



SOUTH MOUNTAIN FRIENDS MEETING

THE RELIGIOUS SOCIETY OF FRIENDS

(QUAKERS)

Unprogrammed Worship in Ashland, Oregon

Eleventh Month 2018

543 South Mountain Avenue

Ashland, Oregon 97520

(541) 482-0814

ashlandquakers@gmail.com

www.ashlandquakers.org

(Near Southern Oregon University)

1st HOUR: Discussions & Meetings

2nd HOUR: Worship

Meeting for Worship:

11 am Sundays

Childcare During Worship

First-Hour & Rise of Meeting:

4 November (see below)

9:30 am: Committee Meetings

10:30 am: Circle of Light

11 November

9-10:30 am: Discussion on the Future of Willamette Quarterly Meeting (details in the SMFM October Newsletter)

Rise of Meeting: Fellowship over lunch; core meal provided by Herb; all are welcome to bring ancillary dishes or just bring themselves

18 November

8:30-10:30 am: Business Meeting

10:30-11 am: Sing along with Lisa

25 November

9:30 am: No first-hour activity

FALL BACK:

**Daylight Savings Ends
2 am Sunday 4 November**



My Spiritual Path

by Marybeth Webster

I was born in Grand Junction, CO. In 1940 when I was eleven, on a Saturday when I was expected to do housework, I impulsively slipped out, climbed the picket fence into the neighbor's yard and lay down in a lush bed of Queen Ann's Lace which grew around the base of a very old pear tree. "Probably 60 years old," I thought as I settled into the pungent nest and looked up into the branches. Half the tree was dead, no leaves; withered tiny brown pears drooped on a few twigs. The other half was blooming bright white flowers. With what felt like a mild electric shock, I *knew* that I too would grow old and die. I saw how life and death, beauty and rot follow each other in cycles, and I was a living part of a whole beyond my understanding. I trembled and was near tears, so filled was I with wonder. I began to feel that all those years in Sunday School, singing chants in Latin, repeating the memorized responses, was a bit silly, nowhere as powerful as "The Church of the Queen Ann's Lace." I still went to church and choir practice. Something had shifted, gone underground to surface decades later.

When I was fifteen, I left the church. I made that decision in the small clapboard Anglican church where I'd been baptized by my mother's uncle, the priest who had founded it before my birth in 1929. I faithfully attended Sunday School, catechism classes, and confirmation. While I was volunteering for the junior vestry, the new minister, Father Smith, cornered me in the closet where I was hanging up his vestments, held me close, tried to kiss me and feel my almost non-existent breasts. I shoved hard, ran out, and never came back. Internally, I declared myself an angry atheist, rejecting all of Christianity. I told no one. I simply stopped going. In the last months of her life, I told my mother, and she said, verbatim, what I knew she'd say when I was 15, "Oh, Marybeth, that's not true. Father Smith would never do a thing like that." I think she liked even less my next comment: "Oh, but Muzz, I thank him now. He freed me from the patriarchal mythology that is the curse of our times." Now in my 90th year, I rejoice in that freedom.

Continued on Page 2

SOUTH MOUNTAIN FRIENDS PARADE WITH PRIDE . . .



**. . . AND STAND WITH JAMIE
MCLEOD-SKINNER FOR US CONGRESS**

My Spiritual Path Continued from Page 1

In a personal growth workshop in 1980, in guided imagery, I “saw” a small bi-plane flying from left to right, towing a banner which read: “You have a sacred mission. Your task is to find out what you mean by 'sacred.'”

Quaker-sponsored draft counseling helped my son decide not to register in 1980 in Honolulu. I attended my first Friends Meeting in 1981 when I was distraught by the discovery that two employees had been systematically embezzling my non-profit. I rose to speak of my pain. One friend eldered me that I should wait at least a year to speak in meeting. But then, a spontaneous clearness committee formed around me and stayed with me for several hours until I felt centered. I attended regularly until I moved to the Mainland in 1982. My grandson told me, on his eleventh birthday, that he didn't think he'd get to grow up because of the bomb. I resigned, sold out, and set out to save his planet. I bought my Chinook mini-motor home and started on what was to be an eight-year, twenty-nine state, three country pilgrimage for peace. Redwood Forest Meeting, Santa Rosa, CA, where I had been attending for about a year, gave me a letter of introduction which opened Friends' doors everywhere. I stopped off at meetings as often as the timing allowed, probably more than fifty.

