorganisms conveyed by lice from rodents that wiped out half the population of Europe in 1348-49, which kept periodically returning. Those in what were then called trades (such as Defoe's relative HF who left a journal behind on which the book was based, a saddler) had to risk their lives to keep working to some extent, keeping shops open, because they usually did not have adequate savings to hide. Like the current plague, there were many theories as to what caused it, apocalyptic rantings on the streets, etc.

The book was written in 1722, and has been called a great literary hoax, in that Defoe sold it as "observations of the most remarkable occurrences" during the Great Plague, and claims it was "written by a citizen who continued all the while" in London. He did not mention his own name, although he used the journal of his relative as a source and signs the work HF, and no one discovered the hoax for many decades. Although Defoe was only five years old in the plague year, he put the work together with no notable historical errors.

Defoe describes the way the official priests of the Church of England abandoned their churches during the plague, so that Dissenters (Quakers, Baptists and religious nonconformists who survived the civil war and the rule of Oliver Cromwell) took over the official churches and preached from the pulpits. He notes that this toleration disappeared when the plague receded. Defoe does not mention that later in 1665 the parliament

passed something called the “Five Mile Act,” which forbade any Dissenter from living within five miles of a town in which he had ministered.

The book is a harrowing account of an epidemic, and it leaps off the page in the era of Covid-19. The author describes what it was like to walk up a street with no one else on it, and we read of the containment orders published by the government, and how people got around them. As in the current epidemic, we read of families in distress when denied proper funerals for their loved ones. He describes the mass panic as people tried to understand where the disease came from and how it was transmitted, as well as the fake practitioners who multiplied and sold answers to those questions.

The narrator, identified only as HF, is fascinated by what happened after the lord mayor ordered victims to be locked in their homes. Watchmen were posted outside the front doors. They could be sent on errands to fetch food and medicine, so that people contrived to get more keys cut. Some watchmen were bribed or murdered.

HF becomes obsessed with the weekly mortality figures. They charted deaths by parish, giving a picture of how the plague was moving around the city. HF is appalled by those who opened up taverns and spent their days and nights drinking, mocking anyone who objected. At one point he confronts a group of rowdies and gets a torrent of abuse in return. Later he is gratified to hear that they all caught the plague and died.

HF is a devout Christian, and he sees the intervention of God in the lifting of the plague at the end of the account. He mentions the plague at one point as the wrath of God, but does not pursue this theme, as he does not see the best in humanity coming out of these events. The stories that worry him most are the ones that still shock everyone today, regardless of their beliefs. Is it possible, he asks, that there are some people so wicked that they deliberately infect others? He just can’t square this idea with his kindlier view of human nature. Yet he hears plenty of stories about victims breathing into the faces of passersby, or infected men randomly hugging and kissing women in the street.

Like modern people faced with Covid-19, Defoe has no explanation for the cruel destruction caused by the plague, and does not attempt to preach any theory or lessons learned, except to note that the people who prematurely thought the plague had passed were likely to get infected in the second wave of the disease.

*This is available free on the internet through Project Gutenberg (EBook #376, released December, 1995; most recently updated April, 2020). See <http://www.gutenberg.org/ebooks/search/?query=a+journal+of+the+plague+year>

Love's Ripening: RUMI on the Heart's Journey
Translated by Kabir Helminski & Ahmad Rezwani

Sally Fritz

The great poet's love poems seem to me both puzzling and exquisite. In our shadowed times this one struck me like a burst of light.

You Are Joy and We Are Laughter

O my God, our intoxicated eyes have blurred our vision.
Our burdens have been made heavy, forgive us.

You are hidden, and yet from East to West
You have filled the world with Your radiance.
Your Light is more magnificent than sunrise or sunset,
and You are the inmost ground of consciousness
revealing the secrets we hold.

You are an explosive force
causing our dammed-up rivers to burst forth.
You whose essence is hidden while Your gifts are manifest,
You are like water and we are like millstones.
You are like wind and we are like dust.

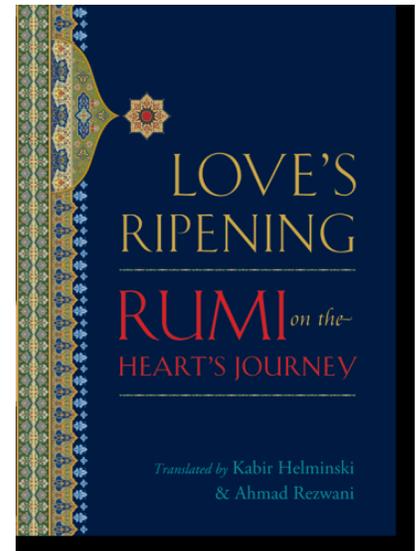
The wind is hidden while the dust is plainly seen.
You are the invisible spring,
and we are Your lush garden.
You are the Spirit of life and we are like hand and foot.
Spirit causes the hand to close and open.

