



FORT MYERS MONTHLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS

Newsletter, Second Month, 2021

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Meeting for Worship During the Pandemic

Friends are now meeting for hybrid worship every 1st day at 10:30AM. Friends may meet physically outdoors (weather permitting) under the roof of the Chickee Hut on the Orange River in Buckingham. Social distancing protocols are observed as well as wearing masks.

Friends who prefer to meet via Zoom instead may do so. Each Friday an invitation to Zoom worship is sent to our entire e-mail list, identifying the hyperlink and meeting number. People may join early either physically or via Zoom at 10:00 a.m. for conversation and fellowship.

For directions to the Chickee Hut, call 239-313-6201 or e-mail the e-mail address above for directions.

QUERIES & ADVICES *from Faith & Practice of Southeastern Yearly Meeting*

What is the state of our meetings for worship and business

2. Meeting for Worship with a Concern for Business

Queries:

- Are meetings for business held in the spirit of meetings for worship?
- In decision-making, do we promote a spirit of love, understanding, and patience as we seek unity on an appropriate course of action?
- Do we keep our remarks simple and speak only as the Spirit leads?
- Are we able to unite in good grace with the sense of the meeting when our personal desires tend in another direction?
- Do we maintain respect for others, however strongly our opinions may differ?
- Are meetings for business seen as positive opportunities for testing and practicing our spiritual life?

Advices:

- As members, attend the business meetings and extend our support to the meeting's affairs so that the burden will not rest upon a few.
- In meetings for business and in all duties connected with them, seek the leadings of the Light.
- Avoid undue persistence. As we release our attachment to our ideas, the Light may reveal solutions none of us has considered.
- Be willing to admit the possibility of being in error.
- Remember that the foundation of a lasting decision lies in the search for unity—that is, a corporate seeking of the Light in an atmosphere of love, trust, and mutual forbearance.
- Attenders are warmly invited to attend and participate in meeting for worship with a concern for business.
- Have a sense of when to continue to labor on or to lay aside an issue.

Fort Myers Monthly Meeting of the Religious Society of Friends Minutes of 2nd Month 14, 2021

The Fort Myers Monthly Meeting of the Religious Society of Friends met online on the 2nd month 14th day via Zoom conference with 16 Friends present. The Meeting opened with a period of silent centering. Richard Frechette, Clerk, read the following Queries from SEYM's "Faith & Practice":

- Are Meetings for Business held in the spirit of Meetings for Worship?
- In decision-making, do we promote a spirit of love, understanding, and patience as we seek unity on an appropriate course of action?
- Do we keep our remarks simple and speak only as the Spirit leads?
- Are we able to unite in good grace with the Sense of the Meeting when our personal desires tend in another direction?
- Do we maintain respect for others, however strongly our opinions may differ?
- Are Meetings for Business seen as positive opportunities for testing and practicing our spiritual life?

Ministry and Counsel Committee Report

Clerk Nancy Fennell shared the following report:

The Ministry and Counsel Committee met January 25, 2021. The Committee encourages each of us, long time members and newcomers, to read the Pendle Hill pamphlet entitled, *On Vocal Ministry: Nurturing the Community through Listening and Faithfulness*, by Barry Crossno and J. Brent Bill.

The Committee discussed the Quaker practice of discernment. Discernment has long been considered a vital part of decision making for Friends. Southeastern Yearly Meeting's Faith and Practice defines discernment as, "The process of arriving at the right

course of action through spiritual perception and clear rational thought. [It] seeks to incorporate God's will to rise above mere 'deciding.' It is wisdom to see clearly and to differentiate the truth from other impressions." (p. 314-5) In *A Sustainable Life*, Douglas Gwyn (2014), reminds us that for matters of discernment, "we require meditative reflection and prayerful search for God's will in the decisions that shape our lives." (p. 39)

While threshing sessions allow the community to express individual feelings, it is practicing discernment and sharing our discernments with each other over time that is thought to lead to unity in decision making. Therefore, we respectfully encourage all within our community to practice discernment in the question before us regarding where we shall meet together in the future.

