

THE GAZETTE

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

West Falmouth Religious Society of Friends **FEBRUARY 2022**



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"No synonym for God is so perfect as Beauty. Whether as seen carving the lines of the mountains with glaciers, or gathering matter into stars, or planning the movements of water, or gardening - still all is Beauty!"
— John Muir

John of the Mountains: The Unpublished Journals of John Muir, Madison, WI: University of Wisconsin Press, 1979, p.208.



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

February 27, March 27

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

February Birthdays

Fran Lightsom, 3

Anita Thacker, 12

Deborah Bradley, 12

Clyde Tyndale, 24

Upcoming Events

New England Yearly Meeting

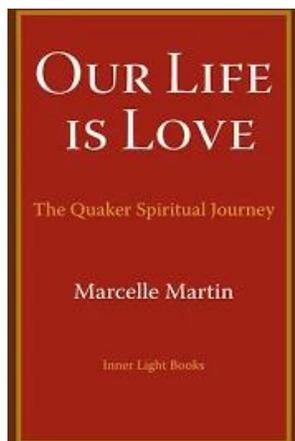
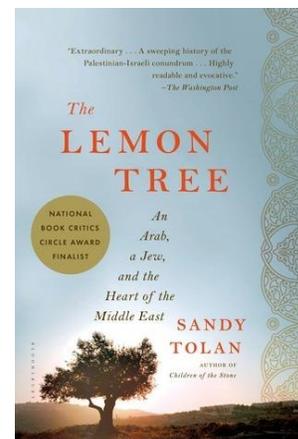
Beacon Hill Friends House – Simple Morning Meditation

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/>.

Caminando con la Biblia/Walking with the Bible – Remaining sessions are **February 26**, and **March 26** from 4:00 – 6:00 p.m. via Zoom. In this monthly bilingual series Peter Blood-Patterson will welcome different Friends as guest leaders. We will have a chance to hear what role the Bible plays in these Friends' lives and to hear what approaches to the Bible they find most helpful. We will also read and discuss a piece of Scripture that is meaningful for them. Friends are welcome to attend single sessions or the whole series. Learn more and register at <https://bhfh.org/caminando-con-la-biblia/>.

Midweek Meditations Returns – This spring Brian Drayton (Souhegan, NH, Friends Meeting) is offering monthly opportunities for Zoom-based worship-sharing and conversation, based on various selections from the writings of Isaac Penington. Open to all, the opportunities are limited to 20 at a time. A waiting list will be kept in case a regular attender can't make it to a particular session. The first session will be **February 23**; March through June sessions will be on the third Wednesday. Sessions start and end promptly! About one week before the event, Friends will receive the Zoom link, the month's text and a few short questions for quiet reflection. Each gathering will open with quick greetings, followed by 15 minutes of conversation about the text. The rest of the time will be spent in worship-sharing. The final 5 minutes will be silent before we depart from our miniature retreat. To RSVP, please send an email with "Midweek Meditation" in the subject line, to Brian Drayton: drayton.be@gmail.com.

Book discussion group – *The Lemon Tree: An Arab, A Jew and the Heart of the Middle East*. The Israel-Palestine Working Group invites you to attend one or more sessions, Saturday afternoons **February 5, 12, 19 and 26**. Mimi Marstaller (Durham, ME Friends Meeting) will facilitate. To learn more and to register [mailto: israel-palestine@neym.org](mailto:israel-palestine@neym.org).



The Radical Quaker Spiritual Journey – In this 8-week online study group we will read and discuss Quaker author Marcelle Martin’s *Our Life is Love* in which she explores ten elements of the Quaker spiritual journey important both to the first Quakers and to contemporary Friends. The group will meet Sunday evenings-- **February 6, 13, 20, 27** and **March 6, 13, 20 and 27--** at 7 p.m. Jennifer Hogue (Cambridge, MA, Friends Meeting) and Benjamin Warnke (Brooklyn, NY, Friends Meeting) will facilitate. Learn more and register [https://lu.ma/Life Love Series](https://lu.ma/Life_Love_Series).



Join us for a three-part workshop series on **Best Practices in Nominating, starting March 2nd**. This series will be of special interest to Friends serving on nominating committees, and will be an opportunity to learn how to draw out gifts and grow leadership in our Quaker meetings. Our sessions will provide a place to share best practices and unpack challenges in nominating. The series will be facilitated by experienced New England Friends currently serving on the Yearly Meeting Nominating Committee: Jackie Stillwell (Monadnock), Fritz Weiss (Portland), and Honor Woodrow (Putney). Learn more and register at <https://lu.ma/NominatingSeries>.

Meeting Nominating Committee: Jackie Stillwell (Monadnock), Fritz Weiss (Portland), and Honor Woodrow (Putney). Learn more and register at <https://lu.ma/NominatingSeries>.

Notes from the Quarter

From the Quarter Meeting – Friends are encouraged to read the draft *Faith and Practice* chapter on Ministry and Counsel (attached to this mailing).

Friends asked how they might contribute to the Afghan refugees being assisted by Paloma and Dave McLardy of Yarmouth Friends Preparative Meeting. The McLardys are hosting four young Afghan men, and are working with another man living elsewhere, and a family residing in Sandwich. Paloma has created a GoFundMe page to help with English language tutoring for the refugees. Funds are going directly to the tutors to pay for their services. See <https://gofund.me/4113e091>. Dave McLardy has trained six of the men to do interior house painting; they are also available to do yard work. For further information or for other ways to help contact Paloma at paloma2day@gmail.com.

Events in the Quarter

Work Party -- Sunday, **February 13** -- after worship at the **New Bedford** meeting. No lunch together this time due to virus surge, but this is an opportunity for socially distanced fellowship with a small group of Friends. Masks and hand sanitizer provided. Please, vaccinated Friends only.

Meeting for Business – Saturday, **April 23**. New Bedford Friends Meeting hosting.

Ministry and Counsel – Saturday, **March 26**, East Sandwich Preparative Meeting hosting.

Sandwich Monthly Meeting

Meeting for Business – Sunday, **February 6**, 12:00 p.m via Zoom.

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, **February 7** and on Wednesday, **February 23** at 7:00 p.m. Zoom contact is Abigail at asjyoung@gmail.com.

Peace and Social Order – Sunday, **February 13** at 12:00 noon via Zoom. Speakers will be David Two Arrows and Saskia Vanderhoop, cofounders of Sassafra's Earth Education on Martha's Vineyard, Aquinnah Wampanoag land. To learn more and to register see flyer attached to this mailing. **Upcoming programs:** on Sunday, **March 13**, Leslie Manning will speak on Right Relationship and on Sunday, **April 10**, Miriam Davidson (Pima Meeting, Tucson, AZ) will speak on her new book, *The Beloved Border: Humanity and Hope in a Contested Land*. Rod Zwirner's review of this book appears on pp. 19-20 of this issue.

Also of Interest

February is Black History Month



BLACK HISTORY MONTH STUDENT CONTEST
2022 THEME: BLACK HEALTH & WELLNESS

Woods Hole **Black HISTORY MONTH**

Students in grades 7-12 are invited to enter!

