

SPOKANENWORD

October 2 is
World
Quaker Day



Spokane Friends
1612 W Dalke
Spokane, WA 99205
(509) 327-7852
www.spokanefriends.com
spokanefriends@gmail.com



Sunday Schedule

Traditional worship in stillness
begins at 9:00 a.m.
when first person sits down
Programmed worship 10:00 a.m.
In-Person and Via Zoom
See Website For Link

First Sunday of the Month
Potluck Meal at rise of worship

Third Sunday of the Month
Monthly Meeting for Business
begins at rise of worship

Can Love Take Sides ?

by Wendell Berry

I recommend second thoughts about the possibility of a "side" of love, but current political rhetoric tends toward such an absolute division. The side of hate is composed of avowed racists; avowed racists have espoused an absolute, un-excepting prejudice against a kind of people; and so they may be called "the side of hate" rightly enough. That haters hate is morally as straightforward and uncomplicated as it can be. But they themselves are perceived by the side of love as a kind of people. And the side of love, as perceived by the side of hate, is a kind of people also, another kind. And so we have a confrontation of two opposite kinds of people, lovers and haters, each side as absolute in its identity as it can make itself, and they do not know each other. They cannot imagine each other. For the haters, this situation is wonderfully simple and entirely acceptable. They don't need even a notion of consequence. They are there to oppose. That is all. The lovers, on the contrary, have everything at stake and the situation is clouded by moral danger.

Because the confrontation is between two categories of people who do not know each other, it will be easy for the side of love first to understand love merely as opposite and opposed to hate, and then to generalize this opposition as an allegorical battle of Love versus Hate, exchanging slogan for slogan, gesture for gesture, shout for shout. Then if nature and the rule of battle go unchecked, the side of love begins to hate the side of hate. And then the lovers are defeated, for they have defeated themselves. They have fallen into the sort of trap that Mr. Jefferson set for, among others, himself. If you say, "All men are created equal," then adding "except for some," the exception overturns the rule, and a great deal else along with it. Just so, love that hates has canceled itself. It cannot survive its hatred of hate any more than one can survive minus one. It is no more. Chaos and old night have come again.

With us, love has been reduced mostly to a popular word, easy to use to intensify a frivolous appreciation. "Oh, I *love* it!" we say when told of something really cute. Or it can be used as a handy weapon against the haters of whom we disapprove. Too bad. But love comes into our civilization – the Gospels being the source best known to me – as a way of being in the world. It is a force, extraordinarily demanding and humbling, dangerous too, for those who attempt to take it seriously.

As a force and a way of being, love is never satisfied with partiality. It is compelled, by its own nature and logic, to be always trying to make itself whole. This is why the Sermon on the Mount tells us to love our enemies. That is an unconditional statement. It does not tell us to fight our enemies in order to improve them or convert them by our love.

In practice this commandment seems to cancel or delete "enemy" as a category of thought

My long advocacy began in love and fear for my own home country and community. By the time I was thirty, I could see that my native place and the life of it, along with my affection for it, was not in favor with the urban-industrial system that had clouded over it after World War II. Such a place – rural, small, "backward," and "under-developed" – was, in fact, invisible, virtually nonexistent, to that system, and thus mortally endangered by it. I could see that, as it was, its days were numbered. But I could see also that, as it was, its human community was taking respectable care of itself and of the local countryside that supported it. It was clear to me that this good keeping, if it could survive and be cherished, held the possibility of better keeping. There was nothing in the dominant economy and state of mind, however, that would support such a possibility – let alone the possibility that anything at all in such a place, or in fact in any place, might be cherished.

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My concern might reasonably have made me an advocate for “soil conservation.” But I was a native. My affection for my place was already established in my heart and unspecialized. It included the people and other creatures along with the soil, and it has become ever clearer to me that you cannot conserve the land unless you can conserve the people who depend on the land, who care for it, and who know how to care for it – the people on whom the land depends.

Without quite knowing what I was doing at that time, I had entered the way of love and taken up its work. It could not be simplified or shortcut, but became ever more inclusive, complex, and difficult. Any violence that intrudes between the land and the people extends its damage both ways. But I could not restrict my understanding of the problem of violence to my own place and people. Violence to one place cannot be dissociated from violence to any place. Violence to some people cannot be dissociated from violence to other people. This is the sort of difficulty that imposes an irremediable amateurism. I finally understood this and approved of it. It meant that my permanent motive would be love; it certainly did not mean that I was a hobbyist. But my commitment was pushing me way beyond my schooling. I would have to deal with issues of science, of art, of religion, of economy, of ecology, and so on, with no foreseeable limit. There can be no set bounds to the work of love when it faces boundless violence.

I am not speaking here of the love that thrives only by feeding upon a commensurate hatred, but rather of the love, perhaps more fearful, that draws no boundary around itself.

