



February 2019

Minutes & Reports

Friends Meeting at Cambridge

Meeting for Business in Worship

January 13, 2019

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Friends Meeting at Cambridge (FMC) gathered in a Meeting for Business in Worship on Sunday, January 13, at 1:15pm. The Meeting was convened by Deborah Colgan, Co-Presiding Clerk, after a period of silent worship, with 38 people present. The Clerk opened the Meeting by reading quotations from *A Place Called Community*, by Parker Palmer, Pendle Hill Pamphlet 212, pp. 27 and 28:

The core of Quaker tradition is a way of inward seeking which leads to outward acts of integrity and service. Friends are most in the spirit when they stand at the crossing point of the inward and outward life. And that is the intersection at which we find community. Community is the place where the connections felt in the heart make themselves known in bonds between people, and where the tuggings and pullings of those bonds keep opening up our hearts.

In a Quaker meeting, for worship or business, there is more than waiting and silence. There is also speaking for one's self and feeling the weight of the words of others. The quest for truth among Friends is meant to be corporate, not a private reverie. The leading of the gathered group is to be trusted, and when you or I speak we must be willing to test our truth against the truth received by others.

Announcements

2019-001

A **Memorial for Charles B. (Chuck) Woodbury**, who died December 20, 2018, will be held on Saturday, March 23, at 1:00 or 2:00 pm. Friends held Chuck and his family in the Light.

There is an **All Committee Clerks Meeting** on Sunday, January 27, at 7:00 pm.

Salem Quarterly Meeting is meeting on Sunday, January 27, at 10:30 am at Wellesley Friends Meeting.

The next **Financial Priorities Discernment Sessions** will take place over the next several months, starting on Saturday, January 19. There are flyers with dates and other details in the Friends Center.

Draft chapters on pastoral care and on death and dying for the next edition of **New England Yearly Meeting Faith and Practice** are available from Ian Harrington for Friends' comments before the end of the month.

Cambridge Quaker Earthcare Witness (CQEW) is in the process of discerning how they are being led as a group. Friends are asked to answer an all-Meeting questionnaire on climate change when it is presented to the community.

Marriage, Family and Relationships Committee will host a dance on Saturday, February 9, at 7:00 pm. The event is a fundraiser for the Material Aid and Advocacy Program (MAAP).

Alternatives to Violence Project (AVP) training will take place on January 18, 19, and 20 at the Cambridge Community Center. Gail Rogers and Elizabeth Claggett-Borne have details.

Treasurer—Signatories and Contributions

2019-002

Jane Jackson, Treasurer, sought approval to remove Robert Seeley and Sharon Frame as authorized signatories on FMC's Voya retirement plan, to be replaced by Jane Jackson (Treasurer), Deborah Colgan (Co-Presiding Clerk), Ian Harrington (Co-Presiding Clerk), and Lorena Boswell (Resident Friend). Friends approved.

Jane also reminded us that the budget for contributions this fiscal year is \$240,000. As of December 31, \$124,000 has been received in contributions. We are therefore on track to meet the budget goal (but Jane also reminded Friends that the Meeting approved a deficit budget for this year).

Memorial Minutes for Betts Zisk and Gale Potee—M&C

2019-003

Gail Rogers, Co-Clerk of Ministry and Counsel, read Elizabeth (Betts) Hershberger Zisk's memorial minute. Friends approved the minute, held Betts and her family in the Light, and directed the Clerks to send the minute on to Salem Quarterly Meeting.

Jonathan Vogel-Borne, from Ministry and Counsel, read the memorial minute for Kenneth Gale Potee. Friends approved the minute, held Gale and his family in the Light, and directed the Clerks to send the minute on to Salem Quarterly Meeting.

The two memorial minutes will be published in the February issue of *Minutes & Reports*.