I moved to Grass Valley, CA, in 1985, and in 1987 I asked for membership in the Grass Valley Friends Meeting. Their letter of introduction opened Australia and New Zealand for a continuation of my pilgrimage. I gave Despair and Empowerment workshops in Meeting Houses in every state and province for the six months of a visitor's Visa.

My spiritual quest included Vipassana and Zen meditation, eleven years as wife of an atheist Unitarian minister, humanistic psychology degrees and conferences, and T-groups. At the national conference of the Association of Humanistic Psychology in Snowmass, CO, in 1980, in a guided creative movement exercise, we were instructed to close our eyes and “see” an Immovable Object. Then we were to “become” an Irresistible Force and move toward the Object. I found myself prostrate before the black monolith in the movie “2001,” terrified, awestruck, and *knowing* that there is a force, an unknowable, unnamable, all-powerful, and amoral force. Overpowered by emotion, I hiked a steep mountain until I regained some quiet. I have carried that inspiration ever since with no felt need to alter it.

Continued on Page 3

My Spiritual Path

Continued from Page 2

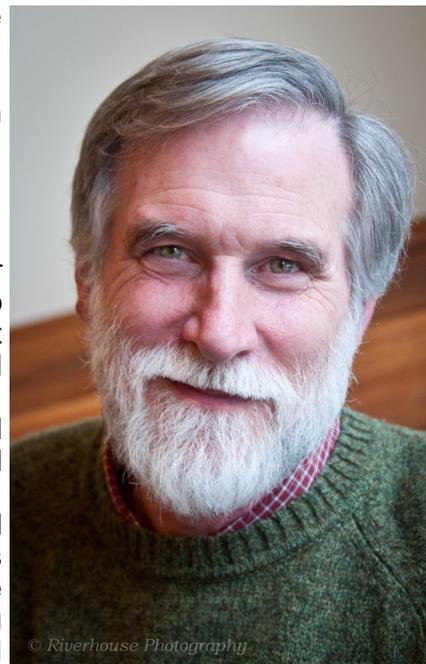
In 2003, I moved to Arizona, transferred membership to Tucson meeting, and soon became convener of the Cochise Worship Group in McNeal, AZ, where I attended weekly for 12 years. I went annually to Intermountain Yearly Meeting which financially supported my non-profit, DouglPrieta Works, a center in the barrios of Agua Prieta, Sonora that taught Permaculture, sewing, English, art, and community organization. I did SoulCollage® workshops for "Early Days" at IMYM.

At 85, my four adult children began to insist that I move closer to them. In October 2015, I retired as an Art Therapist and came to Grants Pass, OR. I soon found South Mountain Friends Meeting in Ashland, transferred my membership, and organized Grants Pass Worship Group which met for almost two years until attendance became too low to sustain it. SoulCollage® and a monthly visit to SMFM are my spiritual practice now that I'm 89. Only the Friends have lived up to my Church of Queen Ann's Lace.

Do Friends Need A Revival?

"It was not very easie to our primitive Friends to make themselves Sights and Spectacles, and the Scorn and Derision of the World." ~William Penn, 1694

What would it look like today to revive the Quakerism of early Friends? They believed God had called them for a unique purpose. Christianity had become encrusted with human innovations: clergy and hierarchy; sacred places and times; sacraments, rites, and rituals; creeds, doctrines, and dogmas. The Reformation started scraping this away, but had stalled. Those in the Quaker movement believed they were chosen to revive true Christianity. This was a different way to live—to relate to God, each other, and all of creation. In the 17th century, religion was interwoven in social and political institutions. Re-establishing faithful relationships required engaging in outward behaviors that antagonized and provoked those invested in the existing structures. This shaped Quaker conduct in ways that were unique to their time and place—just refusing to doff one's hat to social superiors attacked the foundations of civil society. Religious and civil structures have changed, but still support a social order contrary to the principles that animated early Quakerism. Are we still called to practice different ways to relate to God, humanity, and creation? If so, what outward behaviors would proclaim gospel order today? What would challenge us and others to live in right relationships? Moreover, what practices have we accumulated in the last 350 years that need to be scraped away? This is not "one size fits all" for modern Friends. While the inward substance is constant, the outward expression changes—and must change—in response to different socio-economic and political cultures. Resisting the seductions of modern society is different for Friends in Africa or Latin America than for those in North America.



