

RECORD

January

February



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“The duty of the Society of Friends is to be the voice of the oppressed but [also] to be conscious that we ourselves are part of that oppression. Uncomfortably we stand with one foot in the kingdom of this world and with the other in the Eternal Kingdom.”

Eva Pinthus, 1987

Letter from an editor

Zac Lee Rigg

I'VE BEEN THINKING A LOT LATELY about something Charlie told me. We were at a wedding together in Raleigh, North Carolina. He was still weak from the radiation and his hair hadn't grown back enough to cover the thick scars on his scalp from brain surgery to remove the tumor.

My friend Charlie has the same diagnosis as Ellen, multifocal glioblastoma multiforme, a terminal brain cancer. Like me, Charlie is in his mid-30s and is a communist. During the last UK election, which coincided with a remission, he flew to London to canvas for the Labour Party. In typical droll humor, upon Jeremy Corbyn's crushing defeat, he texted back across the Atlantic: "So close."

In Raleigh, we drove back early from the wedding once his limited energy depleted—he groaned whenever he lowered himself into my car—and stopped at a Taco Bell drive-thru for some vegan-friendly bean burritos.

Charlie told me about the time, well before his trip to London, when he flew to apartheid Israel. There, he marched with Palestinians protesting for self-determination. The Israeli military got involved, and a field of crops ended up catching on fire. The protest shifted focus to stomp out the flames, trying to salvage a season's worth of food. The damage

narrowly averted, pulses still high, they headed home. Along the way, they ended up bumping into a wedding procession and joined the party long into the night. Charlie's experience was of shifting quickly from the threat of food insecurity to jubilation. The celebration existed simultaneously and adjacent to the oppression and fight for emancipation.

It's essential, while alive, to celebrate what we can. That's what Charlie said to me, between bean burrito bites. He said the wedding we were at meant a lot, his first time seeing most of us since his diagnosis, just like the Palestinian wedding mattered, despite and because of the violence and terror around it. Charlie spent most days staring at his inevitable and hastening death, and decided any possible moments of joy are just as essential as the tough bits. That's what I think about in the context of Ellen's diagnosis as well as the broader struggle for equality.

This edition of the Record is themed around the Quaker testimony of Equality.

Charlie is back in Boston now, where he works as a librarian and union activist. If he and we are lucky, he's got a couple more years. Charlie won't live to see an equal society that he's donated his resources and energy toward pursuing. I won't either. We're equal in that regard. ●

"We are all the poorer for the crushing of one man, since the dimming of the Light anywhere darkens us all"

Michale Sorensen, 1986

Sharing Fund

ORANGE GROVE MEETING has a Sharing Fund. Its purpose is to assist f(F)riends who have encountered an unexpected financial setback. It is not intended for long-term support but may help in a pinch while you are figuring out Plan B or Plan C.

The Clerks Committee (Co-Clerks of the Meeting, of Pastoral Care, and of Worship & Ministry) is tasked with administering the Sharing Fund. First, the committee needs to get

a sense of the needs that f(F)riends are experiencing. If you are in difficult financial circumstances due to the COVID-19 pandemic and the “shelter-in-place” orders, and you want to apply for a sharing fund grant, please send an email to Dan Strickland or Robin DuRant that describes your situation and your unmet need. The size of the grants has not been determined, but they are likely to be three digits rather than four. ●

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What is a Friend?

Robin Durant

FRIENDS DO NOT HAVE A CREED that unites us in belief. But we do have a discipline that guides in how we worship and how we conduct our business. I offer the following, from PACYM Faith and Practice (2001) and Britain YM's Advices and Queries as some expressions of that discipline. I hope this food for thought will yield greater appreciation for our practices. I invite you to "throw everything open to the spirit" of the divine and prepare to be "amazed."