At the Well Gathering—Lorena Boswell and Elizabeth Claggett Borne

2019-004

Lorena Boswell and Elizabeth Claggett-Borne reported on their experiences at the At the Well Gathering in December, a retreat for Quaker women and genderqueer people with leadings in ministry. It was an important and moving experience, and the Gathering produced an epistle that will be published in the February issue of *Minutes & Reports*. There may also be a presentation in a forum or other venue.

Peace and Social Concerns—Name Change, State Seal

2019-005

Don Gianniny and Suzanne Cooper presented for Peace and Social Concerns. They reported that the Committee wants to change its name to Peace and Social Justice Committee. Friends approved the name change.

Don and Suzanne's second item was the introduction of a minute supporting proposed legislation to appoint a commission to recommend changes to the state seal of Massachusetts (which is also on the state flag). The minute describes the violence and white supremacy implied by the imagery on the seal (an analysis of the offensive symbolism in the current state flag and seal can be found on the website changethemassflag.com), and expresses Friends' support for redesigning the seal and flag with full participation by our Native fellow citizens.

In discussion, Friends noted that there was a large and very moving public meeting at FMC about this issue and others on January 9; that the minute might perhaps reflect how this issue has arisen among us; that the minute should describe what is happening in addition to changing the flag and seal; and that Native People should be empowered to determine their part of any new seal.

Peace and Social Justice Committee will bring back to Meeting for Business in Worship a revised minute soon.

Nominating Committee—Queries for Discernment

2019-006

Lili Schwan-Rosenwald, Co-Clerk of Nominating Committee, described the difficulty the Committee is having finding Friends to serve on committees and in leadership roles. They feel the Meeting needs to examine all aspects of its committee structure. Lili noted that committees vary considerably in size, in the length of time that individuals stay on them, and in their dependence on the Nominating Committee's recruitment efforts.

Lili asked the Meeting to consider three possible changes in our process:

1. Nominating Committee should lay itself down, and committee members should be selected by individual committees;
2. Nominating Committee should no longer be responsible for staffing the witness committees; and
3. Nominating Committee and Meeting for Business in Worship should explore which committees truly need membership in the Meeting and which could be opened more broadly, thus increasing the number of individuals to draw from.

Friends discussed these suggestions; full notes will be published in the February issue of *Minutes & Reports*.

This issue will come to the All Committee Clerks meeting on January 27 and to Meeting for Business in Worship soon for further discussion.

Friends held the Nominating Committee in the Light.

The Meeting for Business in Worship adjourned at 3:42 pm, with Friends purposing next to gather in a Meeting for Business in Worship on Sunday, February 10, at 1:15 pm in the Meetinghouse.

Deborah Colgan, Co-Presiding Clerk

David L Myers, Recording Clerk

Memorial Minute for Betts Zisk

November 10, 1930 – October 19, 2014

Elizabeth Ann Hershberger, who was always known as Betty or Betts, was born on November 10, 1930, in Washington, D.C., the oldest of three children of William Delmar Hershberger and the former Mary Martin, who were Amish Mennonites. She grew up in New Jersey, in Haddonfield and Princeton, and graduated in 1951 with a bachelor's degree in political science from Swarthmore College. At nearby Haverford College she earned a master's degree that combined international relations, economics, and anthropology. She married Stanley Harris Zisk in 1954. The couple had three sons, Stephen, Matthew and Jonathan, and moved to Palo Alto, California, in 1959. They divorced in 1977. In 1964, Betts graduated from Stanford University with a doctorate, using her thesis to examine the relationship between city councils and interest groups. The next year she was hired by Boston University's political science department, and she settled in Lexington, Massachusetts.

A founding member of the Massachusetts Green Party, Betts brought her passion for social issues into the classroom while teaching at Boston University (BU) for nearly 50 years. One of few women on the faculty when she began teaching at BU in the mid-1960s, she was committed to helping women succeed in academia, said her longtime colleague Christine Rossell. "Betty was so nice and caring. She really took me under her wing. She was a real activist, participating in demonstrations and protests, and she brought all that passion to the classroom. Her students always learned a lot."