Finally, a member of our faith community asked, "How can we get to know each other better within the limits of Zoom?" Several constructive suggestions were brought forward which M&C anticipates bringing to Meeting after further seasoning.

In response, the Clerk of the Meeting asked that Ministry and Counsel identify someone from their committee to serve as facilitator for our second Threshing Session, to be held February 28. Due to the Clerk's heavy involvement in the planning and information gathering about a possible new Meeting House, he doesn't want to be seen as overly influencing the process. The Ministry and Council Committee agreed to this request

Treasurer's Report

Treasurer Paul Davis shared the following financial report:

FMMM Funds Report 1/31/2021

General Funds

Checking	6,314
Gen Fund Savings	40,385
Gen Fund Fr Fiduciary	29,810
Total General Fund	76,509

Meeting House Funds

Savings	90,197
MH Funds Fr Fiduciary	13,871
Total Meeting House Funds	104,068

FMMM Total Funds 180,577

Jan 2021 Income vs Expense

Jan Income	1,688
Jan Expenses	7,233*

*FGC, Harry Chapin, AFSC, FCNL, Quality Life Center, ECHO

Friend Paul explained that because of the immediate need, the following donations were made in January: FGC, Harry Chapin, AFSC, FCNL, Quality Life Center, ECHO.

The rest of our budgeted donations will be made this month.

Paul also mentioned that he had mistakenly donated \$500 to the Quality of Life Center instead of the budgeted \$300. He requested that we increase Peace and Social Concern's budget by \$200 and that he will make up the difference by personally donating \$200 to the Meeting's General Fund.

~ **Minute 2021-MM02** Friends approve increasing the budget of the Peace and Social Concerns Committee by \$200.

Peace & Social Concerns Committee Report

In response to a Friend's request that the Committee write a statement about the Quaker testimony of nonviolence in the light of recent civil demonstrations, the Peace and Social Concerns Committee brought the following draft to the Meeting for approval: "Fort Myers Quakers' Statement in Light of Recent Events of Public Violence." After many positive comments and several edits, the following Minute was approved:

~ **Minute 2021-MM03** Friends approve the following Statement in Light of Recent Events of Public Violence:

Fort Myers Quakers' Statement in Light of Recent Events of Public Violence

Quakers have always been deeply persuaded that peace is the way. The Friends Peace Testimony, an early statement that informs Quaker thinking today, comes from a letter written in 1660 by Margaret Fell to King George II of England: "We utterly deny all outward wars, and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever. This is our testimony to the whole world."

This compelling, yet challenging statement is grounded in the idea that there is "that of God" – a core of potential goodness and humanity – in every human being, regardless of their beliefs, their character, and even their unconscionable actions. Quakers look for "the light within," and in doing so, they have often paid a high price for refusing to engage in violence and war.

But Quakers have not just stood peacefully while injustice rages around them. Oppressed themselves by early authorities, Quakers became convinced to work against unjust laws and intolerable conditions, reform prisons, stand against the death penalty, win the right to vote for those denied it, advocate for respectable working conditions, and make amends for centuries of racism, slavery, systemic discrimination, and the despoiling of the environment and support international efforts for peace.

With courage and conscience, Quakers strive to right the wrongs of the world while affirming the sacredness of all creation, by holding in the Light both those who perpetrate injustice and those who pursue justice.

After further discussion, Friends approved the following Minute:

~ **Minute2021-MM04 Friends ask that Peace & Social Concerns Committee disseminate our Statement in Light of Recent Events of Public Violence as it deems appropriate.**

PSC Clerk Carolyn Stanley asked for the approval of the Meeting to sign the Faith Leaders' Letter opposing the proposed State of Florida legislation entitled: "Combating Violence, Disorder and Looking and Law Enforcement Protection Act." The letter originated with the Florida Poor People's Campaign and is still open for signing, as the bill is currently in committee. At the PSC meeting on 2-9-21, the PSC Committee approved and signed the letter as "a group of Quaker Ministers."

