

CORVALLIS FRIENDS MEETING

NINTH MONTH SEPTEMBER 2023

ALL ARE WELCOME

Sunday Worship: 10:00-11:00

3311 NW POLK AVE CORVALLIS OREGON 97330-5057 <https://corvallisfriends.org/>

541-829-0867 Email: corvallisfriends@gmail.com

Our Meetinghouse is located within the traditional homelands of the Chepenefa band of the Kalapuya speaking Nation.

THIS MONTH'S CALENDAR

Sunday September 3

8:30-9:30 am Silent Walking Worship Willamette Park

Contact Bob Ward bobward1948@gmail.com

10:00 am Meeting for Worship via Zoom and at the Meetinghouse

Saturday September 9

1:00-3:00 Quaker Peace Teams *Towards Right Relationship with Native Peoples*

Sunday September 10

8:30-9:30 am Silent Walking Worship

10:00 am Hybrid/Blended Meeting for Worship Zoom and Meetinghouse together

11:40 Meeting for Business via Zoom

Tuesday September 12

1:00-3:00 Quaker Peace Teams *Indigenous Boarding Schools & Multigenerational Trauma*

Friday September 15 & Saturday September 16

Painting Preparation

Sunday September 17

10 am Outdoor Meeting for Worship and Potluck at Philomath City Park.

10:00 am Meeting for Worship via Zoom and at the Meetinghouse

Thursday September 21 International Peace Day

Friday September 22-Sunday September 24

Friends World Committee for Consultation & Pacific Northwest Quarterly Meeting

Sunday September 24

8:30-9:30 am Silent Walking Worship,

10:00 am Hybrid/Blended Meeting for Worship Zoom and Meetinghouse together

*Join Zoom Meetings:

<https://us02web.zoom.us/j/84281206597?pwd=L1hnbTBpUUp4RC9NSXdERUM3K3FrUT09>

Meeting ID: 864 1766 6994 Passcode: 959966 or phone (253) 215 8782

QUAKER PEACE TEAMS

Saturday September 9 1:00 pm -3:00 pm

"Roots of Injustice, Seeds of Change: Towards Right Relationship with Native Peoples"

Online workshop appropriate for high school students and adults

<https://friendspeaceteams.org/trr-workshop-sep-2023/>

Tuesday September 12 5:00 pm- 6:30 pm

"The Indigenous Boarding Schools and Multigenerational Trauma"

<https://friendspeaceteams.org/indigenous-boarding-schools-sep-2023/>

Note from Laurie Childers: We can also offer these programs in person. Contact paulaRpalmer@gmail.com

Sunday September 17, 10:00 am. Outdoor Meeting for Worship and Potluck at Philomath City Park.

Cars can access the park via Applegate St. and S. 23rd St. Motor vehicle storage is available near the park gazebo.

We will gather near the gazebo at 10 am for expectant silence with a potluck lunch to follow. In case of inclement weather there will be covered or enclosed spaces to use. The facility has plenty of a sink and indoor bathrooms.

New: The city asks us not to use their folding chairs on the grass. Therefore, if you have a comfortable chair or two bring them for our worship time gathered on the grass near the gazebo.

If your tastes run to local food, the Philomath Farmers' Market opens at 11 am in front of the Library. Pizza is sold there, along with fresh produce and other delights.

For carpooling, contact Donna Gerry by text message or phone: 541-570-9658.

For further information contact

Jay Thatcher: (541) 758-9333
jthatch@peak.org

Painting Preparation & Painting Party!

The long-awaited painting weekend is coming up September 15 and 16, a Friday and Saturday. We intend to paint the sun-stressed portions of the old Meeting house, and will do preparation, and possibly some trim work on Friday, followed by the general painting on Saturday. Many hands will be welcome!