FROM "EXPERIENCE" P. 75:

One thing I understand now is that one's intellect alone won't pull one through, and that the greatest service it can perform is to open a window for that thing we call the divine spirit. If one trusts to (intellect) alone it's like trusting an artificial system of ventilation—correct in theory but musty in practice. How I wish it were as easy to throw everything open to the spirit of God as it is to fresh air. *Hilda Clark*, c. 1908

FROM "MEETING FOR WORSHIP" P. 96:

Silence is often a stern discipline, a laying bare of the soul before God, a listening to the "reproof of life." But the discipline has to be gone though, the reproof has to be submitted to, before we can find our right place in the temple. Words may help and silence may help, but the one thing needful is that the heart should

turn to its Maker as the needle turns to the pole. For this we must be still. *Caroline Stephen*, 1908

FROM BYM ADVICES AND QUERIES:

Do you take part as often as you can in meetings for church affairs? Are you familiar enough with our church government to contribute to its disciplined processes? Do you consider difficult questions with an informed mind as well as a generous and loving spirit? Are you prepared to let your insights and personal wishes take their place alongside those of others or be set aside as the meeting seeks the right way forward? If you cannot attend, uphold the meeting prayerfully.

FROM "MEETING FOR BUSINESS" P. 101:

Through the process by which Quakers attain the sense of the meeting, transformation occurs. We are changed. We feel, in a literal way, the loving Presence which hovers over us. It manifests in the love we have for one another. We form invisible bonds among ourselves which transcend the petty and make the next sense of the meeting more desirable and more readily attainable. We are participants in each other's wellbeing. . . . We are amazed that it works—exactly as it's supposed to. Over and over we are amazed; it is appropriate that awe and transformation coexist. *Barry Morley*, 1993 •

*"There is that near you which will guide you.
O, wait for it, and be sure to keep to it..."*

Isaac Penington

Activities

After words

On the third Sunday of each month, the Worship and Ministry Committee hosts a time that we call “After words.” Bring your questions about Quakerism in general, our meeting for worship, or other subjects of interest to you. We will meet online using Zoom after the rise of Meeting, at about 12:45 pm. All are welcome. *Gary Bagwell, clerk of W&M.*

Crafty Quakers

Due to COVID-19 Crafty Quakers is now meeting via Zoom. We will be meeting the first and third Wednesdays from 7 to 9 pm. Please join us for good discussions and working on craft projects. *Contact Jane Krause for Zoom details.*

Mid-week meeting for worship

Mid-week evening meeting for worship will occur the second Wednesday of each month, from 7 to 8pm. The Zoom link will remain open until 8:30 pm for fellowship. *Gary Bagwell, clerk of W&M*

Ubuntu Fellowship

Transformative Racial Healing on the Road to the Beloved Community. Join us on the last Wednesday of the month to worshipfully share with one another about systemic racism and white supremacy in the United States. With Cecelia Valentine, Kindred Gottlieb, and Phil Way. *Contact Kindred for details.*

Friendly Bible study

Our Friendly Bible study meets every fourth Sunday at 9 am. For nearly two years now we have enjoyed exploring the various contexts of a given passage and relating them to personal and societal experience. It is a peer-led study and we take turns hosting. It has been fun to see how each has their own way to approach the texts. *Contact Anthony Manousos or Jochen Strack for Zoom details.*

Women’s Bible study

The women’s Bible study meets every first Wednesday from 7 to 8:30 pm. It’s like the Friendly Bible study but longer, allowing more time for sharing personal experiences. *Contact Kwang-hee Park for Zoom details.*

Adult education

Adult education classes will be held on First Days (Sundays), 10:00 am, using the same Zoom link as Meeting for Worship. Check the calendar at ogmm.org for the most up-to-date programming.

Quaker book club

Quaker book club meets the first Thursday of the month. We will discuss the next book via Zoom on February 4, at 7:30 pm. *Contact Dan Strickland for details.*

EQUALITY and POWER

Georgia Daniels

AS I GROW INTO MY OLD AGE, I notice that I have radically changed how I use power. When I was in my early 40s, I served as Assistant County Counsel for a county in southern Oregon. I was a public servant, but at times I needed to use the power of the government to enforce compliance with land use laws and county health measures. I was fine with the power over residents because I saw enforcing local laws as being a part of living in the community. Then, one day, the Sheriff asked me to use a forfeiture power that had been created by a new state law. Property that was used to manufacture drugs could be forfeited to the government.

