

SEASONED GREETINGS

A QUARTERLY NEWSLETTER OF
ROANOKE MONTHLY MEETING

Winter Edition 2017 - 2018



I prefer winter and Fall, when you feel the bone structure of the landscape — the loneliness of it, the dead feeling of winter. Something waits beneath it, the whole story doesn't show.

~Andrew Wyeth

WINTER AT ROANOKE FRIENDS MEETING

DECEMBER, JANUARY, FEBRUARY, MARCH



EVERY SUNDAY: 10:30 AM: MEETING FOR WORSHIP

EVERY SUNDAY: FOLLOWING RISE OF WORSHIP: SNACKS AND FELLOWSHIP

FIRST SUNDAYS: 12 NOON: POTLUCK MEAL FOLLOWING RISE OF MEETING AT NOON

COLLECTION OF FOOD ITEMS FOR BACK PACK PROGRAM ON THESE SUNDAYS
(WHEN SCHOOL IS IN SESSION)

SECOND SUNDAYS: 12 NOON: ADULT RELIGIOUS EDUCATION DISCUSSIONS

THIRD SUNDAYS: 12 NOON, MEETING FOR WORSHIP WITH ATTENTION TO BUSINESS

FOURTH SUNDAYS: 12 NOON: VARIED PROGRAMS OF INTEREST TO FRIENDS



FOURTH TUESDAYS: 7:00 UNTIL 8:00 PM: CHANTING AT THE MEETINGHOUSE

EVERY THIRD SATURDAY: 12 NOON: PEACE VIGIL AT ROANOKE CITY MARKET BUILDING



UPCOMING SPECIAL EVENTS:

Mid Week worship occurs once a month on Wednesdays. There is no set schedule. The dates are announced by email.

OTHER EVENTS, AS THEY ARE SCHEDULED, WILL APPEAR ON THE MEETINGHOUSE CALENDAR, AT THE MEETINGHOUSE, ON OUR FACEBOOK PAGE AND ALSO WILL BE CIRCULATED VIA EMAILS

THE NEWSLETTER IS PUBLISHED 4 TIMES A YEAR, ON THE FIRST DAY OF EVERY SEASON.

THE SPRING NEWSLETTER WILL BE PUBLISHED ON MARCH 20TH, THE FIRST DAY OF SPRING.

PLEASE NOTE THE DEADLINE FOR SUBMISSIONS FOR THE SPRING NEWSLETTER IS MARCH 10TH.

REGRETFULLY, SUBMISSIONS RECEIVED AFTER THAT DATE WILL **NOT** APPEAR IN THE SPRING NEWSLETTER.



QUERIES FOR WINTER: SIMPLICITY

Am I aware that the ways in which I choose to use my time, my possessions, my money, and my energy reflect my most deeply held values?

How do we support one another in our search for a simpler life?

What am I ready to release so that I can give my attention to what matters most?

What in my present life most distracts me from God?

ALL AROUND THE MEETINGHOUSE...

NEW MEMBER:

Roanoke Friends welcomed Heidi Schmidt as a member of the Religious Society of Friends (and Roanoke Meeting) at October Meeting for Business. We have enjoyed Heidi's participation in our spiritual community and are pleased that Heidi has made the commitment to become a member. Thank you, Heidi, for becoming a Friend and sharing your talents and energies (and your wonderful breads!) with our Meeting.

SCRAPBOOK PROJECT

Our Meeting has a wonderful store of photos, items and memories. However, we do need an organized place for them so that they do not become lost. A scrapbook has been suggested as an ideal way to do this. Anyone who is interested in taking on this important scrapbooking project, please see our Recorder, Mac Broussard. He can also be reached by email macbrjr@yahoo.com or call 540-588-1341.

RELIGIOUS EDUCATION

January 18th: Sue Williams will present a program on Peacemaking at noon. Sue has extensive experience in peacemaking, having worked for peace in many countries. This promises to be a very informative and inspiring program.

February 11th: Katrina Hurt will present a Quaker Speak video with discussion to follow. These brief videos have been very popular and always stimulate discussion.

CHANTING:

Winter month dates for chanting are: January 25th ❄️ February 27th ❄️ and March 27th ❄️ 7:00 to 8:00 pm

FROM ELLEN DEHAVEN:

Cecily Wood, a Roanoke Friend and artist, recently donated a beautiful piece of art to be part of a silent auction. At this event to honor Cecily's breast cancer surgeon, her pastel work brought in hundreds of dollars that will go toward a local Healing in Arts program.

