

543 South Mountain Avenue

Ashland, Oregon 97520

(541) 482-0814

ashlandquakers@gmail.com

www.ashlandquakers.org

(Near Southern Oregon University)

SUNDAY MORNING SCHEDULE

First-Hour Activity

9 to 10 am (new earlier time)

Discussions via Zoom

All are welcome. Full Zoom invitation appears weekly in our e-Bulletin. First-Hour Zoom Link: <https://us02web.zoom.us/j/85099502775?pwd=VmgxVFFzVkhYUkhRYkpNYmJ6TGZUdz09>

4 October

Spiritual Listening on how our Meeting meets the pastoral care needs of its participants (see p 6)

11 October

Uprooting Racism: Worship sharing based on a 5-min video that we will watch together. No prep required.

18 October

Meeting for Business (please allow 90 minutes: 9-10:30 am)

25 October

Worship Sharing (Topic TBA)

Meeting for Worship

11 am to Noon

In Glenwood Park

(Below the Meeting House)

Bring your own chair and, if so led, your mask.

Or, join us by Zoom at:

<https://zoom.us/j/99810847118?pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNYZz09>

[pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNYZz09](https://zoom.us/j/99810847118?pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNYZz09)

SOUTH MOUNTAIN FRIENDS MEETING

THE RELIGIOUS SOCIETY OF FRIENDS

(QUAKERS)

Unprogrammed Worship in Ashland, Oregon

Tenth Month 2020

We Are Each Other's People



We are each other's people, and we have inherited the lie that we are not each other's people. That the people of the past are not our people; that the people of the future are not our people; that the people of the present who live in different skins or have different hair or speak different languages, who practice different religions, who vote for different parties, or have different bodies are not our people.

And this lie is treason; this lie is blasphemy; this lie has led to this moment. If we can speak our history plainly, acknowledge our present candidly, and embrace each other genuinely, we expose the lie to the healing effects of truth.

As the universe unfolds, so we must insist that all of the places that have been the sites of human-inflicted pain, as well as human-created joy, belong to us; if we remember each group and individual tortured and reviled, beaten, raped, and threatened, bullied, spat upon and murdered, then we are mending the fabric of our nation and the universe.

Walk with me down streets of ignorance in suburbs. I'll walk with you where no one greets us down sidewalks of small towns. Walk with me through the quiet anger of the countryside, and I'll walk with you through resentment, confusion, and misunderstanding of the city. Name with me all that is shameful about making peace with racism and finding comfort in the presence of violence, poverty, and inequality. If we can bear witness to the shared delusion that democracy and fairness could ever truly thrive in such a moment, we may be able to save each other.

Reconciliation and redemption cannot be achieved in these few minutes we have together. But we can commit. In this moment of mourning, let us commit to exposing the lie of a glorious and innocent past, to dismantling the institutions of a deeply unjust present. Let us commit to each other, in sickness and in health, for richer and for poorer; let us commit to pursuing truth, justice, understanding, compassion, and respect for as long as we each shall live.

We are each other's people. I am your people, and you are mine. Let us acknowledge and confess the wrongs we have done, the wrongs we have ignored, and the wrongs of the institutions we believed in. Let us seek forgiveness, acting our way into feeling, feeling our way into action, listening our way into a new understanding. Let us take on what must be taken on.

We are each other's people. I am your people, and you are mine.

—Sarah Willie-LeBreton, Sociology professor at Swarthmore College
Providence Monthly Meeting, Philadelphia Yearly Meeting

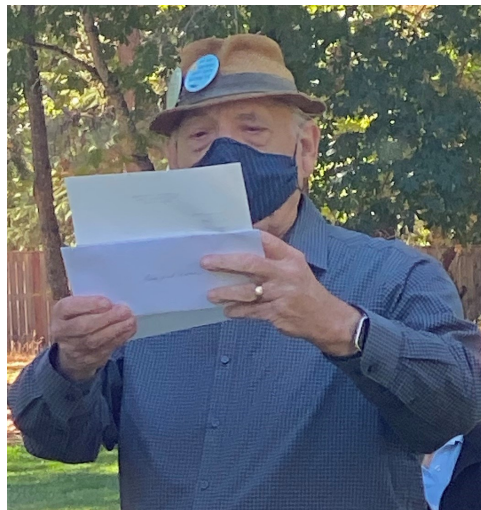
South Mountain Quakers Gather En Masse in Late August To Bid Adieu to our f/Friends Anna Monders & Lisa Nichols



