

THE GAZETTE

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

West Falmouth Religious Society of Friends **DECEMBER 2021**



The Work of Christmas

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:

- To find the lost,
- To heal the broken,
- To feed the hungry,
- To release the prisoner,
- To rebuild the nations,
- To bring peace among brothers,
- To make music in the heart.

Thurman, H. "The Work of Christmas," *The Mood of Christmas and Other Celebrations*, Richmond, IN: Friends United Press, 1985, p.23.

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Merry Christmas!
Happy New Year!



Upcoming Events

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.

Erica Adams, convener

Empathy Practice (NVC)

Usually 1st Saturday 9:30–11:45

Brenda Nolan, convener

Restorative Circle Practice

Usually 1st Saturday 1:00-3:00

Brenda Nolan, convener

Ministry & Counsel

Cynthia Rankin, clerk

(508-360-7536)

Sunny Davidson, co-clerk

West Falmouth Meeting for Worship with Attention to Business

Usually 4th Sunday

*(but January 2 in lieu of December
26)*

*Note: Due to COVID, many of these events
are on hold. Check with committee
conveners to sure.*

December Birthdays

Steve Gates, 4

Ruth Zwirner, 15

New England Yearly Meeting

Beacon Hill Friends House – Simple Morning Meditation Practice

Held via Zoom **Monday through Friday** from 8:00 – 8:30 a.m. The meditation is 15 minutes long, and begins and ends with a brief introduction to the practice. Orientation for newcomers begins at 8:00 a.m. and practice begins at 8:10. Join once or join regularly! The meditation is free and open to the public. See <https://bhfh.org/virtualprograms/simple-morning-meditation-practice-5/>.

Beacon Hill Friends House – Midweek Experiments in

Faithfulness – Held via Zoom **Wednesdays** from 7:30 – 8:30 p.m.

December 8: *Finding Poetic Spirit* with Elizabeth Sutterlin. Poets across times, geographies, and faiths have long used poetry to express their spirituality. This Midweek session will introduce poetry as a method for expressing spirituality through reading selected pieces from poets whose faiths guided their work. Participants will have the opportunity to write their own spiritual poetry. Learn more and register at <https://lu.ma/3mns5ccj>.

Beacon Hill Friends House -- Drop-in Support for Addressing

Racial Justice Among Quakers -- Held via Zoom **Wednesday, December 1** from 7:00 – 8:30 p.m. and **Monday, December 15** from 5:00 – 6:30 p.m. LJ Boswell will facilitate these sessions. For further information and to register see <https://lu.ma/88cwug0i>.

Midweek Meditations Fall Series – **Wednesday, December 15** at 8:00 p.m. Brian Drayton (Souhegan, NH, Friends Meeting) is offering monthly mid-week opportunities for Zoom-based worship-sharing and conversation. Open to all, the opportunities are limited to 20 at a time. If we get full, a waiting list will be kept, in case a regular attender can't make it to a particular session. One week before the event, Friends will receive the Zoom link, and a short quotation from a Friend modern or ancient. Attenders will be asked to read the selection beforehand and reflect in private on a few short questions. Each gathering will open with quick greetings and a brief introduction to the quotation, followed by 15 minutes of conversation about the text. The rest of the time will be spent in worship-sharing. The aim is for the conversation to be slow, spacious, and centered. The final 5 minutes will be silent, before we depart from our miniature retreat. To register see <https://neym.org/events-calendar/2021/09/midweek-meditations-fall-series>.



Events in the Quarter

Work Parties -- Sundays, **December 12** and **January 9** -- after worship at the New Bedford meeting. Lunch and fellowship provided.

Sandwich Monthly Meeting

Next Monthly Meeting for Business on Sunday, **December 5** via Zoom at 12:00 a.m. Yarmouth hosting.

West Falmouth

Weekly Sunday Worship continues to be held via Zoom at 10:00 a.m.