Paul Buckley, Quaker historian and theologian, delineates essential principles of Quakerism and considers what they require of us today. He has captured Quaker history, values, principles, and changes in his new book *Primitive Quakerism Revived: Living as Friends in the 21st Century*. I found Buckley's book to be invigorating, straightforward, and thought-provoking.

I invite South Mountain Friends to 1) check Buckley's book out of our Quaker library; it's an "easie" read; 2) speak to me about your interest in a "book group of us" reading this book simultaneously; and/or 3) join me at Ben Lomond Quaker Center in March 2019 when Paul Buckley leads a several day retreat on this very topic. --Bob Morse

The SCENTS of the Meeting

Out of respect for friends with allergies, we kindly request participants at meeting activities to please refrain from using highly scented products, such as perfume, cologne, essential oils, scented lotions, and so on.

Thank you. --South Mountain Friends

Accompanying in Honduras & Teaching about Resistance

On 6:30 pm Wednesday 7 November at the Meeting House, Lucy Edwards and Jim Phillips will share aspects of their current work in Honduras and the journey that led them there.



For the past eight years Lucy has done human rights solidarity in Honduras, accompanying high profile Honduran rights defenders who are under intimidation and threats. Presently she accompanies Bertha Oliva, co-founder of the Committee of Families of the Disappeared, Detained in Honduras (COFADEH).

Jim, a retired anthropology professor and former Jesuit, has been researching and writing about Honduras and Nicaragua for more than thirty years. His special concerns include movements of social change, how people resist oppressive governments, refugees, the effects of neoliberal economic development on communities, and the role of religion and spirituality in social change. In his wild youth, Jim spent three years as a staff person for the AFSC regional office in New England. --Lucy Josselyn Edwards

ADVICES & QUERIES ON WORSHIP

The heart of the Religious Society of Friends is the Meeting for Worship. It calls for us to offer ourselves, body, mind, and soul for the doing of God's will.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be with or without words, but must be in spirit and truth (John 4:24). We recognize the value of silence, not as an end, but as a means towards the attainment of the end, which is communication with God, and the fellowship with one another.

In all our Meetings for Worship, we gather in the spirit of prayerful obedience to God, with a willingness to give as well as to receive. In speech or in silence, each person contributes to the Meeting. Worshipping God together, we strengthen one another, and our bodies and minds are refreshed in the Life of the Spirit. Our daily lives are linked with the Meeting for Worship, the Meeting for Worship with our daily lives.

Friends are encouraged to give adequate time for study, meditation and prayer, and other ways of preparing for worship, and to arrive at Meeting promptly with an open and expectant spirit. During the Meeting for Worship, some people may feel moved to speak, to share an insight, to pray, to praise. When we feel led to speak, we should do so, clearly and simply. When another speaks, we should listen with an open spirit, seeking the thought behind the words and holding the speaker in love. After a message has been given, Friends should have time to ponder its meaning and to search themselves before another speaks.

How do we prepare our hearts and minds for worship?

Do we meet in expectant waiting for the promptings of the Divine Spirit?

Is there a living silence in which we are drawn together by the power of God in our midst? Is this inspiration carried over into our daily living?

Is the vocal ministry exercised under the leading of the Holy Spirit without prearrangement, and in the simplicity and sincerity of truth?

As we listen, or as we speak, are we guided by the Inward Light and sensitive to one another's needs?

Are we careful not to speak at undue length or beyond our light?

Christian Peacemaker Teams

Due to several endearing folks who previously attended our Friends Meeting and left their footprints on our collective soul, Christian Peacemaker Teams have held a special place in our Meeting's heart. These three f/Friends have witnessed for peace in the South Hebron Hills of the West Bank. They especially provided safe passage for children walking to school. South Mountain Friends raise money in support of CPT through buying organic produce from each other on Sunday mornings.

Here is a sad update. Between July and September 2018, Israeli immigration denied five full-time CPT workers entry into Palestine, eliminating staffing for CPT Palestine. For each of the workers, it was clear at the as their interrogations began that the immigration officials knew of their work with CPT, and for this reason they would be denied entry due to their being associated with an organization that works alongside Palestinian nonviolent organizations and activists striving for a peaceful future. --Bob Morse

Meeting For Worship For Business: 21 October 2018

Present: Ken Deveney, Beth Aspedon, Gabrielle Lesley, Melody Ashworth, Bill Ashworth, Patricia Morrison, Scott Plummer, Sylvie Weaver, Lisa Nichols, Bob Morse, Karen Roertgen, Alex Reid, Herb Rothschild, Steve Radcliffe, Kathleen Hering

Interfaith Thanksgiving: Bob Morse reported that the theme of this year's annual celebration is the spirituality of food. Each year 8-10 faiths make 3-minute presentations in words, song, etc. starting at 10 am Thanksgiving Day. If you wish to represent Quakers, contact Bob.