At BU, Betts "would spend two hours talking with an undergraduate, moving from her office to a coffee shop and back again while the conversation continued," Graham Wilson, who chairs the political science department, said.

Charmarie Blaisdell, a friend since they were doctoral students in the late 1950s, said Betts "was very outgoing, very devoted to her students and to her research. First and foremost she was a Quaker and an activist. She was devoted to issues of social justice."

Betts was involved in a BU program for prisoners working on college degrees. She was the coordinator at MCI Norfolk (state prison) of AVP (Alternatives to Violence Project) for many years starting in 1989. She was committed to teaching peace skills and was well-beloved by inmates. In 1999, she spoke to the state Legislature on behalf of Friends Meeting at Cambridge against Governor Paul Cellucci's bill to restore the death penalty, which was defeated. In her speech, which was printed in *Peacework* magazine in April 1999, she addressed her connection to the Quaker community.

"I do not speak simply because I am a Quaker—somehow held hostage by the three-centuries-long witness on this subject by the Religious Society of Friends. Rather, I became a Quaker by conviction . . . because I share Quaker beliefs about the sacred nature of human life." Referring to herself as "a stubborn individual," she said she had "worked for most of my life on issues of conscience, about life and death and social justice." The death penalty, she added, "only continues the chain of violence that it is meant to address. If it is morally repugnant for an individual to take the life of another . . . it is equally repugnant for the state to retaliate in kind."

Betts was a member of Florida Avenue Monthly Meeting in Washington, DC, for many years. She transferred her membership to Friends Meeting at Cambridge in 1977. Over the years she served on many Meeting committees, including Membership, Peace & Social Concerns,

Oversight, Grants, and Personnel. She was a member of the editorial board of *Peacework* magazine and served as its editor for many years.

Betts was also passionate about the environment and actively supported Ralph Nader's presidential bid in 2000 as a Green Party candidate. During Nader's campaign, she said she left the Democratic Party in the mid-1960s to focus on more liberal candidates.

"There's an old saw about people becoming more conservative as they get older," said Betts, who was 69 at the time. "I seem to have done the reverse . . . I've just become disillusioned by the increasingly narrow ideological gap" between the two main parties.

Family and friends said she was never reticent about sharing her beliefs. "She was a combination of being incredibly nice and sweet, but also very stubborn when it came to what she valued," Rossell said, adding that "I used to call her the Energizer Bunny, because she worked 36 hours a day." Many professors took part in protests and demonstrations during the 1960s and 70s, "but Betty continued right up to the bitter end," Rossell said. "She was really an activist, always out there on the front lines. She was all about what was the ethically correct thing to do. If you called her at home and she wasn't there, you were greeted with this lovely voice asking you to leave a message and wishing you a 'great, green day,'" Rossell said. "I miss hearing that."

Betts, who retired from BU in 2011, wrote four books and many articles on such topics as politics, the media, interest groups, and the environment. She died October 19, 2014, in Lahey Hospital and Medical Center in Burlington, Massachusetts. She was 83 and divided her time between her home in Burlington and the family cottage in Pemaquid Harbor, Maine, where she enjoyed sailing and reading mysteries. She leaves three sons, Stephen of Newton, Jonathan of Ithaca, New York, and Matthew of Princeton, New Jersey; as well as a sister, Ruth Campbell of Palos Verdes, California; a brother, Edward Hershberger of Portland, Oregon; and three grandchildren.

Stephen said his mother was a "pacifist who was known for bucking a trend." Opposed to "anything that smacked of the hierarchical," he said, she "was always more interested in people and how they look at things than the formal government way of looking at things."

Memorial Minute for Kenneth Gale Potee *October 2, 1924 — August 26, 2014*

Kenneth Gale Potee was born October 2, 1924 on Mahatma Gandhi's 55th birthday to Esther Gale Potee and Kenneth Leon Potee, Disciples of Christ missionaries, at Itarsi, Madhya Pradesh, India. His twin brother died at 48 hours. For Gale, home was Pendra Road, in the part of India where Kipling's *The Jungle Book* took place.