~ **Minute2021-MM05 Friends align with the Florida Faith Leaders' letter against the proposed State legislation "Combating Violence, Disorder and Looting and Law Enforcement Protection Act. We ask our Clerk to sign this letter on behalf of the Meeting.**

To All Leaders of Faith and Goodwill:

The Sacred Texts of the World's great religions as well as an array of humanistic philosophies, all emphasize humanity's obligation to respect one another. These venerated texts teach us to stand up for the oppressed, the disenfranchised, and the marginalized. Such writings highlight our collective responsibility to ensure justice and equity for all.

When society in general has refused to stand up for "the least of these" - to borrow a description used by Jesus - and when local, state and federal governments have persistently failed to establish and safeguard equality and fairness, it becomes incumbent on individuals and organizations of faith and goodwill to employ the grassroots power of the people to protest against such actions and inactions.

Throughout history, prophets, sages, philosophers, and poets have unflinchingly decried injustice and called for a truly moral order. "Do not pervert justice," states Moses in the Torah. "Let justice roll down like a river," writes the Hebrew prophet Amos. And his prophetic successor Micah calls for us to "act justly and to love mercy."

Muslims are admonished to "stand firm for justice even against your own selves." In Hindu commentaries, justice is described as "a means of protecting the weak from the strong." The Baha'i faith places such a premium on justice that their international governing council is called The Universal House of Justice. Jesus taught that we should treat others as we would want to be treated. And we could cite numerous other faith and non-faith declarations.

Throughout America's history, activists - faith leaders, community leaders, union organizers and innumerable ordinary citizens without title or rank - have used voice, pen and amassed presence (i.e. protest) to remind those in power of our nation's promise to provide "liberty and justice for all."

When in the name of Law and Order, a government threatens - backed by the power of the State - to criminalize all who are guilty of nothing more than being bystanders when some protesters became unruly or violent, it has a truly chilling effect on our constitutionally guaranteed right to assemble peacefully in protest. Indeed, that's the not-so-hidden motivation behind a proposed new law here in Florida.

Our nation was formed by protest. And it has only been through protest that government leaders' feet have been held to the fire sufficiently to bring about transformations toward

a better and more just society. Those transformations, though greatly valued, are far from complete. Yet further progress is now being seriously threatened.

Although protests throughout our nation's history have generally been peaceful, we recognize that at times some people – usually a small percentage – have not remained peaceful. But when protesters engage in vandalism or violence, there are already existing laws to address such behaviors. What is currently being proposed raises a whole new specter of intimidation and retaliation.

The Florida Poor Peoples Campaign is asking faith leaders and leaders from all organizations that prize and promote justice and equality for everyone to sign the following declaration to say emphatically and unequivocally to Florida Governor Ron DeSantis that our respective value systems force us to stand up against the proposed “Combating Violence, Disorder and Looting and Law Enforcement Protection Act.” The Act reads as follows:

New Criminal Offenses to Combat Rioting, Looting and Violence

1. Prohibition on Violent or Disorderly Assemblies: 3rd degree felony when 7 or more persons are involved in an assembly and cause damage to property or injury to other persons.
2. Prohibition on Obstructing Roadways: 3rd degree felony to obstruct traffic during an unpermitted protest, demonstration or violent or disorderly assembly; driver is NOT liable for injury or death caused if fleeing for safety from a mob.
3. Prohibition on Destroying or Toppling Monuments: 2nd degree felony to destroy public property during a violent or disorderly assembly.
4. Prohibition on Harassment in Public Accommodations: 1st degree misdemeanor for a participant in a violent or disorderly assembly to harass or intimidate a person at a public accommodation, such as a restaurant.
5. RICO Liability: RICO liability attaches to anyone who organizes or funds a violent or disorderly assembly.