There was a beautiful piece of property way out in the countryside. Its owner did not have a regular source of income, so he started cooking methamphetamine there. He was arrested. While the owner was in jail, the Sheriff investigated and determined that the property was remote but free of any mortgage, so it was ripe for forfeiture. Sale of the property could fund some of the items that the Sheriff wanted for his deputies. The Sheriff asked me to prepare the complaint for forfeiture. I complied, prepared the court pleadings and sent them to the Sheriff for service. By this time, the property owner was out on bail and back at home. When the deputy sheriff handed the complaint for forfeiture to the homeowner and explained that the County wanted his property as a consequence for cooking meth; the homeowner had a heart attack. The poor guy was hospitalized. The Sheriff and his deputies were delighted. They gave me a nickname: “Killer.” I had used power over another person to create harm. It was a civil case, not criminal, but I wasn’t happy about the way I had used

power over a person to cause physical harm to him. The homeowner eventually recovered. I don’t know how it turned out because this incident was one of the precipitating factors that led me to leave the law.

I moved back to California, obtained a teaching credential, and tried to keep order in my classroom using “power over” techniques on my students. That didn’t work. Every day, I felt that I was riding the back of a tiger. Soon after I began learning how to be a teacher, I visited OGMM for the first time. As I returned to OGMM, again and again, there was much that I needed to learn about Friends and about how to be one. At first, I didn’t realize that the Equality testimony would be a pivotal concept for me. I needed to unlearn the arrogance of “power over” that I had learned in law school and learn how to use “power with” my students.

As I gradually gave some power over to my students, we created classroom communities in which the students felt respected as individuals. They helped to set the classroom rules and, if small groups met the behavioral expectations, everyone would get a tiny reward. If one person didn’t do his homework, or talked while the teacher was instructing, everyone in the group received a consequence. Peer power was amazing. For the most part, even the “difficult” students complied with the classroom guidelines because their peers expected them to. I was the responsible adult, so on rare occasions I still had to use some “power over” students. But when students knew they had a hand in how the classroom operated, they zealously applied the “power with” options. The result was happier student communities and more real learning taking place. ●



Friends gathered Saturday, Feb. 27, for a second annual fruit pick day at the Wolff's garden in Arcadia. Photos by Hannah Maximova.



There will be a next time

Edith Salisbury

Grief is the old chair sitting in the corner.

Patina glowing. A worn, well known, sturdy specter.

At times we find ourselves there.

Sit a spell in dulled, dimmed, decognition.

Feeling nothing.

Feeling everything.

In no particular order.

Repeatedly.

Then rise, dust it off, and move on.

Until next time.

There will be a next time.

The equality within

Gretchen Davidson

EQUALITY SHOULD BE OUR BIRTHRIGHT, unquestionably. However, the notion of Equality being a real thing is no more solid than the idea of Truth—they both must be constantly sought after and tested. I believe with all my heart that it is a copout to say there is no possibility of equality here on earth. As Quakers, equality is a big part of “the world we seek;” clearly, it is what we are getting at when we say we believe “there is that of God in everyone,” and now more than ever we have a chance to prove the meaning of those words.

So many of us are born into the realization of inequality of one kind or another. I grew up knowing that the gifts we are given are not doled out evenly. As a child I was made aware of unfairness in two ways: my grandfather’s dinner table rants about the “rich getting richer and the poor getting poorer” and by my brother being “different” from other kids. My grandfather was a carpenter and a union man; he may not have called himself a socialist, but he was. My brother had a neurological handicap, diagnosed as neurofibromatosis. His coordination was poor, he had social anxiety, bad eyesight and tunnel vision, and he had tumors on his face and body. Even though he was four years older than I, I felt a constant sense of responsibility for him. It never occurred to me that God created everyone equally.