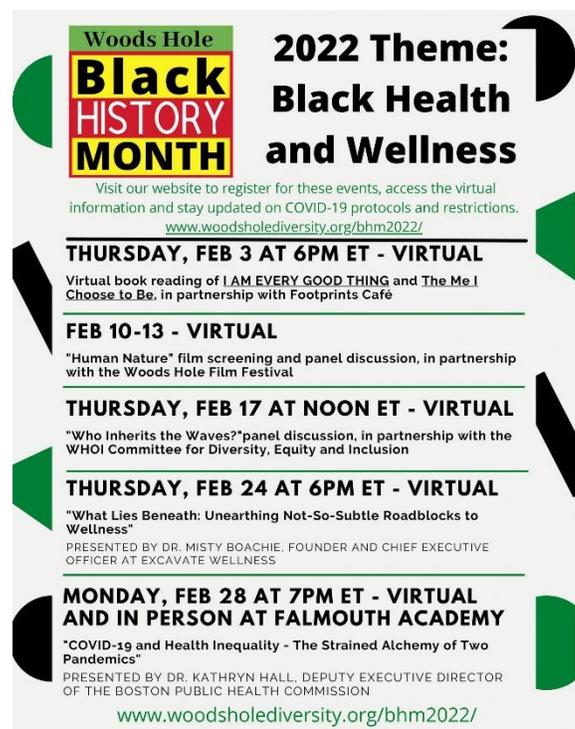
What is your creative solution to solve health inequities for the African American community?

Click [HERE](https://www.woodsholediversity.org/bhm-2022/) to find out how you can submit your idea!

2 prizes of \$500 awarded

Entries due by February 28th

WOODS HOLE DIVERSITY ADVISORY COMMITTEE



Woods Hole **Black HISTORY MONTH**

2022 Theme: Black Health and Wellness

Visit our website to register for these events, access the virtual information and stay updated on COVID-19 protocols and restrictions.
www.woodsholediversity.org/bhm2022/

THURSDAY, FEB 3 AT 6PM ET - VIRTUAL
Virtual book reading of *I AM EVERY GOOD THING* and *The Me I Choose to Be*, in partnership with Footprints Café

FEB 10-13 - VIRTUAL
"Human Nature" film screening and panel discussion, in partnership with the Woods Hole Film Festival

THURSDAY, FEB 17 AT NOON ET - VIRTUAL
"Who Inherits the Waves?" panel discussion, in partnership with the WHOI Committee for Diversity, Equity and Inclusion

THURSDAY, FEB 24 AT 6PM ET - VIRTUAL
"What Lies Beneath: Unearthing Not-So-Subtle Roadblocks to Wellness"
PRESENTED BY DR. MISTY BOACHIE, FOUNDER AND CHIEF EXECUTIVE OFFICER AT EXCAVATE WELLNESS

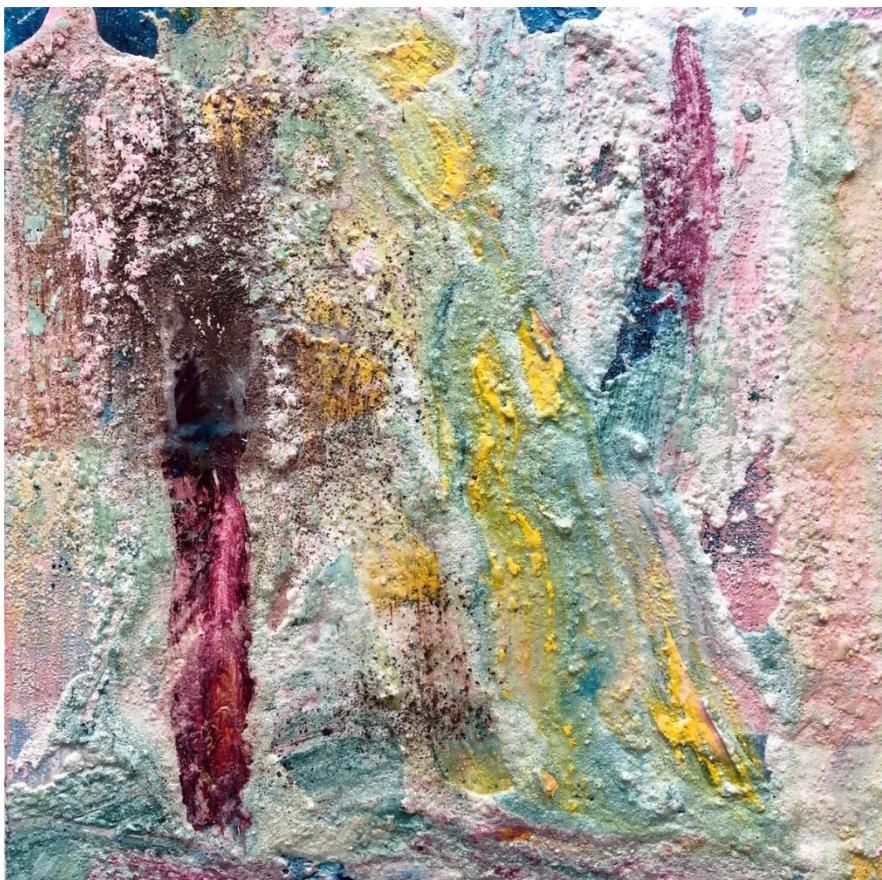
MONDAY, FEB 28 AT 7PM ET - VIRTUAL AND IN PERSON AT FALMOUTH ACADEMY
"COVID-19 and Health Inequality - The Strained Alchemy of Two Pandemics"
PRESENTED BY DR. KATHRYN HALL, DEPUTY EXECUTIVE DIRECTOR OF THE BOSTON PUBLIC HEALTH COMMISSION

www.woodsholediversity.org/bhm2022/

The **Social Justice Book Club** at the Woods Hole Library continues to meet via Zoom. For the **February 16** discussion the book is Jonathan Metzl's *Dying of Whiteness: How the Politics of Resentment is Killing America's Heartland*. You can borrow a copy of the book from the library or purchase it through Eight Cousins Bookstore. To receive the Zoom link, email the library at whpl_mail@clamsnet.org. For further information on the Book Club see <https://woodsholepubliclibrary.org/events/event/social-justice-book-group-14/>.

Gun Violence in the Schools – Watch for the documentary, *Bulletproof*, offered on the PBS Independent Lens series. “A cinematic meditation on fear, violence, and the meaning of safety,” the film examines what it means to be safe in the classroom in the age of mass shootings. The premier is scheduled for **February 14**. Learn more at <https://itvs.org/films/bulletproof>.

Cape Cod Museum of Art presents Erica H. Adams' painting "Pessoa" in exhibition *Transparent, Translucent, Opaque-Layered Meanings* from **January 12 – April 10**. About Pessoa: The Portuguese writer's final pen name Pessoa means “person” in Portuguese. The many meanings of “person” are embodied in Adams' mixed media process. For further information on the exhibition see flyer attached to this mailing.

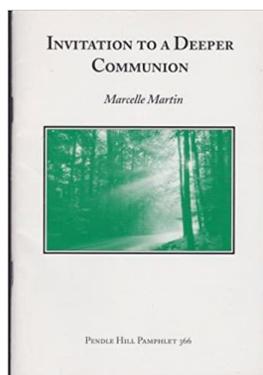


Photograph: Pessoa ©2021, Erica H. Adams, Mixed Media on Cradled Wood Panel: 16 x 16 inches.

