

SOUTHERN APPALACHIAN FRIEND

Newsletter of the
Southern Appalachian Yearly Meeting & Association of the
Religious Society of Friends

First Month, 2003

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Monthly Meetings & Worship Groups

Anneewakee Creek Worship Group

Douglasville, GA (770) 949-8079

Asheville (NC) Friends Meeting

(828) 258-0974

Athens (GA) Friends Meeting

(706) 546-0056

Atlanta (GA) Friends Meeting

(404) 377-2474

Auburn (AL) Worship Group

(334) 887-9688

Berea (KY) Friends Meeting

(859) 986-9256

Birmingham (AL) Friends Meeting

(205) 592-0570

Boone (NC) Friends Meeting

(828) 263-0001

Brevard (NC) Friends Meeting

(828) 884-6683

Celo (NC) Friends Meeting

(828) 675-4456

Charleston (WV) Friends Meeting

(304) 756-3033

Chattanooga (TN) Friends Meeting

(423) 629-2580

Clarksville (TN) Worship Group

(931) 647-9284

Clemson (SC) Worship Group

(864) 657-2021

Cleveland (TN) Worship Group

(423) 479-4877

Columbia (SC) Friends Meeting

(803) 254-0626

Cookeville (TN) Worship Group

(931) 268-2592

Crossville (TN) Friends Meeting

(931) 277-5354

Foxfire Friends Meeting

(Johnson City, TN) (423) 283-4392

Greenville (SC) Friends Meeting

(864) 242-5489

Huntsville (AL) Friends Meeting

(256) 837-6327

Memphis (TN) Friends Meeting

(901) 762-8130

Murfreesboro (TN) Worship Group

(931) 389-6340

Nashville (TN) Friends Meeting

(615) 269-0225

New Moon Worship Group

Barnardsville/Weaverville, NC (828) 626-2572

Oxford (MS) Friends Meeting

(662) 234-7173

Royal Worship Group

Blountsville, AL (205) 429-3088

Sevier County Worship Group

Sevierville, TN (865) 429-1807

Sewanee (TN) Worship Group

(931) 598-5031

Swannanoa Valley Friends Meeting

Swannanoa, NC (828) 669-0832

West Knoxville (TN) Friends Meeting

(865) 694-0036

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	Kathleen Mavournin (West Knoxville), (865) 691-9506, kmav@icx.net
Southern Appalachian Young Friends (SAYF) Administrative Assistant:	
	Therese Hildebrand (Berea), (859) 986-5418, dlkennedy@kih.net

Right Sharing of World Resources News

Submitted by Roland Kreager, RSWR

God calls us to the right sharing of world resources, from the burdens of materialism and poverty into the abundance of God's love, to work for equity through partnerships with our sisters and brothers throughout the world.

The Right Sharing of World Resources (RSWR) Board of Trustees met in Richmond, Indiana October 25-26, 2002. The Board acknowledged that RSWR is at a pivotal point of opportunity and held a searching and deeply rewarding meeting. Actions taken by the Board included:

- . Approval of moving the RSWR office to Richmond, Indiana, as soon as reasonably possible
- . Welcoming three new Board members: George Kegode (Northern), Muktha Jost (North Carolina, FUM), and Phil Harnden (New York)
- . Receiving the final version of the RSWR video
- . Approval of the 2003 budget, with \$178,000 available for grants to projects
- . Receiving a report from Board member, Bob Barns, on his September trip to Sierra Leone, and recommending expansion of RSWR's work in Sierra Leone
- . Receiving a report from Roland Kreager on his visit among Friends in Kenya, affirmation of RSWR's interest in expanding this effort, and approving three Kenyan Friends project
- . Approval of three new projects, funded from the 2002 budget
- . Approval of ten continuing (multi-year) projects from the 2003 budget
- . Approval of ten new projects from the 2003 budget, including Friends' projects in India, Uganda, and Kenya
- . Approval of a policy of receiving restricted giving for specific projects.