We have had a concern about the old lead paint that is definitely residing on the surface of the cedar shingles. Because we are not a residence, we do not have to adhere to the very strict protocol for lead removal. However, we intend to be very careful to collect and remove any flakes of paint that we remove in the process of prepping. However, this is not a good project for the young people at the meeting unfortunately, as they are more susceptible to lead. And it is worth noting that the danger from lead is from ingestion, either in solution, or as an inhaled, or swallowed powder or solid. So, for those of us who are going to be removing paint flakes, it behooves us to be wearing masks, of course. We will not do any sanding or operations that create dust, just scraping the large flakes onto drop cloths.



daily for 1 month. And each Friend had a buddy Friend who acted as cheerleader.

In the afternoon I wandered through the bookstore several times and a room with Quaker art. In the art room I saw creative pictures of a single action to support the environment painted by children. One was of a child watering flowers. And because I really enjoy stories read aloud, I went to “Story Time—big & small, young & old” offered by the People of Color Center. Different people read, very well, children’s stories about and by people of Color. I would say there were more big than small and more old than young in attendance. However, the smallest, youngest toddler stole the show waddling toward the big people sitting in the circle around her.

Since Jay had suggested I might like Elaine Emily, I jammed into a packed seminar room to see her and hear her zoom in and discuss how her book, “An Invitation to Quaker Eldering: On Being Faithful to the Ministry of Spiritual Nurture among Friends,” came into being: an evolving collaboration with three other people. I liked her, not so much because of what she said, but because her calm, kind energy radiated into our packed space making it seem more spacious. Jay and I are going to share the book (that is once I remember to give it to him) and I suspect it might eventually end up in the Corvallis Friends’ library.

Our young workshop Elder did a good job. For example, our workshop leader told us it was his Elder who suggested he repeat a meditation exercise the next day, doing it more slowly. It was with this repetition that I received a profound leading. This was a guided meditation where you think of an issue, decision, relationship, where you’d like some discernment and then imagine yourself as an

independent, non-biased, Quaker clerk with no opinion. Then imagine participants at the table representing your body, your mind, your inner child, even your selfish egotist, and Spirit. Obviously, you give more weight to some of these participants than others, but all parts get to speak. During my first attempt at this meditation I found the various parts of myself speaking over each other, “Yes, but...” When we did it the next day, more slowly, each part remained quiet until its turn, like in a Quaker Meeting.

An entire morning participating in a Clearness Committee (four in my committee) for our last session was my favorite part of the Discernment Workshop and it moved me greatly. The cohesion of our small committee, intense focus, trust in confidentiality and non-judgment, caring, and love was palpable.

In preparation for the Clearness Committee, we learned before speaking to THINK: Is what I am going to say:

True Helpful Inspiring Necessary Kind

This might be a useful mnemonic for ministry during Quaker Meetings too.

Helpful pamphlets were Jerry Knutson’s “Individual Spiritual Discernment: Receiving, Testing and Implementing Leadings from a Higher Power” and Valerie Brown’s “Coming to Light: Cultivating Spiritual Discernment through the Quaker Clearness Committee.” Although it was not assigned, I found a video of Parker Palmer setting up his own Clearness Committee at Pendle Hill extremely helpful.

The Clearness Committee, the Guided Discernment Meditation, sharing with a spiritual partner, the children’s stories, the art, the Eco-Ecology—all of it—was relevant to the FGC theme this year: “Listen so that we may Live.”

The last day of FGC I silently walked alone to the building where I taught writing years ago. It was unlocked. Nobody was inside. I climbed to the second floor and found the classroom I taught in years ago. I looked out the window overlooking the tennis courts and then stood at the front of the class. I could almost feel the students in the empty seats, and I did something I rarely do; I prayed for them.

Carmen Brummet

Review of Forgiveness as a Spiritual Practice workshop at FGC 2023 by Melanie Place

Most books I have read about Forgiveness talk about the need to forgive, about how good it is for your own health, about how softening in a harsh relationship usually doesn't happen until after you have forgiven the other person. All sorts of good reasons why it is important to forgive.

But they don't talk about HOW to forgive.