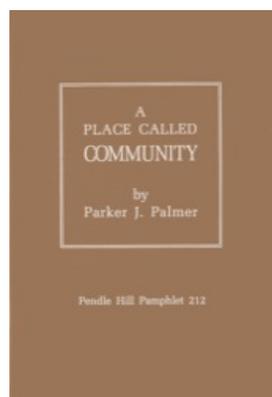
Pendle Hill Events

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/>.

A First Monday Lecture with Katy Hawkins – *Embodied Quakerism*. How might our spiritual lives deepen by integrating an awareness of the body? This lecture will be an invitation to explore the role of physiological experience in Quaker practices like centering, discernment, and contemplation. Via Zoom, Monday, **February 7** from 7:30 – 9:00 p.m. Free to the public, registration required. Learn more and register at <https://pendlehill.org/events/embodied-quakerism/>.

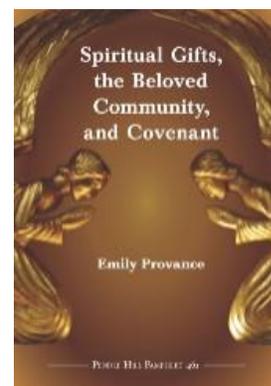


February Online Reading Group – On Wednesday, **February 9** from 6:30 – 8:00 p.m. the group will discuss Marcelle Martin's *Invitation to a Deeper Communion* (PHP #366). It is being co-sponsored by the PYM Extended Worship group, who are offering Friends the chance to experience extended worship in a hybrid meeting for worship hosted by Chestnut Hill Friends Meeting in Philadelphia. The hybrid extended worship will be **February 9** from 2:30-5:30 p.m. and the Reading Group will be online-only from 6:30-8:00 p.m. The Zoom link for both the extended worship and the Reading Group are the same. Free and open to the public, but registration required. See <https://pendlehill.org/events/pendle-hills-reading-group-february-2022/>.



March Online Reading Group – On Wednesday, **March 23** from 6:30 – 8:00 p.m. the group will discuss Emily Provance's *Spiritual Gifts, the Beloved Community, and Covenant* (PHP #461). <https://pendlehill.org/events/pendle-hills-reading-group-march-2022/>.

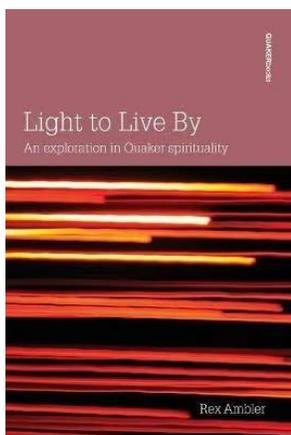
April Online Reading Group – On Wednesday, **April 27** from 6:30 – 8:00 p.m. the group will discuss Parker Palmer's *A Place Called Community* (PHP #212). Register at <https://pendlehill.org/events/pendle-hills-reading-group-april-2022/>.



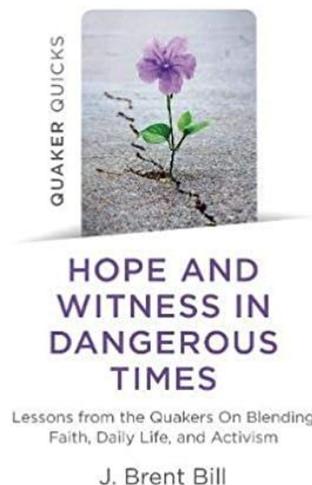
Opening to the Heart of Worship – from 4:30 p.m. Friday, **March 11 to noon, Sunday, March 14**. This weekend workshop with Christopher Sammond will focus on practical skills for deepening the experience of worship. The program is limited to 30 participants. Learn more and register at <https://pendlehill.org/events/opening-to-the-heart-of-worship-2/>.

The Wisdom Within the Present Moment – from 4:30 p.m. Sunday, **March 20 to 1:00 p.m., Sunday, March 27**. A Seven-Day Mindfulness Meditation Retreat with Mary Grace Orr, Larissa Kitenko, and Rebecca Kronlage. Virtually every spiritual lineage stresses the importance of learning to plumb the depths of the present moment. The simple techniques of mindfulness and kindness, taught by the Buddha, teach us to do just that. This silent retreat will have periods of sitting and walking meditation, light yoga, opportunities to talk with a teacher, and formal presentations. It is suitable for both beginners and experienced

students, and for people of all faith traditions. Participants must be fully vaccinated. Learn more and register at <https://pendlehill.org/events/the-wisdom-within-the-present-moment/>.



Experiment With Light: A Guided Quaker Meditation Based On Historical Practices – An online program with Barbara “Shulamith” Clearbridge (Middlebury Friends Meeting, VT). Thursdays, **April 7, 14, 21, and 28** from 7:30 – 9:00 p.m. Additional participants will not be added after the first meeting. To learn more about the program and to register see <https://pendlehill.org/events/experiment-with-light-a-guided-quaker-meditation-based-on-historical-practices/>. To learn more about the meditation and its history see <https://experiment-with-light.org.uk/>



Hope and Witness in Dangerous Times Online Workshop -- An Online Weekend Workshop with Brent Bill.

7:30 p.m. Friday **April 22** to noon Sunday, **April 24**. For further information and registration see <https://pendlehill.org/events/hope-and-witness-in-dangerous-times-online-workshop/>.



Friends Committee on National Legislation

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

February 2 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2521/>.

February 9 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2522/>.

February 16 – <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2524/>.

February 23 - <https://fcnl.actionkit.com/event/witness-wednesday-virtual-events/2527/>.

The Persistence of Hope: FCNL and the 117th Congress. **February 1**, 4:00 to 4:45 p.m. Join new FCNL General Secretary Bridget Moix and FCNL’s top lobbyists, Diana Ohlbaum and Amelia Kegan, as they discuss opportunities for action and reasons for hope for the remainder of the 117th Congress. Register at <https://act.fcnl.org/event/quaker-welcome-center-events-watch-home/2613/>.

Hunger Ward --**February 17** from 7:30 – 9:30 p.m. Join FCNL for a screening of this powerful documentary, which provides an unflinching look at the human-caused famine in Yemen. Against the backdrop of a forgotten war, Hunger Ward follows health care workers Dr. Aida Asladeeq and nurse Mekkia Mahdi as they work to save the lives of children in two feeding centers. The film screening will be followed by a panel discussion. Joining the panel will be Skye Fitzgerald, Oscar nominee and director of HUNGER WARD, Dr. Aisha Jumaan, president of the Yemen Relief and Reconstruction Foundation, and Hassan El-Tayyab, FCNL legislative manager for Middle East policy. Register at <https://www.fcnl.org/events/hunger-ward-yemen-film-screening-and-panel-discussion>.



Quaker Action for a Just World

Read AFSC's statement ***Remembering Archbishop Desmond Tutu***. The article includes reminiscences of AFSC's connections with Tutu, the South African social rights activist who played a pivotal role in helping to end apartheid. A wonderful photo from AFSC archives capturing Desmond Tutu's amazing smile is included. See <https://www.afsc.org/blogs/news-and-commentary/remembering-archbishop-desmond-tutu>.

