

The Travelling Friend

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Yearly Meeting affirms CFM Social Justice Minute

Our Social Justice Minute related to immigration was approved by Wilmington Yearly Meeting in March. At that time a commitment was made by those present to share the Minute with their elected officials, newspapers and other media, and to make this an effort within their own congregations and communities. WYM Clerk J.P. Lund reached out to Meetings, as well as to local newspapers, resulting in a news story written by Gary Huffenberger in the March 28, 2019 edition of the Wilmington News Journal.

In the article, J.P. shared that while the Cincinnati Friends Meeting Mnute was approved by our Meeting in 2018, the issue is still a timely and critically important issue. "This issue has not gone away," he shared in the News Journal article. He further shared that when Society of Friends members make a public statement of this sort, it means that all those present approved of the statement rather than the statement being determined through majority vote. "We definitely came to unity," he told the News Journal reporter.

The newspaper article includes excerpts from our CFM Minute, including: "Our public commitment to speak and to act so that every child, regardless of race, religion, or country of origin, is guaranteed the right to be nurtured and safe within the sanctity of their own families and that no rule of process currently or historically of any country shall infringe on and/or interfere with the unity of children and their families. We base this call to action on the traditions of all faiths in respect to the role of families as the fundamental building block of society."



Those gathered at Wilmington Yearly Meeting came together in the full spirit of Quaker faith and action to approve the CFM Minute. One Friend stood to speak during the discussion, urging Friends to do more than just approve the Minute. "We do this very well," he summarized, "making these statements of faith and approving them and then too often they get put away in a Minute book or file somewhere and are forgotten after we take action and after our Yearly Meeting ends. We can't and we shouldn't do this with this Minute. It's too important to who we are and where we are now in this country. We must stand up and be vocal and visible and do as Quakers have done before us make ourselves known tell everyone we can in as many places as we can that we stand by this Minute and that we will be silent no more. This is just far too important!"

Some of us at CFM have sent emails and letters to our elected officials. We pray continually for the children and their families. We took our Minute to Yearly Meeting. As the Friend at Yearly Meeting noted, "we do this very well." As children die, as families are ripped apart, as the inhumanity continues to swell, we must ask ourselves as a community and as individual Friends, have we done all that we can and should? **Have we done enough? Is it enough to put away our Minute in a book?**

*See our full Minute on our CFM website at
www.cincinnatifriends.org.*

Pastor's Corner

..... by Jim Newby

Life together

At the end of my class on the *People called Quakers*, I share a warning to all who are interested in becoming members of Cincinnati Friends Meeting. In brief, I say, "Meetings are not perfect institutions, and neither are the members who fill the benches on First Day Morning, staff its committees, or work to bring life to the Testimonies we have in common.

What does this mean? It means that if you are a part of this Meeting, one of two things will eventually happen: 1) you will disappoint the Meeting; or 2) the Meeting will disappoint you. The time may come when the Meeting doesn't do something that you believe is vitally important.

We may fail to act on an issue or even act in a manner opposite of what you would desire. At the same time, it is possible that you won't do something that the Meeting asks of you or you will not do it in a way that other Meeting members hope and expect. This is quite natural in a community of faith. While it is sad, it is a part of being *imperfect* people banding together in an *imperfect* way to create an *imperfect* institution.

Living in such an imperfect community requires that we treat one another in love and civility. Such love and civility are composed of at least three elements.

First is trust. If we are going to love one another we must first *trust* one another. Life together requires it. You may remember Charlie Brown, Lucy and the football. Charlie is always trusting Lucy to hold the football while he runs up and kicks it. The problem is that Lucy always lifts the ball just as Charlie is going to kick it and he falls flat on his back. And this happens repeatedly! In a sense our whole society is built on the trust of Charlie Brown. Community requires *trust*.

You may get hurt on occasion, but it is better than living together in a community that is untrusting of one another.



The second element necessary for life together is the art of listening. When was the last time that you really listened to someone who has a differing opinion than your own? I mean, really *listened*. As uncomfortable as it is at times not to become defensive, we all need to learn how to listen more intently and be aware of the feelings of others.

Finally, life together requires the element of vulnerability. To be open and vulnerable, allowing our defenses to be let down as we interact with others, will help us to be more loving. In vulnerable discomfort, God opens our hearts and challenges our sense of control and protection.