These funds help create inspiring, supportive and restorative environments for patients, visitors and caregivers of a local healthcare system, by integrating literary, performing and visual art experiences in the healing process.

This photo is of the new owners holding the pastel piece "Colors Along the Parkway."



from Peace and Social Justice Committee Member, Tom Nasta:

**They rang the bell for freedom....
They hollered out for justice....**

Earlier this year I decided to celebrate my birthday with a trip to Washington D.C. I never expected 500,000 of my sisters and a few brothers. It will always be the birthday to remember.
The January 21st 2017 Women's March in Washington started a peaceful revolution. Daily hearing it's echoes, in the breaking sexual scandals on TV, newspapers, and social media online.
Truth is being spoken to power and long hidden injustices are standing in the light!
Quakers have a long history of contributing their voices to social movements.

Query: Should our Meeting wrestle with and explore today's complex issues surrounding power, sexism, privilege, women's rights, patriarchy, gender inequality, and economic inequality?

Query: Can our Meeting foster understanding and creative responses for ourselves as well as the wider Roanoke Valley Community?

Please let any of our Peace and Justice Committee members know if you're interested – Herb, Sue Peter, Jenny, Tom, Joy, Kent, or Russell.

THINKING ABOUT RACE: December 2017

This column is prepared by the BYM Working Group on Racism (WGR) and sent to the designated liaison at each Monthly and Preparative Meeting. The Working Group on Racism and the Indian Affairs Committee are sharing this space this month, in order to reach as many local meetings as possible, and to recognize November as National Native American Month.

BEYOND WILLIAM PENN AND THE LENNI LENAPE

At the end of the 18th century, Friends were alarmed by continued public detestation of and violence toward Native Americans and feared they would be exterminated as a people. The Quakers' desire for just and humane treatment of the First Americans brought together a collection of Friends who would systematically focus on this matter. The Indian Affairs Committee, a standing committee established in 1795, is Baltimore Yearly Meeting's oldest, continuously operating committee working on a social concern and specifically addressing the concerns of people of color. It was one of the first two committees to which women were appointed.

Since then, Friends from BYM have interacted in various ways—both in-depth and informal—with citizens of the Shawnee, Wyandotte, Miami, Delaware, Iroquois, Seneca, Cayuga, Mohawk, Oneida, Onondaga, Tuscarora, Santee Sioux, Winnebago, Omaha, Nennah, Otoe, Pamunkey, Mattaponi, Lumbee, Navajo, Piscataway, and Rappahannock Native Nations. In early times, relationships were closest with Shawnee, Seneca and Iroquois people, more recently with Navajo, Lumbee, and Piscataway people. (Some of these tribes now use their own, non-western names; for example, the Iroquois are actually the Haudenosaunee.)

To get involved in community education or advocacy, contact Indian Affairs Committee Clerk Sara Horsfall (Patapsco) at 817-875-4016 shorsfall99@hotmail.com or Pat Powers (Sandy Spring) at 301-460-4939 patricia_r_powers@yahoo.com

In Memory :

"Life is something that is never supposed to be played with. Life is so precious that we have to understand that our life was given to us by The Creator. When I think of life, it's always about living that life in a beautiful way. Life is about respecting one another in whatever capacity we live in in this world. It's all about total respect for each other and our individual lives." Steve Reevis

Steve Reevis was an accomplished Native American actor, known for his roles in Last of the Dogmen, Fargo, Dances With Wolves and many others.

Steve was Blackfeet warrior of the Blackfeet Pikuni Nation. He passed away on December 8th at the age of 56.



From Peace and Social Justice Committee Member, Russell Baskett:

SML Good Neighbors, Inc.
Russell Baskett, Co-founder and Executive Director

SML Good Neighbors works with children in Bedford and Franklin Counties. The vast majority of the children are from homes with limited resources. Consequently, SMLGN does not charge for any of their services. In the beginning—10 years ago—we worked with 65 students in grades 1 through 4 from five elementary schools. Currently, we work with 400 hundred students in grades 1 – 8 from 20 schools. All programs are held in schools and are out-of-school programs that meet in the summer and after-school. We have close working relationships with schools in both counties. For example in Franklin County, in addition to our regular Summer Enrichment Program, we also partner with the schools and all of their summer school students from 12 elementary schools are part of our four-week summer program. This is a wonderful but complicated, program. Both the school administration and SMLGN are delighted with the outcomes. We are now working with the Bedford County Schools to pilot a similar program.