Quaker Women – Quaker Women will gather via Zoom on Monday, **December 6** and Wednesday **December 15** at 7:00 p.m. Our Zoom gatherings begin with a brief check-in time followed by sharing on a given topic. The topic for **December 6** is “Quakers and the holidays.” Contact is Abigail at asajyoung@gmail.com. An additional in-person gathering will be held at Atria on Friday, **December 3** at 10:00 a.m. The Meeting will gather outside weather permitting, indoors otherwise. Contact is Molly at mollycornell@comcast.net.

Peace and Social Order –Sunday, **December 12** at 12:00 noon via Zoom. Program to be announced.

East Sandwich

Friends will gather at East Sandwich Meetinghouse on **New Year’s Eve** for worship only from 7:00 – 8:00 p.m. Both sides of the meetinghouse will be open and masks will be required.



19th Annual Homeless Awareness Sleep Out

December 21st is National Homeless Persons' Memorial Day. This takes place each year on the longest night of the year, the winter solstice. The memorial day began in 1990 and will be recognized in dozens of cities across America this year to mourn the loss of lives due to poverty and homelessness. In 2002 I organized the Cape's first memorial service on the Hyannis Village Green. It was a small gathering on a cold winter night where a few of us gathered in loving compassion and remembrance. After the service, a few of us felt called to sleep outside that night as a further way of expressing our understanding and our care.

In subsequent years, many began to attend the memorial service, which was moved to the Hyannis Federated Church. I handed over the planning of this a number of years ago. I highly recommend it to everyone. It is done in a beautiful and very memorable way. The organizers of this will publicize their plans in the coming weeks.

My calling to sleep outside each year has brought me to a number of churches over the years where a few others have joined me in a long, cold, sleepless night.

This year, Lewis Randa from the Peace Abbey, a few others and I will hold our own small memorial service at the East Sandwich Meetinghouse. We will stand outside in the cold and around the Pandemic Stone. We will gather around 6:00 p.m. to set up our tents, have hot soup, and spend some time together. At around 7:00 p.m., we will gather around the stone for a short memorial service. All are welcome to attend this service. And no one is expected to sleep outside, as to do so is a calling, one I have wished gone from me for the past nineteen years. Oh, well!

After the service, some will stay a bit longer to share thoughts, feelings and reflections. The numbers will then dwindle, and campers will begin to feel a sense of separation from the world they have been familiar with and experience the company of the long, cold, sleepless night. It is during the late hours of the night and of early morning where something unique happens, something personal, sacred, and hard to put into words.

In the morning, campers leave at different times and in different ways. Some will socialize and some will simply disappear, all of which will also be happening for our homeless neighbors breaking camp in the woods of Cape Cod.

In addition to letting you know about this memorial service, we are asking for donations for the homeless gift card initiative as described below.



The Homeless Gift Card Initiative

This past winter generous donations from our meetings, individual Quakers, and others totaled \$8,000. All of this was used to purchase Stop and Shop Gift Cards which can be redeemed for food or gas.

My dear friend, Billy Bishop, who co-founded Homeless Not Hopeless with me in Hyannis in 2007, and was himself homeless for ten years in the 1990s, has observed that men and women who were not staying at a shelter or using the Salvation Army for meals have gone hungry because their food stamps run out toward the end of each month. Hence, our homeless gift card initiative.

Billy and I handed out the \$8,000-worth of gift cards to our mentally ill and homeless friends on the streets of Cape Cod, to outreach workers at Housing Assistance Corporation, to case managers at the Department of Mental Health who were working with the homeless, and to Robyn's Resources, an organization that helps homeless Wampanoag tribal members. Words cannot express how grateful the men and women were in receiving these unexpected gifts of love and kindness.

The \$8,000 in gift cards has been completely distributed, so I am asking you, the readers, to support this program once again. As the cold weather approaches, let us be the loving hands of God serving those suffering in our midst.