Since I was born the year FDR served his first term as President, I knew about the Great Depression (my family was directly affected by it), and I got in on the ground floor of learning about the New Deal. I was too young to have memory of that time in our history, but I do remember hearing—again at the dinner table from my grandfather—about the WPA and the CCC and what they were doing for the country. The Works Progress Administration put millions of

poor—mostly white and almost all male— young people to work building bridges, roads, retaining walls, monuments, and public buildings. The Civilian Conservation Corps trained young people in environmental projects. The CCC also sponsored theater and the arts; some women and African Americans were included in their programs. I have read that many of these people had never had a hot meal in their lives before being recruited to the work camps. They worked hard, received pay, developed physically and mentally, and learned life-long skills. They saw projects grow under their hands, the fruits of their labor, and the best fruit of all was their own growth as they acquired a sense of pride in themselves and worth to their country.

Equality, after all, is built on mutual respect. If we respect ourselves, we naturally respect others, and we are not so concerned with the opinion of others. My brother did not benefit directly from the New Deal, of course; he was too young and too physically frail. He did, however, find his place in the world through pride in his work. For the last 10 years of his life—his best years—he carpooled to work at Norton Air Force Base in San Bernardino. His job was taking inventory in a large warehouse. He loved working for a government agency; he had always been very patriotic. Even though WWII was long over, he felt he was doing something for his country. My brother died of cancer related to his handicap at the age of 32. At his memorial service, one of his work mates from Norton told me that the guys at the warehouse were having a hard time getting along without him. He was a genius at keeping track of small parts. It would have made him so happy to know that he was indispensable. He had found equality at last. ●

Sheila Washington, 1960–2021

Peter Landau

SHEILA WASHINGTON died January 29 of a heart attack. She was 61. Washington created the Scottsboro Boys Museum and Cultural Center and won posthumous pardons for the group of nine wrongfully accused black men.

In March 1931, the Scottsboro boys got in a fight on a train. Two white women accused them of rape, likely to avoid their own charges for sex work, and all but one of the black teenagers were sentenced to

death by an all-white jury in Scotsboro, Alabama. The ensuing appeals and retrials led to two Supreme Court decisions that continue to affect us today: one allowed black people to serve on juries and the other made sure defendants have sufficient legal representation.

Harper Lee based the 1960 book *To Kill A Mockingbird* on the case. ●



Equality

Gary Bagwell

“To cannon, all men are equal”
Napoleon Bonaparte

“Is you is or is you ain’t my equal?”
Gary B (spiritual journeyman)

YES AND/OR NO, but if <this = that> then maybe so. Ask me a hard one. Since I asked that one myself, it must have a simple answer. By every available metric measurable, we are uniquely unequal—diverse in every way imaginable, as different as each grain of sand I’ve taken the time to examine on any beach I’ve explored. Even “identical” siblings differ variously, in subtle yet discernible ways, with birth order being the most obvious that springs to mind, saving me the effort of doing any digging around for info on something more profound like hormonal imbalances in the womb. Given that no two snowflakes are the same, why should we expect equality among humans?

“All men are created equal”
Tommy J (third U.S. President, profiled on the American nickel since 1938)

Well, bless his heart, what a lovely sentiment for a slave owner to pen for posterity. All? Reckon he either couldn’t see humans of African descent as human beings or just didn’t care that they were when his livelihood depended upon their labor. Men? The same general criticism—blindness to women’s humanity—applies. At least instead of 600 slaves he only had two baby mamas—his third cousin Martha Skelton and her enslaved half sister Sally Hemings. Created? This conjures up an image of the Divine Watchmaker meticulously crafting each individual at the Heavenly Toolbench in some Infinite MakerSpace. I suppose even Deists may have still seen the world

in that manner so recently as the 18th century. Allow me proceed to make sense of the leftover “are equal,” since I’ve already clarified ways in which we are not.