Our programs focus on academic mentoring plus important enrichments in nature education, peace education, global education and cultural diversity. We also partner with the Roanoke Children's Theatre so students also have activities in the arts. The summer program for students who are rising 1st – 6th graders provides four weeks of programming from 8 a.m. to 3 p.m., five days each week. But there's more...

We introduced a new program in 2016—the Middle School Academy. This program serves students—we call them scholars—who are rising 7th – 9th graders. It is a year-round program that meets for four weeks in the summer and two afternoons each week during the school year. It is a small but growing program. We were fortunate this year to receive a very generous donation from David and Michelle Baldacci that funded the entire Middle School Academy program for 2017. This program has a single objective—to prepare students for success in high school.

And there's still more. Elementary school children in four Franklin County schools participate in an after-school program in partnership with the Roanoke Children's Theatre. This program is called Student Enrichment in the Arts or S.E.A. We hope that over the years we can expand this program to include other programs in the arts. We have been fortunate in receiving funding for this program through the Foundation for Roanoke Valley.

Finally, I need to mention two other important elements. First, our students do receive breakfast, a hot lunch, and snacks everyday of the summer program. And they get a weekend backpack each Friday with food for six meals and a new book. Scholars in the middle school program also have meals in the summer and in the after-school programs. Second, our Summer Teaching Staff consists of college students. They come to us from all over the U.S. and have included international students. We recruit carefully. Our summer teachers are a unique and dedicated group. The experience for them is a stated piece of our mission statement.

If you would like detailed and current information about the SMLGN organization and programs, please check our website at: www.smlgoodneighbors.org. And like us on Facebook to follow current activities. Of course, I am always available to share with individuals and groups. Send me your mailing address if you want to be on the SMLGN newsletter mailings. Contact me at director@smlgoodneighbors.org.

BYM WOMEN'S RETREAT

January 26 – 27

Pearlstone Retreat Center (Reisterstown, MD)

Leaning into our Light on Gender, Race & Sexuality.

Registration for the 2018 Women's Retreat is now open!. The Women's Retreat is open to women age 14 and up (14-17 year olds must have a sponsor on-site). The registration includes opportunities for leading a workshop or facilitating worship-sharing. Scholarship support is available and may be requested when you register. Registration closed on January 10, 2018. To register, go to <https://www.bym-rsf.org/events/yevents/women18.html>.

QUAKER DOLLS

by Gary Sandman

Several Quaker dolls or images of dolls reside in the National Gallery of Art, the New Bedford Whaling Museum, and other collections.

They are made of china or painted wood, with a few of them made of corn husks. Material for their costumes is silk, organdy, muslin and linen. The predominant colors are gray or drab, the latter a sort of yellowish-brown.

Though some are male Friends, they usually depict female Friends in bonnets, shawls and long dresses. Most of the dolls were children's toys. Some were models, called "babies", used by seamstresses to show their customers, as Amelia Mott Gummere noted, "the latest in drab".

The dolls date from the nineteenth century, and the craftspeople are anonymous. The illustrations of them were created in the 1930's and 1940's by several artists, including Charlotte Angus, Mina Lowry, Jacob Gielens and Bertha Semple. The mediums used were watercolor, gouache and pencil.

The Quaker dolls are exquisite. Representative of them is the drawing at right by Charlotte Angus.



CULTURAL ARTIFACTS

I learned what cultural artifacts are when we moved from Botswana to Uganda. A small clay water-pot was our going-away gift, like the pots given to young brides, in a country that spanned the Kalahari Desert and valued the little water there was.

Uganda, by contrast is very well-watered, so we put the pot on a shelf, an artifact of a different culture. Later, we realized we had another such: an old-fashioned black telephone, also on the shelf. At that time, it took an enormous bribe to get a telephone, and we didn't know anyone who had a working phone that we would want to call. So, we glanced at these objects occasionally, with a kind of nostalgia.

Later, the term "cultural artifacts" took on a very different meaning. I had seen the Bamiyan Buddhas in Afghanistan before the Taliban destroyed them because they were icons of the "wrong" religion. I had also seen Angkor Wat, where hundreds of temples and carvings were respected, centuries after the prevailing religion had changed.