The more open and vulnerable we become, and the more authentic we can be with others, the closer we will feel to God, and the more intimate will be our relationships. We become vulnerable with one another when we can share our hurt and pain within community.

Above his Ashram in India, the United Methodist Missionary E. Stanley Jones hung a plaque which read: ***Here we enter a fellowship. Sometimes we will agree to differ, but always we will resolve to love and unite to serve.***

If we are to maintain such a practice within the community of Cincinnati Friends Meeting, we also need to trust one another, listen to one another, and be vulnerable with one another. At times we will fail, but then we need to begin again. We believe in a God of new beginnings, and of these new beginnings there is no end.



"A creed may act as a fence to keep people out or to keep people in. We prefer them, freely, to come to the well themselves."

Quakers do not tell people what to believe; instead we provide the circumstances that help people to discover their own spiritual life for themselves.

Southern Africa Yearly Meeting

Wherein abideth this thing called hope?

Guide me in your truth and teach me, for you are God and my hope is in you all day long. – Psalm 25:5

It became more than an eye-opening experience. It became a heart-opening experience when Emily Provance shared with us during our *Soup & Sandwich Supper* in February. Emily is a traveling Friend and member of the Friends United Meeting (FUM) General Board. We came together to learn more about FUM and the missions we support financially each year.

Emily spoke about the experiences that have changed her life as she has traveled to FUM mission fields in Tanzania, Kenya and Ramallah on the occupied West Bank. She spoke of the power of just one person to build faith communities that can change the world.

There is the Turkana Friends Mission, where Turkana Friends have established four churches within a Congolese Refugee Camp. There is the Africa Diaspora Ministries where refugees from the Congo are helped to come to the United States and Canada, including Christ is the Answer Church that is now part of New York Yearly Meeting and where services are shared in Swahili, a congregation created from that African Diaspora community.

There is the School for Shepherds, a safe place where girls can go to high school, as FUM stands beside them to support the success of the students and their communities.

There are those we are more familiar with, like the Puerto Padre, Cuba mission. And there is that one place that Emily and others at the presentation referred to as ‘the most hopeless place on Earth’ Ramallah on the occupied West Bank. In this one place where it seems nothing will change the cultural and political divides, there is this one thing. There is Ramallah Friends School.

It sits there among the hopelessness as it has for years. More than 1,400 students receive a first-rate education, with most of them qualifying to attend colleges and universities.

They leave that place so many call hopeless and go to other countries for their higher education, places where they are safe from conflict, safe to learn, to be free, to be filled with hope.



Emily is pictured with (back) CFM members Suzanne Johnson and Mary Ellen Krisher and by Walt Fry who accompanied her on her visits to Friends Meetings, including her visit with us.

They become doctors, lawyers, teachers, business people. And then something remarkable happens ... some may even call it miraculous. Many of them come back from that place they left. They come home. They start their own businesses, provide health care, teach the next generation of children growing up in the darkness of chaos and conflict. They are not forced back. They choose to come back.

And so we may ask ourselves, wherein abideth this thing called hope? We may well find an answer in each one of those Ramallah graduates who returns to a place most call hopeless. We may find an answer in the hearts and minds of more than 1,400 students being taught in the Quaker way every day over so many years. It may be we cannot see it in the darkness for it is not a flame burning brightly. It is instead the smallest ember, but it abideth even there, this thing called hope. *Our hope is in you all day long.*



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2019 CFM State of Society Report

..... by Nan Hatch

This past year, 2018, was an active year for CFM, spiritually, physically and in terms of our local communities and social action.

Spiritually, we mourned the loss of Sharon Patterson, beloved wife of Dick Patterson, and grieved the division within Wilmington Yearly Meeting. We nurtured growth and community within our congregation with several Spiritual Nurture groups and active Young Friends programs, with as many as 12 young people participating.

We hosted a mini-seminar on *Writing from the Heart* with Brent Bill, a retreat in Cape Hatteras and classes about *The People Called Quakers* for attenders seeking membership. We welcomed 16 new members and celebrated the high school graduation of three Young Friends.

Physically we attended to several challenges to our Meeting House. A basement flood in 2017 required us to replace all three furnaces, some office equipment and to get the building thoroughly professionally cleaned.

We were asked by the County Board of Health to replace our septic system (*at a cost of up to \$30,000*) but instead were able to work with our neighbors to successfully petition the Metropolitan Sewer District to put in a new sewer line within the next four-five years.