Read ***A Quaker Statement on Migration***, developed by American Friends Service Committee, Britain Yearly Meeting, Friends Committee for National Legislation, Quaker Council for European Affairs, and Quaker United Nations Office. See <https://www.afsc.org/newsroom/a-quaker-statement-migration>.

Victory: Ending ICE Detention in New Jersey – “After years of organizing and advocacy, New Jersey took a major step in upholding the rights and dignity of immigrant community members. The three counties that have detained thousands of immigrants for Immigration and Customs Enforcement (ICE) decided to end those relationships. Immigration enforcement is down 70% in the state. In addition, the state passed a strong anti-detention law. And by 2023, New Jersey will have ended ICE detention completely.” Read more at <https://www.afsc.org/blogs/news-and-commentary/victory-ending-ice-detention-new-jersey>.

Housing Needed: Denise Gomes (pronounced Gómez) who cleans our meetinghouse and, occasionally, Quaker House will need to find more permanent housing in the next few months. She is looking for a small house, townhouse, or apartment, preferably in the East Falmouth area for roughly \$1200 a month. If you know of something that might work for her or have questions, please contact Rita.

Photos of Friends



Above: Friends gathered to wish Joyce Johnson a happy birthday on January 6. Joyce is in the back row with flowers. Photo credit: Daniel Johnson.

Below: Friends gathered behind Quaker House to visit and burn brush on January 16. Photos: Paula Blumenthal.



Readers Write

“Up the Hill”

David Young

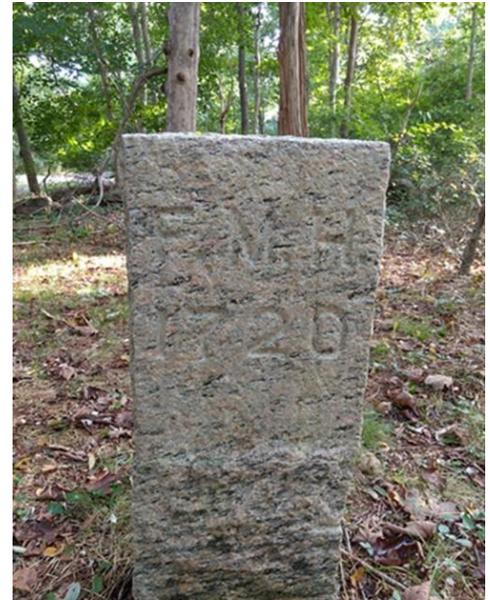
When Quakers first settled West Falmouth, the main thoroughfare was a Wampanoag trail paralleling the shoreline but well up the moraine, to avoid wetlands. If you go up Blacksmith Shop Road, the modern road Friends Way follows this trail. At the end of Friends Way, the trail continues into the woods, and this



Woods Path. Photo: David Young, 2020.

is where West Falmouth Friends established their first meetinghouse and their first cemetery.

That meetinghouse, long gone, is commemorated by a short pillar marked “F.M.H. 1720”. Collection of funds for the meetinghouse began in 1720, but construction was not complete until 1725. The building was square, 30 feet on a side. (For comparison, the present meetinghouse is 45½ feet on a side.) The roof slanted up from each side to a chimney allowing for the escape of smoke from the central bucket of coals that was its only method of heating.



Marker. Photo: Abigail Young, 2020.

Across the road was the cemetery. The inscribed rock there gives the date 1685, the date of West Falmouth Preparative Meeting’s official beginning, but we have no records of who was buried there or when. The rock also states that there are 69 graves, but this is a minimum: in 1900, when the rock was inscribed, 69 stones remained which had served to identify that a grave was occupied, but not by whose remains; that was the old Quaker way.

When the “North Shore Road,” now Route 28A, was built in 1753, it provided a new axis for West Falmouth. In 1760, Friends bought a square parcel of land along it for £5 (later extended to the north and

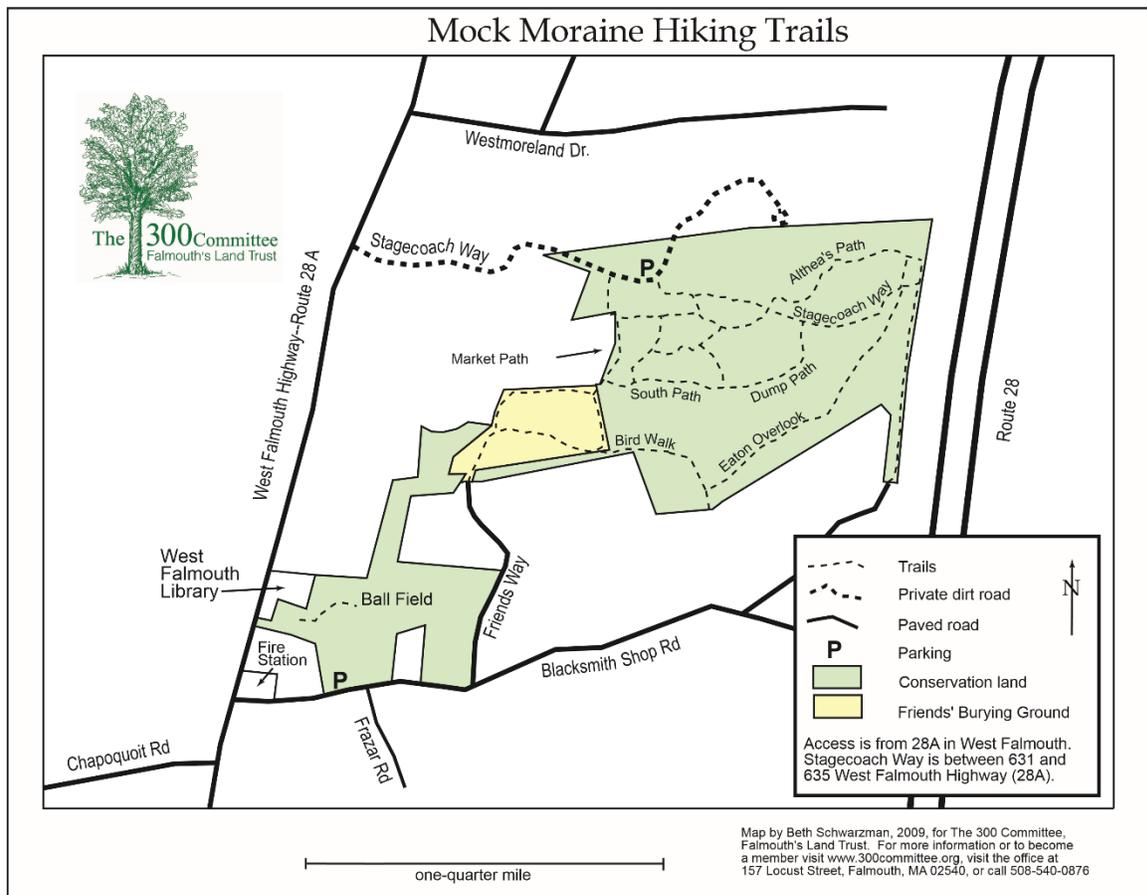


Ancient cemetery. Photo: David Young, 2020.

west), the site of our second and our present, third meetinghouse. Burials are said to have begun here in 1770, and the second meetinghouse was completed in 1775.