**Max Afshar
grabbed the best
view, and Maureen
Graham looks on . . .**



**. . . as Bill Ashworth
read Jean Semrau's
letter introducing Anna
and Lisa to their new
Quaker Meeting
in Putney, VT,
adjacent
to their new home in
New Hampshire.**



**Anna and Lisa,
We will miss you.**

**The Circle widened,
accommodating 30+ Friends.**



Welcoming William Penn

During first hour Sunday 13 Sep 2020, we were reflecting on some excerpts from William Penn's writings. We were challenged to consider the query *Would we welcome William Penn in our Meeting today?* Many of us found the theology expressed in the excerpts we read to be alien to our own beliefs. We were particularly troubled by the idea of defining God's people as a special elite group. This ran counter to our deeply held sense that there is "that of God" in everyone. Penn's belief that conviction of one's sinfulness and repentance as the only path to acceptance by God was another area that did not resonate with many present.



The Blue Idol Meeting House

As I was reflecting on this later during meeting for worship and imagining Penn coming to worship with us at South Mountain Friends, I suddenly remembered that on a few occasions I had been a visitor to one of William Penn's Meetings. The Quaker Meeting House near where my parents used to live in Southern England had been established by Penn and other Friends in 1691. It has been used for most of the time since then as a place of Quaker worship and retreat. It hosts an active Friends Meeting today and for unclear reason is known as "The Blue Idol." When I worshipped there, I was moved by the knowledge that I was worshipping where Penn and other Friends of that time had sat together in their search for truth.

If time suddenly folded on itself and William Penn and I met in the Meeting House of his time or in our Meeting House in my time, we would indeed find each other rather strange. Our understanding of the world, our theologies, and the ways we would define the central aspects of being a Quaker would differ radically. Yet despite the differences, we would sit together in the silence of worship. We would open ourselves to the promptings of love and truth in our hearts. We would be united by our practice of waiting in the stillness. We would be united in seeking actions we were led to make towards peace, justice, and equality. Over time we would feel ourselves healed and held in love, we would realize those places in ourselves which we needed to change, and together we would grow in clarity and love.

Penn in his time expressed his conviction that regardless of race, nation, or belief, all who sought to listen and be shaped by the inner guide—that is, by the principle of Light, Life, and Grace that we can come to know within us—would be met and transformed. Today we welcome all to sit with us in our meeting for worship regardless of race, nation, or belief. I hope I would welcome Will Penn and listen to any ministry he shared with humility and openness to the truth it may contain. —Maureen Graham

The Executioner's Face

We load the car—
two sets of clothes and
a lifetime of memories—
as skyscraper flames are destroying
hundreds of homes of
friends and neighbors
a mile away.
Did they get out in time?
And then what?

We hit the back roads,
searching for safety,
with Bob Dylan howling through car speakers:
"The soles of my feet,
I swear they're burning."

Decades of reports said
this was coming
without climate action.
"Hotter temperatures."
"Disappearing snowpack."
"More frequent and more intense fires."

"Urgent transition needed to solar."
"Rapid investment in energy efficiency."

We can already picture
the photos the media will feed us
of some scraggly guy with stringy hair
who may have dropped a match—
with headlines: "What caused the fire?"

There will be no photos of
corporate lobbyists
whose puppets for years said
let's double down on what got us here
or who gave us half measures
and asked for applause.

We drive through the smoke,
community destroyed,
and now Dylan's voice is sounding more desperate:
"The executioner's face," he wails,
"is always well hidden."

—Matt Witt, Talent, Oregon. MattWittPhotography.com

The Many Costs of War

Brown University's The Cost of War Project has determined that in the aftermath of the attacks on 9/11, which killed 3,000 people, the US-led "global war on terrorism" has displaced at least 37 million people in eight countries. The Project has recently released a report titled "Creating Refugees: Displacement Caused by the United States' Post-9/11 Wars. These wars have come at an estimated cost of \$6.4 trillion to US taxpayers.

The immensity of such numbers is challenging to fathom. The report's co-author, Anthropology Professor David Vine, says that 37 million people is about the population of California. "Just imagine the entire state of California disappearing, having to flee their homes." It's also about the number of inhabitants in all of Canada.