Increased Penalties

1. Mandatory Minimum Jail Sentence: Striking a law enforcement officer (including with a projectile) during a violent or disorderly assembly = 6 months mandatory minimum jail sentence.
2. Offense Enhancements: Offense and/or sentence enhancements for: (1) throwing an object during a violent or disorderly assembly that strikes a civilian or law enforcement officer; (2) assault/battery of a law enforcement officer during a violent or disorderly assembly; and (3) participation in a violent or disorderly assembly by an individual from another state.

Citizen and Taxpayer Protection Measures

1. No “Defund the Police” Permitted: Prohibits state grants or aid to any local government that slashes the budget for law enforcement services.
2. Victim Compensation: Waives sovereign immunity to allow a victim of a crime related to a violent or disorderly assembly to sue local government for damages where the local government is grossly negligent in protecting persons and property.
3. Government Employment/Benefits: Terminates state benefits and makes anyone ineligible for employment by state/local government if convicted of participating in a violent or disorderly assembly.
4. Bail: No bond or bail until first appearance in court if charged with a crime related to participating in a violent or disorderly assembly; rebuttable presumption against bond or bail after first appearance.

Clearly, the foregoing would greatly affect communities of color and other marginalized communities as they seek to make their voices heard concerning the injustices created or tolerated by a government that does not always work on behalf of its people.

If peacefully protesting brothers and sisters of color end up as felons just by virtue of their proximity to the random vandalism or violence of a few, If peaceful protesters from out of state are punished more severely simply because they are from elsewhere, and if funders for what was never intended to be anything but a peaceful protest are charged with racketeering just because a handful of participants go rogue at some point in the event, the level of government intimidation will effectively eviscerate one of our crucial First Amendment rights.

As faith leaders and as leaders of an array of other organizations that stand for justice, equality and the freedoms promised in our Bill of Rights, we feel compelled to be moral voices speaking on behalf of the least of these.”

Please stand with The Florida Poor Peoples Campaign by signing this declaration, which seeks to ensure that our civil liberties, given under the Constitution of the United States of America, will remain inviolate so we the people will continue to have a voice. And so “government of the people, by the people, for the people shall not perish from the earth.

(NOTE: The full body of the statement including the signators will be posted in the meeting website.

A Friend questioned whether the PSC is able to sign on to such statements as a committee without the express permission of the Meeting. Historically, this has not been the way things are done in the Fort Myers Meeting. Several Friends offered examples of other Meetings that do allow this, suggesting this is a widespread Quaker practice. The Meeting will pursue this process question at a later date.

Religious Education Committee Report

Friend Tom Miller, Co-Chair of the Religious Education Committee, shared the following report: Deb White and Nancy Murvine will lead a discussion of the Pendle Hill Pamphlet, “On Vocal Ministry” after worship 1:00 on the first Sunday of March. The committee is working on a 4-part Quaker 101 to be held in April and following months.

Second Threshing Session

Clerk Richard Frechette asked Friends what financial and descriptive information is needed about the Unitarian Universalist and Unity Church properties in advance of the second Threshing Session on February 28th regarding a new Meetinghouse. In addition to the costs and descriptions of building sites, it was suggested that a history of prior decisions about a new Meetinghouse and the repairs we made to IONA House would be helpful to include. In addition, pictures of the rooms we could use for potluck and First Day School and photos and Google Earth views of the sites will be sent.

In response, a Friend suggested, and the Meeting approved the following:

~**Minute2021-MM06** The Meeting expresses appreciation to those who have collected the information for the threshing sessions.

We closed in silent worship.

Respectfully Submitted,
Helen Fox
Recording Clerk

Read, View, Act Challenge for February

The **Peace and Social Concern Committee's** recommendations for February are a riveting book about the disenfranchisement of Black and Brown Americans in the criminal justice system, a 2016 documentary film by director Ava DuVernay on the same topic, and two documents brought to Meeting for Business in February, the first on the meaning of the Quaker Peace Testimony in light of recent public protests; the second, a letter from Faith Leaders on proposed Florida legislation that would intimidate, penalize, and retaliate against communities of color when they peacefully protest injustice.