Donations can again be made through the non-profit Peace Abbey Foundation, 16 Lavender St., Millis, MA 02054. Please put *homeless gift card initiative* on the memo line of your check. You can also donate through <https://www.peaceabbey.org/>. You can reach Lewis Randa, the Director of the Peace Abbey and an attender at ESM, at 508-259-8508 if you would like further information about the Peace Abbey. You are, of course, welcome to contact me at 508-648-2246 or at alanburtmail@yahoo.com.

Blessings,

Alan Burt

Homeless Advocate



Also of Interest

Pendle Hill Events

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/>.

First Monday Lecture with Rev. Rhetta Morgan -- *Into the Night: Holiness of Darkness* via Zoom, Monday, **December 6** from 7:30 – 9:00 p.m. On the eve of the season of Advent, solstice, and winter, we will examine some of the associations we have with the dark and delve into a creative exploration of the dark as a home of awe and wonder. Free to the public, registration required. Learn more and register at <https://pendlehill.org/events/hope-and-witness-in-dangerous-times/>.

Lecture series with John Dominic Crossan: *Jesus at Christmas: Story, Stone, Evolution*. Three sessions remain, on Thursdays, **December 2, 9, and 16** from 7:30 – 9:00 p.m. via Zoom. The basic fee for the remaining sessions is \$100. Learn more and register at <https://pendlehill.org/events/jesus-at-christmas-story-stone-evolution/>.

Music to Engage, Ignite, Inspire! – An online course with Karl Middleman. December 28 – 30 from 7:30 – 9:00 p.m. Basic cost is \$125. Learn more and register at <https://pendlehill.org/events/music-to-engage-ignite-inspire-online-course/>.



Friends Committee on National Legislation

Witness Wednesdays, Silent reflection, together in community from 5:15 – 6:15 p.m. Register at:

December 1 - <https://www.fcnl.org/events/virtual-witness-wednesday-silent-reflection-50>.

December 8 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2390/>.

December 15 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2391/>.

November 24 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2388/>.

Thursdays with Friends: Leading with Hope – December 2 from 4:00 – 4:30 p.m. Join us for the last in our Thursdays with Friends series. Stephen Donahoe, FCNL’s director of development, talks with outgoing FCNL General Secretary Diane Randall about the impact of her decade-long leadership of FCNL. Register at <https://www.fcnl.org/events/thursdays-friends-leading-hope>.

Prepare to Drive Change in the New Year -- December 8 from 8:00 – 9:00 p.m. Are you ready to hit the ground running in 2022? Join a conversation with FCNL about exciting opportunities to move legislation in the new year, and find out how you can take strategic action with FCNL in the months ahead. Register and learn more at <https://www.fcnl.org/events/prepare-drive-change-new-year>.

Faith, Ministry and Leadership as a Public Friend -- December 15 from 6:30 - 7:30 p.m. What does it mean to live our faith in public? What's the connection between Quaker leadership and ministry? Join our final Quaker Changemaker conversation of 2021 between FCNL Director of Quaker Leadership Alicia McBride and outgoing General Secretary Diane Randall. Their discussion will cover how Diane came to Quakerism and to FCNL, her leading to public ministry as the head of the organization, and her experiences of living into Quaker faith and practice while serving as the general secretary of FCNL for the last decade. Please join us to reflect and add your perspectives on living one's faith in the world. Register at <https://www.fcnl.org/events/faith-ministry-and-leadership-public-friend>.



Incoming General Secretary of FCNL, Bridget Moix. Photo from FCNL website.

From Rod Zwirner -- The Annual Meeting and Quaker Public Policy Institute were very busy over the five days from November 17 – 21. If you wish to absorb the meeting and institute program bit by bit, you can do so at <https://www.fcnl.org/events/annualmeeting2021>. The NH Advocacy Team is quite experienced and knows how to do the written reports which means I just verbally participate. I list some personal impressions below.