The news has now reported on small groups of young people with a system to restore cultural artifacts that are gone. They use crowd-based solicitation of as many photos as possible, then try to build the best 3-dimensional model they can, in virtual reality.

It all makes sense when they show photos of Kathmandu's Durbar Square, destroyed by an earthquake. What a good idea, I think, preserving at least a photographic, virtual set of artifacts of beautiful things lost.

Meanwhile, ISIS is busy with sledge hammers destroying all the artifacts they can find. They behead an elderly scholar who refuses to disclose the location of hidden antiquities in Palmyra. And a 16-foot reproduction of an ISIS-destroyed, 3,300-year-old statue from Nimrud is recreated at the entrance to the Colosseum in Rome, based on the crowd-sourced virtual image.

Imagine, the capacity of people to destroy, or the determination to safeguard, or the creativity to re-create. Is it that when we do not know how to build, we figure out how to destroy? We are such a sad and frustrating species.

COMMENTARY BY CHARLIE FINN
IN RESPONSE TO A LETTER TO THE EDITOR PUBLISHED IN THE ROANOKE TIMES

Some still tenaciously hold to the fiction that the preservation of slavery was not at the heart of the Confederacy's decision to secede from the Union (see John Cahoon's 12/8 op-ed piece, "Pitts doesn't appreciate complexity of Civil War," lambasting what he termed Leonard Pitts' "vitriolic gutter racism.")

"The longheld Southern recognition of slavery's evil" alleged by Cahoon held true only until the 1830s when the Southern champion, John C. Calhoun, tired of Southern apologies for slavery, began sounding the drum that slavery was in fact a positive good, for slave as well as slave-master--"indispensable for the good of both races."

The good for the white race was not limited to slaveholders. What was at stake for the majority of white Southerners in the event of emancipation was not the possible loss of slaves, for most had none, but the loss of their social status. The aristocracy of color meant that, with slavery, there would always be someone beneath you.

The drumbeat of slavery's positive good sounded through the 1840s and 1850s, reaching a crescendo in the Cornerstone speech by the Vice President of the newly formed Confederacy, Alexander Stephens. "The cornerstone of our new government rests upon the great truth that the negro is not equal to the white man. That slavery--subordination to the superior race, is his natural and normal condition. This, our new Government, is the first, in the history of the world, based upon this great physical and moral truth."