VOTE AS IF
YOUR SKIN IS NOT WHITE
YOUR PARENTS NEED MEDICAL CARE
YOUR SPOUSE IS AN IMMIGRANT
YOUR LAND IS ON FIRE
YOUR CHILD IS TRANSGENDER
fb/AudreyLovesParis
YOUR HOUSE IS FLOODED
YOUR SISTER IS A VICTIM OF GUN VIOLENCE
YOUR BROTHER IS GAY
YOUR WATER IS UNSAFE
BECAUSE PRIVILEGE HAS
NO PLACE IN AN ELECTION,
BUT EMPATHY DOES

Although the US has accepted hundreds of thousands of refugees, most have been hosted by countries in the greater Middle East. Professor Vine hopes that Americans experiencing and witnessing this season's fires in OR, CA, and WA can empathize with the 13,000 displaced people who were additionally displaced when their refugee camp on the Greek Isle of Lesbos was recently completely destroyed by fire.

The most surprising number mentioned in the Project's report was a mere two-digit figure. The past two decades of war are often considered exceptional, an anomaly; students entering college today or young people enlisting in the US military will not have seen a day of their life when the United States was not at war.

However, this bellicosity has actually been the norm in US history. Professor Vine referenced an astounding finding from the Congressional Research Service. Since independence in 1776, the US has engaged in war or other combat in all but 11 years.

—Bob Morse

Meeting for Business: 20 September 20

Friends Present: Bill Ashworth, Melody Ashworth, Beth Aspedon, Crystal Bosbach, Terri Brain, Valeria Breiten, Ken Deveney, Maureen Graham, Becky Hale, Gizelle Luccio, Bob Morse, Jim Phillips, Alex Reid, Jean Semrau, Adam Thompson, Mary Ward, Sylvie Weaver

Centering Worship “Any business meeting (or committee meeting) should open with a period of silent waiting... That introductory period of silence is important as a means of clearing the minds... of mundane matters and developing a spirit of searching for group wisdom under Divine Guidance. From the opening period of worship until the closing..., the meeting should move along on a conveyor belt of silence or float along a stream of silence. Short periods of quiet waiting may be observed at various points in the session... There may even be a prayer or a brief message at some point in a Meeting for [Worship for] Business”
—Leonard Kenworthy, in *Quakerism*, 1981

Approval of Minutes

2020.9.1 Friends approved the minutes of the 16 August 2020 Called Meeting for Business.

Treasurer's Report Meeting finished the fiscal year with a small surplus. Income and expenses were slightly lower than usual in July and August. Thus far, Joint Committee has not needed additional contributions from SMFM.

Friendship & Hospitality committee members to date have been in touch with 33 people, originally for a health and welfare check-up that morphed into concern for those affected by fire. Three have lost their homes: Colleen's grandson, Neal Hribar, and Pat & Tom Scuitto. Linda Spencer's and Jenny Sowell's homes may still be in danger. More volunteers are welcome to help make calls. The hope is to reach everyone in our local directory. Meeting held in Light all who have been affected by the fires.

2020.9.2 Meeting is saddened by losses the Scuittos have experienced and wishes to acknowledge with appreciation Pat's many years of contributions to SMFM. Jean will send them a card/note.

Homeless Outreach Becky Hale expressed her leading to link SMFM with faith-based and other local organizations to coordinate efforts and address our community grief around losses from fire, by providing listening circles and other psychological and spiritual support for community members.

2020.9.3 Meeting offered its space and support to Friends who share this leading for listening circles as they move forward quickly to clarify and actualize the vision.

Membership

2020.9.4 Following a month of seasoning, Friends happily approved Valeria Breiten's membership into the Religious Society of Friends.

Nominating Committee

2020.9.5 Friends approved the final slate of clerks and committees for 2020-21 as updated through its month of seasoning.

2020.9.6 Friends approved the creation of a new position, the Uprooting Racism Coordinator, to be added to the slate with Bob Morse as Coordinator.

The committee presented its suggestions regarding pastoral care.

Ministry & Counsel committee requested a Spiritual Listening session on the mutual/pastoral care needs of the Meeting. This was scheduled for First Hour on 4 October (see page 6 for queries)

2020.9.7 Meeting approved moving the start of first-hour Zoom discussions from 9:30 to 9 am beginning 27 Sep. At M&C's recommendation, 11 am worship be offered on Zoom along with worship in the park, until distancing requirements are changed or Meeting decides otherwise.