1. With Diane Randall (W. Hartford MM) moving on, the spotlight was on the incoming Gen. Sec. Bridget Moix who has a 25-year relationship to FCNL. I was impressed with her upbeat approach to the many serious issues we face. Since her two boys are into Star Wars, she sometimes uses JEDI (Justice, Equality, Diversity, Inclusion) to describe the newer approaches FCNL has evolved.
2. It was good to become reacquainted with the Energy/Environment team, both relatively new. Clarence Edwards reported in via Zoom from cancer alley in LA where he is putting together a video. Methane leakage (?) was shown by a 100-foot burning plume as he drove by. Rather efficient to attend a conference while on assignment while his assistant Rosalie Ruetz who writes the free newsletter, *In the Greenhouse*, keeps normal office contacts. She shows enthusiastic maturity and can be seen on the above link describing what inspires and gives her hope.
3. It always amazes me how well FCNL shows its neutrality by working very hard to get bipartisan legislative support. This was shown in carbon pricing legislation which so far has been jettisoned in the big omnibus bills, as has earned income tax credits. The latter was our team focus during our 3 lobby visits. For 75 years FCNL has been able to generate goodwill by working across the aisles.
4. Finally, FCNL's tax-deductible education branch has worked very hard and succeeded in raising up a very diverse young participant population. As dismal as the present lack of legislative progress can be, supporting FCNL will pay future dividends.

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TWO OF THE 3 OFFICES WE VISITED MADE A POINT OF SAYING, EVEN IF WE SEEM TO BE ON THE SAME PAGE, PLEASE KEEP CONTACTING US. THEY COUNT THE CALLS, EMAILS, LETTERS, ETC, AND NEGATIVE FORCES KEEP UP THEIR LOBBYING.



From Carolyne Lamar Jordan, Quaker United Nation Committee-NY -- AFSC continues its work in **Zimbabwe**, as reported in the weekly newsletter *AFSC Weekend Reading* by Nthabiseng Nkomo, current AFSC country representative in Zimbabwe. Nkomo reports how repeated incidents of political violence that had heightened polarization and mistrust among communities in Zimbabwe are being reversed

by participation of community members in an AFSC-supported peace-building project. This project focuses on conflict management, dialogues, healing, and reconciliation – much as the restorative justice approach being promoted by our Circle group does. The article cites a 33-year-old mother of three resident who said, “I was surprised to see even those who used to be my enemies present in the first workshop.” She is one of many showing the courage and resilience of communities coming together in challenging times. Read the full article at <https://www.afsc.org/blogs/news-and-commentary/building-peace-and-livelihoods-zimbabwe>. Larry and Carolyne Jordan from our meeting visited a similar AFSC project in Zimbabwe in 2007, during which time AFSC was supporting a resettlement project. Some AFSC news that is sent to governance members follows.

Advocating for investments in our communities -- In West Virginia, community members and groups are urging Sen. Manchin to preserve the child tax credit and support the Build Back Better Act. Learn more about their efforts from AFSC staff. See <https://www.afsc.org/blogs/news-and-commentary/advocating-investments-our-communities>.

What are you invested in? -- Are there human rights violations hidden in your investments? Socially responsible investors have long turned to AFSC’s Investigate project for key information. Learn more and search AFSC’s database of companies at <https://investigate.afsc.org/>.

Addressing climate change, climate justice and community resiliency -- AFSC New Mexico Program Co-Directors Patrick Jaramillo and Sayrah Namaste spoke on AFSC’s bi-weekly Facebook Live about their work related to climate change, combining ancestral practices with sustainable technology and supporting the long-used acequias – or water management systems. See <https://www.youtube.com/watch?v=YwflBo8XJQ>.

“The unique challenge that the acequias are facing now is that climate change is not limited to just our stream systems or one acequia system, but it’s impacting the whole region,” Patrick said. Sayrah added, “Cooperation and collective power are the history of New Mexico, and we are supporting and accompanying that in today’s very competitive, dominating agribusiness model.”