We grow here, out of the past into an ever transforming present, fruit of our umbilical cords like a plum that grows from a flower on a tree that grew from a plum that grew from a flower . . . ad infinitum. We grow out of our ancestors’ timelines, their selfish genes perpetuating the assembly code for whatever phenotype worked well enough to pass along its share of the instructions, however garbled the message may have become in transmission. It is the mistakes made, the transcription errors along the way, that made us human. We as people share common ancestors, although our tribes may have been separated for tens of thousands of years. The further back we look in time, the more clearly we see our relations to all life on Earth. We share a common ancestor with the other primates, and all mammals, and lizards, fish, and worms and bugs and sponges and even that aforementioned plum hanging from its stem, a woody umbilicus connecting it to our last common ancestor billions of years ago.

Thinking about plums made me hungry. We eat and are in our turn eaten. Someone or something devours us. Our bodies disintegrate, perhaps passing through a distant relation’s digestive system, be it shark or bacteria, or maybe we skip that part and get cast into a lake of lava or atomized by a nuclear blast. Either way, our hoard of complex molecules, painstakingly assembled throughout our lifetimes, is broken up and divvied out like hacksilver from a sacked city by the victorious looters. Easy come, easy go. The pieces vary in size and complexity; living beings may find an amino acid worth salvaging from our ruins intact, while the nuclear blast may not only disassemble molecules but strip atoms into a plasma

of nuclei and electrons. Your mileage will most assuredly vary.

“Ashes to ashes, dust to dust.”

Book of Common Prayer

Our common currency, be we human, plum, lava lake, or weaponized plutonium, is dust. Cosmic dust—interstellar ashes of stars that have eaten their fill of fusible light elements and been in turn consumed by gravitational forces which contract them in upon themselves until new force vectors arising from the very structure of this universe enable them to go nova, spewing out their constituent particles in a burst of radiation and elements further along the periodic table. These dead stars are the common ancestors of the heavier atoms found in both our bodies and the rocks that life breaks down to feed itself, and eventually us. Most of the hydrogen in our molecular nanomachinery is leftover from the Big Bang, the Big Daddy of our common ancestry, from which this universe came into existence in all its space, time, probability, causation, and Meaning Of Everything. (Opinions vary on that last item listed, btw.)

There is that of Dust in everyone. Everything is made from the same parts. Each atom of carbon is as identical as, equal to, and indistinguishable from the next. This holds true for all elements, also for the constituent hadrons, leptons, baryons, bosons, photons, and on and on with the all bits and pieces

which make up everything. (Hopefully someone someday will propose a particle called the carryon, if only for the fun of it.) We are equal at the most fundamental level. We are all children of Dust. I will eschew discussion of the manner in which quantum entanglement of everything unifies it all, except to point out the obvious: All Is One. This realization comes to humans repeatedly and transforms our understanding.

“He who experiences the unity of life sees his own self in all beings.”

Buddha

“I and the Father are One.”

Jesus of Nazareth

“Do not feel lonely, the entire universe is inside of you.”

Rumi

“Learn how to see. Realize that everything connects to everything else.”

Leonardo DaVinci

“I am he as you are he as you are me and we are all together.”

the Beatles

Goo goo g’joob, Friends. ●

“The moral man is he who is opposed to injustice per se, opposed to injustice wherever he finds it; the moral man looks for injustice first of all in himself.”

Bayard Rustin

The OGMM front yard— a work in progress

Alexandra Hopkins

A DOZEN VOLUNTEERS GATHERED on Saturday, January 2, to plant the OGMM front yard—again. Of course, we wore masks and social distanced. Like last winter, we planted drought-tolerant natives. Enthusiasm ran high, and we got all the plants into their new beds.

Prior to planting, we faced an intimidating problem; the soil was hard as rock. Big thanks go to Pat Wolff, who solved it—she calls it “ripping.” She happens to operate her own tractor, and she ripped the soil with a special attachment so that we could dig holes for the plants.

Hopefully, these plants will take kindlier to our environment than the last batch. Many of the *Ceanothus* groundcover and trees that we planted last winter didn’t make it. We had hoped *Ceanothus* would be a good choice because we have a beautiful thriving *Ceanothus* tree next to our chimney. But it turns out that *Ceanothus* is on the temperamental side—sometimes it makes it, sometimes not. In general, this is a liability of natives; they are not as garden-hardy as plants that have been specifically bred for garden conditions.