There is some evidence that suggests we owned the earlier site at the time we used it but, somehow, we lost the title. In 1900, Caleb Hamblin offered us the site of the old cemetery if we would replace its curving stone wall with a rectangular enclosure; that was the origin of the existing fence. In 1992, Gilbert King gave us a large tract of land surrounding the cemetery and the meetinghouse site. We retained the 2.5 acres within the existing stone wall, gave some land to the town, and sold the remainder.

Areas to the north and east of our land were given to the 300 Committee by the Mock family and form the Mock Moraine Tract. In return for allowing public use of the trails on our land, the 300 Committee maintains them. The combined area is a wonderful area to walk and to remember our Meeting predecessors.



The Death in Private Room 317 (A Sonnet)

And the paddles on her chest
scandalized her,
and the various entrances into her body,
those were scandalous as well,
the lights trying to get into her eyes
a scandal, as the light withdrew
in its humble way
back into creation;
and after the horrible scandal ended
we were all standing there
with nothing in our hands
amid the tangle of various lines

and nothing to do for just a moment
except accept, except accept.

Eric Edwards

"Was reminded the other day of my time as a CO in hospitals"

The Passing of Thich Nhat Hanh

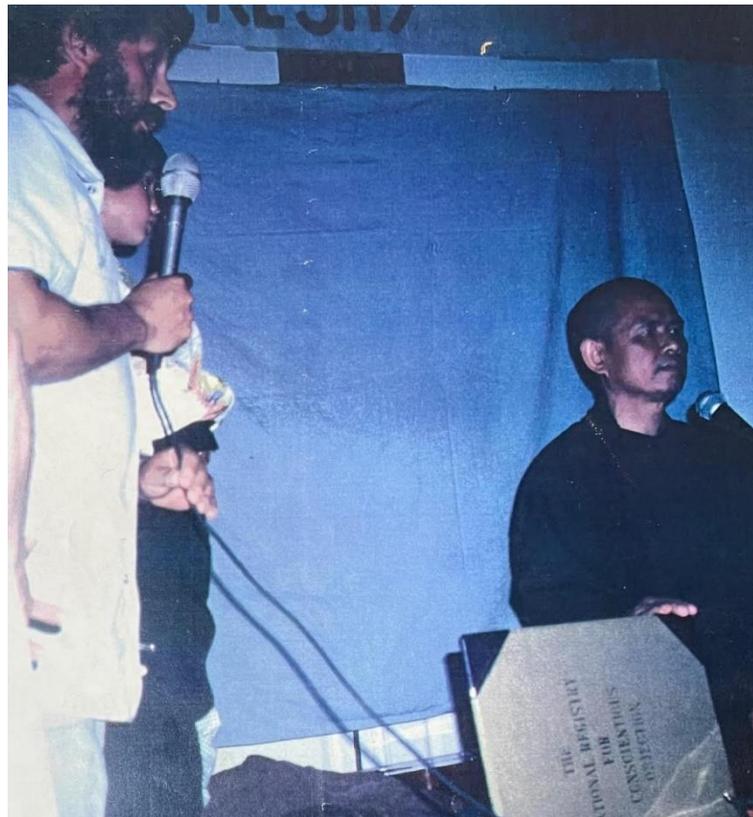
Lewis Randa

At a small gathering recently at The Life Experience School, Thich Nhat Hanh was remembered with stories of his time at The Peace Abbey. We recalled fondly of how this gentle Vietnamese monk, small in stature, huge in presence, moved through the buildings, chapel and grounds slowly, each step a visible expression of mindfulness rarely observed in the course of one's life. Each step of his was a step for peace.

In conversation about pacifism, he spoke of the importance and necessity of nonviolence being a sacred act of self-expression, not simply a method or form of resistance. His presence -- his way of being -- still resonates in the way we strive to conduct ourselves as pacifists and Quakers, as he encouraged us to be the bridge that links movement politics with mindful, nonviolent peacemaking.

I recall in 1993, when the Peace Abbey Courage of Conscience Award was bestowed on him, he bowed and touched the white marble peace dove sculpture, then glanced up with a look that conveyed that he knew it was meant, not just for him, but through him, to all who take seriously the call to mindful, nonviolent war resistance. I will always be indebted to him for his profound message of mindfulness, his vision of nonviolence and his leadership in the peace movement.

Favorite quote: *Enlightenment is when a wave realizes it is the ocean.* Thich Nhat Hanh (1926 – 2022)



Thich Nhat Hanh and myself at the blessing ceremony of the National Registry for Conscientious Objectors headquartered at the Peace Abbey Foundation. Photo: Meg Randa, 1991.

Into the Light of Grandmother Moon – A Meditation

Gail Melix

(I find that this meditation works best if you have someone read it to you or a group, slowly, leaving long enough moments of silence between sentences and paragraphs. The speaker will determine this.)

Close your eyes and take a deep breath, and slowly release that breath, and with the exhale of breath ask all the tension in your body to leave. You may feel a heaviness lifted and the warmth of peace fill you at any time during this meditation. We will continue with this manner of deep breathing throughout the meditation, beginning with five cycles of breath in silence, now.

Imagine a brilliance of light above your head, coming from a beautiful, dark night sky. This Light is brighter than the noonday sun, glowing lava hot, and sparkling like sunlight reflecting off the snow. This is the Light from Grandmother Moon.

Imagine this Light encircling your head and coming to rest on the crown of your head in the shape of a wreath. Tenderly placed there by a soft hand.

Know that you are completely safe, that you are loved... that you are in sacred space.... and that you belong to this place, and with every breath you take you become more present in this sacred space, protected, and held deeply with love. And this is pleasing to Grandmother Moon and the Great Spirit.

Invite this Light of Spirit to fill your head completely. Let all distractions and fleeting thoughts be stilled. Feel the centering of each mindful thought, see each passing moment as a blessing. Fill your mind with the sound of gentle stillness and listen in quiet invitation to the promptings of Spirit... Mindful thinking awakens new sight and sound. Allow imaginings to replace those pockets of despair that hound you. Allow yourself to unfold, to open fully to divine guidance. Fill your mind and heart with those things that bring you to gratitude... Allow joy to rush in, to wash over you like a mighty tide. Trust that what you are being given in this space is Truth.

Pull this beautiful bright Light from the Spirit of Grandmother Moon down into your voice and let it bathe and heal and inform your thoughts and words. Envision a place where words are gifts that we give and receive to express kindness, gratitude, joy, and patience when things go amiss. Imagine a space where speaking and listening have equal shares. Where speaking your truth is heard and valued. Where the voices of our communities could rise up in unity to promote care of Mother Earth, peacemaking, justice, integrity, simplicity, and community with compassion and resolve. Let your words ring clear and true with the courage it takes to speak them.

Imagine this brilliance of Spirit-Light flowing down into both shoulders, arms, hands, all ten fingers, bringing with it the knowledge that we are the hands of God. If we choose to be. We were created to



serve others, to be God's resource for those in need. Use your arms and hands for all that is kind and good, for planting, for healing, for loving, in creating works of art and for deeds that speak to Spirit's love for all living things.