To read excerpts from their talk about how AFSC is supporting land-based people, cooperative economics and a shift in farm subsidies and trade agreements away from agribusiness and to small-scale, family farmers see <https://www.afsc.org/story/climate-change-climate-justice-and-community-resilience>.

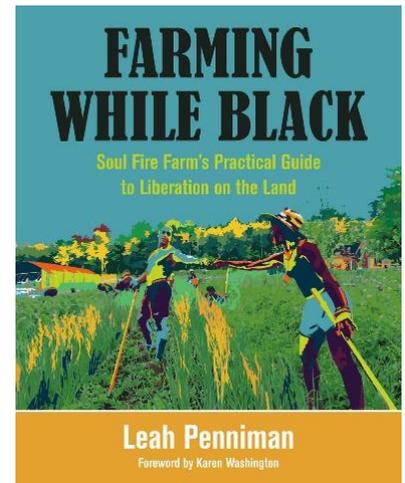


What We're Reading

Steve Gates: *Farming While Black* by Leah Penniman.

Leah Penniman's book, *Farming While Black*, seems like an odd book for a non-Black non-farmer to read. But it isn't.

I was attracted to it because it is a book about Soul Fire Farm, the 72-acre farm in eastern New York that the author and her husband started, and which uses a lot of regenerative farming techniques. I've become very intrigued with regenerative techniques as one major way we might get more carbon back into the earth, and thus help solve our climate crisis. But the book is much more interesting than just regenerative farming – it covers topics as diverse as African/Caribbean spiritual and farming practices, how to grow (and slaughter) livestock, and, most interesting to me, how to create projects that combine social justice and climate activism.



Early on in her book, she introduces herself with one of the best one-phrase descriptions I've ever read: "As a multiracial, light-skinned, raised-rural, northeastern, college-educated, gender-queer, able-bodied, Jewish-Vodun- practicing biological mother who grew up working class . . . (p. 10)." Also early on, we learn she is extremely articulate and passionate about her topic, has two children (plus the farm, which she likens to another child) and has a *joie de vivre* that makes reading about, and seeing pictures of, her and her colleagues' experiences just amazing.

Penniman and her partner (now husband) Jonah Vitale-Wolff, and a whole village of supporters, started Soul Fire Farm on a piece of unfarmed land, which she describes as a mistake, because of the enormous effort it took to make the land suitable for farming. But perhaps it was a disguised blessing, because they had to concentrate on ways to build the poor soil into fruitful land using regenerative techniques. On top of the challenges associated with improving the soil, they also had to overcome local prejudice -- "To farm while Black is an act of defiance against white supremacy and a means to honor the agricultural ingenuity of our ancestors (p. 8)." Penniman notes also that they were working against a sad trend in American agriculture: "In 1910, at the height of Black landownership, 16 million acres of farmland – 14 percent of the total – was owned and cultivated by Black families. Now less than 1 percent of farms are Black-owned (p. 7)."

And, "Just as the US government sanctioned the slaughter of buffalo to drive Native Americans off their land, so did the United States Department of Agriculture and the Federal Housing Administration deny access to farm credit and other resources to any Black person who joined the NAACP, registered to vote, or signed any petition pertaining to civil rights (p. 7)." A class action discrimination suit brought by Black farmers against the U.S. Department of Agriculture (Pigford v. Glickman) and a subsequent settlement (Pigford II), for \$1.06B and \$1.25B, respectively, demonstrated that the discrimination against Black farmers was real and pervasive (see <https://www.everycrsreport.com/reports/RS20430.html>).