Peace & Social Concerns committee has sent its Minute regarding ballot measure IP44 to other Oregon Meetings and soon will send it to the media.

Building & Grounds committee continues to work on irrigation and fire protection around the Meeting House.

Respectfully submitted,
Jean Semrau, Acting Clerk
Alex Reid, Recording Clerk

Advices & Queries on Stewardship of Money and Other Resources

We seek a sound relationship to money and other resources, making decisions that reflect our testimonies of integrity, simplicity, equality, peace, and care for creation.

Our household and meeting spending plans are evidence of what is important in our lives.

We pay a fair wage to our employees and offer comparable pay for comparable work.

We refrain from hazardous speculation or participation in business matters that may be ethically suspect. We seek to invest our money and time in ventures that are planned to benefit the social or environmental good as well as to provide a fair rate of return.

Obsession with the things we have is a sickness. So also are envy and helplessness when we feel we haven't enough. Whatever our state of economic affairs, gratitude for what we have helps to prevent worries over losing it or resentment of others who live differently.

We accept our gifts and recognize with profound gratitude any opportunities to share them generously. We embrace and uphold Friends commitment to improving the human condition with all available gifts.

As Friends, we examine our decisions about money and other assets, and look in them for the seeds of war, injustice, and environmental damage.

How do we use our time, talents, and material possessions to reflect that they are gifts from God?

As individuals and as a meeting community, how do we show that we are stewards and not just owners of the property and resources in our care?

How does the Spirit guide us in our relationship to money?

How do our choices reflect the working of Truth and Love in our lives and in the world?

How do we avoid judging others, and ourselves, by worldly criteria of wealth or status?

How do we answer to that of God in those who have less than we do? in those who have more than we do?

How do we use the gifts we are given in ways that build community and bring us closer to the Source and Center?

What is our "fair share"?

*How do our social and economic choices help or harm our vulnerable neighbor—human and non-human?
Can we identify "the seeds of war" in our choices?*

"In large measure the race question involves the saving of Black America's body and white America's soul." —James Weldon Johnson

Spiritual Listening on How Does Our Meeting Care for its Participants?

**First Hour (NEW TIME): 9 – 10 am
Sunday 4 October**

Our Spiritual Listening session on the mutual care needs and concerns in our meeting will focus on these queries:

How are committees and individuals currently providing care for Meeting participants?

How might this continuum of care be strengthened or better coordinated?

Are there needs that Meeting cannot, or should not be expected to, fill?

For those interested in further reading, the North Pacific Yearly Meeting's *Faith and Practice* discusses pastoral care in the Meeting on pp 144 -147; Advices and Queries on Mutual Care are found on pp 78 - 80.

"Lean in", Brene Brown says. "People are hard to hate close up."

The Seven Last Words of the Unarmed

Composer and educator Joel Thompson was troubled by the onslaught of killings of unarmed black men. Thompson's journey of addressing such tragic injustice through music began when he found Shirin Barghi's visual art statement, the Last Words Project, honoring such premature and unnecessary deaths through memorializing their final verbal messages: <http://www.shirinbarghi.com/#/lastwordspjct/>. Using the text structure of the Joseph Haydn's *Seven Last Words of Christ*, Thompson chose seven last words from Shirin's artwork that formed the structure of his composition: *The Seven Last Words of the Unarmed*.

Thompson composed for a string quartet, piano, and male choir. This heartfelt 20-minute YouTube captures amazing close-ups of the University of Michigan Glee Club under the direction of Dr Eugene Rogers as their voices and faces remind us that Black lives matter:

<https://www.youtube.com/watch?v=od6DMd3sP4s>

To read about the Seven Last Words of the Unarmed:

<https://sevenlastwords.org/about/>

—Bob Morse

Seeing the Racial Water A Virtual Half-Day Anti-Racist Workshop with Robin DiAngelo

Saturday 17 October 2020



Robin DiAngelo, professor of education and author of the book *White Fragility*, had planned to give this workshop in Ashland this fall. Instead her "Seeing the Racial Water" half-day workshop will take place by Zoom.

Education for Racial Equity is offering this four-hour workshop with Robin DiAngelo that offers the bulk of her research, systemic analysis of white supremacy, and work around whiteness and white fragility.