Fill your chest with this bright Light of Grandmother Moon. With each breath and heartbeat gather up your aspirations through prayer. Make yourself ready to receive the language and guidance of the Great Spirit, which stirs the heart and releases the mind and speaks to the condition of the soul. And let your heart dance with an exaltation of gratitude and joy. Know that all parts of your being, your body, mind, and soul are adored by Spirit. For Spirit's love is eternal, without beginning or end and surpasses all human understanding. Treat yourself with tenderness and care, that you will know how Spirit intends for you to treat others.

Pull this beautiful white Light of Spirit down into your abdomen and groin. This is a place of awakenings, your center of creativity. Know that your hunger for revelation is heard by Spirit. Know that all is as it should be, right now in this moment of time. Your longing for divine connection is recognized. Your leadings WILL be guided, your faith will enlighten those you meet and create a more beautiful and loving world. Let Spirit nourish your hunger for revelation. Actions born of spiritual leadings is evidence of your Inner Guide manifested. Resistance to injustice can be resistance through joy.

Imagine the Light of Spirit from Grandmother Moon filling both legs with strength and purpose. Let the bright light of Spirit flow down into your ankles, your heels, and insteps, bathing the whole of both feet in a warm sensation of surrender to Spirit, infusing each toe with light... and know that even the smallest of your toes is a miracle of creation, cherished and blessed by Spirit. You are beloved.

Imagine your feet at ocean's edge, in the ebb and flow of the tide, saltwater washing over each foot, each toe... and flowing back into the sea in a rhythm with your breath. Witness divine communion as Spirit greets Sea, as currents bathe you in the living waters of everlasting love. There is an infinite ocean of light surrounding you. Pull the presence of Grandmother Moon into each step and breath that you take, and Creator will guide your legs as they journey their path. Wondrous things are within your grasp.

Blessings, Gail Melix



Profile of Kathryn (Kathy) B. Olsen

Lee M. Hamilton

January 17, 2022

Kathy became a member of Sandwich Monthly Meeting (SMM) in April of 2006 after attending Yarmouth Preparative Meeting (YPM) for about a year and a half; in February 2017 she began attending East Sandwich Preparative Meeting (ESPM). Before joining, Kathy attended Quaker Meetings on and off for about 30 years, first attending 15th Street Meeting in New York City.

While at 15th Street Meeting, an action by the Meeting left her terribly hurt. Overcoming that hurt led her to an understanding that Meetings are groups of people who can and do make mistakes and that the Society is not perfect. Regardless of the hurt she experienced, Kathy continued to attend Quaker Meetings when her work allowed and when a Meeting was available in the area in which she lived.

Once she became a member, Kathy became fully committed and has over the years served the Quaker community in a variety of roles. She currently serves as the Clerk of the Committee of Oversight for Property and Finance, Treasurer, and until recently, as Recorder for SMM. She is Treasurer of ESPM and a member of NEYM's Finance and FUM Committees. In the past she co-clerked YPM for a year and then sole clerked for two and a half years. At one point Kathy served as Interim Clerk of Sandwich Quarterly Meeting and continues to serve on its Nominating Committee.

Kathy has had extensive professional experiences and is naturally adventurous. After completing a Bachelor of Arts degree in Music, she lived in a small international house while studying Japanese at Yale. The house parents had set up an English program at a private high school in Japan and arranged for Kathy to be hired as an instructor. While in Japan, she also worked as a hostess in a club that catered to Japanese businessmen. However, because Kathy was in Japan on a tourist and not a work visa, she was deported after eight months. Kathy reported that by the time she left Japan she was pretty fluent in Japanese but has not maintained the language.

After Japan, Kathy got a job at the Whitney Museum in NYC and volunteered at a private elementary school for troubled children. One night, she came to the realization that she needed to stop doing work that she thought was good for the world and start doing work that she loved. Since she loved to cook, Kathy immediately set about enrolling in the chef's program at the Culinary Institute of America (CIA) in New Haven CT. While waiting for the opening and vacationing in the Caribbean, she visited a resort on St. John, was subsequently hired as an apprentice and worked there until able to start her culinary schooling.

Once she graduated from the CIA (an interesting acronym which she says students had great fun with) Kathy worked at various restaurants and hotels in NYC and when traveling cross country, ended up working at a resort in Wyoming doing pastry work. Kathy then moved to Providence, RI to teach at Johnson & Wales College Culinary Program. She met her future husband, Neil, while there. They eventually relocated to NH, opening and running a bakery/coffeeshop in North Conway for ten years. They moved to the Cape when the business closed.

Kathy has worked in many bakeries across the Cape and has also been employed as a draftsman by a surveying and engineering company. A third vocation was as a massage therapist. She has since retired from outside employment.

In addition to her commitment to service within the Quaker community, she is a member of the Chatham Chorale, currently serving as their treasurer, spends time with her son and cat, and travels whenever possible.

Kathy has traveled extensively, as evidenced by her trips across the country and to the Caribbean and her stay in Japan. She has traveled to China with her son Joel, to India with Sarah Marter, to Europe with Katherine Stillman, and in January of this year, to Iceland, once again with her son Joel.

When Kathy first relocated to Cape Cod, she lived in Brewster, then moved into the home her parents built in Eastham before settling in Centerville. The Eastham house has a geothermal heating/cooling system which costs little to run. When Kathy and Joel moved in she had solar panels installed which covered 100% of the Eastham house's electric bill, now owned by Joel, and around 80% of Kathy's Centerville home. Both Kathy and her son are exploring the purchase of plug-in electric vehicles. She hopes to build a home on a lot adjacent to her son's. If she can install solar panels, Kathy will explore nonprofits to which she can contribute the excess electric power generated.

Kathy believes in the world community of the Religious Society of Friends and is committed to not only her local Preparative Meeting, Monthly Meeting and NEYM, but also to the larger Quaker world. For this reason, she has a continuing relationship with Friends United Meeting. She attended the FUM Triennial in Wichita, Kansas in 2017 and the joint triennial conference in Kisumu, Kenya last summer via Zoom. Kathy plans to attend the next FUM triennial to be held in Kenya in 2023.

Kathy looks forward to this future trip but in the meantime she has much to keep busy in her life on Cape.