Nominating committee: Nominations have been seasoned. The corresponding clerk position has not yet been filled.

2018.10.1. Friends approved the nominations slate for 2019.

Ministry & Counsel: Ken Deveney reported that Beth Aspedon's membership request has now been seasoned.

2018.10.2. South Mountain Friends Meeting accepts Beth Aspedon's membership, with great joy.

M&C recommends that we adopt a policy on highly scented personal products (stated on the bottom of page 3). The policy would be presented on the website and monthly in the newsletter. A Friend suggested that the wording be modified to be an invitation. A Friend pointed out that when we post something in the building, it goes beyond just the Meeting; others use the building. This policy should be brought to Joint Committee before posting. A Friend pointed out that other allergens are also a problem, including pollens and smoke which enter the building when the windows are open. The clerk pointed out that this would not be an actual policy.

2018.10.3. Friends approved posting on the website and in the newsletter a request to avoid highly scented personal products, as originally worded with the word "ask" replaced by "request."

After the Grants Pass Worship Group was laid down, our support shifted to funding transportation for Grants Pass people to come to Meeting once a month. This shuttle service has begun.

The committee is asking that \$800 be added to the line item for the Grants Pass Worship Group to support this service. The funds help the shuttle driver to cover car expenses plus her actual driving time. The costs are \$75-100/month: this was set using the federal mileage reimbursement guidelines. A Friend pointed out that there are only seven more months to cover, not eight. It was suggested that we might do fundraising to expand the service to more than once each month.

2018.10.4. Friends approved \$700 to be added to the Grants Pass Worship Group line item for transporting Josephine County Friends to South Mountain Meeting once each month.

Treasurer's report: Herb Rothschild reported that off-budget items had more activity than budgeted items did in September. There was a small budget surplus in the Hiroshima/Nagasaki fund; this will be given to Peace House for anti-nuclear warfare activities. Donations haven't picked up: we are a quarter of the way through the fiscal year but at only 10% of our budgeted donations. The treasurer stated that we shouldn't worry about the money; we should trust Spirit to provide the money we need. The issue is participation; Friends who contribute are showing their commitment to the Meeting. A letter reminding Friends of this was sent a few years ago; this may be done again this year.

Josephine County Council of Elders: Steve Radcliffe reported that a draft agreement has been written regarding potential fiscal sponsorship by the Meeting for the Council. As discussed last month, fiscal sponsorship would allow contributors to donate to the Council through the Meeting and take a tax deduction based on our 501(c)(3). This would be of use to the Meeting in terms of public visibility and living our values. There is limited liability for the Meeting in this. We would have fiduciary responsibility for the Council. The agreement that has been drafted is essentially the same one that Peace House uses in similar situations: it ensures that there is oversight to make sure the money gets to the Council and is used for the purposes that are claimed. Liability insurance will be attained for events

open to the public. The Council currently makes decisions by consensus. They have no plans to become a 501(c)(3) organization themselves. Operations oversight by the Meeting is probably not appropriate; however, a support committee would be welcome. If the Council seeks grants, they will need to use "fund accounting"; the paperwork for this may put extra burdens on our treasurer. The Meeting may be able to take a percentage of each grant for administrative purposes. It's appropriate for the Meeting to support this because it is a leading for Steve in the traditional sense of Friends' leadings, and the Meeting has expressed a desire to better support participants' leadings. The agreement as written lays grant reporting on the Council of Elders; our responsibility is limited to informing the granting agency if we find the reports have not been made. The agreement requires that we receive bank statements that show that the money we pass on to the Council is deposited in a timely manner. It was suggested that a committee of Friends and members of the Council be assembled which could work on the draft agreement and then continue to hold the work of the Council in the Light.

2018.10.5. Friends approved continuing the conversation with the Council about this potential sponsorship.

Beth Aspedon, Gabrielle Lesley, and Herb Rothschild volunteered to serve on an ad hoc committee to work with a delegation from the Council to finalize the form of the agreement. Friends were asked to send questions to members of this committee or to Steve, who will act for the Council on the committee. The committee was asked to have a draft ready to be circulated via email by one week before the next Meeting for Business.