RSWR contact information: voice: 513/281-4401 fax: 513/281-4340 e-mail: rswr@earthlink.net

Help Wanted: FWCC General Secretary

Friends World Committee for Consultation seeks a Friend for appointment as General Secretary in the World Office, London, to serve from a date in 2004 to be agreed upon. The FWCC World Office works to promote communication and cooperation among Friends around the world, in partnership with the four Section Offices and the Quaker United Nations Offices in Geneva and New York. It follows up the decisions of the FWCC Triennial Meetings and the Interim Committee. The General Secretary has senior management responsibility for the work of the office. Considerable travel is involved.

Applicants should have experience of the life of their own Yearly Meeting or Group and an active awareness of Quaker faith and practice among Friends of varying backgrounds and traditions. Facility with spoken and written English is essential and ability to use one or more other languages spoken among Quaker groups worldwide is desirable.

The appointment will be until 31 December 2007 and may be considered for renewal. The salary is linked to the scale of Britain Yearly Meeting. A full job description and application form can be obtained from:

FWCC, 4 Byng Place, London WC1E 7LE, UK

Phone: +44 207388 0497 Fax: +44 20 7383 4644 e-mail: world@fwccc.quaker.org

Applications must be received by 31 May 2003.

>From the Editors: Happy New Year, Friends, and wishes for peace & harmony for people & planet. We're pleased to bring you an issue with a diversity of topics and information. We start with an exchange of viewpoints, continue with a report of an annual meeting, then a lesson from Hector and Susie Black in forgiveness, followed by practical information on an easy way to save energy and money. As usual, the issue is sprinkled with announcements and reports. Enjoy!

Letters to the Editors:

Friends,

I found our Friend Doug Price's article ("NEXUS: A New Salvation Myth") in the October *Southern Appalachian Friend* to be based on a very mistaken assumption; I hope I am not the only one.

What is troublesome is his apparent belief that SAYMA Quakers embrace—I'm not sure why anyone would want to want to "embrace" such an entity—a "non-demanding," "flexible" God who apparently has no interest in what human beings may or may not do. Doug is precisely right that what he calls "the cult of rationality and runaway realism" has resulted in the notion that we can have "mastery of our fates through the exercise of science and logic." But he apparently fails to see that we should expect nothing else if we reject a God who makes no requirement of us? Sinners, after all, can do anything!

Those who composed the peace testimony in 1661 were quite explicit when they asserted that the spirit of Christ had led them to "deny all outward wars and strife with outward weapons," presumably that the God of Christ had placed demands on them, demands they could not resist. And our other testimonies, on simplicity, equality, down to "hat honor" and plain language are in the same category.

I fail to see how a religious connection with the flexible God that Doug recommends can save us from the legalism that he so rightfully decries. What we have to do instead is to jointly explore the implications of the prophet Micah's question "what does the Lord require of thee" for our time.

—Larry Ingle
Chattanooga Meeting

Doug Price (Sevier County WG) responds:

It was not my intention to characterize SAYMA or SAYMA Friends in any way. How could I when we are such a glorious mix? It was the energy from this mix that so attracted Dwight Spann-Wilson when he visited SAYMA Yearly Meeting twenty-five years ago.

We have all gotten older since then, and perhaps more conservative. In the "old days," illuminating myths from all cultures were allowed for discussion, if they helped penetrate the mysteries of life and death.

I expect that most SAYMA Quakers are Christian, and the percentage seems to be growing. Christianity offers an anthropomorphic God who, if we believe in Him and His Son absolutely, will provide us with life everlasting in heaven. My article was not addressed to convinced Christians.

The question at the heart of my article was this: "If some of us are from different mythological or religious backgrounds, and we cannot fully swallow the death myth offered by Christianity, where can we look for a more supportive and convincing death myth?"

When Jane and I took full-time care of my father, he was 93-95. He had left the rigid Christianity of his missionary parents, and was seeking a wider, more universal belief system. He had worked and lived all over the world (China, Nepal, South America, Africa) and he experienced firsthand the divisive power of the myths of exclusivity that religions promote. He dreamed of a wider, more universal belief system which could, at least in theory, lead all people of the earth to glorious reconciliation and peace. I am quite consciously carrying on that search.

I believe that if we continue to explore cooperatively the dichotomies that divide us (Christians, Moslems, Jews, Others), we can find a wider view in which world peace will be possible.

"All wars are religious wars," the pundit proclaimed. Think about it.