This time, we planted two more Western Redbud trees because the ones we planted last year are doing well. And we planted a wider variety of groundcovers in hopes that some of them, at least, will like our yard. Members of the Landscape Subcommittee and the gardener are monitoring the plants, watering as needed.

On President’s Day, four stalwart volunteers completed the job of mulching around the new plants. They laid cardboard to keep the weeds down. Then, they moved half a mountain of mulch—many, many wheelbarrows full—layering it over the cardboard.

Betty Ann Jansson says of their efforts, “We really had fun, and worked hard. It was a fun afternoon.” ●



Pat “ripping” the soil prior to planting. Photo by Phil Way.



The January 2 planting. Pictured left to right: Estelle Stevens, Robin DuRant, Alex Hopkins, Cecelia Valentine, Michael Hartigan, Pat Wolff, and Phil Way. Not pictured: Maria Elena Hernandez, Zac Rigg, Jochen Strack, Rachel Allen, and Hannah Maximova. Photo by Hannah Maximova.

Ben Lomond Quaker Center

Quaker Center is a retreat & conference center under the care of the Religious Society of Friends. Almost every month, Quaker Center offers workshops on topics of interest to Quakers and others. These programs are open to the general public. Scholarships are available for those in need. Be sure to let the directors know about childcare needs ahead of the workshop.

Upcoming programs

March 24–28 2021

Promptings of the Spirit with Dwight Wilson, Nancy Thoman and Bob Fisher

Opportunities to give and receive support and inspiration, to learn and share collective wisdom and genre specific techniques in fiction, non-fiction, poetry, lyrics and creative non-fiction/memoir. We will be seeking and responding to nudges of the spirit from lived experience, reading, walking, writing prompts, sharing stories, poetry, centering worship and worship sharing. *Online Program*

April 16–18 2021

Choosing Peace: Nurturing Ourselves as Peacebuilders in a Divided World with Bridget Moix

How do we sustain our witness as peacebuilders amid division, violence, and fear? How do we turn our anger and dismay into positive change in the world? How do we practice hope? This workshop will help us reconnect and renew ourselves as peacebuilders. Together we will learn from examples of people building peace around the world, take time to reflect on our own leadings, and share practical ways we can help heal our country and communities. *Online Program*

For more updates and program registration,
visit us at www.quakercenter.org

How economic inequality is damaging our society

Anthony Manousos

“O, that we who declare war against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding onto money! May we look upon our estates, our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these, our possessions.”

John Woolman, A Plea for the Poor

IN THIS FAMOUS QUOTE by 18th century Quaker abolitionist John Woolman, we who are privileged and own property (“estates”) are urged to examine our possessions to see whether what we own is the result of, or will result in, violence. Woolman was concerned not only about the violence of war but also about the systemic violence caused by income inequality. In his “Plea for the Poor,” Woolman makes it clear that everything we “own” is actually a gift from God, and it is our responsibility to share our God-given “treasures” with others. We are to be concerned about the impact our possessions have on others: does it force them to work harder than is good for them, do they become rent-burdened, does poverty jeopardize the health and welfare of children?

Santa Monica Friends Meeting approved a minute on December 11, 2016, urging Friends to take income inequality seriously:

“We call on Friends to teach themselves and others about the truth of economic inequality. We call on Friends, people of other faiths and people of good will to recognize the need to change our tax code, our regulations, and our electoral processes to restore our social safety net and our educational systems to create a more just,

healthier and more sustainable society based on principles of equality and respect for our fellow human beings.”