Kindergarten was in West Haven, Connecticut, while his father was at Yale Divinity School. His next twelve school years were spent largely at the Kodaikanal School in Tamil Nadu, South India, from which he was evacuated in 1942. In 1946, under the Marshall Plan, he helped tend 1,700 pregnant mares on a ship to Bremerhaven, Germany. With his best friends, Chas Wilder and Bob Dudley, he spent summers climbing mountains in Colorado and working in silver mines and wheat fields in the West.

Gale graduated Phi Beta Kappa from the University of Michigan in 1945 and Alpha Omega Alpha from Western Reserve School of Medicine in 1949. Medical training included internship and residency at Boston City Hospital, Mount Auburn Hospital, and Springfield Hospital. He became an internist and provided cancer chemotherapy at Pondville Hospital, Walpole, Massachusetts. He was also an infectious disease fellow under Max Finland at Harvard Medical School and Boston City Hospital.

He became an ardent pacifist after writing a term paper on Buddhism his senior year at Kodaikanal School and after reading John Steinbeck's *The Grapes of Wrath*. He was jailed in the federal prison in Boston for refusing to register for the doctors' draft for the Korean War in early July 1950, making the front page of *The Boston Globe*. The American Friends Service Committee bailed him out for \$500 and, in 1951, he joined Friends Meeting at Cambridge, becoming an enthusiastic Quaker. He remained active in Friends Meeting at Cambridge, but in his last years Gale attended Mount Toby Friends Meeting in Leverett, Massachusetts.

He married Joanne Koch in Cambridge in 1963. They raised their five children in Petersham, Massachusetts, which he often proclaimed were his "happiest years." He lived in this hilltop town for 33 years and 18 days. He worked as an internist at the Wing Memorial Hospital in Palmer, Massachusetts, for 27 years, retiring at age 71. He was greatly beloved by his patients and colleagues.

Gale had many passions including building stone walls, collecting over twenty thousand Massachusetts vanity plates, and travelling to 42 states as well as 24 countries. He returned to his beloved India three times. He prided himself as a bibliophile and surrounded himself with shelves holding more than 2,000 books. He loved numbers (his favorite was 17) and palindromes. He appreciated the humor of *Seinfeld* and NPR's *Car Talk* and was an avid sports fan, with special love for the Red Sox. Summers he spent at Chautauqua Institution in upstate New York where, in 2000, he began writing sonnets. At the time of his death, he had written more than 15,000 sonnets.

Most important, Gale Potee was the most loving, affirming and positive father and grandfather imaginable. The ultimate optimist, he was kind, generous and good-natured. He could be depended on in all circumstances and never let his children down. He took tremendous pride in all his children's and grandchildren's accomplishments. He remembered what it was like to be a child, was patient, and always carried a bouncy ball and mints in his pocket. He was an enthusiast about even the most mundane tasks, teaching his children that life is an adventure and that the glass is always half full. He never judged, was an understanding listener and embraced all with goodwill. He was a man of peace, joy and love. He is greatly missed by everyone who knew him.

Epistle of At the Well Gathering, December 2018

We are a people that follow after those things that make for peace, love and unity.
~Margaret Fell 1660

We, twenty-four Quaker women and genderqueer people with a call to ministry, gathered at Stony Point Center, New York, to explore and nurture our different ministries. As have the many generations of Quaker ministers that have come before us, we gathered for renewal.

Coming from many places in the U.S. and Mexico, we arrived parched, excited, discouraged, weary, and hopeful.

Those present at the pre-gathering lit the communal fire and warmed the space for others to arrive and be welcomed. As our circle widened, we were welcomed to the well through a Godly Play story that illustrated the shifting sands of the desert (that are so easy to get lost in) and the Biblical well at which Jesus provided a Samaritan woman with the “living water” that quenches spiritual thirst. We each selected a water-polished stone that had been collected for us from the shores of the nearby Hudson River: a stone that had, we were reminded, perhaps been found and loved before. We gave it the warmth of our bodies and tucked it away for a later time in the gathering.