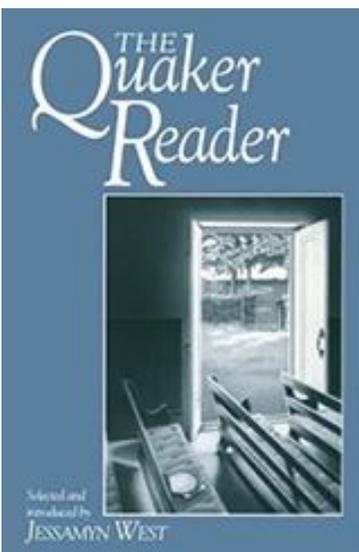
Penniman and Vitale-Wolff didn't just become farmers. Once the farm became productive, they started providing food to those living under what the author calls "food apartheid" such as the section of Albany where

they had lived earlier: places without easy access to quality food. Ultimately, they converted their farm into a cooperative/communal venture, and now focus on two social justice projects: training Black, Latinx and Indigenous farmers, and supplying food to their old neighborhood as part of a CSA (community-supported agriculture) program. They currently support 80 to 100 people with their food via a CSA, using a sliding scale (from no-cost to above-cost, depending upon the recipient’s financial status), delivering fresh food and vegetables directly to clients’ doorsteps. And each year (except during the pandemic last year), they have trained a new cadre of would-be farmers on the fine points of soil testing, slaughtering, and farm finance, paying a living wage to the trainees instead of using the usual “intern” (free or very low-paid) employee route. This focus on “climate justice” is what inspires me, as a Quaker, to think further about what I might do.

Penniman, L. *Farming While Black: Soul Fire Farm’s Practical Guide to Liberation on the Land*. White River Junction, VT: Chelsea Green Publishing, 2018.

John Davidson: *The Quaker Reader*, selected and introduced by Jessamyn West.

A review of a series of writings by the early Quakers, as set out in *The Quaker Reader*, convinces me of a historical point worth remembering: the individual who questions the authority of the state over the



person may defend himself in the English-speaking world in large part because the Quakers and a few others stood for that principle during the 17th century. While freedom of religion, free assembly and freedom of speech may seem to us to be self-evident truths, in Russia, China and many other parts of the world they have never been established. George Fox understood that it was against the principles of the early Christians set out in the New Testament for the Puritan state or the Royalists to send him to jail for his beliefs, and he spent seven years in horrible jails, often enduring extreme cold and dangerous mobs. Mary Dyer was a devoted follower of Fox, and her determination to change the intolerant theocratic law of the Puritans in Boston caused her to return to Massachusetts Bay Colony from Rhode Island, leading to her death by hanging in 1660.

In sections taken from his *Journal* (The Cambridge University Press edition of the *Journal of George Fox*, edited by J. Nichols, is the one cited here), Fox clearly explains what it felt like to receive the insight that both sides in the

English civil war were reading the scripture wrongly, as he saw that all warfare was against the doctrine set out in the Book of James. Fox, by referring to the majority society (both Royalists and Puritans) as “professors” of Christianity rather than true Christians, and by questioning the authority of those who had been ordained ministers after training at Oxford or Cambridge, set himself out for a life of hardship and persecution. His fortitude was essential to the eventual survival of what was a small sectarian movement committed to reviving the ideals of the first Christians, without property or any powerful contacts in the first years. Fox cried out again and again against the “notional,” that is, cerebral

knowledge as opposed to the “experimental” participation of the whole person in a relationship with God.

William Penn was one of the first Quakers from an established family with connections to the property-holding elite, and he did much to establish and legitimize what had been a movement meeting in open fields or secretly in homes. He also recorded the Quaker Testimonies on which the movement was established: communion and loving one another, to love enemies, and refusal to pay tithes or maintenance to the Church of England or other state-established religion (pp.107-114). Not to respect persons through flattering titles or vain gestures such as “hat honor” was another of the testimonies mentioned by Penn, which led to endless small confrontations over status with the dominant society of the kind described by Thomas Ellwood (pp. 144-165). These ideas put the Quakers at odds with the fundamental institutions of traditional England, the local church and the nobility, and caused them to experience God’s will in a very direct way.