You are intelligence; we are Your voice.
Your intelligence causes this tongue to speak.
You are joy and we are laughter,
for we are the result of the blessing of Your joy.

All of our movement is really
a continual profession of faith,
bearing witness to Your eternal power,
just as the powerful turning of the millstone
professes faith in the river's existence.

Dust settles upon my head and upon my metaphors,
for You are beyond anything we can ever think or say.
And yet, this servant cannot stop trying
to express Your Beauty;
in every moment,
let my soul be Your carpet.

[Mathnawi V, 3307-3319] translated with Camille Helminski

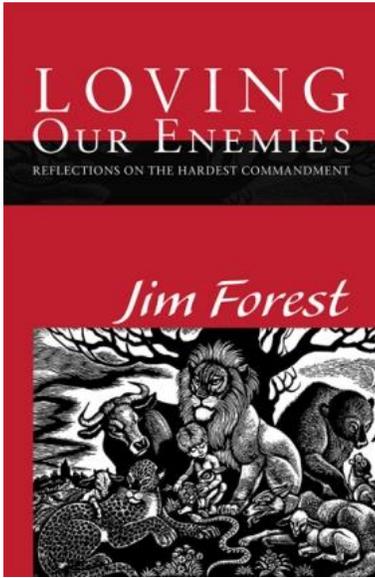


K. Helminski and A. Rezwani, translators. *Love's Ripening: RUMI on the Heart's Journey*. Boston, MA and London, England: Shambala, 2010, pp. 156-157.

The Hardest Commandment

Fran Lightsom

I've been challenged by reading *Loving Our Enemies: Reflections on the Hardest Commandment*, by Jim Forest. Forest is an international peacemaker, a former colleague of Dorothy Day, and a member of the Orthodox Church. His book expands on the message of Quaker William Penn: "Love is the hardest Lesson in Christianity; but, for that Reason, it should be most our Care to learn it."*



The book is a series of essays that are suitable for one-a-day reading. The overall message is that loving our enemies is a core teaching of Jesus and a core element of living faithfully. Loving our enemies is not easy, but it is not as unreasonable as secular culture believes.

Forest addresses the skepticism of secular culture by offering translations of a few words in the Greek Bible.

"As used in the Bible, love has first of all to do with action and responsibility, not about your emotions or liking someone. To love is to do what you can to provide for the well-being of another whether you like that person or not. In explaining his Father's love, Jesus talks not about sentiments but about what God gives and does: 'Your Father in heaven who makes the sun rise on the evil and on the good, and sends rain on the just and the unjust' (Matthew 6:45)." (p. 14)

"The Greek verb used in the Our Father for 'forgive,' *aphiemi*, means simply to let go, set aside, or leave behind. The verb, understood in its Greek sense, reminds us that forgiveness is, like love, not a feeling but an action involving our will rather than our emotions." (p. 115)

What I enjoyed most in the book were the inspiring stories. I learned that St. George lived seventeen centuries ago in the Middle East, and that the dragon he fought was the Roman empire (p. 41). Later, a large wolf was attacking the people and farm animals of an Italian village, and St. Francis tamed the wolf by approaching it with love (p. 45). During World War II, the people of the French town Le Chambon-sur-Lignon worked together to save thousands of Jews from the Nazis (p. 66). The book is filled with stories of people who acted with courage and love and made a difference when times were hard.

In this pandemic time, I hear news stories describing our encounter with the coronavirus as a war. I even heard myself using the common phrase "they're on the front line" to express my concern for those serving in hospitals. Central to both the teaching of Jesus and the peace testimony of Quakers is refraining from declaring war on those who threaten us. Forest's book inspires me to try harder to live with love.

A
COLLECTION
OF THE
WORKS
OF
WILLIAM PENN.

In Two VOLUMES.

To Which is PREFIXED
A Journal of His LIFE.
WITH MANY
Original LETTERS and PAPERS
Not Before PUBLISHED.

VOLUME the SECOND.

Proverbs xii. 11. The Words of the Wise are as Gold, and as Nails fastened
by the Masters of Affections, which are given from One Shepherd.