We painted exterior trim, repaired some roof leaks, continued with our landscaping plans, and installed a new work table/storage area in the kitchen. Our Trustees also began to talk about Long-Term Giving.

We participated in wider faith communities, in both Quaker and non-Quaker events. We approved Minutes in support of immigration and family unity, those impacted by DACA, and affirmed the Maryville (Tennessee) Minute concerning Gun Violence.

At the Yearly Meeting level, we supported the commitment to Meeting autonomy, had several members attend Quarterly and Yearly Meetings, hosted the USFW Fall Conference, increased our financial support to Yearly Meeting and joined other WYM meetings in raising money in support of a new community center in Puerto Padre, Cuba, with our Meeting raising more than \$1,200 as of the end of 2018 and with efforts continuing into 2019.

We supported the ministry of a photographic program called *Faces of Addiction*, the individual efforts of members and attenders concerning organic gardening, an underserved children's art program and two adult art exhibits. We maintain our active presence on Facebook to share information about our spiritual nurture events, our discernment about social justice issues, and wider Quaker bodies.

We participated in MARCC (*Metropolitan Area Religious Coalition of Cincinnati*) and in the AMOS coalition in support of immigration and social justice issues. We contributed both planning and participation in the 1st Festival of Faiths event held at Xavier University.

We committed to ongoing support of inclusive work among faith communities, including hosting a Festival of Faiths Open House at our Meeting in 2019, along with planning for the first Alternatives to Violence training to be held in Ohio, including serving as the host site for the training in 2019.

We entered 2019 saddened by our losses and by so much social injustice around us, but more determined to support one another in service to God, to one another, our local, Quarterly and Yearly Meetings, and our local community.



Jim and Liz Newby with some of the items we shared as part of our 2018 Peace & Social Concerns outreach with Bethany House, one of our many ways of sharing with our community. Jim also serves on the Steering Committee for the Festival of Faiths.

Embracing a new spirit after traveling

..... by Cathy Barney

With my oldest, Autumn due in London for a semester the day before my 60th birthday, I recognized an opportunity as way opened to safely deposit her and embark on a bucket list trip. I would visit my in-laws exchange student of 50 years ago in India via Istanbul, with a side trip to Kathmandu. Who knew when I'd ever be this way again?

London was a blur of getting Autumn settled, though we found time to tour the crown jewels, wander the stalls of Camden Market and gobble Sunday roast in a pub. On my own, I walked Hampstead Heath, stumbling out of the park and right on to George Orwell's house, and to get acquainted with our host Tom, a food writer and urban gardener, his wife Larushka, a film critic, and their daughters. I was disappointed not to have shared with Autumn the book that our Quaker ancestor, Dorothea Gothonson Scott, wrote in 1652 chastising Charles II and his court.

Five days in Istanbul solo proved a glorious taste of blending cultures. I flung open my balcony windows on a balmy night to hear the intoxicating ezam, evening prayer. The receptionist where I was staying acted as if he hadn't heard it. Imagine the public call to prayer five times a day so ingrained that it's nature, not a novelty as it was to me.

I was awed in Haggia Sophia, a church constructed in the 4th century, converted to a mosque in the 15th century after Ottoman capture, where Christian mosaics stand side-by-side Muslim religious art. In this hopeful place I felt my mother who had died less than a month before and who had been so excited about my "trip around the world." She was here in this sacred space, whispering not to worry about Autumn she was with her.

I am comfortable traveling alone, paying attention and trusting Spirit. I had wisely brought a scarf, covering myself after constant hawking in the Grand Bazaar so that I would look more like local Muslim women. I met Omar on his day off. He helped me navigate the Bosphorus ferry, provided me a history lesson as we cruised and introduced me to the hospitality of his relatives in the Spice Bazaar. A Kurd of humble beginnings, he has worked his way up in the carpet business.



Supporting a wife and two young daughters, he plans to earn a bachelor's degree so he can be a tour guide. We visited his shop, where I was offered coffee and tea as carpets flew and an adept salesman discerned my favorite. I agreed on one once the price came down substantially, now a memento of a wonderful experience. When you meet someone Turkish, you become family. I still get middle of the night check-in texts from Omar, where it is late morning in Istanbul.

Ready for India, I was denied boarding because my visa was merely the application. The gate closed as I frantically searched e-mail with spotty Wi-Fi. I sucked in a prayer and a deep breath, found the document and waved it at the attendants who were dispersing. They re-opened the gate and I ran. Fast!