Peace and Social Concerns: Herb reported that our participation in the Pride Parade was the best since the parade began. Peace and Social Concerns plans to initiate a survey of the Meeting to discover what Friends want from the committee, especially regarding their 5th Sunday First Hour offerings. The committee is lending financial support to a project on immigration of the Ecumenical Ministries of OR. (continued on pg. 6)

Business Meeting

Continued

Herb presented a minute from Eugene Meeting regarding US complicity in the war in Yemen; Eugene has asked other Meetings to consider approving this minute as well. The Yemen war is a major humanitarian crisis.

2018.10.6. Friends approved a minute on the war in Yemen, in the wording chosen by Eugene Monthly Meeting, with the substitution of "South Mountain Friends Meeting" for "Eugene Monthly Meeting" at appropriate places in the minute.

Friends were encouraged to send this minute to our Congressional representatives as individuals as well as sending it as a Meeting. It was suggested that it also be submitted in abbreviated form as a letter to the editor in local newspapers

Appreciation was expressed for Patricia's clerking over the last 2 years.

Respectfully submitted,
Patricia Morrison, Clerk
Bill Ashworth, Recording Clerk

Might You Help with Childcare?

Ken Deveney's regular attendance and enjoyment of spending time with children has made it possible for adults with children to be able to participate in Meeting for Worship. Our practice is to have at least two adults working together to provide child care. Often either Cathy McDaniel or Melody Ashworth has been available.

However, as Melody becomes our Meeting's clerk, she is led to be a consistent presence at Meeting for Worship, and Cathy is often called out of town by the needs of both younger and older relatives.

Please ask yourself whether you are willing to join Ken with the children when the need arises., which only happens occasionally. No experience is needed, just your Friendly presence. Ken will let you know if and when children have arrived. --Melody Ashworth

Bashing White People

Recently, a member of the "Quakers engage to end racism" Facebook page posted this statement: "There is too much un-Quakerly bashing of white people on this page." Here's the response Lucy Duncan of the American Friends Service Committee wrote:

Can you point to specific instances of "bashing" of individual white people? I see a lot of talk about white people, but that is just a way to talk about white supremacy and the agents who enact it. My friends of color talk about white people to me all the time. Mostly they mean other white people, but they also mean the system of white supremacy carried out by white people. Sometimes I am implicated in that discourse, of course.

But what this language and talk is about is how deep the systemic behaviors and attitudes that uphold white supremacy are. They are socialized into every white person and consciousness of them is needed to change the way we show up for social justice and our friends of color.

Understanding the deep systemic racism we carry within us is vital to change things. This is deeply Quaker in my view, as is taking concrete action to move people and systems. Nothing is more Quaker.

Silence or civility is too often what folks think is Quaker. Though I am refreshed in meeting for worship and reground spiritually (and have insights related to my social change work), my sense of Quaker faith is that we are actively upending all that stands in the way of justice, the beloved community, and transforming ourselves and the world to be much closer to our birthright: to feel and operate from our humanity and connection to others.

There is so much in society that stands in the way of that, and we, as white people, are sometimes deluded about how deep injustice is because we are often not its targets while materially benefiting from the abuse of IBPOC (indigenous, Black, and PoC). For me, working for a world that expresses our birthright is elementally Quaker. Too many of us prefer a comfortable Quakerism that soothes us and shields us from the world instead of centering us for being fighters in the Lamb's war.

IBPOC are literally bashed, abused, killed, and kept from work, housing, healthy food, education especially that tells the truth, every day. There is no escape from it. For white folks to interpret people telling the truth of that reality as "bashing" seems fragile and born of disconnection to the truth of the experience of the majority of people in the world.

Members of the Religious Society of Friends of Truth are too often queasy about the truth part of that. To characterize receiving that truth or being told that truth as "bashing" is deeply problematic, obfuscates reality, and is missing out on how loving it is to be told the truth, to be invited to grapple with reality.