DiAngelo takes participants through such topics as white socialization, systemic racism, and the specific ways racism manifests for white progressives. This will be a combination of lecture, structured reflection, and small group discussion designed to provide a comprehensive system analysis and identify personal complicity. It is an excellent and powerful foundational training that presents an undeniable perspective on the systemic nature of racism and the need for a systemic remedy.

Register [HERE](#)

Uprooting Racism Book Group

**My Grandmother's Hands:
Racialized Trauma and the Pathways to
Mending Our Heart and Bodies**



Racial injustice and systemic white supremacy impact all our lives in ways that render our bodies embedded with trauma. The book *My Grandmother's Hands* is a gripping journey through the labyrinths of trauma and its effects on modern life. Resmaa Menakem, author and trauma healer, brings readers in touch with how the tentacles of trauma affect people differently if they are Black, White, or Blue (officers in police uniforms). Menakem's penetrating insight into trauma is profoundly impactful. Even more powerful and useful are his self-discovery exercises and his strategies for addressing and healing trauma.

A circle of South Mountain Friends plan on simultaneously reading and intermittently discussing *My Grandmother's Hands* this autumn into winter by Zoom. This circle could include **YOU**. If you feel led to participate, please let me know by early October.

—Bob Morse (morse@mind.net)

A Virtual Evening Fireside Chat with Resmaa Menakem and Robin DiAngelo

Friday 30 October 2020

Registration Details
with be Forthcoming at

[https://www.educationforracialequity.com/
calendar-for-2020](https://www.educationforracialequity.com/calendar-for-2020)

Stories of Hope

On four Thursday mornings in August, I participated in a Zoom class on Climate Change from a Spiritual Perspective initiated by our neighbors, folks from Ashland's UCC/Congregational Church. We followed an inspirational booklet created by Seattle's Intercommunity Peace & Justice Center called *Climate Change: Our Call to Conversion*. Each of the lessons ended with a climate story of hope. A classmate, realizing the importance of spreading hope during times of crises, suggested spreading hope through our respective faith-based newsletters. The stories of hope most often captured simple climate actions taken by ordinary people. Here's an example:

When The Nature Conservancy's forest restoration team in New York planned a spring tree planting on Tug Hill, they didn't anticipate doing it in a snowstorm, or during a pandemic. But over two weeks this May, against a backdrop ranging from wind and snow to 90-degree days, they prepared 8,500 trees for planting and placed an equal number of colored flags across the 12-acre restoration site. Each flag color represented a different species—red oak, white oak, sugar maple and white pine—and ensured that the trees could be planted in a socially distant way and monitored by researchers this summer, continuing an experiment aimed at learning how forests on Tug Hill are responding to climate change. "It was surreal to go from migrating warblers singing from the treetops one day to snow-covered wildflowers the next," says Chris Zimmerman, Forest Restoration Ecologist with The Nature Conservancy in New York. "But it's just this kind of unpredictability that Tug Hill could see more of as the climate changes."

So, dear readers, I invite you to **send me brief anecdotes of climate actions you've taken or that you've heard or read about that inspire hope**, and I'll print them in upcoming South Mountain Friends newsletters.

—Bob Morse
morse@mind.net

Justice for Both People & Planet

Philadelphia Yearly Meeting's Eco-Justice Collaborative has created a film called *Climate, Race and Justice: We're All In This Together!* This 30-minute video examines the ethic of economic exploitation that underlies both climate disruption and racial injustice. There are analyses by Cornel West, Van Jones, Naomi Klein, among others. There are voices of Quakers. There are descriptions of new models and transformational activities, as well as inspirational stories and expressions of hope. There are three places where the film pauses for viewers to consider queries, making the film well-suited for worship sharing.

The film can be watched at <https://vimeo.com/174734727>.

—Ken Deveney

Common Ground on Climate

Katharine Hayhoe's 3 steps to better climate conversations

Bond:



Start with shared values

To find common ground, talk about what's most important to you: your family, community, faith. What do you have in common? Concerns about health or jobs? Shared experiences as parents or neighbors?

Connect:



Show why climate matters

Talk about how climate change affects the things everyone cares about, close to home, with local, personal examples. You could, for instance, discuss how smoke from regional wildfires filled the air across the state and triggered kids' asthma in your neighborhood.

Inspire:



Demonstrate working solutions

Talk up real-life projects that help people and produce clean energy—and save us money, waste, or time. Link success stories to shared values. Wind energy keeps local farmers profitable and resilient, protecting farmland, and bringing much-needed jobs and economic investment to rural areas.