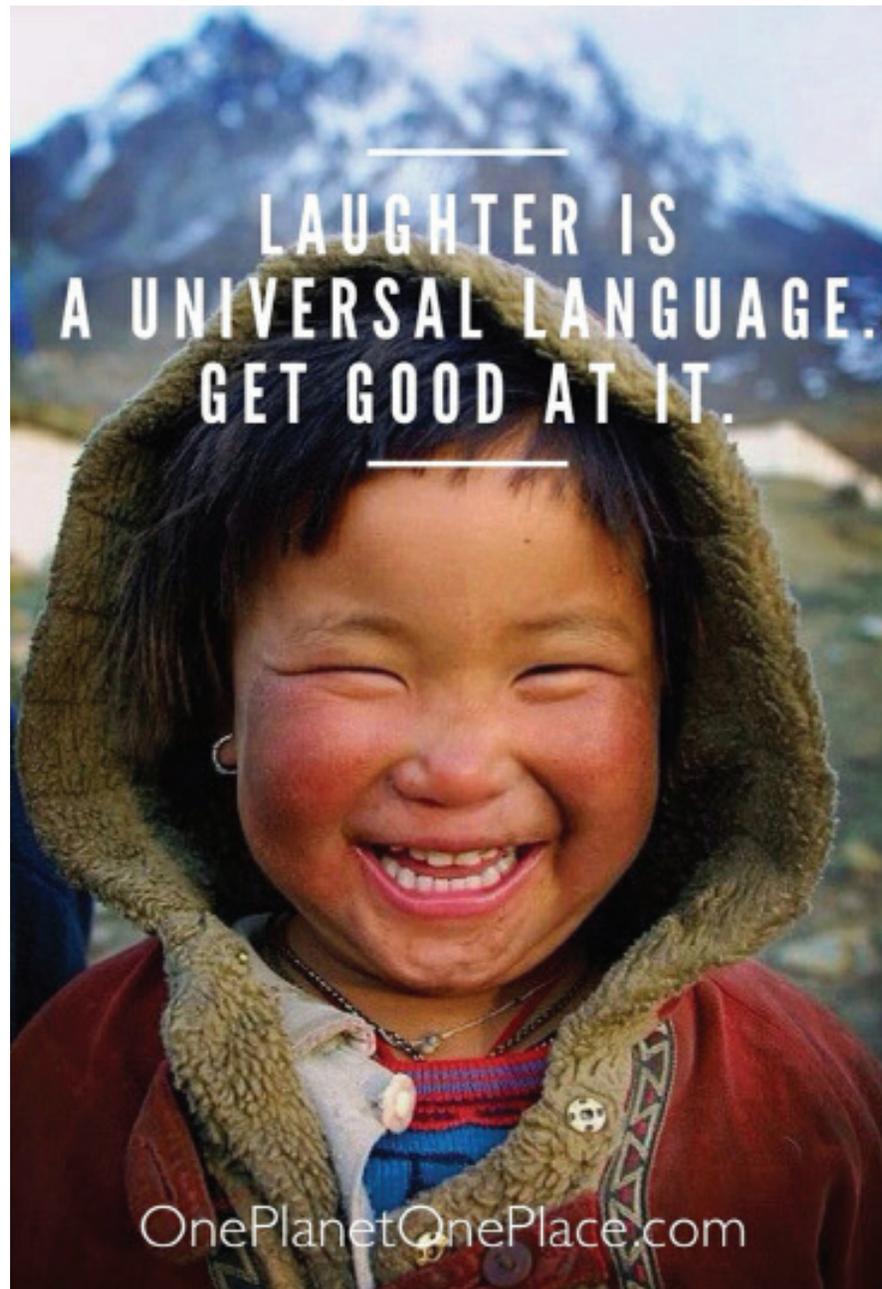
By February 1861 seven slave states had already seceded from the Union, leaving the remaining eight to decide whether to follow suit. To convince these eight to do so, "commissioners" were sent to their state conventions to make the strongest case possible to join the Confederacy. A study of the arguments for secession of these commissioners, found in Charles Dew's *Apostles of Disunion*, provides a revealing window in the mind of the South at this pivotal moment. What these commissioners stressed was the utter necessity to join the Confederacy in order to preserve slavery and the economic and social order it anchored--only thus could catastrophe be averted.

The "great physical and moral truth" of white supremacy became literally enshrined in the Confederacy's Constitution. Not only was slavery repeatedly mentioned in this new Constitution (so evasive was the U.S. Constitution with regard to slavery that, through careful circumlocutions, the word was never even used) but individual states were expressly prohibited from passing laws "denying or impairing the right of property in negro slaves." In other words, states in this new Confederacy did not have the power to interfere with the federal protection of slavery. So much for states' rights! John Cahoon's claim that this rock upon which the Confederacy stood would have ultimately, thanks in part to "world-wide moral awakening," given way to emancipation is ironic in the extreme. What would such awakening have constituted but vindication at last of the efforts over generations by the abolitionists, the very ones that Cahoon blames for the Civil War. "Gradualism was killed by radical abolitionists. This led to secession. Thanks, William Lloyd Garrison, for 650,000 dead Americans." And he chastises Leonard Pitts for tunnel vision!

Cahoon was right to claim that "the vast majority of white 19th-century Americans, north and south, were [white] supremacists." He could not have been more wrong to say that this fact is irrelevant today. Not to see a resurgence of white supremacy (just think about the fact that David Duke's man is in the White House) is to choose not to see it. In praising the Appalachian Scots Irish for their fight against tyranny since 1776, Cahoon might have wished all Americans, north as well as south, had fought harder against the greatest tyranny of all, that of human bondage, compromised into America from the very beginning.

Were I black, I would consider it a genuine step towards healing if statues glorifying the heroes of the Confederacy began to be replaced by statues of the true heroes of the American dream, the abolitionists black and white who have bravely inched us closer to this dream of liberty and justice for all.

*Silence in the face of evil is evil. God will not hold us guiltless.
Not to speak is to speak.
Not to act is to act. ~ Dietrich Bonhoeffer (attributed)*



Do not be dismayed by the brokenness of the world.
All things break. And all things can be mended.
Not with time, as they say, but with intention.
So Go. Love intentionally, extravagantly, unconditionally.
The broken world waits in the darkness for the light that is in you.
~ L. R. Knost

May your coming year be filled with love and JOY!