FCNL Annual Meeting—November 2002

By Joyce Johnson (Celo MM)

As SAYMA's newest representative to Friends Committee on National Legislation, I attended the annual meeting in Washington, DC. It was so timely to be able to attend this gathering two days after the election. I think most of us arrived feeling discouraged and a little depressed by the outcome of the election and the support for President Bush's resolution to invade Iraq.

The opening speech by FCNL Executive Secretary Joe Volk, however, was upbeat and positive and encouraged us to keep working for peace. FCNL has not stopped their work for peace. FCNL Legislative Secretary Ned Stowe wrote a draft of the alternative resolution presented by Rep. Barbara Lee (D-CA). FCNL lobbyists worked many hours, talking with senators and representatives asking support for the alternative resolutions. Joe pointed out that of the 189 senators and representatives who voted to support these resolutions, only one was not re-elected in November.

Joe also noted that President Bush was forced to go to Congress and the United Nations for support of his resolution, and that just eight seats changed in Congress—by a total margin of only 22,000 votes. The Democrats were not overwhelmingly defeated.

FCNL is going to focus on a different set of priorities for the next two years because of the huge shift in Congress toward war. The priorities can be seen on the FCNL web site.

It is important to continue to contact our legislators, especially regarding Homeland Security. Wade Henderson, Executive Director of the Leadership Conference on Civil Rights, spoke about the erosion of our civil rights with this act. So many things are changing, all in the name of national security, and they are not being questioned. We need to question these decisions. We should write letters to the editor and print ads in the paper, and send copies to our congressmen. We should also support those in Congress who take courageous stands.

The FCNL interns, who told us they were discouraged after 9-11 and were very concerned about the immediate reaction to use the military in response, gave some of the most inspirational talks. Many asked themselves, "What can I do?" They decided to become interns for FCNL and get involved in making a positive change. They have only been at FCNL since September but now feel hope because of the dedicated people with whom they are working.

The Edward Snyder Peace Award was awarded posthumously to Senator Paul Wellstone in a moving presentation. Ed Snyder, FCNL Executive Secretary

Emeritus, said: "It seems to me that spiritual resources for the long haul must begin with an abiding faith that peace is the will of God."

Bruce Birchard of Friends General Conference asked if Quakers have separated Quakerism into two parts: faith and service. He feels that our outward witness must come from an inward conviction of our faith. We need to speak Truth WITH Power and rebuild our peace testimony. Ghandi said: "Be the change that you seek."

The FCNL Building is conveniently located across the street from the Hart Senate Office Building. One week after 9-11, FCNL hung a large banner on the building that says "WAR IS NOT THE ANSWER." Congressmen see this prominent display every day. (Contact FCNL for a free bumper sticker with this message.)

The FCNL office building is more than 130 years old and is scheduled for reconstruction. The capital campaign goal to rebuild is \$6,170,000, of which \$4,020,880 has already been raised. Individuals as well as all meetings are now being contacted to contribute to this fund. Joe Taylor and Susan May are involved in this campaign for SAYMA.

The following SAYMA Friends attended the FCNL annual meeting: Susan May and Joe Taylor (Atlanta), Nancy Lee-Riffe (Berea), Joyce Johnson (Celo), Kim Carlyle (New Moon WG), Bettina Wolff (Swannanoa Valley), and Carol Nickle (West Knoxville).

FCNL newsletters provide accurate research and many congressmen rely on them for information. I highly recommend the September issue, "*War is the Ultimate Rejection of God's Creation*". FCNL contact info: phone: 202-537-6000, email: fcnl@fcnl.org, web: www.fcnl.org.

SAYMA Friends Save Paper!

The two editors and several trees are pleased to report that more than 45 Friends have requested home delivery (via e-mail) of the Southern Appalachian Friend. If you would like to join these Friends, send your name, e-mail address, and MM or WG to SAFeditor@sayma.org. (It also saves postage and energy—every little bit helps!)

SAYMA Friends Save Energy!

Our Ecological Concerns Network continues its efforts to fulfill the charge embodied in SAYMA's 2001 Minute on Global Climate Change. ECN has undertaken a project to encourage SAYMA Friends to replace incandescent light bulbs with compact fluorescent lights and to record the number of changed bulbs during the year starting Sixth Month 2002. The fact sheet on pages 7&8 provides the details. This project ends with a report at YM 2003.