We wondered about our ministry in terms of the bucket the Samaritan woman carried: sometimes empty, needing to be refilled, sometimes essential to bring liquid water to parched and drought-stricken neighbors, sometimes a heavy burden we carry around with us. One among us wondered what would it be like to lay down her ministerial bag of tricks, leave it behind, and deliver her message simply and in as straightforward a manner as Jesus had.

We settled into a day of Experiments with Light and of unconference dialogues emerging from those present. Many of us centered clay on pottery wheels, our bodies on yoga mats, and our breath on massage tables. Through the nourishment of our entire beings we sought the center of our ministries. Later, pulling our Stony Point stones from our pockets, we symbolically laid down our burdens on the Godly Play desert-scape, naming that which we were releasing: self doubt, worry of what others will think, a sense of powerlessness...

The Seed, or Grace of God, is small in its first Appearance, even as the Morning Light; but as it is given Heed to, and obeyed, it will increase in Brightness, till it shine in the Soul, like the Sun in the Firmament at its Noon-day Height. ~ Elizabeth Bathurst, 1655 - 1685

As we settled into our weekend, drinking deep from the hospitality of At the Well, from each other, and from the wise words of our Quaker ancestors, we named and recognized the power of our ministry. Our yoga teacher, Jody Atkinson, led us into warrior three: a balancing pose in which we stood on one leg, with our other leg reaching back towards the ancestors and our arms extending forward towards the future. In this pose our bodies remained strong and balanced in the center of now. Similarly, our Experiment with the Light facilitator Jaimie Mudd advised us that the heart and soul of the future—of our ministry—is in the writings of early Friends. Heeding the message, we, the authors of this epistle, are intentionally weaving past, present, and future throughout this text in the name of women’s work that has often included weaving. Take for instance the epistle of Philadelphia and the Jerseys from 1694, an excerpt of which we weave throughout the remainder of this epistle. It begins:

Friends are reminded that our religious Society took form in times of disturbance and that its continuing testimony has been the power of God to lead men and women out of the confusions of outward violence, inward sickness and all other forms of self will, however upheld by social convention.

Here we find our ancestors reaching forward through time to us, in our own time of tumultuous change. By naming “social convention” as an obstacle to living in the Light, 17th century Friends are acknowledging systemic bias in the culture. We can take some comfort in knowing that our ancestors have known this challenge and have worked with it. In the spirit of continuing revelation, we recognize that the challenges faced by early Friends are different from the ones we face now, and our understanding of those challenges have evolved.

During one dinner we held an optional conversation on racism, White Supremacy, Quaker myths, and the need for truth-telling. A Friend read an article by another Friend in attendance, which generated passionate threshing on the topic and kept us engaged well past the scheduled end time. What began as an optional dinner conversation with most of us in attendance, continued as our plates were cleared and the remainder of us squeezed tightly into the small room and the depth of our discernment.

Steeped in systemic White Supremacy Culture the Religious Society of Friends participates in systems of oppression which we find difficult to address. This is not new. We are uncovering the truths of the violence of Quaker Indian Boarding Schools and Quaker-owned enslaved people, both done in the name of “good intentions,” a conundrum with which many of us struggle.

We ask, “What is the impact of our current practices?” Friends threshed how far too many Quakers, especially those of us who are White, are conditioned to protect White cultural dominance in society. After sharing and listening to stories of oppression and struggle, we concluded that some Quakers often use Quaker language and practices as a tool of oppression.

Many of us White Quakers do this using the Quaker practices and ideologies of peace, love, and silence: by asking Friends to settle when conflict occurs rather than seeking the hard truth, by seeking to shame and shun those that speak out rather than deeply listening, by sustaining comfort rather than attending to the well-being of Friends of Color and other Friends who are actively being oppressed. Many of us have heard “that’s not Quakerly” used to silence dissension toward White Supremacy Culture. This is not new in Quaker culture. Only recently, Friend Benjamin Lay has been embraced by the four Meetings that disowned him for steadfastly speaking out against Quaker slaveholders and Quaker silence about the unholy practice of chattel slavery. It’s time all Friends face and address this pattern in Quaker culture.