The "Forgiveness as a Spiritual Practice," presented by Sue Regen, was entirely focused on how to DO forgiveness as a practice. As an ongoing part of a gratitude practice. As an ongoing part of one's own spiritual practice. Not a 'one and done,' but a lifetime of choosing to be the type of person who does not harbor resentment, bitterness, depression and rage. Nevertheless, "NO ONE is ever required to forgive anyone anything." No shame, no blame.

"Forgiveness is giving up all hope of a better past." "Forgiveness is a gift you give yourself." "Love holds no grievances." "All healing is a result of some kind of forgiveness, and all forgiveness leads to self-healing." These are

a few of the wonderful quotes sprinkled throughout the workshop.

"A Little Book of Forgiveness: Challenges and Meditations for Anyone with Something to Forgive" by D. Patrick Miller was cited repeatedly as a great resource.

The workshop was practical, hands on, not theoretical. The presenter had herself healed from a family rift, over a 20+ year period. She gave multiple short 'tools' to break the trance of 'righteous indignation.' To pull us out of feeling like an 'innocent victim.' To BREAK the ruminations about who hurt us in the past and how unjust it was.

For example, every time we find ourselves 'rehearsing' the injury in our minds, we can say the Serenity Prayer. When she first started, she was saying the Serenity Prayer 35 times a day! Eventually she looked up and realized she wasn't saying the Serenity Prayer anymore, because she was no longer 'rehearsing' the injury in her mind. She had broken out of that thought pattern.

Another tool was to 'invite' the spirit of the person to join her, every day, while she said this poem:

I am sorry for the things

I have done that you took on as hurt

I forgive you for the things

you did that I took on as hurt

You do NOT say the poem above to the person, not ever. They'd likely take it as blaming them. Instead, you use it to OWN your own part of the dynamic. Not to blame yourself, either. There is no blame in breaking the cycle of violence. The cycle of violence can be entirely composed only of 'ill will' and

hurt in your mind. However, proper boundaries were huge. One whole day was spent just on boundaries. "To maintain a boundary, there must be an action to which I commit."

Forgiveness is NOT condoning the behavior, nor giving permission to do it again. Forgiveness is NOT about denying one's anger or pain. The societal "myth" of "forgive and forget" is NOT what this is about. The healthier response is to "forgive and remember" or "forgive and learn." Forgiveness IS about releasing my pain and suffering. It is about shifting my energy and my focus away from negative stories.

Another useful tool is this slight twist to the Serenity Prayer:

God, grant me the
 SERENITY
 to accept the people
 I cannot change
 COURAGE
 to change the person I can
 and
 WISDOM
 to know it is me

More great quotes:

The most "selfish" thing I can do, ("selfish" as in "self-caring,") is to forgive other people. ---
 Dean Ornish

"I choose forgiveness so I can feel love in this relationship, regardless of if I have a physical relationship or not with that person."

"People are often unreliable, illogical and self-centered; forgive them anyway. If you are kind, people may accuse you of selfish, ulterior motives; be kind anyway. If you are

successful, you will win some false friends and true enemies; succeed anyway. The good you do today, people will often forget tomorrow; do good anyway. Give the world the best you have and it may never be enough; give the world the best you've got anyway. You see, in the final analysis, it is between you and God (Goddess/Higher Power). It never was between you and them anyway." -- Mother Theresa

Forgiveness is simply the religious word for letting go.



Advices & Queries – The Meeting and Friends of All Ages

The meeting community is the seedbed of our spiritual lives. Meetings heed the needs of their members and attenders as they move along their life journeys. As Friends we place a high value on intergenerational activities to nurture life in the Spirit.

- How do we recognize and cherish the contributions that Friends of all ages make to our Quaker community?
- How does our meeting stay tender to those who may be discomforted by children?
- How do we value each other as children of God without prejudgment based on age?
- How does our meeting walk alongside members and attenders at all stages of their lives?
- How does living in Quaker community nurture a meaningful life?