Forgiveness: A Gift of Grace

(excerpts from a *Nashville Tennessean* article by staff writer Leon Alligood)

"Then let us see what love can do."—William Penn

Nov. 20, 2002, Hidden Springs Nursery, Jackson County, TN. The day's mail brought another letter from Ivan. Hector Black and his wife, Susie, read the short message from Ivan Christopher Simpson and were touched that the letter had arrived on the anniversary of the day their beloved Trish was killed and raped two years earlier. Strangled and violated by Ivan, inmate No. 489571.

What Ivan did to Patricia Ann Nuckles, the woman Hector and Susie raised from the age of 8, was a travesty. In the months after the murder, bitterness hardened the farmer's heart. He wanted to hate Ivan, and that disturbed him, for Hector is a Quaker, a loyal adherent to that faith's peace-loving tenets.

Hector didn't know what to do. To love Ivan or to hate him? To spare the inmate's life or to ask that he be killed on Georgia's death row? To forgive him or to curse him?

The farmer asked God for an answer, but none was forthcoming until last January, when he looked deep into the brown eyes of the man who was the last to see his Trish alive. In an act of overwhelming charity, Hector Black chose to forgive. The result, he says, has changed his life. And the life of a murderer named Ivan.

1965, Vine City, Atlanta, GA. It was in this place, a shanty-filled, inner-city neighborhood, that Hector and Susie first laid eyes on Trish, a thin and neglected child who lived with a younger sister and her mother, an alcoholic who often drank up the rent money.

Hector and Susie had moved to Vine City as workers with a tutoring program sponsored by the Atlanta Friends Meeting... They had been married for eight years when they moved to Atlanta. Their origins were worlds apart: she from a Hutterite community in North Dakota and he from Queens, N.Y.

The Hutterites are a Mennonite-like religious group (who) shun modern conveniences to live spartanly.

Hector went to Harvard, graduating in 1949 with a degree in social anthropology. Susie, part of a clan of 14 children, went to work on the communal farm.

They met when Hector, who had an interest in groups who "walked the walk and talked the talk," was living in an upstate New York Hutterite colony. The group had an exchange of young people with the North Dakota Hutterites, and Hector was sent West.

"He thought he would try his hand at digging potatoes," she chuckled. Instead, he found a bride. The couple recently celebrated their 45th wedding anniversary.

In the 1960s, however, they were a young couple with three small daughters who had come to Georgia to join the civil rights movement. "We wanted to be in the South because we felt the movement was the most positive thing happening, so we started looking around at the opportunities and found the tutoring program," Hector said.

He is a tall man, 6 foot 3 in his stocking feet. Two things distinguish his appearance: a soothing, mellow voice and a head of cotton-white hair. Well, three ... he has a penchant for bib overalls. They are the sum of his wardrobe.

"Trish always joked that she gave up on Hector's fashion statement," Susie grinned. She is a round-faced woman who laughs despite the arthritis that keeps her in a wheelchair.

In Vine City, Trish and her sister became good friends with the Blacks' daughters. When the girls' mom had financial problems, Hector and Susie would take in the girls until the situation improved.

For Trish, especially, the Blacks' home was an oasis where the bright girl's academic progress could flourish. When the couple bought a farm about 50 miles west of Atlanta in 1968, she accompanied them, with her mother's permission. "She was with us from then on. When we moved to Tennessee, she followed us, too," Hector said.

Trish attended Fisk University, where she graduated with highest honors in art. Then she moved back to Atlanta and attended graduate school at Clark Atlanta University, earning a degree in library science and securing a job at the Atlanta Public Library.

"She always reserved Thanksgiving for biological family, and Christmas with us. It's what makes this time of year difficult for all of us. She was killed right before Thanksgiving," Susie said.

"One of the wonderful things about her was she never cut herself off from her past," Hector said, noting that she never lost contact with her mother and, after high school, restored a relationship with her father.

Trish volunteered at Emmaus House, an inner-city ministry of the Episcopal Church.... She also would rise early on some Saturdays to ferry aging grandmothers and young wives to Emmaus House, which sponsored a four-hour bus ride to Reidsville state prison in southern Georgia. "She thought about those people who had loved ones in the prison. That amazed me," Susie said.