While we note with gratitude all the many ways monthly and yearly meetings have supported our ministries, we also note a kind of invisible violence. Ministers At The Well are often struggling with the economics of sustaining a ministry. Many of us are expected to suffer greatly to carry our ministry. When financial support for ministry is requested, we are often regarded as suspect for requesting funds to not only pay ministry-related expenses but also enough to sustain daily life. Consequently, as women are conditioned to do, we often turn the blame inward thereby further inflicting systemic violence upon ourselves. Some of us, employees of Quaker organizations, and ministers too, are afraid to speak out at work with our full prophetic voice and our gifts of ministry are sometimes denied and underutilized because of a Quaker taboo against “hirelings.” It occurs to us that in these examples too, White Supremacy colors everything.

As death comes to our willfulness, a new life is formed in us so that we are liberated from distractions and frustrations, from fears, angers, and guilts. Thus we are enabled to sense the inward Light and to follow its leadings. (Continuation of epistle of Philadelphia and the Jerseys from 1694.)

We believe that very often through pain comes transformation and through laying down our burdens comes relief. Just as globally we are facing an unclear climate reality, to which we must acclimate even as we also fight; so too must we as ministers in the Religious Society of Friends face an unclear cultural climate in the future of our Society with a hospitality to the renewal of our faith tradition. We find ourselves facing a form of death and rebirth in which we are both hospice workers and midwives of Quakerism.

Friends are advised to place God, not themselves, in the center of the universe and, in all aspects of inward life and outward activity, to keep themselves open to the healing power of the Spirit of Christ. (Continuation of epistle of Philadelphia and the Jerseys from 1694.)

We cannot do this work alone, just as we need the healing powers of Spirit, we need allies. We need the Light in each other to live into the Kingdom of God. As was stated in the Friend's article, we are not John Woolman, Benjamin Lay, or Lucretia Mott. We are the Quakers of today, of this world. We note that many Friends we admire today were not embraced by their Quaker communities in their own time. In his *Letter from a Birmingham Jail*, Martin Luther King, Jr. speaks of "the loneliness of the pioneer." Many of us At the Well spoke of this feeling. Yet in one another we find community and we seek community with the Religious Society. We do not wish to entertain this loneliness. It is our work as ministers to welcome, with hospitality, what is real, to speak to what is real, to hold the people who are real, and to welcome the future without shame, even if it is sometimes with fear and uncertainty. Through relationship with people in the Light of God, communities and the world are transformed.

We recall the words of Margaret Fell, "We are a people that follow after those things that make for peace, love, and unity," and we challenge ourselves to truly live into embodying the full meaning of these words, rather than using them to maintain the status quo. What does love look like in times of conflict?

Take heed, dear Friends, to the promptings of love and truth in your hearts. Seek to live in affection as true Friends in your Meetings, in your families, in all your dealings with others, and in your relationship with outward society. The power of God is not used to compel us to Truth; therefore, let us renounce for ourselves the power of any person over any other and, compelling no one, seek to lead others to Truth through love. Let us teach by being ourselves teachable. (Continuation of epistle of Philadelphia and the Jerseys from 1694.)

Notes of Discussion of Queries Posed by Nominating Committee, 1/13/2019

Possible Changes in our Nominating Process

1. Nominating Committee should lay itself down, and committee members should be selected by individual committees;
2. Nominating Committee should no longer be responsible for staffing the witness committees;
3. Nominating Committee and Meeting for Business in Worship should explore which committees truly need membership in the Meeting and which could be opened more broadly, thus increasing the number of individuals to draw from.