Excerpts from “A Burning Testament”

I was asked to write an obituary for the land—but I realize I am writing an obituary for us, for the life we have lost and can never return to—and within this burning of western lands, our innocence and denial is in flames. The obituary will be short. The time came and these humans died from the old ways of being. Their cause of death was the terminal disease of solipsism whereby humans put themselves at the center of the universe. It was only about them. And in so doing we have been dead to the world that is alive.

To the power of these burning, illuminated western lands who have shaped our character, inspired our souls, and restored our belief in what is beautiful and enduring—I will never write your obituary—because even as you burn, you are throwing down seeds that will sprout and flower, trees will grow, and forests will rise again as living testaments to how one survives change.

It is time to grieve and mourn the dead and believe in the power of renewal. If we do not embrace our grief, our sadness will come out sideways in unexpected forms of depression and violence. We must dare to find a proper ceremony to collectively honor the dead from the coronavirus as we approach 200,000 citizens lost. We must honor the lives engulfed in these western fires and the lives we will continue to lose from the climate crisis at hand—Only then can we begin the work of restoration, respecting the generations to come as we clear a path toward cooling a warming planet.

This will be our joy.

Let this be a humble tribute, an exaltation, an homage, and an open-hearted eulogy to all we are losing to fire to floods to hurricanes and tornadoes and the invisible virus that has called us all home and brought us to our knees—We are not the only species that lives and loves and breathes on this miraculous planet called Earth—May we remember this—and raise a fist full of ash to all the lives lost that it holds.

Grief is love. How can we hold this grief without holding each other? To bear witness to this moment of undoing is to find the strength and spiritual will to meet the dark and smoldering landscapes where we live. We can cry. Our tears will fall like rain in the desert and wash off our skins of ash so our pores can breathe, so our bodies can breathe back the lives that we have taken for granted.

I will mark my heart with an “X” made of ash that says, the power to restore life resides here. The future of our species will be decided here. Not by facts but by love and loss.

Hand on my heart, I pledge allegiance to the only home I will ever know.

**—Terry Tempest Williams, writer, educator, conservationist, activist
Mid-September 2020**

MEETING OFFICERS & COMMITTEES

Co-Clerk: Andra Hollenbeck 601-6421

Co-Clerk: Bill Ashworth 778-9470

Recording Clerk: Alex Reid 707-499-9146

Treasurer: Adam Thompson 201-8255

Weekly e-Bulletin Editor: Adam Thompson 201-8255

Newsletter Editor: Bob Morse 482-8449, Sylvie Weaver

Web Administrator: Bob Morse 482-8449

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

Art Coordinator: Becky Hale 601-3084

Uprooting Racism Coordinator: Bob Morse 482-8449

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

Joint Committee Representatives: Herb Rothschild, Valeria Breiten

Please direct all Meeting-related electronic correspondence to ashlandquakers@gmail.com

*Newsletter submissions are due to Bob Morse (morse@mind.net) **Tuesday** after Business Meeting*

Finance Committee: Jean Semrau, Fran Curtis, Treasurer *ex officio*

Buildings & Grounds: Merlin McDaniel, Raymond Scully, Hazel Ward, Terri Brain, Steve Wells

Nominating Committee: Valeria Breiten. Beth Aspedon

Friendship & Hospitality Committee: Crystal Bosbach, Cathy McDaniel, K Hering, Deedie Runkel

Greeters: Steve Radcliffe, Alex Reid, Javan Reid, Rochelle Webster, Karen Maleski, Deedie Runkel, Terri Brain

Peace & Social Concerns Committee: Herb Rothschild, Ken Deveney, Javan Reid, Pam Allister, Elizabeth Hallett

Library: Fran Curtis, Melody Ashworth, Steve Wells

Adult Education Committee: Jim Lobsenz, K Hering, Melody Ashworth

Homeless Outreach: Bob Morse, Alex Reid, Becky Hale, Terri Brain

Ministry & Counsel Committee: Gizelle Luccio 897-4458, Jim Phillips 482-2388, Steve Radcliffe 479-3487, Linda Spencer 865-3682, Co-Clerk(s) *ex officio*

All area codes are 541 unless otherwise noted

South Mountain Friends Meeting

543 South Mountain Avenue

Ashland, Oregon 97520