(continued on page 6)

(“Forgiveness” from page 5)

Nov. 20, 2000, 1905 Campbellton Road, Atlanta, GA.

Ivan Simpson saw the dark house and took that as an invitation to burglarize. By this time in the then-35-year-old's life, crack cocaine had been a controlling force for almost 13 years. Ivan Simpson became a one-man breaking-and-entering road show to feed his crack habit.

That's what brought him to the dark house at 1905 Campbellton Road, home of Patricia Ann Nuckles. He broke a rear window and took her television and a videocassette recorder, quickly converting them to drugs at a crack house....

So that's how it went down. He strangled her with the cord of her pocketbook and then defiled her lifeless body....

Jan. 14, 2002, Fulton County Superior Court, Atlanta, GA.

The Atlanta courthouse where Ivan Simpson's fate would be decided was familiar to Hector Black. He was jailed there temporarily during the civil rights era. A slumlord didn't like Hector snooping around one of his apartment buildings, so he called the police. "They called me a 'damn Yankee troublemaker,' which I guess I was," Hector said.

But on this winter day, he, Susie, and several of Trish's blood relatives, friends, and co-workers gathered for a more somber occasion, the sentencing of Ivan Simpson....

Because of the aggravated nature of the murder, the prosecution...was considering the death penalty, a prospect that disturbed Hector.

"I did not want a life for a life. I've never been in favor of the death penalty, but I'd never been tried on the issue... I struggled. I didn't want him dead, but it took me a while to separate the deed from the person," the Jackson County farmer said. After much deliberation, he wrote a letter to the court asking that Ivan be spared.

"People said, 'What do you mean? Don't you want this guy to die?' I truly had to say, even though my heart was aching, I did not. I don't think at that point I had forgiven him, but I was thinking about it."

....Ivan's past was littered with red flags.... When he was either 6 or 7, his mother tried to drown him in an Atlanta city park lake. He escaped, but she killed a younger sister while he watched. As a preteen, he was sexually abused by an older brother.... all of Ivan's family had mental illnesses. His sister, two brothers and late mother suffered from schizophrenic tendencies....

Hector listened to the awful tale of Ivan's family life and couldn't help but ponder the similarities between Trish and her killer. Both came from poor, inner-city broken homes. Both had mothers with substance-abuse problems. Both had dreams of improving their tomorrows. How ironic that Trish escaped, only to

succumb to Ivan, who remained trapped in a cycle of despair, Hector thought.

Near the end of the hearing, the judge asked for victims' comments. Trish's cousin blasted Ivan for taking a life. "I want you to die like she died"

Then it was Hector's turn. He stood in the center of the courtroom, wearing his trademark bib overalls, covered by a sports jacket, and told how he loved Trish as a fourth daughter, how he reveled in her accomplishments, how he considered her to be "God's gift to our family."

Then Hector said what had been formulating in his heart for many months: "Love seeks healing, peace and wholeness. Hatred can never overcome hatred. Love is the light. It is that candle that cannot be extinguished by all the darkness in the world."

The Tennessee man continued: "I know that 'Forgive us our trespasses, as we forgive those who trespass against us' were not meant to be empty words."

He turned from the judge, to face Ivan. "My wish from my heart is that all of us who have been so terribly wounded by this murder, including you, Ivan Christopher Simpson, is that God would grant us peace."

For a second, Hector's light blue eyes looked directly into Ivan's caramel colored eyes, brimming with tears.

"It was like seeing a soul in hell, really," he commented months later. "It was somehow a moment of terrible beauty that I will never forget."

Hector returned to Tennessee knowing what he must do. Susie concurred. Forgive Ivan.

Dec. 17, 2002, Telfair State Prison, Helena, GA.

Inmate number 489571 received a letter from Hector shortly after pleading guilty to the murder and rape of Patricia Ann Nuckles. It was a letter that Ivan Simpson never expected to receive.

"'I forgive you' is what it said," the prisoner said.... "It comforted me that God had put love in his heart for somebody even like me, who caused great pain," he said.

Authorities called him a model prisoner. "I know I'm going to die in prison. I know this is my life for the rest of my life, and I can accept that because I accept responsibility for what I did," he said.