Points Made in Discussion

- Committees should be able to appoint their own members.
 - If membership in FMC is dropped as a requirement for all committees, that might complicate our role in suggesting people for the Board of Cambridge Friends School.
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- I would rather see all committees be appointed by Nominating Committee because having committees choose their own members would make our process more opaque; committees would be seen as inside groups.
 - Discussing the membership requirement brings up the question: what is the meaning of membership in the Meeting? Also, what are other Meetings doing about this?
 - It's important to have somebody tell new people about what various committees do and help them discern where they might best serve. Maybe the present role of Nominating Committee does not include that job, but somebody needs to be doing it.
 - The fact that exceptions to the membership requirement are made all the time argues that it is an absurd requirement.
 - Membership Committee has been thinking about these issues as well. They tend to feel that the movement toward membership is very much an individual thing, so that it would not be good to put pressure on people by saying they have to be a member to be on a particular committee.
 - It would be very difficult for a committee to have to find its own members; they would be spending far too much time on a task that a devoted group could accomplish more efficiently.
 - There are no clear criteria for deciding which committees should require membership.
 - I suggest that Nominating work collaboratively with the committees—a consultation; an open process—but informed by the perceived needs of the committee.
 - Maybe the problem is not just getting people to serve; the problem may be the committees themselves and the extent of their responsibilities.
 - Maybe being involved in an important committee's work can help an attender make a decision about membership.
 - How does a new person enter into the community's life? One way is to work on a committee; restricting committees to members can shut off one point of entry into the community.
 - There are a lot of interlocking pieces in this puzzle. How could we dream up a way of doing this work joyfully, so that people will be eager to join in the work? Could committees operate differently? Could the work of the Meeting be done differently?
 - How could we structure our tasks better so that committees are not overwhelmed and so that Friends who cannot come to meetings can be involved?
 - The Nominating Committee is important in helping bring balance to the community.
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Exhibits Committee Annual Report (February 2019)

The Exhibits Committee displayed six shows in 2018.

January/February began with *A Common Thread*, a collaborative show featuring the textile work of Marina Rothman, Alasdair Post-Quinn, and Nancy Bloom. Marina's work was a feat of technical mastery, dealing with themes such as migration, the cultural and artistic fabric of society, and peace. She shared an inspiration quote from Ghandi, "peace is not the absence of conflict but the ability to cope with it." Nancy said her work was a metaphor for change and redemption- with mistakes being part of the process. Alasdair's knitted work, displayed between sheets of glass, was a wonder of geometric design.

For March/April we had Skip Schiel's Water Justice show. From Palestine to Detroit he documented issues with access to safe potable water. Photographs of the two diverse geographic areas were displayed separately giving us the opportunity to contrast and compare.

During May/June Jamie Maxfield's artwork graced our walls. He shared with us a group of masterfully detailed drawings featuring both animals and people. The people drawings were divided between portraits and figure studies. Actually the animal drawings were much like portraits in that they intimately captured the personality of individual animals.

The theme for the July/August summer potluck show was *Circles & Cycles*. The summer potluck submissions this year were especially diverse. Both Lorena Boswell & Mary Lynn Cramer submitted montages. Sara Sue Pennell submitted an introspective self-portrait. Poetry interfaced with the visual in submissions by Marian Shapiro, Katy Cullinan, Susan Lloyd McGarry, Gayle Roby, and Jessie Brown. Jessie's could best be described as an experimental installation with sculptural elements. Gayle Roby commented that, "the listening that I do when I try to hear a poem is like the listening I try to do in meeting for worship: it can't be forced." David L Myers submitted computer-generated artwork that included "*Recycling into Circles*" Ceramic submissions by Minga Claggett-Borne and Bill Satterthwaite plus a small sculpture by Mary Spitzer were housed in a glass display case. Marion Foster's abstract watercolor of *Water Circling Rock* was gently and lyrically evocative. Jennifer Hogue submitted a lovely group of four small watercolors in a single frame. Phoebe Hogue-Rodley submitted around impressions of living in Maine. Other work included: Brendan Lehman's painting, George Campbell's circles on bark, David Damm-Luhr's eight photos of nature, Skip Schiel's panoramic landscapes, Richard Wood's underwater landscapes, Mary Coelho's watercolor, "*Our Omniscient World*," and Marina Rothman's tapestry entitled "*Peace?*"

The September/October show featured Brendan Lehman's paintings. Many of these paintings were physically large but there was a set of smaller abstract paintings. Some of the paintings seemed to convey hidden meaning such as the self-portrait with a key-hole in the forehead and a key on a chain around the neck. The large portrait of Feznik the cat was a delight.