How might we imagine imposing by mere law the principles of equality and justice and love upon a society dominated in its economic life by the violent principles of individualism, competition, and greed? How might we imagine the loyalty or patriotism that could protect the life of the land and the people of any place under the economic rule of “maximum force relentlessly applied”? What must we do for the success of the personal generosity, the common decency, the good manners that are the ultimate safeguards of equality and justice, now that we apparently have settled into permanent war as the basis of our economy? Our economy, let us not forget, defines “equality” as the “right” of everybody to be as wasteful, violent, destructive, consumptive, lazy, and luxurious as everybody else.

For me, the greatest, most comprehensive difficulty, the one I endlessly return to, is that I do not think of the chattel slavery of the antebellum South as a problem that is isolatable or unique. The more I have read and thought about our history, and the more I have observed of the works and effects of our present economy, the more plainly I have seen that old-time version of slavery as one of a continuum of violent exploitations, including other forms of slavery, that has been with us since the European discovery of America. It is so far our history’s dominant theme.

A failing too little remembered but nonetheless significant is that the southern planters, using slave labor, cropped their land to exhaustion. The availability of apparently endless tracts of “new” land to the west made the eastward lands dispensable. And so we come to a key word in the story of American development or progress: Anything superabundant or “inexhaustible” can be treated as *dispensable*. One of the cruelest ironies of postbellum history is that emancipation, in freeing the slaves of white proprietorship, freed them also from their market value and made them individually worthless in the “free” economy – like the poor whites whose “free labor” was already abundantly available, and who thus were individually dispensable.

So far, there has been no limit to this equation between apparent abundance and dispensability. The immigrants who work in Tyson’s meat factories, where they are ruthlessly exposed to the coronavirus (among other dangers) are extremely poor, having only their bodily labor to depend on; they also are numerous and therefore are considered dispensable. We must remember also the homegrown great corporations that depend upon, and defend, forced labor in China. But this freedom to enslave, use, and use up is not limited to corporations. Because the atmosphere is so far too abounding to be captured and sold, it also is worthless, useful for disposing of wastes. All of us now pollute it freely, at no cost except to the health of every living thing.

On the contrary: It seems natural to me to think that there is a law of love operating in this world. If you see the world’s goodness and beauty, and if you love your own place in it (no deed or title required), then your love itself will be one of your life’s great rewards. That is the law that rules the “sticker,” the settler, the actual patriot. The opposite law is that of greed, which sees the goodness and beauty of the world as wealth and power. It says: Take what you want. No individual person is purely a settler or an exploiter, but perhaps every person must submit to the rule of one law or the other.

Excerpted from [The Need to Be Whole: Patriotism and the History of Prejudice](#), by Wendell Berry. Copyright © 2022 by Shoemaker & Company. Used by permission of the publisher.

Plough Quarterly, Autumn 2022

MONTHLY MEETING FOR BUSINESS MINUTES 18 September 2022



The meeting was called to order by Jonas Cox. 17 people were present.

Treasurers Report: Jon Maroni presented the report via Zoom. He pointed out several increased expenses along with items that have had savings. Total expenses are down from this time last year, as is income. Jon will research why the insurance cost has decreased. Jon is preparing a preliminary/estimated budget for 2023 which may have a \$3000 deficit. It was emphasized this is a starting point. We need to consider the number of guest speakers we have, as only 16 ate provided for in the draft preliminary budget. Jon suggests this draft go to committees for fine tuning.

Elders Report: Krista Marconi reported that Lois presented a list of folks who had not been in attendance a year. These individuals had been contacted about their desire to remain active.

There was discussion about the need for a part time pastor, along with requirements for that position.

There was discussion of a theme for January sermons, as we have done in the past.

Our secretary has notified us that she has other employment, but that she is willing to work 5-6 hours in order to get the bulletin done. There will be further discussion with her about this.

The "open and affirming" statement was discussed. This [a new draft] will be emailed to the community for further discussion at the next meeting. It is as follows:

"As did Jesus Christ, we are an open, loving, affirming and diverse community welcoming to all who seek to deepen their connection with the inner light of God. We believe that God's love is innate within each and every one of us. A light that is inclusive and embraces all who seek it as whole people, as they are. There Are No Exceptions."

Stewards and Trustees: Bill Every reported on the work on the downstairs bathroom. We need to get refurbished partitions for installation. This is nearly done. There was another break-in attempt on the shed. Nothing was taken. A new and indestructible lock was put on.

Reports from Pillars

Community Outreach. Searching for organizations that have a world outreach.

Sharing the Light. No report.

Care for Community. We applaud the return of the hospitality table.

Nominating Committee Report: The remaining positions needing approval are

Presiding Clerk Laverne Biel

Asst. Treasurer Wade Schwartz

These were approved. Jonas then turned the meeting over to Laverne."

Current job descriptions. There was discussion of the terms "job description" and "covenant of agreement"

New Business: For part time pastor, we are to consider what we NEED and what we WANT, such as an administrator or someone to focus on pastoral duties (what's missing from our lives? What's missing from the meeting? What would give the meeting more life? Broadly stated, What are we looking for? Send suggestions to the Elders.