During this time of pandemic it has become painfully clear that income inequality is having fatal consequences not only in the U.S. but around the globe. The poor, and particularly people of color, have been disproportionately impacted both economically and health-wise by the pandemic. In the past year there has been a huge transfer of wealth from the poor to the wealthy. And [130 countries haven't received even a single dose of COVID vaccine!](#)

As I examine my own possessions during this pandemic, I realize that, as a homeowner, I have profited big time. Home prices have increased 10% because many renters, couped up in their apartments, have purchased homes, driving up prices. Our modest craftsman bungalow, built in the 1920s, has soared in value and is now worth \$850,000 (according to Zillow). That's an increase of \$85,000 in one year—a windfall we certainly didn't earn or deserve. The value of our IRAs has similarly increased by around 8%. Meanwhile, renters, who comprise 56% of Pasadena's population, are struggling to avoid eviction. That's why we stood in solidarity with the Pasadena Tenants Union to advocate for strong tenant protection laws as well as an eviction moratorium and rent control. Studies show that [the U.S. could be facing a flood of evictions](#) when eviction moratoriums end. As Mathew Desmond has shown in his book *Evicted: Poverty and Profit in the American City*, evictions are one of the biggest drivers of poverty, especially for single mothers and people of color. So is a lack of affordable housing.

WHAT CAN WE DO?

- 1. Read about income inequality.** One of my favorite books is *The Spirit Level: Why More Equal Societies Almost Always Do Better* by Richard G. Wilkinson and Kate Pickett (2009). In this meticulously researched book, the authors show the “pernicious effects that inequality has on societies: eroding trust, increasing anxiety and illness, (and) encouraging excessive consumption.” It claims that for each of 1 different health and social problems, outcomes are significantly worse in more unequal countries, whether rich or poor. Also well worth reading is *Viking Economics: How Scandinavians Got it Right, and How We Can, Too* by Quaker activist George Lakey. And I’d be remiss if I didn’t also mention that Bruce Jansson, a member of Orange Grove Meeting, has also written a book on income inequality with the intriguing title: *Reducing Inequality: Addressing the Wicked Problems Across Professions and Disciplines* (2018).
 - 2. Share what you have with those who have not.** Those of us who own homes should consider sharing part of them with others. Studies show that many older homeowners are “over-housed,” that is, they have more bedrooms and space than they need. If you are in this situation, consider renting a room affordably to a student or fellow senior. [One in five community college students experience homelessness](#), and [seniors are the fastest growing segment of the homeless population](#), so their need for affordable housing is urgent. You can convert a room in your home to a studio with a bathroom and kitchenette, or convert a garage or build a detached accessory dwelling unit (ADU). Our nonprofit MHCH has an ADU Committee that can provide you with advice if you need it. We share our back house with a formerly unhoused man who doesn’t pay rent but helps us fix what’s broken. We also plan to build an ADU over our garage (when the city allows it) and rent to a Section 8 tenant. Section 8 refers to vouchers given to low-income tenants who pay two-thirds of their rent. They are very hard to obtain and it’s even harder to find a landlord willing to accept them. Which brings us to our next action item.
 - 3. Advocate for policies that reduce income inequality.** There are many organizations you can join that are doing the work of advocating for economic equity: AFSC, FCNL, FCLCA, and our housing justice organization Making Housing and Community Happen (MHCH).
- For John Woolman, advocating for the poor, oppressed and marginalized was deeply spiritual work. It sprang from his practice of prayerfully listening to the stirrings of the Spirit in his heart. Through this practice of listening worship he identified with those who were suffering—not just people, but animals as well (including horses and oxen and other “beasts of burden”). He took time to study scripture as well as worship in solitude and with his fellow Quakers. He set an example for us as we try to practice our Equality Testimony. Begin with prayer and worship, and listen to what your heart and Spirit tell you to do. Be faithful, and you will draw closer to others and to the Spirit of Love that unites us and will bring an end to violence and injustice. ●

Ministry in Silence

The conviction that we can communicate directly with God's Eternal Spirit through the silence is the basis of our worship. Deeper than words is the presence of the Spirit. Spoken messages should deepen the sense of this presence. It is hard for us to attain this, since we are so used to speaking for many other purposes. The following suggestions may help us to increase the times when we are genuinely moved in the Spirit.