Early the next morning, Prabhash loaded me into his car, introduced me to his family, got me settled and left for his Sunday ritual golf. A few hours later, a friend arrived to accompany me to an Ayurvedic (ancient Indian medicine) clinic, which supports an adjacent orphanage. This was part of my reason for traveling to India: treatment to manage my fibromyalgia. I met with a doctor, who checked my pulse, prescribed oils, massage treatment, yogic breath-work and herbal supplements.

I would receive five treatments during my stay. I was invited to dance with the joyful children from the orphanage. Sandrit spent two hours anointing my body with warm oils, rubbing and scrubbing from

(continued on page 6)

New spirit (*continued from page 5*)

head to toe, then preparing the slow-oil drip onto my third eye, which lured me into very deep meditation, so deep I found Spirit and made a BIG concession to surrender. I had to remind myself that it was real.

Prabhash and his wife Raju share an apartment with their daughter, grandson and servants in suburban New Delhi. They were generous hosts. They treated me to an Indian wedding (*think Bollywood, only more lavish*), a family barbecue, a visit to their bread factory, vegetarian meals expertly prepared by their long-time cook, and great conversations. They arranged a driver and guide to take me to the Taj Mahal. The guide, who has a Ph.D. in history, was the same guide who had escorted the Obama White House advance team to the same place. As Bill Clinton said, “there are two kinds of people: those who have seen the Taj Mahal and those who have not.” It was breathtaking!

In the midst of living with the Jain family (*they are of the Jain faith but not religious*), I took a three day hiatus to Kathmandu. When Lodro, a Nepali monk, sat next to me on the plane and offered his phone number should I need anything, I felt the continued blessings of this trip.

I was grateful to wander Patan, an artisans’ section with an altar hidden in every courtyard. My Newari inn was situated next to a 12th century Hindu temple full of golden statues. When I asked the night receptionist how to get to the stupas (*temples*), he arranged a taxi and asked to accompany me. I toured Boudhanath with Santosh, this his second visit to the location. He was as exhilarated as I was at the swirl of incense, the bazillion flags flapping and our view from above as we shared tea. He and his girlfriend had hiked near the Monkey Temple and he delighted in our ascension up the mountain of steps to the magic at the top: the temple community and a breathtaking view of Kathmandu and the surrounding Himalayas.

Except for being on the ‘Apology Tour,’ as the only American expat I met called it, I was in ignorant bliss, sinking into exotic sounds, sights, tastes and people. I have vowed to return, but not as the same person I left.

I am wrestling now with these Queries. Who is God calling me to be now? What does my acceptance of surrender mean? How can I be in my everyday world as I am traveling the world: light, full of love, relaxed and open to what Spirit brings my way?



Heidi sharing her journey following Meeting for Worship in March.

Jesus and the French Connection

CFM attender Heidi Bright, M.Div., joins Cathy Barney in sharing a unique spiritual journey. We met together in our Library following worship recently as Heidi shared a Spiritual Nurture program related to her 2018 sacred pilgrimage through France.

She led us in discovering the mystical connection between Mary and her son Jesus with the writers of the Dead Sea Scrolls. We explored alternative sacred stories hidden in plain sight through French art. We took a pictorial journey revealing legends about Mary Magdalene, who spent 30 years praying in a grotto, and Martha of Bethany, who defeated a dragon with only holy water, a cross and a sash.

In addition to sharing with us, Heidi also shared her presentation at the Victory of Light conference.

Our Meeting is blessed and enriched by those like Heidi who are part of our community and who are open to sharing their spiritual journeys with us

Heidi is the author of *Thriver Soup: A Feast for Living Consciously During the Cancer Journey* (<http://thriversoup.com/>) and *Hidden Voices: Biblical and our Christian Heritage* (<http://www.helwys.com/sh-books/hidden-voices/>).

Lessons from history about our Quaker faith in action

It is through our shared stories that we learn who we are today as Quakers. CFM attender Bill Williams met with us following Meeting for worship recently and took us back on a journey in time to remind us of our historical roots made real through faith in action.

Bill considers himself “a retired historian, writer and would-be musician,” with a particular interest in Irish history. He has taught in Ireland and in America. We were fortunate to have him share his stories about one of the most significant times in Irish history, the Irish Potato Famine, and the role of the Society of Friends in that time in history.