There being no further business, the meetings by was closed in prayer by Andrew Nakusian.

Respectfully submitted,
Susan Keehnen, Recording Clerk

EVERENCE



Everence is offering \$350 grants to churches for protecting children, teens, and other vulnerable individuals from harm. The Safe Church Grant helps to reimburse churches for costs they incur to keep people in their care safe from sexual or other forms of abuse. The grant can be used to develop policies, train people or implement programs within their church ministries.

Everence provides a wide range of financial services, including insurance, financial planning, grants, scholarships, etc., to individuals and churches in historic peace churches. It was formerly known as Mennonite Mutual Aid.



Where were you on October 2?



World Quaker Day is an annual event where we celebrate the diversity of Quakerism around the world and build connections to make our community stronger.

This year Spokane Friends celebrated Quaker Day by visiting each other's worship services and sharing a potluck meal together. Those who attend programmed worship were invited to join the Unprogrammed worshippers in the Fellowship Hall at 9:00 and Unprogrammed Friends were invited to worship in the Meeting Hall with programmed Friends at 10:00 am. At rise of worship we all shared in a "Soup and Salad" Potluck Meal in the Fellowship Hall.

This represents a 3-plus hour commitment, but World Quaker Day happens only once a year, and surely George Fox would encourage us to be together if possible.

Imagine spending four hours on a Sunday morning with Quakers, old friends and new, getting to know each other better and celebrating World Quaker Day together!



George Fox



Spokane Friends Meeting



Lucretia Mott

Quaker News

- ⇒ **Leann Williams** spoke at the Quaker Religious Education Collaborative (QREC) conference on August 13, 2022 in North Carolina. To read more about the resources she brought home for parents and meetings, look at Bulletin 09.02.22 at <https://ww.scymfriends.org/newsletter>
- ⇒ **Sierra-Cascades' Fall Quarterly Gathering** will be held on Saturday, October 29, 2022 at Eugene Friends Church. It will also be on Zoom. We hope you can join us, either in person or virtually, for a day of business, music and worship, and enjoying time together.
- ⇒ **Called to a Committed Life** begins Saturday, Oct. 15 or Nov. 12 9:30-11:30 Pacific Time. This is an all new year-long series of online sessions and residential retreats with Way of the Spirit. Session One: *Intentions* is offered at either one of the dates above, and you can attend as a stand-alone trial or to begin the year-long series. For more information, look at Bulletin 09.02.22 at <https://ww.scymfriends.org/newsletter>
- ⇒ **Alan Weinacht** has accepted the position of **Associate Superintendent for NWYM**, effective October 1, 2022! Most recently, he served for 17 years as the lead pastor at Greenleaf Friends Church in Idaho; prior to that he was pastor at two Friends Churches in Indiana and also served as the General Superintendent of Indiana Yearly Meeting.

- ⇒ **Betty Hockett**, of Newberg Friends Church, passed away on September 20th, 2022. A Quaker for many years, she wrote 16 books, many of them life-stories of missionaries, as well as magazine articles, poems, devotionals, book reviews, and Christian education curriculum for children.

Our own Meeting Library has multiple copies of seven of Hockett's books. Why not check a couple out for your kids?

SAVE THE DATE

You are invited to the Caritas Food Bank 30th Anniversary Fiesta Fundraiser! We are celebrating 30 years serving our neighbors in need in Spokane. Join us for an auction fundraiser and fiesta buffet to support client services at the food bank.

Saturday, October 15th
Assumption Parish gym
3624 W Indian Trail Rd.



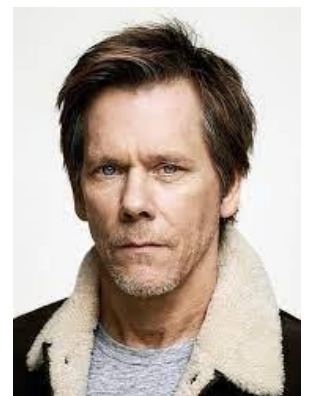
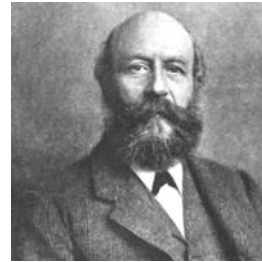
Tickets are \$30 each and may be purchased in advance by contacting Caritas or at the door. To reserve a party table (\$240/seats 8), please RSVP to Caritas Food Bank, 1228 W. Nebraska Ave, Spokane, WA 9920 or call 5509-326-2249.

To see updates and get sneak previews of auction items, follow our event page on Facebook, go to

<https://www.facebook.com/events/92452?ref=newsfeed>

Know Your Quakers

How many of these Quakers (historical and modern) can you identify? Why is each one famous?



(Answers on p. 7)