L O N D O N:
Printed and Sold by the ASSIGNEDS of J. SOWLE, at the
Bible in George-Terch, Lombard-Street. 1726.

UNIVERSITY OF CHICAGO PRESS

545. Let us then try what Love will do : For if Men do once see we love them, we should soon find they would not harm us.

546. Force may subdue, but Love gains : And he that forgives first, wins the *Laurel*.

547. If I am even with my Enemy, the Debt is paid ; But if I forgive it, I oblige him for ever.

548. Love is the hardest Lesson in Christianity ; but, for that Reason, it should be most our Care to learn it. *Difficilia quæ Pulchra.*

549. It is a severe Rebuke upon us, that God makes us so many Allowances, and we make so few to our Neighbour : *As if Charity had nothing to do with Religion ; Or Love with Faith, that ought to work by it.*

*Besse, Joseph, and Penn, William. *A Collection of the Works of William Penn: In Two Volumes. : To Which is Prefixed a Journal of His Life. With Many Original Letters and Papers Not Before Published...* United Kingdom, assigns of J. Sowle, 1726, Maxim 548, p.843. (A digitized version of this is available free on Google Books).

Forest, J. *Loving Our Enemies: Reflections on the Hardest Commandment.* Maryknoll, NY: Orbis Books, 2014.

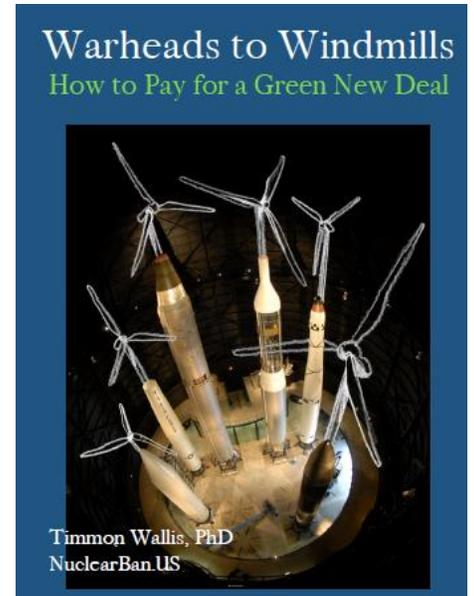
Warheads to Windmills

Steve Gates

by Timmon Wallis

Last summer at Sessions, Timmon Wallis came to the New England Yearly Meeting's Earthcare Ministry tent to talk with members of our committee. He explained that although his abiding interest was in denuclearization, he had come to the realization that he needed to be focused on how to elect leaders who would consider not only denuclearization, but also ending our lemming-like rush to the edge of the climate change cliff. He handed me a copy of the report, *Warheads to Windmills*, published via his group, NuclearBan.US, said he might like to join our group, and left.

In the intervening months, he has in fact joined EMC, and I've gotten to know him a bit better. So I wasn't surprised to learn last week that he would be offering a webinar (see p.3) titled the same as his book, with U.S. Representative Jim McGovern of Massachusetts. It did make me feel guilty, however, that I hadn't read the report, so I unburied it from my office, and read it. The report, which is available for free download at <http://www.nuclearban.us/w2w/>, is succinct, readable, and quite astonishing.



Timmon, who has a Ph.D. in Peace Studies, lays out a simple hypothesis: that three major issues of our time -- denuclearization, the climate crisis, and income inequality -- are tightly linked and that they can and should be solved together. He then lays out in some detail the steps for solving all three. In short, he argues that the Green New Deal and the 2017 United Nations Treaty on the Prohibition of Nuclear Weapons would, if implemented by the U.S. together, effectively move both financial and scientific/engineering resources from nuclear weapons to solving the climate crisis. He argues that our nuclear policies in particular are antagonizing exactly the same countries/regions (China, EU, Russia, India) that are the top emitters (other than the U.S.) of carbon. Since the U.S. only directly emits 20% of the world's greenhouse gases, we must enlist these other countries (which together account for 63% of the greenhouse gases) if we are to be successful in solving the climate crisis. In addition, a properly structured Green New Deal could then be focused on those with low incomes, where government action could counterbalance some of the inherent inequality in our current economy.

In short, his report directly addresses three of the most compelling Quaker Testimonies: Peace, Equality and Stewardship of the Planet. Timmon, a member of the Northampton (MA) meeting, is well worth reading and I expect his webinar will be similarly interesting.

Wallis, T. *Warheads to Windmills: How to Pay for a Green New Deal*. Northampton, MA: NuclearBan.US, 2019.



**Next Gazette Deadline
Friday, May 23**

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