The Irish were dependent upon their primary product, potatoes. When the crop failed for two years in a row in the 1840s, there was a widespread crisis throughout the country, including an estimated 500,000 to 1,000,000 deaths from starvation and famine-related diseases.

In the midst of the suffering there was a Society of Friends Relief Committee based in Dublin. They drew upon the larger Quaker network in England and in America to become one of the first NGOs (*non-government organizations*) to provide an international response to a major famine.

There is this quote attributed to the group of Irish Quakers, numbering little more than 3,000 within the population, as the crisis unfolded, “If there be one thousand of our fellow men who would perish if nothing be done, our rescue of one hundred from destruction is surely not the less of a duty and privilege because there are nine hundred we cannot save.”

Not only did they work to meet the immediate need of feeding the starving, distributing fabric and clothing, they looked beyond the immediate need to address the underlying cause of the crisis, which was Ireland’s dependence on one crop. One Quaker, William Bennett, looked at the over-dependence on this one crop as the root of the crisis and worked with other Quakers and the government. He purchased vegetable seeds that he distributed to farmers in two Irish counties. That initial response grew to involve other Quakers and the Irish government in the



Bill Williams (right) shares Irish and Quaker history during his presentation. Learn more about Bill at drbillsnug.com.

distribution of seeds to more than 40,000 small farms with more than 9,000 acres planted in new crops, insuring that the root cause of the catastrophic famine had been addressed.

About Bill

Bill received his Ph.D. from The Johns Hopkins University. He taught history at Southern Illinois University, the National University of Ireland, Dublin and at the University of Cincinnati, among others.

He has written several scholarly works on Irish and Irish-American studies and is the recipient of a 1996 ASCAP award. He served as a researcher and consultant for *The Long Journey Home*, the PBS series about Irish America. He has also written a novel and several theatrical pieces.

And about his description of himself as a “would-be musician,” Bill is the leader of the Williams Family Band who have blessed us by ministering to us through their music during meeting for worship and at Christmas Eve worship.





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“Among the principal factors which influenced my life are: nonviolent tactics; respect for human personality and a belief that all people are equal.” - Bayard Rustin

Our Meeting House served as the welcoming host for Ohio's first Alternatives to Violence Basic training workshop in February. The three-day workshop was led by AVP Lead Facilitators from Indiana, along with CFM attender Joe Henry, who has completed AVP Basic training and is continuing his work to become a trained facilitator. He has been involved with AVP efforts in prisons in Indiana and Ohio. He served as a co-facilitator at the training at CFM.

Although no longer a Quaker program, Alternatives to Violence was founded based on the Quaker belief in an inborn power and seeking of peace in everyone. Participants and trainers now come from all religions, races and walks of life.

AVP workshops use the shared experiences of both facilitators and participants to look at how injustice, prejudice, frustration and anger can lead to violence as they study ways to respond to violence in new and creative ways. The workshops focus on conflict management skills that help individuals gain insight into themselves and find new and positive approaches in reaction to anger and frustration that leads to violence.



Joe (pictured far right with the February participants at CMF) is a retired Baptist minister and prison chaplain.

Along with Joe, CFM member Suzanne Johnson has completed AVP Basic Training previously. Those completing the training in February from CFM were Ray Geers, Bob Green and Nan Hatch, along with community participants.

Seeking God daily through simplicity, peace, integrity, community and equality.

William Penn and Primitive Quakerism

We welcomed our F/friend Paul Buckley to share with us following a recent meeting for worship. Paul is traveling in ministry under the care of Community Friends Meeting with a concern for revival within the Religious Society of Friends.

He is sharing his ministry through his two latest books. *Primitive Quakerism Revived: Living as Friends in the Twenty-First Century*, challenges contemporary Friends in each of our Society's branches to re-examine fundamental beliefs and practices, to identify the changes and additions that have been made in the past three and a half centuries, and to acknowledge which of those are unacceptable compromises that need to be abandoned. His book is a plea to "reclaim the essential Quaker principles and mission by modeling a joyfully faithful community of God."



The second book is *Primitive Christianity Revived by William Penn – Translated into Modern English*. In this book, Paul looks at William Penn's classic 1696 work, *Primitive Christianity Revived* and how it describes the ways the early Christian church as established by Jesus and his apostles had been restored "in the faith and practice of the People called Quakers." Penn outlined in a few dozen pages the beliefs and behaviors that define the Friends' way of life. The simplicity and precision of Penn's description is unsurpassed in the three centuries since it was first published, but 17th century English vocabulary and grammar have obscured his message. In his review of Penn's work, Paul has translated *Primitive Christianity Revived* into modern English, sharing his clarity of Penn's reasoning for a new generation.