"I took a life that God put here. That's all I can think about. God has forgiven me, and Hector has forgiven me, but I won't ever forgive myself. I don't want to ever forget what I did so that every day it will always remind me that life is precious."

In the meantime, he will continue writing to his extraordinary friends, Hector and Susie. About once every two weeks they exchange greetings.

(continued on page 9)

A FACT SHEET

Compact Fluorescent Lights vs. incandescent bulbs

Cut to the chase: Compact fluorescent lights (cfl's) fill our rooms with **equal light** while using about **seventy-five percent LESS electricity**. Please look at these comparisons:

This comparison is based on **10,000** hours of light since that is the useful life span of a single compact fluorescent: (Cfl's are widely available with a 5 year replacement warranty)

	<u>Compact Fluorescent</u>	<u>Incandescent</u>
Watts (energy input)	15w	60w
Lumens (light output)	900	855
Useful life (in hours)	10,000 hours	1,000 hours
<u>Number of bulbs for 10,000 hrs service:</u>	1	10
Bulb Costs	1 @\$7.00* \$7.00	10 @\$0.32 \$3.20
Electrical need (in kilowatt hours)	150 kwh	600 kwh
Electrical cost (@ \$0.08/kwh)	\$12.00	\$48.00
Total costs	\$19.00	\$51.20

* Sunbeam brand 60 watt equivalent cfl's were seen at K-Mart for only \$3.99!!! and GE brand @ \$4.83 each.

Cost Savings from using cfl's: \$32.20 !!

(If your electricity costs are greater than \$0.08/kwh, your savings will be greater than this. Savings will also be larger for the higher wattage comparisons. And as noted, you may well find cfl's at lower prices than listed here.)

Why these huge differences?

Because about 90% of incandescent bulbs' energy goes into producing *heat* and only 10 % for light.

"Incandescent" means: *glowing with intense heat!*

Fluorescents produce minimal heat for the same amount of light while using about 75% less energy.

"Fluorescent" means: *producing light while glowing with radiant energy.*

REDUCTION in air pollutants from replacing One 60 watt incandescent bulb with a 15 watt compact fluorescent:

Sulfur Dioxide (haze; acid rain)	3.15 pounds
Nitrogen Oxides (ozone; acid rain)	1.71 pounds
Carbon Dioxide (leading greenhouse gas)	463.5 pounds !!!

(Reductions will be greater for higher wattage comparisons)

A FACT SHEET - reverse side - Compact Fluorescent Lights (cfl's) vs. incandescent bulbs

What about the quality of light from cfl's?

Due to filtering and diffusion through lamp shades, ceiling fixture globes, etc., and due to much smaller size, cfl's do not produce the harsh glare that you see from the multiple long fluorescent tubes that have been typical in offices, stores, etc. Further, natural, full spectrum cfl's are available through the Gaiam Harmony catalog which can be accessed at www.gaiam.com. The natural spectrum cfl's are extra nice on the eyes.

Where are cfl's appropriately used?

Fluorescent bulb ballasts wear out from frequent turning on and off so cfl's should be used where the light is left on for at least a half hour or more and not turned off and back on again within two or three hours. Note: One 15 watt cfl on for 4 hours uses 60 watt hours of electricity, the very same amount as a 60 watt incandescent uses in only 1 hour while producing no more brightness in that hour. Also, if you prefer a dimmable light, recent development in cfl technology means dimmable cfl's are now available from some sources.

Are there any issues about disposal of cfl's?

No major environmental group or organization with their solid science knowledge base has spoken any concern about the disposal of cfl's. There is a small amount of mercury vapor in all fluorescent lights. Mercury is a toxic substance but the amount in cfl's compared to all the other sources of mercury exposure (thermometers, regular long tube fluorescent lamps, emissions from coal-fired power plants, etc.) is so little that it does not substantially contribute to the problem of mercury exposure. Theoretically we should be disposing of all our used mercury-containing products by appropriate hazardous waste methods. So, when, after the long, long useful life span of a cfl is over, we recommend disposal through hazardous waste handling systems but it is not obligatory to do so. A few progressive recycle facilities have found reclamation markets for fluorescent lights.

Who profits from the sale of cfl's?

The same people profit from cfl's as profit from selling incandescents. But we will all profit more by getting cleaner air and lower doctors' bills.