1. Messages should speak close to our condition. It is helpful to be aware of the needs of the Meeting and individuals in it.
2. Messages should speak from the heart to the heart. Prepared discourses and readings are seldom in keeping with the silence.
3. Messages that are briefly spoken are more likely to deepen the quality of silence.
4. Silence after each message allows for that deepening.
5. Preparation throughout the week through reading, meditation and right living helps us to come to Meeting with the sense of calm which allows full participation in the silence.
6. Those of us who find that we speak easily should exercise restraint. Those of us who find great difficulty in speaking should feel encouraged to respond more easily to the inner urge.
7. Other occasions are provided for introductions, for matters of business, and for economic and political discussions. Our words should indicate not a spirit of controversy, but an openness to the presence.
8. Those who come late to Meeting disturb the silence of those who are gathered. We need a full hour to worship together.

April, 1949
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Committee of Ministry and Counsel
Orange Grove Friends Meeting

“Much of current philanthropical effort is directed to remedying the more superficial manifestations of weakness and evil, while little thought or effort is directed to search out their underlying causes. The soup kitchen in York never has difficulty in obtaining financial aid, but an enquiry into the extent and causes of poverty would enlist little support.”

Joseph Rowntree, 1904

Orange Grove cemetery

In 1913, a member of Orange Grove Meeting purchased and donated a small burial ground at 2400 North Fair Oaks Ave. in Altadena, adjoining Mountain View Cemetery. There is space here for over a hundred body burials and for many more cremated remains.

The cemetery is available for burial of members of Orange Grove Meeting. Burial of others requires the approval of Meeting. The Meeting retains its name title to the cemetery property and charges no fee for its use. Donations are welcome.

To indicate your wishes for final arrangements, please print and submit the Final Arrangements Form.

Please contact Cliff Lester (burial committee) or Jochen Strack (pastoral care committee) for more information.

USE OF A CONVENTIONAL LOT

Conventional lots are available and simple flat markers are permitted. Bodies or cremated remains may be interred in these lots.

USE OF THE COMMON PLOT

One plot, Number 81, has been set aside for a common place for cremated remains. Remains are buried without containers and there are no individual grave, vault, niche, or identification markers. Those who plan to use the common plot should make their wishes quite clear to family or heirs and in their wills because remains will not be able to be identified, reclaimed, or exhumed. ●



How do I...

Make an announcement?

Write it down and put it in the announcement basket before meeting starts. The announcement basket is either on the table in front of the fireplace or in the library. There are often helpful blank forms. If your announcement is not meeting related, it will be announced at the discretion of the announcement clerk.

Get something out on the email list?

If you are a clerk or a representative, you can submit on your own. If you aren't a clerk, ask a clerk to do it for you. If the concern is appropriate for the email list, the clerk may list it for you. The list of clerks is on page 23. Submit announcements to the database clerk.

Get reimbursed for a Meeting expense?

Look for the file box in the Library. In the treasurer's folder are blank forms which you can fill out and leave in the treasurer's folder with the receipts. In general, the treasurer needs to know who has authorized the expense—the committee and the clerk. The treasurer can also email you a form.

Get something in the Record?

Contact the editors or send an email to record@ogmm.org with an idea or an article. The Record comes out every two months.

Find out how to join Meeting?

Talk to any member of Pastoral Care or Worship and Ministry or email the committee. Read the pamphlet on membership in the pamphlet rack next to the back door. The easiest way to begin: Write a letter to the clerk and say, "I want to join Orange Grove Meeting." It is a three month process generally.

Find out how to join a Committee?

Talk to any member of the nominating committee or email the nominating committee, or talk to the members of the committee. Some committees have open policies on joining them; some require a process.

Contribute to Meeting?

Meeting is always trying to raise its budget. You can drop a check in the announcement basket, in the wooden box in the Fellowship Room. The most painless way to donate is to go to our website and arrange for a PayPal donation—\$20 a month really adds up.

Request a clearness committee?

Speak to the clerk of Pastoral Care or ask any member of Meeting to find out if a clearness committee is appropriate to help you make a decision or solve a problem.