READ:“New Jim Crow: Mass Incarceration in the Age of Colorblindness,” by Michelle Alexander. <https://newjimcrow.com/>

VIEW: The 2016 documentary, “13th” [https://en.wikipedia.org/wiki/13th_\(film\)](https://en.wikipedia.org/wiki/13th_(film))

ACT: Please ask the Meeting to approve two documents: *The Fort Myers Statement in the Light of Recent Events of Public Violence*, and the *Pastors' Letter*. These two documents were included with the most recent FMMM email invitation to worship. (Sent out February 12).

Reminder:

If you have not already done so, purchase your pamphlet “On Vocal Ministry” by Barry Crossno and J. Brent Bill for the RE Worship Sharing session to be Mar. 7. You may purchase for Kindle on Amazon or from Pendle Hill.

Dear Friends,

I have carried a concern for some months, but I have come to see that my silence about it serves neither truthfulness nor faithfulness. Our Meeting for Worship has changed in ways that are distressing to me. I fear that we have set aside or lost something of great value. And, I believe I have found a simple path forward for us.

A few years ago I had the privilege of guiding a workshop at Southeastern Yearly Meeting's (SEYM) annual session. The workshop was entitled "Unwritten 'Rules' of Meeting for Worship." Attenders were divided into small groups of about five or six people and asked to make a list of the "unwritten rules" that served as guidelines for their home meeting pertaining to community worship. When the list was created it was brought back to the larger group and shared with all present.

Of course, there was tremendous overlap from one group to another. Some few "rules" were unique to one meeting only. As an example, Dudley Fennell contributed, "No St. Bernard dogs allowed in Meeting for Worship!" That guideline developed as a result of a FMMM's experience with such a dog who moaned and groaned through three Meetings for Worship before Ministry and Counsel got a handle on it. But, the mention of it at SEYM brought the house down in laughter!

At the close of the workshop we were left with a list of common, shared guidelines, common to SEYM meetings and, in fact, to "unprogrammed" meetings, in general. The guidelines function to create a safe space where we can settle into a silence that is still enough to perceive the presence of God. Though not set in writing, these short, clear, to the point recommendations are distilled from years of experience with the contem-

plative form of worship practiced in unprogrammed Quaker meetings.

They are as follows:

1. Maintain silence in the first twenty to thirty minutes of worship to allow time to center deeply.
2. Arrive on time in order not to disturb others.
3. No political messages, opinions, or discussions.
4. Speak only once in the hour.
5. Do not come prepared to speak.
6. Do not come prepared not to speak.
7. Do not challenge or correct another's message.
8. Keep and cherish the silence.

Time changes things, of course. No doubt Zoom changes things, perhaps making it difficult to see or to feel worship as the sacred exercise it is.

However, an "unprogrammed" worship does not mean an "undisciplined" worship. The practical wisdom in these guidelines is derived from the experiences of many Friends, current and past. We cannot afford to set that wisdom aside. If not modeled by long-time worshipers, new comers may never learn the rules, the community suffers a loss, and Meeting for Worship changes. Meeting for Worship, the heart and core of our faith, should be stable over time, bedrock stable.

Fortunately, we have at hand a short list of very simple ways to improve our experience of worship. It requires no great fuss. We can simply and quietly reinstate the unwritten "rules" of Meeting for Worship, one worship at a time, one Quaker at a time.

Blessings,

~ **Nancy Fennell**

THE FAIR FOOD PROGRAM

The Coalition of Immokalee Workers' (CIW) Fair Food Program is a unique partnership among farmers, farmworkers, and retail food companies that ensures humane wages and working conditions for the workers who pick fruits and vegetables on participating farms. It harnesses the power of consumer demand to give farmworkers a voice in the decisions that affect their lives, and to eliminate the longstanding abuses that have plagued agriculture for generations. Participating buyers purchase produce only from tomato growers who have committed to humane treatment of their workers. The buyers also pay an extra penny per pound for tomatoes, which penny goes directly to the workers.