How widely available are cfl's? Where can you buy them?

CFL's have recently become widely available and the prices have dropped precipitously. (See notation* on front side under bulb costs.) Kmart, Lowe's, Home Depot and Costco carry a wide selection, prices vary. [Also, dimmable fluorescent torchier lamps are available now.]

("Forgiveness" from page 6)

Sometimes the letters from Tennessee include a \$5 bill for cigarettes. Hector also gave him a subscription to National Geographic. Ivan enjoys the photographs of far-off places.

The inmate began to cry. His right thumb rubbed the table, as if trying to remove an imperfection in the grain of the wood. Finally, he spoke. "He has blown me away with what he's done. I love him for forgiving me. I just love the love that he has in his heart."

Nov. 20, 2002, Hidden Springs Nursery, Jackson County, TN. Hector reread the letter from Ivan, the one that arrived on the two-year anniversary of Trish's murder.

He and Ivan had begun their correspondence shortly after the sentencing hearing, and since then the two had forged an extraordinary friendship.

This letter was a demonstration. The inmate began by apologizing for writing so close to the date of Trish's death, but he wanted to tell them he was thinking of them.

"I've been thinking about Miss Patricia a lot lately this month. I was going to write and say I'm all right, but I'm not. I guess that remorse will always be with me, especially around Thanksgiving or in November, but I ask God to give me the courage to tell you all hello again. Well, I'm sorry it's short this time. God loves you and hears your prayers. Sincerely, Ivan."

Now it was Hector's turn to be overwhelmed, receiving solace from the killer of the woman he raised as a daughter.

A few weeks later, the tall man walked across Dodson's Branch to a grassy area on his 300 acres. When Trish was killed, her biological family agreed that her body should be brought to Tennessee. On her gravestone these words are engraved: "All the darkness in the world cannot extinguish the light of a single candle."

Hector likes to come here, listening to the gurgling brook while thinking of Trish, her smile, her laugh, the sound of her voice. But he can't think of Trish without also being reminded of Ivan, the prisoner's sad eyes seared into Hector's memory. The berry grower has resolved to keep exchanging letters, to encourage him to help others where he can.

"I don't want him to give up," Hector said, understanding the incongruent nature of a victim consoling a perpetrator.

Such feelings are becoming familiar landmarks on this curious journey of forgiveness he now follows. But don't give him the credit, Hector said.

"This forgiveness does not seem to be something I have won or earned," he acknowledged in a recent Quaker magazine article. "It is a gift of grace."

School of the Americas

*Thousands, Thousands there
Filling the street in sorrow
Celebrating life.*

*SOA still there
Ninety people crossed the line
Ten thousand dancing.*

*Catholic sisters
Buddhist Brothers, Trappist too
Gathered in the street.*

*Ninety people jailed
Jail house in Georgia down there
Oh, oh, we go down.*

*Dancing in the street
Georgia, marching way down there
Crying in the street.*

*So many people
So many people have died
We called out their names.*

—Sam Maren, November 2002

(Sam Maren is a student at the Arthur Morgan School, Celso, NC)

Swannanoa Valley Friends Officially Move to Swannanoa!

By Kathy LaMotte

After meeting for a couple of years in the lovely gallery on the top floor of the Black Mountain Center for the Arts, our Meeting has purchased a piece of property, our first as a Meeting.

Financially, our ability to do this was largely a result of a generous bequest by Alice Hanke, a gentle attender who passed away November 2, 2001, whose faithful presence we miss and for whose gift we are tremendously grateful.

Six days before Christmas, we held a special called meeting attended by over thirty people, most of whom stayed the entire four hours. We didn't come through the decision process unscathed, and there is healing to be done, but we also are excited and feel the Spirit at work in our midst here. We sense the connections between us deepening as we continue the often-difficult work of real relationship.

The property has two buildings, neither of which is heated. The lack of heat assists us in our desire to proceed intentionally and inclusively as we think about the design and use of these buildings. Ideas and offers are flying! Our membership is rich with real estate experience, building and construction expertise, artistic talent, maintenance abilities and tools, generosity, legal credentials, experience with other Meetings, tax exemption know-how, and just about everything else we seem to need.

The new Meetinghouse is next door to a trailer park, and very near the middle school and the juvenile prison, which we trust will give us some unique opportunities for being good neighbors. It's truly an exciting time.