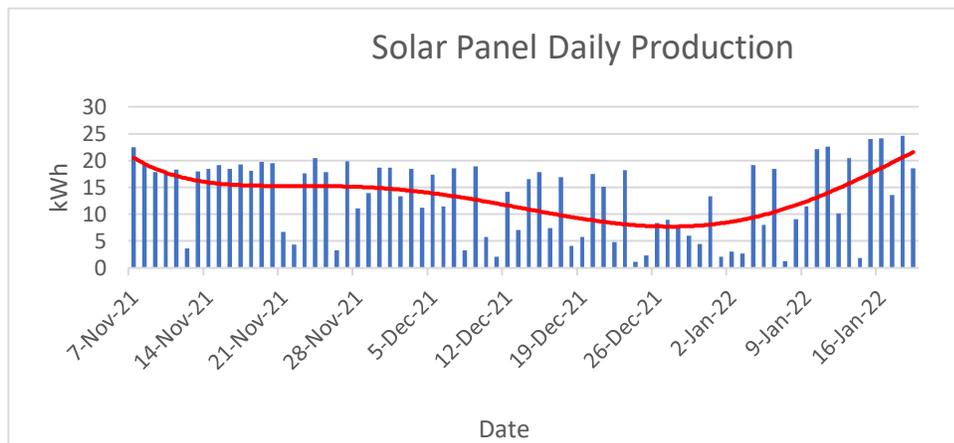


More Power to the People

Steve Gates

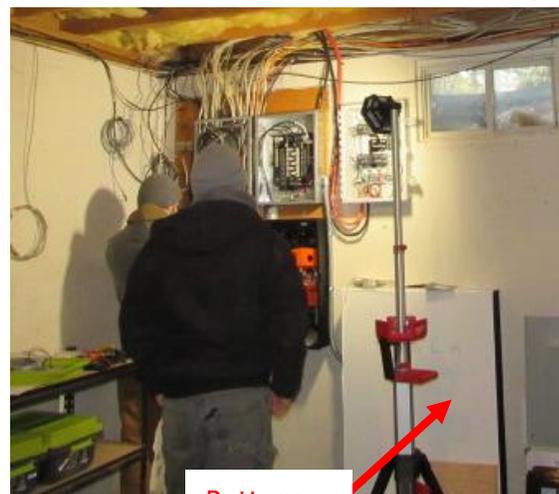
Today was a milestone for our family – we completed the installation of our solar power system. The final step was the installation of a large battery in our basement, which involved rewiring significant parts of our home’s power. It’s very Quakerly: totally silent operation.

To go back a bit, on November 6, we had the first part of the system installed, namely the solar panels on the roof, along with some hardware involved in bringing the power into the house. Since then, the system has been producing electricity. As expected, the amount of electricity varies from day to day, depending upon the weather (much less on cloudy days). The production also varies as the length of the day and the height of the sun above the horizon change with the season.



So the production reached its low ebb around Winter Solstice (Dec 21). Overall, the system has produced about half of the energy our house has consumed, so the remainder comes from the regional energy grid. Sometime late in the Spring, the system will be producing more energy than we’ll consume, with the surplus going back to the regional grid where it is distributed to other consumers. We get the credit against our yearly bill for any surplus energy produced. Overall, the system is designed to produce exactly what we need in a year, i.e., our net electricity bill should be approximately zero at the end of each year.

So that part has been working very well. Now we’ve added a big battery, weighing 250 pounds, to the system. This battery serves two related functions: first, it can store energy for us to use during power outages. It thus functions like a generator, except it is totally silent. In addition, the battery solves a major shortcoming of the solar panels: they can’t function during a power outage unless they have another power source providing a signal used in synchronizing the solar panel output. During “normal” times, the grid provides the signal; during an outage, the battery performs the same function. There is sufficient power even if the power outage lasts for days, as seems common here on the Cape. The system stops producing electricity only if we use up all the energy in the battery. The key, therefore, is to learn to manage our usage so that the battery doesn’t run out of power.



The fun part of having a working solar system is that it has focused all of the family on ways to optimize our electricity consumption. I’ve been monitoring our energy usage by each device – and found that our HEPA air filters were the surprise heavy consumers. We’ve put them on timers to reduce that usage. We’re also starting to think about electric heat pumps to reduce our use of natural gas (in our furnace), and an electric car. More power to the people (with lower use of fossil fuels)!

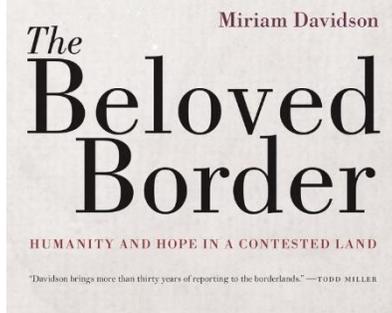
Last minute update: it all worked! We have power this weekend despite the big snow storm.

What We're Reading

Rod Zwirner: *The Beloved Border: Humanity and Hope in a Contested Land* by Miriam Davidson.

Miriam Davidson presents a gift of many aspects in her new book *The Beloved Border: Humanity and Hope in a Contested Land*, not the least of which is an excellent book for Adult Education -- her 5 Point Program is full of challenging moral choices.

So, what is this "Beloved Border" stretching from San Diego to El Paso that she delineates and that was part of our newly formed empire in the mid-1800s?



Maybe the best way to read the book is to start with the Introduction, temporarily skip the sections on Gangland and Slavery and go directly to the Peaceable Kingdom and the Epilogue. Then, having grasped the wonders and potential of the area and having learned of some of the heroic efforts to bring justice to an area our last President, at his scapegoating worst, just wanted to wall off, it may be easier to face the first half of the book which describes much acute dysfunction.

If hope is a promise to live into, then Miriam's 5-point plan toward the Peaceable Kingdom calls Humanity to express itself by:

- 1--Ending Drug Prohibition;
- 2--Ending Flow of Weapons;
- 3--Regularizing Status of Farmworkers;
- 4--Reforming Immigration Laws to Treat Migrants Humanely; and
- 5--Repurposing Border Security Funds.

Actualizing these aims is where deep discernment and values clarification come into play. Projecting our failures onto others, an inability to curb drug use, and the demand for cheap food at the cost of human rights abuses, are symptoms of a failed national narrative and forget our motto, *e pluribus unum*, of creating a dynamic one from many. Continuing themes from her earlier works, Miriam dedicates *The Beloved Border* to Yolanda and those who have dedicated their lives to healing the hurts. Her descriptions show the need for strategic empathy as we do the shadow work for our national survival.

I will mention just two specific chapters. Chapter 6, "Under the Color of Law," brings the Slavery section to a brilliant end by showing how U.S. laws help create dysfunction and inequity. Those who are familiar with the term or who have read Rothstein's book, *The Color of Law*,* will recognize how the chapter prepares the reader for the final section.

The next chapter, "Sanctuary," begins the final section on the challenge of The Peaceable Kingdom. It is a cogent update of the movement some of us know about or participated in. It certainly brought back memories of Jim Corbett and the legal and theological basis on dealing with refugees that he worked so hard to imprint on the American psyche. (See <https://www.friendsjournal.org/jim-corbett-smuggler-for->

[the-kingdom-of-love](#).) For me, it clarified how far we have wandered from the aspirational goals of the United Nations for which Quakers worked so hard.

I have steered away from my extended family's border involvement. I will say that on page 234 where wastewater is mentioned, I thought of 'Grandpa Alfredo' who, after seeing his wife and three children go across, worked a long time for the Tijuana "coyotes" and after getting caught himself, finally made it to San Diego by crawling through a sewer pipe covered in filth.

An easy way to grasp the heart of the book and to "meet" Miriam is to watch this University of Arizona Press video -- https://www.youtube.com/watch?v=ly_WDIT-i0s. However, getting the book is the better experience.

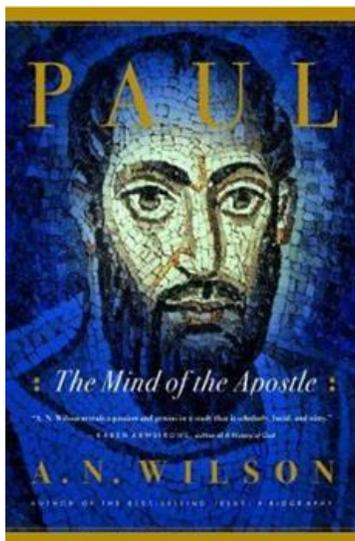
*Rothstein, R. *The Color of Law: A Forgotten History of How Our Government Segregated America*. New York, NY: Liveright Publishing, 2017.