Mary Pennington’s thoughts on prayer, and her movement from the Church of England in her childhood to the Puritans and, finally, to the Quakers, are provided in a vivid first-hand account that is interesting in part because of her doubts as to whether God exists, and questioning of church dogmas such as the existence of purgatory, followed by periods of intense religious experience, all of which must have been a very new set of thoughts in the mid-1600s (p. 132). Robert Barclay, a Scottish Quaker who was trained in theology, set out an argument for a Quaker view of God which was tolerable to the then mainstream opinion, and thereby helped allow the Quakers to be accepted as Protestant Christians in both England and America (p. 228).

John Woolman’s Journal is quoted at length in *The Quaker Reader*, demonstrating the way in which a community based on spirituality and ethics derived from the Bible just a few of generations after Fox could produce an early critique of slavery and the violence which colonial society directed against native Americans (pp. 256-277). The “group mysticism” of the Quakers provided a remarkable resilience, permitting him to journey across the colonies in the period before the American Revolution through the contacts of a supportive community of Friends.

The editors (Jessamyn West and those who later slightly reworked the book) describe the period in the 19th century when Quakerism declined into an inbred pietism, and there was less of the concern for action to show God’s love which motivated Woolman. For example, Helen Thomas Flexner saw her parents, from whom she had learned her Quakerism, failing to practice what Woolman had said was



necessarily its core: that is, in Woolman’s words, “To take hold of every opportunity to lessen the distress of the afflicted and increase the happiness of the creation... to turn all that we possess into the channel of universal love (p. 402)”

I had not been familiar with the thought of Elias Hicks, but the essay which D. Elton Trueblood wrote on Walt Whitman and Hicks provides a good summary (p. 341). It is explained that Hicks was born in 1748 in what is now New York State and took hundreds of “preaching visits” to Quaker Meetings across North America. More a poet than a theologian, he emphasized the importance of the “inner light,” while his Orthodox opponents put their stress on the doctrine of the suffering of Christ and the shedding of his blood, which led to a schism within Quaker meetings in 1828-29. Walt Whitman heard Hicks speak in his youth, which apparently led Whitman to see God in all of nature.

The twentieth-century revival of Quakerism, as also presented in *The Quaker Reader*, took place through such figures as Rufus M. Jones. It was Jones’s own mystical experience at the age of twenty-four that turned him from one who had some knowledge of mysticism and who sought to know more, into one who had knowledge of mysticism through his own experience. It changed the direction of his life, provided its consuming interest, opened his understanding of the mystics of whom he was to write, and gave him an unflinching conviction of the reality of God (p. 431).

The work of the American Friends Services Committee, which was founded by Rufus M. Jones among others, is also discussed, particularly the assistance to Soviet Russia and Germany after World War I. Douglas V. Steere describes the importance of combining physical labor with the meditative practice of the Quaker Meeting, which he discusses in conjunction with the AFSC work camps during World War II (p. 495). “The daily period of corporate meditation in the work camps has seldom been more than twenty minutes,” he writes, concluding that there is nothing that prepares for corporate contemplation more effectively than a community of work.

I would recommend *The Quaker Reader* to any Quaker, as it provides a very useful review of the history of the Religious Society of Friends, as well as the traditional essential tenets which Quakers have held since the time of George Fox. These are sometimes easy to miss in the current period of personal spiritual explorations and journeys, which are not to be denigrated, but which might often benefit from a stronger sense of history.

The Quaker Reader, selected and introduced by Jessamyn West. Wallingford, PA: Pendle Hill Publications, 1992.





Friends gathered today in the East Sandwich Meetinghouse for the first time since construction began. Two of the new windows are shown. Construction is not yet complete. Photo credit: Steve Gates, November 28, 2021.



Photo credit: Steve Gates,
December 2019.

The Gazette is a publication of
West Falmouth Preparative Meeting
Rita O'Donnell, Editor
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Stephen Gates, Photographer
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Next Gazette Deadline
Wednesday, December 22