In the November/December slot, Mary Coelho brought us a visual feast in a series of watercolor paintings depicting her felt inter-relatedness to nature as delineated in the new story understanding of our place within the cosmos as well as the more immediate here and now here on earth. An awakened awareness of the immediacy and interiority of the sacred permeates her work. The *Web of Life* blends graphic form with tomatoes on the vine. Stained glass windows are juxtaposed with scenes of nature and the accordions are an unfolding series of images with spiritually relevant quotes along the margins. Her painting

entitled *Belonging* does an especially good job of conveying that concept. Flanking this painting were four scenes from nature that seemed to quietly echo this concept along with the sense that the heart was expressly the instrument of connection from within each of us as observer.

The committee considers the bi-monthly exhibits in the Friends room as a venue for getting to know other dimensions and gifts of individuals in our meeting community. The Meeting community has been exploring paths to revitalization recently. As artists many of us see the value of the contemplative traditions within Quakerism as a grounding influence for the more active/activist expressions of our faith—a process that, perhaps, parallels the silent partner that accompanies a Quaker traveling in the ministry. The work on the walls is often in keeping with Quaker precepts and can invite reflection in a way that awakens the heart to new and spiritually creative possibilities. We often get feedback about the exhibits serving as a backdrop and perhaps a subliminal catalyst for the many activities and meetings in the Friends Room.

We are actively seeking new work to showcase. Regardless of your age or ability we invite you to approach us with suggestions. We would like to be especially welcoming to younger exhibitors. Please don't dismiss the idea of exhibiting due to technical problems or not enough work as we have strategies for bringing shows to fruition. Who, other than yourself, should we consider?

George Campbell Mary Coelho Marion Foster Sara Sue Pennell Brian Stevens Richard Wood

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Miranda Henne, Young Adult Friends
Coordinator
yafcoordinator@FMCQuaker.org

To receive newsletter write to:
office2@FMCQuaker.org

Friends Meeting at Cambridge

Return Service Requested

Meetings for Worship at FMC

5 Longfellow Park, Cambridge

Sundays 10:30 am
5:00 pm
Wednesdays 8:30 am to 10 am

South Shore Preparative Meeting

155 Washington St. (Rt. 53), Pembroke
Sundays 10:00 am
Joanne Heffernan
781-337-9337

Worship Group at Brookhaven

1010 Waltham Street, Lexington
Sundays 10:30 am
Elisabeth Cotten
781-862-7578

Other Nearby Worship Opportunities

Acton Friends Meeting,

Contact Clerk, acton@neym.org

Amesbury Monthly Meeting, 120 Friend St., Amesbury

Sundays 10:00 am

Beacon Hill Friends Meeting, 6 Chestnut St., Boston

Sundays 10:30 am

Cambridge Friends School, 5 Cadbury Rd., Cambridge

Tuesdays 8:30 to 9:00 am

Framingham Friends Meeting, 841 Edmands Rd., Framingham

Sundays 10:00 am

Fresh Pond Monthly Meeting, CFS Cambridge

Sundays 10:00 am

Lawrence Monthly Meeting, 15 Forest St., Methuen

Sundays 6:30 pm

Nashoba Worship Group, nashobaquakers@gmail.com

Sundays 10:30 am

North Shore Monthly Meeting, 74 Hart St., Beverly Farms

Sundays 10:00 am

Wellesley Friends Meeting, 26 Benvenue St., Wellesley

Sundays 10:30 am