Davidson, M. *The Beloved Border: Humanity and Hope in a Contested Land*. Tucson, AZ: University of Arizona Press, 2021.

John Davidson: *Paul: The Mind of the Apostle* by A. N. Wilson.

It began on the road to Damascus, in a moment graven on the consciousness of Western civilization. "Saul, Saul," asks the crucified Jesus of Nazareth, "Why persecutest thou me?" From this experience, and from the response of the Jewish merchant later known as Paul, springs the Christian Church as we know it today. As A.N. Wilson makes clear in his well-argued narrative, Christianity without Paul is quite literally nothing. Jesus, with the layers of scholarship and ceremony stripped away, is a fastidious and fervent Jew who will lead his followers into a stricter, purer observance of Judaism; it is Paul who will claim divinity for him, who will transform him into the Messiah, center of an entirely new religion.

In Quakerism as in Christianity in general, the model life of the prophet or inspired evangelist who is directed by God must be that of the Apostle Paul. Such figures as John Woolman or George Fox (who often quoted Paul) carried on a dialogue with the divinity, receiving direction in their leading or vocation. Paul's assertion that God is love, and his conviction that he preached Jesus Christ crucified, were some of the thoughts which led him to undertake his journeys. A.N. Wilson's study of the life of Paul provides a series of insights on what shaped the mind of the Apostle, and attempts to free the reader from centuries of pious religious preconceptions.



As Wilson makes clear, the Greco-Roman world was permeated by myths, and thus the modern person should not blame Paul for combining Jewish cultural traditions with "pagan" Greek myth structures in synthesizing a new faith. Paul did not regard himself as the founder of a religion; he considered himself an observant Jew. At the same time, he was highly familiar with mystery cults, whose reality he did not reject, and he incorporated a lot of material from these sources. For example, the author proposes the Mithras cult bull's blood sacrifice ritual was the model or inspiration for the bread and wine becoming body and blood in the communion, which must have been established during the journeys of

Paul. The Mithras initiates had a choice between drinking the blood of the sacrificed bull or a chalice of wine as a symbolic representation (p. 25). Wilson is skeptical of the possibility that Jesus, an observant Jew, would have initiated a ritual involving wine as blood. Although the Jews were shocked by the idea that a god could become a man, this was commonplace in the Greco-Roman world. For example, the cult of Dionysius involved a prayer in which the god was said to have lived among us, and Wilson points out that the words used in Greek in the cult ritual resemble the first recorded Christian hymn from the first century. Growing up in Tarsus, Paul would have become familiar with a series of savior-gods and their cults (p. 27). Paul thought and wrote in Greek and was a great stylist in that language, which allowed the new religion to spread rapidly in the Greek-speaking world.

Wilson asks why Paul would have devoted perhaps thirty years of his life to being the 'spokesman' for a man he had never met (p. 53). The author argues that Paul was employed by the temple high priests in their guard or police in the year 33, according to the account of Luke, and thus was tortured by guilt following the crucifixion, explaining why Paul's letters are written by someone who was wracked by self-contradiction (p. 57). According to Wilson, Paul would have witnessed victims crucified by the state when entering Roman cities, and this caused him to experience remorse and doubts about his previous service to the regime which had crucified a man for whom he felt great sympathy.

Wilson ties the life and writings of Paul into the Roman historical context. The old Roman values of Cicero had been betrayed by the series of wars leading to the creation of the Empire (p. 94), and a dictatorship based on Emperor-worship lacked all moral context by the reign of Caligula (37 to 41 AD). In contrast to the merely arbitrary, slavery-dependent authoritarian state in which the Romans found themselves, Paul's letters presented a moral religion which implicitly fought against tyranny. The statements in several of the later epistles attributed to Paul in the New Testament which tell slaves to obey their masters and oppose the right of women to speak in churches are in Wilson's view interpolations by the "school of Paul" which were added to avoid controversy and make the new religion acceptable to the elite.

Paul's work sewing tents made of animal hides apparently played a key role in supporting his ability to express his thoughts and pursue his own travels despite his controversial views. According to Wilson, large tanned animal hide tents which were rolled up and carried by horses or mules were essential to the Roman army, and thus sewing tents was very well-paid. Apparently, Paul had managed a tent business earlier in his life, and after his break with his family, he was reduced to working with his hands sewing hides together (p. 80). In his 50s he was much poorer than he had been, by his own account, but was able to spend ten years traveling as a free man, which would have been unusual in the ancient world.

Much of later Christian thought stems from Paul. The second-century heretic-theologian Marcion who rejected the authority of the Old Testament understood Paul directly, but he also misunderstood him at the same time (p. 85), as Paul remained a Jew and would never have rejected his own religious tradition. Augustine and later Calvin derived from Paul a concept of predestination, in that God was thought to have intended everything we do, which seems unacceptable to the modern mind. Paul believed that the last judgment would come soon and he was not a professional theologian, but it is important that the question of human freedom is raised in his thought. Augustine's condemnation of the free-will argument of the Irish monk Pelagius turned out to be "a good thing" as it raised the issue at a very early stage in philosophical development.

In Romans Paul made the astonishing claim that “we” are sharing in the suffering of Christ. “We share in his suffering and we share in his glory (Romans 8:17).” The drama has been generalized (to include non-Jews) and interiorized. Paul’s letter to the Romans was an important critique of the religious law-based approach to life in that he argued that we are freed from the ancient Jewish law by Christ. This was later interpreted by the early Protestants as justifying the Reformation, as it contains a criticism of all orthodox priestly religion based on proclaimed rules. Although Wilson does not mention the “group mysticism” which the early Quakers drew from the writings of Paul and interpreted as a model, there is no doubt that the concept is present in his epistles.

Wilson’s book might be described as a defense of Paul which makes a strong case on his behalf as an advocate of religious freedom and morality who synthesized various elements from the Hebrew tradition and the Greco-Roman world to forge a new and attractive religious community. As it was not Paul’s intent to create an institutionalized religion and he believed the last judgment would occur within a few years, he cannot be blamed for the Church hierarchy of bishops and popes which dominated the Middle Ages. Descriptions of him as patriarchal or overly accommodating toward secular authorities are one possible interpretation of his received writings but, given the context of his life, this downplays the radical novelty of his revision of Judaism and the creativity of his experience of God. Although there is a tendency among contemporary Quakers to criticize the writings of Paul, when seen in historical context his unique role should be appreciated as a mystical writer.

Wilson, A.N. *Paul: The Mind of the Apostle*. New York, NY: W.W. Norton & Company, 1997.

Dear Friends, *The Gazette* will be on hiatus for March and April. The next issue will be in May, with the deadline being **Friday, April 22**. Thank you for your many thoughtful contributions. Stay well in the coming months. Rita



Next Gazette Deadline
Friday, April 22

The Gazette is a publication of
West Falmouth Preparative Meeting
Rita O'Donnell, Editor
Alta Mae Stevens, Founding Editor
Stephen Gates, Photographer
Brenda Nolan, Transmitter

Photo credits:
Cover, bird feeders,
Gail Melix, 2021;
End page, Alta Mae's
amaryllis, Steve Gates,
January 28, 2022.