These are the participating buyers as of 2/10/2021:

Ahold USA (2015)
Aramark (2010)
Bon Appetit Management Company (2009)
Burger King (2008)
Chipotle Mexican Grill (2012)
Compass Group (2009)
Fresh Market (2015)
McDonald's (2007)
Sodexo (2010)
Subway (2008)
Trader Joe's (2012)
Walmart (2014)
Whole Foods Market (2008)
Yum Brands (2005)

FCNL 2021 Priorities:

(There are twelve priorities for 2021. The first six were published in the January newsletter; here are the last six.)

The order of these priorities does not reflect their comparative importance

7. End gun violence by supporting policies that are informed by public health best practices.

8. Witness and advocate for American Indian, Alaska Native and Native Hawaiian rights and concerns. Honor the treaties and promises.

9. Address structural economic inequality through measures such as a fair and progressive tax system, a living wage for all, and an adequate social safety net.

10. Prioritize programs that meet basic needs including universal access to quality

affordable healthcare, a necessity magnified by the COVID-19 pandemic.

11. Strengthen environmental protections and advance environmental justice, while recognizing the finite capacity of the earth and the need to protect human, animal and plant diversity.

12. Promote sustainable, science-based solutions to the climate crisis and prioritize international cooperation to achieve global sustainability goals and protect vulnerable populations



Reader's/Writer's Corner

Most of us are avid readers, and some of us are writers, as well. Submit any essays, poetry or book reviews (400 words or less—about one news-letter page) that witness to the testimonies of Quaker life. Please email: debwhitenfl@gmail.com

Our own Nancy Murvine recently won first place in the 10th annual Florida Weekly Writing Challenge. “It was a wonderful exercise in creativity in the time of Covid, and I was humbled to have won,” says Nancy. The story was published in the newspaper in late December. The story is below, and you can click on this link to the whole article, interviews and other stories. <https://palmbeach.floridaweekly.com/articles/in-a-year-of-records-the-10th-annual-florida-weekly-writing-challenge-sets-some-of-its-own/> The prompt photo was not included because of copyright.

WHAT'S IN A NAME?

By Nancy Murvine

Matilda liked names and she especially liked hers. Not Mattie or Tilly (which was plain silly). Matilda. With stringent politeness, she would remind anyone who tried to solidify a friendship with such a nickname that Matilda suited her just fine, thank you very much.

And so Matilda cultivated a very small group of friends through the years, which made her parents begin to question giving their daughter such an adult name, a name their child was now suffering the burden of growing into. They saw the name's liability in every invitation their daughter never received. No surprise birthdays, sleepovers, dances, parties.

Their guilt led them to make an appointment with a counselor for Matilda in her senior year. One session later, the counselor asked Matilda to relax in the waiting room while she had a chat with her parents.

“Your daughter's name is not her problem, but yours. Do you know the meaning of her name? She does. It stands for strength. She called it a motto for how she wants to live her life. Did you know that?”

The slump of their heads gave the answer.

“Matilda is perfectly happy with her life. She admits to being – in her words, ‘a little quirky’ – and is definitely an introvert, but happily so on both counts.” She completed her analysis of Matilda and then gently suggested they might consider counseling for themselves.

They found Matilda in the waiting room talking quietly in a corner to someone. Her body shielded the stranger until they called her name and she turned. Matilda's mother clutched her husband's hand and dug her fingers into flesh. She willed herself not to gasp. Was this a boy or a man? It was impossible to tell because of the scars on his face and neck that reappeared down his right arm below his short sleeve.

“Mom, Dad, this is Ethan. He goes to my school.”

Ethan stood.

Nothing weak about that handshake, Matilda's father registered after awkwardly retracting his right hand to accommodate Ethan's outstretched left one.

"Sorry, no right hand," Ethan's apology offered where a greeting would have been.

"Nice to meet you, Ethan. Sorry we have to rush," her father's reply replacing courteous small talk that was impossible to muster. Ethan nodded, used to the response.

"See you tomorrow." Matilda waved as they left.