White cocoons of delusion are killing people every day, including causing climate chaos that is coming for all of us. To characterize the telling of that truth as "bashing" strikes me as an unwillingness to step out of delusion. (submitted by Jean Semrau)

SMFM CALENDAR

November 2018

Sun Mon Tue Wed Thu Fri Sat

				1 3:30-5:30 pm Free Writing Friends	2 5 pm Peace House Awards Dinner*	3
4 Daylight Savings Ends 9:30 am Committee Meetings 10:30 am Circle of Light	5	6	7 4:15 pm M&C Committee Meeting 6:30 Lucy & Jim: Long-standing Connection to Disappeared Hondurans	8 3:30-5:30 pm Free Writing Friends	9	10 1-4 pm Laundry Love at Henry's Laundromat
11 9-10:30 am Discussion on the Future of Willamette Quarterly Meeting Rise of Meeting: Fellowship over Shared Lunch: All are Welcome	12	13 7-9 pm Ashland Song Circle	14 6:30 to 8:30 pm Light Meditation Group	15 3:30-5:30 pm Free Writing Friends	16	17
18 8:30-10:30 am Business Meeting 10:30-11 am Sing along with Lisa	19 SMFM Newsletter Deadline	20	21	22 Thanksgiving: An Attitude of Gratitude	23	24
25 9:30 am No first-hour activity.	26	27	28 6:30 to 8:30 pm Light Meditation Group	29 3:30-5:30 pm Free Writing Friends	30	

*Peace House's national Peacemaker Awardee for 2018 is Chase Iron Eyes: Standing Rock Water Protector and lead attorney with the Lakota Law Project. He will speak **2 Nov** at the Annual Peace House **Awards Dinner** to be honored along with Rogue Valley peacemakers. As an attorney, writer, and speaker, Chase has been a passionate advocate for Indigenous rights and spiritual dignity. This year, four local Awardees will also be recognized at the event: Hiroshima survivor and educator, Hideko Tamura Snider; sustainability visionary, Shaun Franks, and the activist organizing team at Rogue Climate. A posthumous award will be presented to Dr. Michael Niemann in recognition of the peace-making work of his wife, Joanna Niemann who recently passed away. The Dinner will be held at the **Old Ashland Armory** beginning with a **Welcoming Ceremony at 5 pm**. Tickets can be purchased through Peace House or online at www.peacehouse.net.

MEETING OFFICERS & COMMITTEES

Clerk: Melody Ashworth 324-9824

Assistant Clerk: Anna Monders 488-5577

Corresponding Clerk: Adam Thompson 215-350-1780, assisted by Alex Reid

Recording Clerk: Lisa Nichols 488-5577

Treasurer: Herb Rothschild 531-2848

Newsletter Editor: Bob Morse 482-8449, assisted by Pam Johnson and Sylvie Weaver

Web Administrator: Scott Plummer 303-523-1811, Adam Thompson, Bill Ashworth; **Web Page**

Contributors: Bob Morse & Pam Johnson

NPYM Coordinating Committee Contact: Sylvie Weaver 717-475-6940

Archivist: Pam Johnson 535-1940

Art/Music Coordinators: Becky Hale 601-3084; Lisa Nichols 488-5577, respectively

Children's Education & Spirituality: Ken Deveney (convener) 488-5506, Cathy McDaniel

Warming Shelter Committee: Alex Reid (clerk), Bob Morse, Steve Wells, Beth Aspedon, Heather Starbird, Denny Carahar

Newsletter submissions are due to Bob Morse (morse@mind.net) Monday after Business M'ting

Finance Committee: Adam Thompson, Barbara Arias, Scott Plummer, Treasurer *ex officio*

Joint Committee Representatives: Herb Rothschild, Steve Wells

Buildings & Grounds: Steve Wells, Merlin McDaniel, Raymond Scully, Glenn Allister, Hazel Ward

Nominating Committee: Beth Aspedon, Adam Thompson, Alex Reid, Barbara Arrais, Jean Semrau

Friendship & Hospitality Committee: Patricia Morrison, Crystal Bosbach, Cathie McDaniel, Kathleen Hering

Greeters: Steve Radcliffe, Sylvie Weaver, Alex Reid, Javan Reid, Bob Morse

Peace & Social Concerns Committee: Herb Rothschild (clerk), Ken Deveney, Javan Reid, Pam Allister

Library Elves: Jean Semrau, Steve Wells, Heather Starbird, Becky Hale

Adult Education Committee: Lisa Nichols (clerk), Becky Hale, Jim Phillips, Karen Roertgen

Ministry & Counsel Committee: Rochelle Webster 201-8255, Brent Howell 841-8841, Gabrielle Leslie 488-0228, Cathy McDaniel 770-3318, Clerk/Assistant *ex officio*

All area codes are 541 unless otherwise noted

South Mountain Friends Meeting

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Ashland, Oregon 97520