On Books: Religion & Ecology

Friends may be interested in a developing series of books known as the Religion and Ecology Series, published by Harvard University Press and a product of the Harvard Center for the Study of World Religions. When completed, the series will include about 11 titles and will be the most comprehensive source of information on how the religions of the world relate to other life and Earth care issues.

Hinduism and Ecology: The Intersection of Earth, Sky, and Water. Chapple, C.K and M.E. Tucker. 2000. Harvard University Press. Cambridge, MA 600 pp.

In his introduction to *Hinduism and Ecology*, Co-editor Christopher Key Chapple reports that India, the birthplace of Hinduism, "boasts the world's largest environmental movement" with more than 950 nongovernmental organizations with environmental missions! These organizations range from tiny village cooperatives to organizations with a national scope and international mission.

In the first chapter, O.P. Dwivedi establishes the case for a dharmic ecology, pointing out that the Bhagavadgita maintains that the "Supreme Being resides in all." K.L. Seshagiri Rao builds on this in his discussion of the unity of the sacred and secular in Hindu tradition.

Chapple points out, however, that there is a tension among the various authors in this text. Some suggest or claim that Hindu thought lends itself to strong, earth-centered religious thought and practice. Others question this, pointing out that the salvific nature of traditional Hindu religious thought focuses on salvation in a life separate from or beyond this existence.

Is there anything in Hindu religious culture and practice that help heal and restore an Earth severely damaged by our own species? I would think so. I would also like to think that the strength of this series from Harvard University Press is that it helps identify those very features in all of the religious traditions so far covered. In their application to Earth issues, Hindu faiths and practices are, however, much like those of other religious traditions and cultural practices. It seems that most human cultures tend to exploit the environment to the full extent of the ability of their technologies to do so in support of generally growing populations.

Daoism and Ecology: Ways Within a Cosmic Landscape. 2001. N.J. Girardot, James Miller and Xiaogan Liu, eds. Harvard University Press. Cambridge. 478 pp.

Daoism and Ecology is the most recent text in the Harvard University Press series on Religion and Ecology. Other titles include *Christianity and Ecology*, *Buddhism and Ecology*, *Confucianism and Ecology*, and *Indigenous Traditions and Ecology*.

Daoism and Ecology grows out of a conference of the same name that was held at the Center for the Study of World Religions at Harvard University during June of 1998. As the editors point out in the Introduction, the Daoist religion that developed during the third to fifth centuries was, in some ways, profoundly ecological with a cosmic ecology, an ecology of the body and of time. The Dao is also deeply rooted in one's own locality, calling for a "comprehensive and radical restructuring of the way in which we conceive of our relationship to nature" and the cosmic environment. Although the Dao offers many ways, the editors feel that one of those, the "natural way," is "to live gracefully, reciprocally, and responsibly within the cosmic landscape of life."

As with all of the titles in this series, *Daoism and Ecology* offers a substantial bibliography, and a glossary of the Chinese characters transliterated in the text.

—Tom Baugh
White Oak Cottage

SAYMA Calendar of Events

04/05-08/2003: Representative Meeting in Asheville

04/10/2003: SAF submission due date

06/05-08/2003: Yearly Meeting at Warren Wilson College

SAYF Schedule 2002-2003

February 21-23, 2003: Nurturing/Steering/Oversight Committee Meetings in Asheville, NC

Co-ordinating FAPs: SAYF Co-Clerks

March 14-16, 2003: Retreat at a State Park TBA in GA
Theme: TBA

Co-ordinating FAPs: TBA

April 11-13, 2003: Retreat in Knoxville, TN
Theme: Peace Action at the Oak Ridge Weapons Plant
Co-ordinating FAPs: Sig Christensen, Kathleen Mavournin

June 2003: SAYMA Yearly Meeting
Co-ordinating FAPs: SAYF Co-Clerks

SAF Submissions—Next Due Date: 04/10/2003

Submit meeting or worship group news, original articles, poetry, letters, and announcements
(please include your name and phone number) to SAFeditor@SAYMA.org

Or by mail: SAF c/o Susan & Kim Carlyle, PO Box 439, Barnardsville, NC 28709 (828) 626-2572