"Tomorrow."

Matilda's parents managed to get the bones of Ethan's tragic story from Matilda. A house fire. Multiple surgeries and more to come. But that was secondary to why she liked him: his name and how it fit him. First, she liked that he had a name that couldn't be shortened. "A name should stand on its own." Second, like hers, it meant strong. "Actually, his full name is Tristan Ethan MacNaughton. Tristan means sorrow. He's had a lot of that, but he grew out of that name. Ethan is the perfect fit."

After Matilda went to bed, her parents' conversation roller-coastered from marveling at how much they had learned about their daughter in a single car ride to chastising themselves for not seeing beyond their own discomfort to admitting affectionately what an amazing and, yes, even quirky daughter they had.

Weeks later, when Matilda announced that Ethan had invited her to the prom, they were not surprised.

They were not surprised when she bucked the trends of silk and spaghetti straps for a modest white dress and black coat so "Ethan and I can be our own raft of penguins in a sea of dancers."

They were not surprised when she asked for a bouquet rather than a wrist corsage. Ethan picked roses. He handed her an envelope with a beautiful sketch of Matilda and a small note that made her blush. Inside was a handmade card with a cartoon drawing of Shakespeare and the words Matilda read aloud: "A rose by any other name would smell as sweet."

The surprise came as Matilda's father was taking his final picture of the couple. "Just one of my daughter alone. OK, Ethan?"

"Sure, Mr. Jeffries. Do you mind if I take one too?" He pulled out his phone. "Smile, Joy."

The name. Joy. Matilda Joy. Startled, Matilda's father's phone slipped and his picture captured his daughter, headless, in her penguin finery, roses in one hand, and the card and envelope in the other. Later he would enlarge it to read the message: To Joy. I am glad you have grown into your middle name just like me."

For those who have been asking, here are the lyrics to the beautiful song Carolyn sang after worship a couple of weeks ago. Thank you to Carolyn for sharing your voice with the rest of us!

When the Poor Ones (Cuando El Pobre)

by J.A. Olivar and Miguel Manzano

(translated by George Lockwood)

When the poor ones who have nothing share with strangers
When the thirsty, water give unto all,
When the crippled in their weakness strengthen others
Then we know that God still goes that road with us
Then we know that God still goes that road with us.

When at last all those who suffer find their comfort,
When they hope though even hope seems hopelessness,
When we love though hate at times seems all around us
Then we know that God still goes that road with us
Then we know that God still goes that road with us.

When our joy fills up our cup to overflowing,
When our lips can speak no words other than true,
When we know that love for simple things is better
Then we know that God still goes that road with us
Then we know that God still goes that road with us.

When our homes are filled with goodness in abundance,
When we learn how to make peace instead of war,
When each stranger that we meet is called a neighbor
Then we know that God still goes that road with us
Then we know that God still goes that road with us.

USEFUL WEBSITES FOR FRIENDS

http://seymquakers.org	Southeastern Yearly Meeting
www.fcni.org	Friends Committee for National Legislation
www.fgcquaker.org	Friends General Conference
www.afsc.org	American Friends Service Committee
http://fwcc.world	Friends World Committee on Consultation
www.quakerspeak.com	QuakerSpeak: A Quaker YouTube Channel
www.quakerhouse.org	Quaker House, Fayetteville
www.quakervoluntaryservice.org	Quaker Voluntary Service
www.quno.org	Quaker United Nations

MEETING CALENDAR

1 st Days (Sundays)	Meeting for Worship in a hybrid format: in person at Buckingham Chickee Hut or via Zoom. An informal conversation time begins at 10:00 am	10:30 am
Sun 2/28/21	Second threshing session	1:00 p.m.
Sun 3/7/21	Religious Education discussion on Pendle Hill Pamphlet: <i>On Vocal Ministry</i>	1:00 p.m.



**Friends Meeting of Fort Myers
Religious Society of Friends
c/o Richard Frechette
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Fort Myers, FL 33907-5988**

Address Correction Requested