Our faith in action within Yearly Meeting



Because of our commitment to work together in unity within Wilmington Yearly Meeting, something joyful is happening on an island far from us. We at CFM have been blessed to work together with other Yearly Meetings in filling our Mason Jars to overflowing so that a new community center can come to life in the old Friends School in Puerto Padre, Cuba.

As a Yearly Meeting we pledged to raise \$12,000 in support of the project. As of the Yearly Meeting in March, more than \$23,000 has been raised from all our participating Meetings. In addition to collecting coins (and currency) in our jars, much dedicated work has gone into holding yard sales, selling sandwiches and other activities at various Meetings to raise the funds that will now make a difference in a community in Cuba.

At last count, our Meeting has contributed more than \$1,200 as we filled our jars. We will complete our coin collection in May, so there is still time to add to the total that will come from all of us working together within Yearly Meeting.

We have also participated by donating items for very successful yard sales. Chester Friends Meeting will host another yard sale over the Memorial Day weekend. With Spring upon us, it might just be the right time for us to look in our closets and garages and see what we might be able to contribute to the yard sale – **no clothing please**. Barb Napier has been overseeing our collections for the Mason jars and yard sales. Please contact her at b.napier@zoomtown.com and she will joyfully work with you to get your items to the yard sale.

Hatteras memories

..... one last look back at our retreat

..... by Ray Geers

Memories still abound from our spiritual retreat in Cape Hatteras. In our last Traveling Friend issue, we had made it to the beach and so we continue from there.

Yes, we were on the beach, the ‘Hatteras Eight.’ The weather was warm and the breezes were lovely, but there was also work involved with this retreat. Traveling is a kind of work, especially with a group of people, even familiar people. And then there is the matter of feeding bellies. Feeding all of us was a real work of love, which was done beautifully by Liz and Jim Newby. They hosted us in their 2nd floor condo overlooking the Atlantic Ocean.

The main theme set before us was *transformation*. We were on retreat, on that beach, for a reason. The reason? We were there in order to be transformed by the Light. It was both that simple and that hard at the same time. Could we let the reclaimed light of our transformed selves shine out from us and not just bathe us from within?

To prove to skeptics that we worked hard and didn’t just eat, drink, laugh and strum the ukulele, we wrestled with some deep topics in our two-a-day group sessions, including: our inner dramas; vulnerability, brokenness and discontent; discernment; community and relationships; and losing and rekindling our passion for life.

Caring within the group grew as we became more comfortable with one another. I attribute this in part to the confidence and respect fostered by the worship-sharing method. The simple rules of worship-sharing act as a safety net to encourage the leery to share more, while helping the potentially overbearing by reminding them to listen more.

I was particularly transformed by Dick Patterson, who has graciously allowed me to share these thoughts about him. I think this was the first big journey for Dick since the death of his wife Sharon. Despite his loss, he seemed to bring the most cheer to our group. He was the one who would approach complete strangers — in restaurants, on the beach, at highway rest stops, it was Dick who was melting down barriers with the confidence of his inner light and well-wishing for others.

His genuine openness and curiosity seemed to disarm the apathy and isolationism of others. While walking back to our cottage one evening, Dick confided to me that his boldness in human interactions was something quite new for him.

He called it his ‘new normal.’ Striking up conversations with complete strangers was a talent of his recently departed wife. Now it seemed that it was his gift to cultivate and enjoy, like a new hobby or new *modus operandi*. He came to accept that his life as he had known it was gone.

There was no going back. The road to happiness had now become his road to transformation. The miraculous aspect of this new road is that Dick has chosen to embrace change itself, and, in doing so, he has opened his life to the potential for light and love in each moment.

Like Dick, we are invited to be transformed, all of us, by love into love itself. Like Dick, we have the ability to reach out to others beyond the walls created by our deadening ‘old normals’ of unsubstantiated doubts and fears. We **do** have the strength and the courage to see what love can do. May we be examples one to the other in being transformed within the Light and Love.



Guests from several faith communities joined us at our Sacred Connections Open House to learn more about what Quakers believe and some of our history at CFM. The Open House was a continuation of community building that began with the Festival of Faiths in 2018.